

The Most Important Election In History

Romans 9:10-24

Introduction:

- Election: I've heard both Presidential candidates announce that this Tuesday's vote is the
- 3 Reasons why I think "Election" is a pertinent topic today:
 - **Reformation Day** yesterday – John Calvin, a Reformer, taught on election
 - Which is the election of focus today
 - **Election Day** on Tuesday
 - You will choose our President
 - You will choose propositions
 - You are making choices for laws
 - Obeying laws are moral choices
 - You are legislating morality
 - The question is are we choosing to align national morality with God's morality
 -
 - **Series on Exodus:** we've been teaching on Pharaoh – the Apostle Paul in Romans 9 points out how God sovereignly chose Israel but not Pharaoh
- **Election** – God's sovereign act of freely *choosing* people to be saved
 - Old Testament word for "elect" = Heb. *bachar* – picking or choosing from a large group
 - God chose Israel to be His covenant nation (Dt 4:37; 1 Kings 3:8; Isa 44:1; 45:4; Acts 13:17; Rom 9:1-5)
 - God chose individuals for specific purposes (Moses – Ps 106:23; Aaron – Ps 105:26; David – 1 Sam 16:7-12)
 - New Testament word "to elect" = Gr. *eklego* = to call out, choose
 - Jesus chose the 12 disciples (Lk 6:13)
 - the proud guests chose the best rooms at the wedding feast (Lk 14:7)
 - asked for God's choice of the 2 disciples nominated to replace Judas (Acts 1:24)
 - 7 men chosen to care for the Greek widows (Acts 6:5)
- freely = not constrained, but God's total freedom to choose according to His purpose

2 Thessalonians 2:13-14 "God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ."

Ephesians 1:4-6 "He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the beloved."

- The **Planner** Of Election – God (“He chose us in Him”)
 - God chose us by Himself for Himself
 - God is always the grammatical subject for the verb “to elect”
 - He chooses, we are chosen
 - man doesn’t elect God, God elects us
 - “chose” – *exelegeto* – aorist middle indicative of *eklego* – indicates God chose us in His own interest, for Himself (reflexive verb)
- The **Provider** Of Election – “in Him” – salvation is always through Jesus Christ
- The **Period** Of Election – Eternity Past (“before the foundation of the world”)
 - *pro katabolees kosmou* – “from all eternity” (Reinecker, *Linguistic Key To The Greek New Testament*, p. 521)
 - *pro* – before
 - *katabolees* – lit. to throw down
 - *kosmou* – world
 - before God made the world

Q: How does the fact of election before we are born impact how much credit one can take for their own salvation?

- The **Purpose** Of Election – Holiness, Sanctification & Love (“that we should be holy and without blame before Him in love”)
 - “should” - *einai* – present infinitive – expresses purposes
 - Romans 8:29 – purpose is for us to be conformed to the image of Christ Jesus
 - “holy” – *hagios* – separated for God’s purpose
 - “without blame” – *amoomous* – picture of a flawless animal sacrifice
 - “love” – *agape*
 - “before Him” – *katenoopion* – real presence before Christ
- The **Plan** Of Election – Predestination (“having predestined us”)
 - *proorisos* – aorist active participle – giving reason for the election, to mark out beforehand, foreordain
- The **Profit** Of Election – Adoption In Christ (“to adoption as sons by Jesus Christ to Himself”)
 - “adoption” – *huiiothesia* (*huios* – sons, *thesia* – legal placement)
 - chosen to be His sons/daughters
 - Romans 8 – we can call Him Abba, Father”
 - John 1:12 – given the right to be the sons of God
 - Gal 3:26 – we are God’s beloved children
 - Gal 4:6 - no longer a slave, but a son
 - “by” – *dia* – through the means of (Christ)
- The **Premise** Of Election – God’s Pleasure (“according to the good pleasure of His will”)
 - “according” = *kata* – according to the standard of God’s pleasure
 - “pleasure” = *eudokia* = pleases God

Isaiah 46:10 "I do all My good pleasure. I fulfill all My purposes."

