

## Election and Predestination

<b>Pelagianism</b>	<b>Semi-Pelagianism</b>	<b>Semi-Augustinianism</b>	<b>Augustinianism</b>
<i>Monergistic</i>	<i>Synergistic</i>	<i>Synergistic</i>	<i>Monergistic</i>
We can save ourselves unaided by God's grace.	We need God's grace, but we must take the first step.	God's grace is the necessary first step, but it is not sufficient.	God's grace alone is sufficient for our salvation.
Condemned as heresy at the Council of Ephesus (AD 431).	Condemned as heresy in the West at the 2nd Synod of Orange (AD 529).	Roman Catholics, Arminians	Martin Luther, Calvinists

<b>Conditional Predestination</b>	<b>Single Predestination</b>	<b>Double Predestination</b>
God predestines people based on his foreknowledge of their belief or unbelief.	God predestines some to salvation and <i>permits</i> others to rebel, thus condemning themselves.	God predestines some to salvation (election) and others to condemnation (reprobation).
Roman Catholics, Arminians	Philipp Melanchthon, Peter Martyr Vermigli, Lutheran <i>Formula of Concord</i>	Martin Luther, John Calvin, Theodore Beza, <i>Westminster Confession of Faith</i> 3.3

### Election in the Old Testament

- Deuteronomy 7:7-8
- Deuteronomy 9:4-6

### Election in the Gospels

- Matthew 11:25
- Mark 4:10-12
- John 6:35-39
- John 10:14-15, 25-26

### Election in Acts

- Acts 13:48

### Election in Paul

- Romans 8:28-30
- Ephesians 1:3-11
- Romans 9:21-24

### Objections to the Reformed reading of Romans 9

- "It's corporate election, not individual election."
- "It's election to historical destiny or temporal blessings, not eternal salvation."
  - Genesis 25:23

- Malachi 1:2-3
- “Pharaoh hardened his own heart.”
  - Exodus 8:15, 32; 9:34

### **Response to objections**

- The context of Romans 9 is about salvation, not merely historical destiny or temporal blessings.
  - Paul’s anguish (9:1-3)
  - Not all Israelites are truly Israel (9:6)
  - “My heart’s desire and prayer for Israel is that they might be saved.” (Rom. 10:1)
- The examples in Romans 9 are mutually interpreting.
  - Jacob & Esau: independent of their choice
  - Pharaoh: individual (not corporate)

### **Reprobation**

- “They stumble because they disobey the word, as they were destined to do.” (1 Pet. 2:8)
- “And in their greed they [false teachers] will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.” (2 Pet. 2:3)
- “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.” (Jude 4)

### **Objections to the Reformed doctrine of election and reprobation**

- “It limits the love of God.”
- “It breeds pride and self-congratulation.”
- “It undermines moral effort.”
- “It weakens evangelism.”

“I ask: whence does it happen that Adam’s fall irremediably involved so many peoples, together with their infant offspring, in eternal death unless because it so pleased God? Here their tongues, otherwise so loquacious, must become mute. The decree is dreadful indeed, I confess. Yet no one can deny that God foreknew what end man was to have before he created him, and consequently foreknew because he so ordained by his decree. If anyone inveighs against God’s foreknowledge at this point, he stumbles rashly and heedlessly. What is there to accuse the heavenly Judge because he was not ignorant of what was to happen? If there is any just or manifest complaint, it applies to predestination. And it ought not to seem absurd for me to say that God not only foresaw the fall of the first man, and in him the ruin of his descendants, but also meted it out in accordance with his own decision. For as it pertains to his wisdom to foreknow everything that is to happen, so it pertains to his might to rule and control everything by his hand.” —Calvin, *Institutes* 3.23.7