**BIBLE QUESTIONS: SESSION 6**

**What is Election and Predestination?**

* Election is the doctrine that says God chose who he was going to save even before he created the earth. Theologically, it is synonymous with predestination.

Ephesians 1:3-14 *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,* ***4****even as he* ***chose*** *us in him* ***before the foundation of the world****, that we should be holy and blameless before him. In love* ***5****he* ***predestined*** *us for adoption to himself as sons through Jesus Christ,* ***according to the purpose of his will,******6****to the praise of his glorious grace, with which he has blessed us in the Beloved.* ***7****In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,* ***8****which he lavished upon us, in all wisdom and insight* ***9****making known to us the mystery of his will, according to his purpose, which he set forth in Christ* ***10****as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.*

***11****In him we have obtained an inheritance, having been* ***predestined*** *according to the purpose of him who works all things according to the counsel of his will,* ***12****so that we who were the first to hope in Christ might be to the praise of his glory.* ***13****In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,* ***14****who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*

* The bible/Jesus also refers to those who God chose to save as “the elect” Matthew 24:24 ***24****For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even* ***the elect***

**Define conditional and unconditional election.**

* **Conditional election** teaches that in eternity/ before creating the world God chose certain people to be saved based on who they are or what they do/have done. There is no scriptural support for this reason, but it is often defended on the basis that God would be unfair or unjust to chose to save only certain people for no reason. Romans 9:19 directly refutes this reasoning: ***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?*
* **Unconditional election** teaches that God chose to save people based on his own internal counsel or “according to the purpose of His will”. Eph. 1:5 *In love* ***5****he* ***predestined*** *us for adoption to himself as sons through Jesus Christ,* ***according to the purpose of his will,******6****to the praise of his glorious grace, with which he has blessed us in the Beloved.*
* **Lutherans teach unconditional election, but are careful to qualify or clarify the teaching with two other points.**
	+ In Christ: The elect are chosen “in and through Christ” and not apart from his work of salvation. Eph 1:5 *In love* ***5****he* ***predestined*** *us for adoption to himself as sons through Jesus Christ,*
	+ Single Predestination: God did not unconditionally elect the remainder of people to damnation. (This teaching is a central tenet of Reformed/Calvinistic Theology often called “Double Predestination” and the remainder of people consigned to damnation are called “The Reprobate”)

**What are the three theologies taught on predestination?**

* I don’t know what this question is referring to, but there are certainly three divergent teachings on the matter.
* **Double Predestination: (Calvinist/Reformed)** – teach that God unconditionally elected some to be saved and he elected others to be damned based on his own sovereign choice (arbitrarily).
* **Intuitu Fide (Armenianism**) – teach that God conditionally elected some to be saved based on a foreknowledge (Intuitu) of their faith (Fide). This view implies that *faith* is something that a man chooses to have according to his own free will. However, Romans 9:16 makes clear **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.”*
* ***Single Predestination (Confessional Lutheran***) – teaches that God unconditionally elected some to be saved yet desired all to be saved through the sacrifice of his Son Jesus Christ.

**Did God create some to be saved and others damned?**

* Scripture doesn’t speak as though God *created* some to be saved and others damned, only that he *elected* some to be saved *before they were created*. We can certainly say he neither created nor elected anyone to be damned.
	+ Calvinist/Reformed often argue that Romans 9:20-23 teaches that God created some to be saved and others damned. ***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?* ***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, 23****in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—*“
	+ HOWEVER, the cardinal difficulty with the Calvinist reading of this passage is that Paul is not answering his adversaries with a *doctrine*, but with a *hypothetical* answer by saying…”*What if*…”. In effect Paul is saying he cannot or will not answer how it is that God has mercy on some people arbitrarily. Rather he first rebukes the impiety of those who reason that God is unjust, then illustrates his point by using an analogy “*Just as the potter has absolute rights over the clay; so too God has absolute rights over all creatures*.” This does not mean that he did create people to be damned, only that If He had, it would have been within his rights to have done so.
* On the contrary, Scripture clearly teaches that God did not create anyone with a will to their damnation. 1 Tim 2:4-5 *This is good, and it is pleasing in the sight of God our Savior,* ***4****who desires all people to be saved and to come to the knowledge of the truth*. 2 Peter 3:9 **9***The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.*