- The **Priority** Of Election – God's Glory ("to the praise of the glory of His grace")
 - "praise" = *apainon* – outburst of praise, thanksgiving and approval
 - election is joyous, not negative
 - "glory" = *doxee* – ascription of God's worth & value
 - The **Product** Of Election – Man's Salvation ("by which He made us accepted in the beloved")
 - Election is "the eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation." (L. Berkhoff, *Systematic Theology*)
 - "The unchangeable purpose of God whereby, before the foundation of the world, out of the whole human race which had fallen by its own fault out of its original integrity into sin and ruin, He has, according to the most free good pleasure of His will, out of mere grace, chosen in Christ to salvation a certain number of specific men, neither better nor more worthy than others, but with them involved in a common misery." (The Canons of Dort, 1.7, 1619, Netherlands)
- Q:** If there is election by God, is there really free will?
Q: If there is election by God, does this mean that unbelievers never had a chance to believe?
Q: Does election make man a puppet or robot?
Q: Is it fair that some are not elected?
- Warren Wiersbe: "Try to explain election, and you may lose your mind, but explain it away and you will lose your soul."

I. God's Election Is Undeserved (10-11a)

¹⁰And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ^{11a}though they were not yet born and had done nothing either good or bad—

- **Esau** – 1st born – had the traditional family privilege to possess the blessing and honor as the preeminent heir of his father
- But God chose **Jacob** – not because he was better
 - Jacob was a deceiver, a whiner, manipulator
 - nothing good in Jacob to choose him
 - God chose Jacob not because of tradition or merit, but His sovereign choice
 - some think because they have a good moral transcript or a good religious resume, that God owes it to you to pick you
 - God does not choose the obvious
- God chose **us** because of His sovereignty, not because of our spiritual privileges.

- National Israel had several spiritual privileges, but God separated a remnant (spiritual Israel).
- Abraham's children had spiritual privileges, but God separated a seed (Isaac...Jacob)
- National privilege does not preclude individual responsibility for our sin.
- Personal privilege does not warrant divine election.

II. God's Election Is Unconditional (11b-18)

A. To Accomplish God's Sovereign Purpose (11b-13)

^{11b}in order that God's purpose of **election** might continue, not because of works but because of him who calls — ¹²she was told, "The older will serve the younger." ¹³As it is written, "Jacob I loved, but Esau I hated."

- **"not of works"**
 - can't claim privileges
 - can't cite resume or transcripts
 - can't recall religious duties
 - boasting about works gives you glory, not God
 - **but of Him who calls**
 - call – God's declarative act
 - ie/ reading the voter guide, you choose which politician or proposition to choose
 - God made the declarative call – Jacob, not Esau
 - Advantages are deceptive
 - ie/ Lucille Ball – told to hang it up in show business early on – no talent
 - ie/ Michael Jordan – cut 2x from HS BB team
 - ie/ Abraham Lincoln failed in several local and state elections before his presidency
 - everyone thought they had no advantage – but advantages are deceptive
- God chose Paul – who considered himself the chief of sinners
 - but the Apostle Paul hadn't met me yet – I'd give him a run for that "chief of sinners" title – I'm **not** proud to say that either

B. To Reveal God's Mercy And Compassion (14-15)

¹⁴What shall we say then? Is there injustice on God's part? By no means! ¹⁵For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

1. A Question For God: Is God Fair To Choose Some And Not Others To Salvation?
 - "unrighteousness" = *adikia*
 - Moo: "against what is right"
 - Has God acted "against what is right"?
 - Nobody Is In Hell Because God Wanted Them There (2 Pet 3:9)

2 Peter 3:9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

2. A Question For Man: Do We Really Want God To Be Fair?

- Fairness demands that we all go to hell for the penalty of our sin

Romans 3:23 "For all have sinned and come short of the glory of God"

ie/ Politician – getting pictures taken for his campaign poster

- review proofs – comment: "These pictures don't do me justice."
- photographer replied: "With a face like yours, you don't want justice, you want mercy."

