

b. Infralapsarianism

(1) Analysis of the view

The infralapsarian (*infra* = after; *lapis* = the lapse from original righteousness = the fall) scheme appeals more directly to Scripture for its support. It points to those statements of Scripture in which the objects of election appear to be already in a state of sin; appear as being in close union with Christ in the decree of election itself, and appear as objects of God's mercy and grace. These Scriptures include the following:

Romans 8:29-30 "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the first born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified."

This Scripture is understood as teaching that those whom God elected to salvation were predestined to be called out of sin and of conformity to the world, to be declared righteous instead of being condemned for their sin, and to be made wholly after the Image of the sinless, holy Son of God. Thus God's election is of fallen, sinful creatures.

Romans 9:15-16 "For He says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' So then it does not depend on the man who wills or the man who runs, but on God who has mercy."

This Scripture is taken to teach that the persons to whom God reveals himself and upon whom He deigns to have mercy and compassion (cf. Exod. 33:18 19) are those whom He elects and chooses sovereignly, without dependence on their will to do good works. The concept of mercy is understood to presuppose the pitiful condition of fallen man.

Ephesians 1:4, 7 "just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. . ."

"In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,"

This Scripture is understood to teach that the elect were viewed as elect in Christ, i.e., as in union with Him; and that the elect were elected to holiness and forgiveness of sins through the gracious redemption purchased by Christ's blood. This kind of election is understood to presuppose the decree concerning man's fall.

2 Timothy 1:9 "who (God) has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity."