Doctrines of Grace: Unconditional Election Part One

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Simple Definition What is uncoditional election?:

1. Subject of election – God Himself
2. The purpose of of election – unto salvation
3. The object of election – sinful human beings
4. *Unconditional* – election not caused by anything in human beings

The testimony of the Scriptures Is unconditional election biblical?:

1. Our main text is Romans 9:6-18
   - Paul agaonizes over Israel's unbelief – despite all the God's covenant promises
   - Does it mean that God's word failed? – NO!
   - The covenant promises have always involved distinguishing election:
     - Example One (implied): Abraham, whose family was pagan (*Long ago your forefathers, including Terah, the father of Abraham and Nahor, lived beyond the River and worshiped other gods* – Joshua 24:2)
     - Eample Two: Isaac and Ishmael, both are the sons of Abraham (different mothers), but one is a *natural child* and the other *a child of promise*. The difference between Isaac and Ishmael is not only in God choosing Isaac over Ishamel; the difference also underlines the the supernatural intervention needed for the birth of Isaac

    - Example Three: Jacob and Esau
        * Jacob and Esau had the same father (as did Isaac and Ishmael)
        * Jacob and Esau had the same mother (unlike Isaac and Ishmael)
        * Jacob and Esau were twins, conceived simultaneously and were present in the womb at the same time
        * Esau was the elder, a natural heir. But the covenant blessing (inheritance) went to the younger twin, Jacob
        * That this would happen was declared *before* the twins were born
        * God made his choice before the birth of Rebekah's sons to show that His election is apart from a human being might or might not do
  - When speaking about Jacob and Esau Paul quotes Malachi 1:2-3 *Jacob I loved, Esau I hated.* Does God hate?
    - It is not mere lack of love, or lesser love – read Malachi 1:3-5
    - Paul seems to suggest that God's hate of Esau is prior to anything he has done
    - The context is postlapsarian, both Jacob and Esau are viewed by God as *in Adam*; the apostle is speaking about God's purposes for Jacob and Esau only within the context of viewing them, like ourselves, as members of fallen race
    - The context is *individual salvation* (Rom. 10:1), not a mere roles Jacob and Esau exemplified in the redemptive history
  - God of Abraham, Isaac and Jacob – Exodus 3:6, 15; Acts 3:13; 7:32 (Stephen recalling the burning bush event)
2. Deuteronomy 7:7-8 *It was not because you were more in number than any other people that* ***the Lord set his love on you and chose you****, for you were the fewest of all peoples, but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.*
3. John 15:16 *You did not choose me, but* ***I chose you and appointed you*** *that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.*

4. Acts 13:48 *And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and* ***as many as were appointed to eternal life believed.***
5. Ephesians 1:4-5 *even as* ***he chose us in him before the foundation of the world****, that we should be holy and blameless before him. In love he hpredestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will*
6. 1 Thessalonians 5:9 *For* ***God has not destined us*** *for wrath, but to obtain salvation through our Lord Jesus Christ*
7. 2 Thessalonians 2:13 *But we ought always to give thanks to God for you, brothers beloved by the Lord, because* ***God chose you*** *as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.*