* With a life like ours, we don't want justice, we want mercy

ie/ Jesus shares illustration of workers in the field

- some started at the beginning of the day, others at noon, others at the end of the day
 - they all got paid the same – a full day's wage
 - but equal rights in the minds of man demand equal pay for equal work
 - others who worked more should be paid more
 - but Jesus' point was that God gave them all a full day's wage – there is no injustice with God, it's all mercy
- God chose us because of His mercy, not because of our spiritual transcript or resume.
 - Jacob was a sinner who mercifully received God's love
 - Esau was a sinner who justifiably received God's judgment
 - As privileges have no spiritual merit, neither does a lack of privilege warrant any spiritual result.

C. To Accomplish God's Will (16)

¹⁶So then it depends not on human will or exertion, but on God, who has mercy.

- Salvation Is Not Based On Man's Will, But God's (16a)

John 1:12-13 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

- Salvation Is Not Based On Man's Work, But God's (16b)

ie/ Westminster Shorter Catechism: "That God did not elect or choose any because he foresaw that they would believe in Christ, and persevere in religion; but the true doctrine is, that those who believe and persevere, do so because God had chosen them to salvation, and therefore inclined and enabled them to enter upon and pursue the Christian life. Their faith and holy life were not the *cause* of election, but the *result* of it."

D. To Proclaim God's Power (17-18)

¹⁷For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." ¹⁸So then he has mercy on whomever he wills, and he hardens whomever he wills.

- God Chooses The Powerless For The Purpose Of His Glory
- God Hardens The Powerful For The Purpose Of His Glory

Q1: Was Pharaoh A Recipient Of God's Mercy? Yes

God "raised up" Pharaoh

- "raised up" = Gr. *exegeiro* – bring forward to place of prominence
 - God elevated Pharaoh to status
 - but power clouded Pharaoh's head
 - **God's 10 plagues were Pharaoh's 10 chances to repent**

Q2: Does God's Hardening Of A Heart Remove Human Responsibility? No

- Pharaoh chose to sin
 - words that Paul uses for "harden" give a picture of **inflexibility** and **insensitivity**
- "harden" = 14x in Exodus 4-14 – "make spiritually insensitive"
 - man doesn't want to conform to God's way of salvation
 - had become the most powerful man in the world and did not want to yield that to anyone else – even God
 - God does not force anyone to sin
 - God lets people continue in their sin

ie/ **Romans 1:18-32** – God "gave them over" to their sin

- removed restraining grace
- let them follow their own heart
- hand over to their own sin

III. God's Election Is Uncontestable (19-24)

¹⁹You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" ²¹Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? ²²What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— ²⁴even us whom he has called, not from the Jews only but also from the Gentiles?

- Ie/ In the Presidential election of 1800, there was a tie in the between Thomas Jefferson and Aaron Burr (sir) in the electoral college.
 - John Adams came in 3rd place but his Federalist party controlled the House of Representatives that appoint the winner in case of a tie.

- There were threats of violence from Virginia and Pennsylvania
 - The public wanted Jefferson, the Federalists favored Burr.
 - Through several letters, Alexander Hamilton convinced the Federalists to support Jefferson
 - "It must be nice, it must be nice, to have Hamilton on your side" (Lin Manuel)
<https://www.history.com/news/aaron-burr-alexander-hamilton-election-1800>
- Ie/ The election may not be decided Tuesday unless it is a strong victory for the candidate. There is talk of contesting the election from both sides. There are preparation for violence and looting if Trump wins. This election could be contested.
 - **But there is no contesting God's election.**
 - **The Potter Has The Sovereign Prerogative For His Creation (19-21)**

Romans 9:19-21 ¹⁹You will say to me then, "Why does he still find fault? For who can resist his will?" ²⁰But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" ²¹Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?

