

# GLAD TIDINGS

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

Vol. XIII

July 11, 2004

No. 28

## Uprooting the T.U.L.I.P. - Unconditional Election

Nathan Mayberry

**T**he doctrine of Unconditional Election proposes: “By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.... Those of mankind that are predestinated to life, God, before the foundation of the world was laid..., hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto” (Confession of Faith). God, according to the Calvinists, has chosen some individuals to be His elect, destined for salvation, and the rest to be reprobate, destined for condemnation. Calvinists also state that one’s election has no connection with faith or good works; rather, certain individuals will be saved regardless of their deeds. This doctrine directly contradicts the teachings of scripture.

The Bible teaches that God is just (Rom 9:14) and is not a respecter of persons (Rom 2:11; Co 3:25). He does not show favoritism toward specific individuals,

but is pleased with any person who fears Him and works righteousness (Act 10:34-35). Calvinists teach that God picks one individual for salvation and another for damnation. They proclaim that the elect individual will be saved even if he lives wickedly while the reprobate individual will be condemned even if he lives righteously. Does this doctrine not make God unjust and a respecter of persons?

Calvinism maintains that members of the elect are unconditionally chosen by God; however, the Bible teaches that one’s election is conditioned upon being in Christ (Eph 1:4; Rom 16:13; 2 Tim 2:10). Entrance into Christ is obtained through baptism (Gal 3:26-27). Those who have been given to Christ for salvation are those who believe in Him and receive His word (Joh 6:39-40; 17:8-9). They love God (Rom 8:28, 33). God has not chosen certain, specific individuals to be saved; rather he has chosen to save a certain type of individual, namely: one who has been sanctified by the Spirit and who believes in the truth (2 The 2:13-14). The elect are not chosen unconditionally; instead, they are chosen as they meet God’s conditions.

Romans 9:6-13 is used by Calvinists in an attempt to prove that specific individuals are chosen for salvation. In this passage, Abraham, Isaac, and Jacob were God’s chosen ones, yet for what were they chosen? They were chosen to be the forefathers of the Savior. All three of these men were promised that “by your descendants all of the nations of the earth shall be blessed” (Gen 13:3; 26:4; 28:14). Abraham and his descendants were chosen, not to ensure their personal salvation, but to carry out God’s purpose. The point of Romans 9 is that the children of promise, not the children of the flesh, are the sons of God. Ishmael, by order of birth, should have been the child through whom Christ came; however, Isaac was the child of promise because of God’s choice. Jacob was selected over Esau to be the child of promise because of God’s choice. Likewise, the Gentiles, who formerly were not God’s children, are now children of promise by His choice.

Have you met God’s conditions of being a member of His elect?