Election, Predestination, Children, and Why Sin Exists

Does God predestine people to hell?
Why did God allow sin in the first place?
What happens to infants when they die?

How is Election Presented in the Bible?

Plus
Objections: Fatalistic & Mechanistic Overview & Review

As A Comfort & Encouragement

COMFORT

• 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.
• 33 Who will bring a charge against God’s elect? God is the one who justifies; (Romans 8:28-30, 33)

As A Reason to Praise God & Evangelism

PRAISE

• “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace…” (Ephesians 1:5-6a)
• “We give thanks to God always for you all...For we know, brethren beloved by God, that he has chosen you” (1 Thess 1:2,4)

EVANGELISM

• “I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory” (2 Tim 2:10)
Objections: Fatalism & Mechanistic

Election is Fatalistic & Mechanistic - Our choices really make no difference as they are not real choices
• But the Bible does not present God’s sovereign election as impersonal, fatalistic or mechanistic. God’s purpose is His glory and His motivation is love (John 3:16) a very personal motivation with personal care:
Ezekiel 33:11, “11 Say to them, ‘As I live!’ declares the Lord God, ‘I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?’”

Foreordination, Predestination, Election & Reprobation (Rolland McCune)

FOREORDINATION: God’s overall will in all things
PREDESTINATION: God's destiny for His creatures
ELECTION (Saved) & REPROBATION (Unsaved)

Human Responsibility & Divine Sovereignty
Acts 2:22-23

22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—
21 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

REVIEW
• Common Grace
• Calvinist vs. Arminian view of Common vs. Prevenient Grace in Salvation
• Divine Sovereignty vs. Human Responsibility
  If God is Sovereign, do we have a “free will” and a “choice?”
• How can God’s choice to show mercy to only some be “fair”?
PREDESTINATION

Election (saved)
Reprobation (unsaved)

Romans 9:9-18

9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, “The older will serve the younger.” 13 As it is written, “Jacob I loved, but Esau I hated.”

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

16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For 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.”

18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

Romans 9:19-26

19 You will say to me then, “Why does he still find fault? For who can resist his will?” 20 But 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?” 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his glory for vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’

and her who was not beloved I will call ‘beloved.’”

26 “And in the very place where it was said to them, “You are not my people,’ there they will be called ‘sons of the living God.’”

The question of ‘fairness’:
Romans 9: Is God obligated to....

• Show MERCY equitably?  
  • NO  
  • WHY?

• Show JUSTICE equitably?  
  • YES  
  • WHY?
REPROBATION

Reprobation is the sovereign decision of God before creation to pass over some persons, in sorrow deciding not to save them, and to punish them for their sins, and thereby to manifest his justice.


Two Senses: Reprobation & Election

Romans 9:22
What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

“prepared” - Grk. MIDDLE (or passive) voice - God is not the subject doing the preparing.

REPROBATION

Romans 9:23
And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory.

“prepared” - Grk. ACTIVE voice. God is directly doing the action.

ELECTION

Election & Reprobation: Why the term “double predestination” is not accurate?

Election to salvation is viewed as a cause for rejoicing and praise to God, who is worthy of praise and receives all the credit for our salvation (see Eph. 1:3-6; 1 Peter 1:1-3). God is viewed as actively choosing us for salvation, and doing so in love and with delight.

But reprobation is viewed as something that brings God sorrow, not delight (see Ezek. 33:11), and the blame for the condemnation of sinners is always put on the people or angels who rebel, never on God himself (see John 3:18-19; 5:40). So in the presentation of Scripture the cause of election lies in God, and the cause of reprobation lies in the sinner.

Another important difference is that the ground of election is God’s grace, whereas the ground of reprobation is God’s justice.


Why Did God Allow Sin in the First Place?

Why Did God Allow Sin in the First Place?
WHY DID GOD ALLOW SIN?

Romans 9:22
What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?
A. “willing” - Grk. ‘determined intent’…to do what?
   (1) Demonstrate His wrath
   (2) Make His power known

God’s Purpose is His Glory. “For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” (Romans 11:36)

HOW DOES THE EXISTENCE OF SIN BRING GLORY TO GOD?