- **Stop Complaining And Fault Finding About Our Sovereign God (19-20)**
 - We could respond by taking the role of an attorney in a courtroom saying "I object"
 - Paul is saying "Overruled"
 - Paul seems aware of the ancient Persian Proverb: "It is harder to ask a sensible question than to supply a sensible answer."
 - 2 types of questions Paul anticipates (19):
 - 1) **Questions Of Ignorance** – request information – Why still find fault?
 - 2) **Questions Of Insubordination** – defy authority – Who resists His will?
 - Ie/ Tampa Bay Rays manager who took out his dominant pitcher in the winner-take-all Game 6 of the World Series when he was still dominant.
 - Be careful when you question God in opposition to faith:
 - Questioning God places us as a judge over God
 - ie/ Does God really know what He's doing?
 - ie/ Does God really know my needs? He doesn't seem to be meeting them.
 - Sassy Questions: If God is sovereign, are we really responsible for our sin? Is it fair for God to judge us?
- ie/ Freud – blame your sin on others – parents, society
 - not accept personal responsibility
 - we're all victims

****Be silent – stop blaming God for your own wicked choices – take personal responsibility for your own choices before the Lord**

Stop Controlling The Creator Who Has Ultimate Control (21)

- clay = a picture of fallen humanity
 - clay is dirty
 - clay possesses inherent properties to harden itself
 - ie/ solid ice has inherent properties to melt under heat
 - clay has inherent properties to harden under heat
- God is the potter, we are the clay!!!!
 - ie/ brake pad telling Elon Musk how to build a Tesla car
 - ie/ blob of brown oil paint telling Rembrandt how to paint
 - ie/ garlic telling a chef Thomas Keller how to cook
 - ie/ waterboy telling Kyle Shanahan offensive plays for the 49'ers
 - ie/ piano key telling Beethoven how to compose is symphony

Isaiah 29:16 "Surely you have things turned around! Shall the potter be esteemed as the clay; for shall the thing made say of him who made it, 'He did not make me'? Or shall the thing formed say of him who formed it, 'He has no understanding?'"

Isaiah 45:9-10 "Woe to him who strives with his Maker! Let the potsherd strive with the potsherd of the earth! Shall the clay say to him who forms it, 'What are you making?' Or shall your handiwork say, 'He has no hands?'; Woe to him who says to his father, 'What are you begetting?' Or to the woman, 'What have you brought forth?'"

- If you've ever worked with a lump of clay or playdough, you can make whatever you want as the potter.
 - From the same lump of clay, the potter will make centerpiece vases or a bed pan

Romans 9:22-24

²²What if God, **desiring** to show his wrath and to make known his **power**, has endured with much **patience** vessels of wrath prepared for destruction, ²³in order to make known the riches of his **glory** for vessels of mercy, which he has prepared beforehand for glory— ²⁴even us whom he has called, not from the Jews only but also from the Gentiles?

Vessels Of Wrath Demonstrates God's:

- **Prerogative** – if God wants to show His wrath, He can show His wrath
 - who are we to question?
- **Power** – God makes His power known by demonstrating His wrath on vessels of wrath
 - ie/ Pharaoh – saw the power of God through the 10 plagues of wrath upon Egypt
 - ie/ Sodom & Gomorrah saw the power of God through wrathful destruction of the city and the wicked inhabitants, sparing only the few who were righteous
 - ie/ unbelievers will see power of God through His eternal wrath in hell

- **Patience** – God would have been just to remove all of us after our first act of sin
 - but He is longsuffering
 ie/ Pharaoh had the chance to be saved (at least 10 chances to repent and submit to God)
 * The real question: Why did God even put up with Pharaoh for 5 minutes?
- **Preparation**
Proverbs 16:4 “The Lord has made all for Himself, Yes, even the wicked for the day of doom.”
 - “prepared” = middle voice = reflexive action – God permitted man to prepare himself for destruction
 - man’s own hard heart
 ie/ when God hardened Pharaoh’s heart – just removed His restraining grace and let Pharaoh act out his own sinful tendencies
- **God’s Mercy Is Demonstrated By: (23-24)**
 - The Riches Of His Glory (23a)
 - The Sovereignty Of His Election (23b)
 - The Impartiality Of His Call (24)

Conclusion:

1. God has chosen to be merciful to some when He is also just to condemn everyone.
2. Because God has elected, evangelism is less about convincing and more about proclaiming. God will draw to Him who He chose.
3. God chose us! Choose God!

ie/ 11/2/48 – Harry Truman defeated Gov. Thomas Dewey for president of US – great upset
 - Chicago Tribune so sure of Dewey’s victory – they ran the headline for the morning paper declaring Dewey as the winner

Discussion:

1. If you had a lump of clay, what’s the first thing you’d want to make?
2. How do we understand God’s mercy and God’s fairness together?
3. How can we choose to believe in God if we don’t know if we’re chosen?

Appendix: Two Views on Election

The View	The Summary	The Reasons	The Evaluation
Arminian (Prescient)	God bases our predestination on foreknowing who would come to faith	<ol style="list-style-type: none"> 1. Foreknowledge is listed prior to predestination (29) 2. This accounts for man's freewill in God's election 	<ol style="list-style-type: none"> 1. Assumes that "foreknowledge" only means "know in advance" 2. God bases His choice upon man's choice 3. This position does not explain predestination but rather denies it (emphasizes man's freewill, not God's sovereignty)
Calvinism	God chooses who He will have a relationship with and then predetermines their spiritual relationship	<ol style="list-style-type: none"> 1. God is sovereign 2. God predestines according to His pre-designed purposes, not reactive to man's will 	<ol style="list-style-type: none"> 1. Defines "foreknowledge" as more than just predictive, but also relational 2. God bases His choice upon His purposes 3. This position recognizes that God is absolutely sovereign, even in providing our faith for us

Jacob Arminius	John Calvin
<ul style="list-style-type: none"> - lived in the 1600's - born just before Calvin died - a disciple of Beza (who was a follower of Calvin) - resisted Calvinistic teaching of the cause of divine election - became persuaded in the doctrines of free will and universal grace - drafted five articles in the Semi-Pelagian viewpoint 	<ul style="list-style-type: none"> - Frenchman concerned about reforms in the church - since Lutheranism was suppressed in France, Calvin fled to Geneva, Switzerland in 1538 - published <i>Institutes of the Christian Religion</i> at age 27 - Synod of Dort convened in Netherlands (Nov 13, 1618 – May 1619) where 84 members and 18 political delegates rejected Arminius' 5 points and drew up the 5 articles of Remonstrance (now called the 5 points of Calvinism – <i>TULIP</i>)

- Arminian: Conditional Election
 - God decreed to save all who would believe
 - election based on foreknowledge (selecting those He foresees coming to faith)
 - some modern Arminians believe that since God exists outside of time, there is no foreknowledge apart from now (everything is one eternal "now") – so God is choosing people now

 - Calvinistic: Unconditional Election:
 - God chose us before the foundation of the world (Eph 1:4; 2 Thess 2:13; John 15:16)
 - foreknowledge is choosing to "fore-love" those He will save (Amos 3:2; Rom 11:2)
1. **Conditional Election** – God elected us because He foreknew who would accept Him.
 - a. Arguments For Conditional Election:
 - 1) Salvation is offered to all men, not just the elect (Tit 2:11)
 - 2) Prevenient grace has given man the ability in his will to turn to God
 - 3) If God desires all men to be saved (2 Pet 3:9) and only chose some to be saved, this would be a contradiction

- 4) If God based His choice on seeing how man freely responds to the Gospel, then God is not responsible for who does not believe
- 5) The issue of justice arises – who is responsible for man’s choice – this position places the responsibility on man

b. Arguments Against Conditional Election:

- 1) The Scriptures do state that God gave certain ones to Christ (Jn 6:37; 17:2,6,9)
- 2) Christ draws men to Himself (Jn 6:44; 12:32)
- 3) God works out His will for His pleasure (Phil 2:13)
- 4) God chose Jacob over Esau before they were good and bad (Rom 9:10-16)
- 5) Acts 13:48 states that “As many as had been appointed to eternal life believed”
- 6) God made His choice based on grace (Eph 1:4-8; 2:8-10)
- 7) Faith and repentance are enabled by God’s grace (Acts 5:31; 11:18; Rom 12:3; Eph 2:8-10; 2 Tim 2:25)

2. **Unconditional Election** – God elected some to be saved solely out of His grace.

a. Arguments For Unconditional Election:

- 1) The “know” in foreknowledge means to “know intimately”, thus God’s foreknowledge is about His desire to have a relationship with us, not about who would choose Him. This makes foreknowledge *active*, not *passive*.
- God not choose people out of facts, but love

Galatians 4:9 “But now that you have come to know God, or rather to be known by God”

- 2) Election to salvation is clearly taught in Scripture (Acts 13:48; Rom 8:29-30; Eph 1:5,11; 1 Thess 1:4; 1 Pet 1:2; 2:9)

Romans 8:29-30 “For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”

Ephesians 1:5,11 “Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will.... In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will”

1 Thessalonians 1:4 “Knowing, beloved brethren, your election by God”

1 Peter 1:2 “Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied

1 Peter 2:9 "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.

3) God performs the whole process of salvation (Phil 2:13; Eph 2:8-10; Rom 12:3)

Philippians 2:13 "For it is God who works in you both to will and to do for His good pleasure."

Ephesians 2:8-10 "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

Romans 12:3 "For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith."

4) God's choice is not based on merit (Rom 9:10-16)

Romans 9:11-12 "(For the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.'"

- before Jacob & Esau were born and did good or evil, they

- if salvation was based on something good in an individual (like faith), this comes close to salvation based on works (Eph 2:9)

5) God's choice is solely based on mercy (Romans 9:14-16)

Romans 9:14-16 "What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.' So then it is not of him who wills, nor of him who runs, but of God who shows mercy."

6) Certain individuals have been given to Christ (Jn 6:37; 17:2)

John 6:37 "All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out."

John 17:2 "As You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him."

7) God draws men to Himself (Jn 6:44)

John 6:44 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day."

8) Men submitted to God's sovereign call (Paul – Gal 1:15; Jeremiah – Jer 1:5)

Galatians 1:15 "But when it pleased God, who separated me from my mother's womb and called me through His grace."

Jeremiah 1:5 "Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations."

9) Election is based in eternity past (Eph 1:4-6; 2 Thess 2:13; 2 Tim 1:9)

Ephesians 1:4 "He chose us in Him before the foundation of the world"

2 Thessalonians 2:13 "God has chosen you from the beginning for salvation."

2 Timothy 1:9 "Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began"

10) God's election results in human faith (Acts 13:48)

Acts 13:48 "As many as had been appointed to eternal life believed."

b. Arguments Against Unconditional Election:

1) This equates foreknowledge with election

But: a distinction is not necessary – they are inter-related terms

2) If election is limited, then this must necessitate that the atonement is limited. Scripture teaches an unlimited atonement (Jn 1:29; 3:16; 1 Tim 2:6; Heb 2:9; 1 Jn 2:2)

But: Election does not necessarily have to eliminate the universal offer of the Gospel or the unlimited sufficiency of Christ's atonement

3) God becomes responsible for man's eternal damnation because those He did not choose do not have a chance to believe (double predestination)

But: the Scripture never teaches that God elected people to hell, only to salvation

4) God then become partial and arbitrary

- partiality? but: God is not partial – all God chose are unworthy
- arbitrary – but: God has that right – He's the Potter

5) Why evangelize if God's elect is going to believe anyway?

- But: God has called us to evangelize – we're to be obedient.
 - we don't know who God has elected
 - God chose man as messengers of the good news
 - election assures that there will be some success in evangelism in man's point of view, total success in God's point of view

ie/ 11/2/48 – Harry Truman defeated Gov. Thomas Dewey for president of US – great upset
- Chicago Tribune so sure of Dewey's victory – they ran the headline for the morning paper declaring Dewey as the winner