

This Scripture is understood to teach that God's election in eternity past was an election arising from God's grace (which is taken to mean God's unmerited favor toward the undeserving; i.e., sinful and fallen) and an election made in union with Jesus Christ viewed as Savior and Redeemer in the Covenant of Grace. Both of these associations are taken to presuppose the fall in God's eternal plan and purpose.

In addition to these (and other) specific Scriptures, the infralapsarian view claims that its scheme of the order of the decrees as formed reflects the order of the decrees as executed. Accordingly, just as infralapsarians see the creation of man and his fall in biblical history and see God begin to select a godly seed from among the race of fallen mankind (and to pass by the rest), and see God sending His own Son to accomplish a perfection redemption for His own elect, and see the sovereign and powerful and gracious working of God's Spirit applying the benefits of Christ's atonement to His sheep, and see God's wrath pronounced upon the rest of sinful humanity -- just as infralapsarians see this sequence of events in the unfolding purpose of God in revelation history, so they see the order of decrees in the eternal counsel of God.

in addition, the infralapsarian view claims that its scheme of the order of the decrees reflects also the internal logical relationships of the various aspects of God's plan of salvation, as those relationships are structured in Scripture. Accordingly, just as infralapsarians see that logically, man had to be created before he could fall (i.e., a nonentity simply cannot fall!); and logically, man had to be fallen before he could be elected to salvation by grace (otherwise what can salvation from sin and its concomitants mean?); and logically, if some (not all) from among the fallen race were elected to salvation, then Christ came to accomplish the salvation of those particular persons; and logically, if Christ accomplished the salvation of those particular persons, then the Holy Spirit will most certainly (and sovereignly) apply that dearly purchased salvation to those very persons whom God elected and for whom Christ died; and logically, the nonelect had to be passed by with respect to salvation from their sin in order to be justly condemned for their sin. Thus the infralapsarian claims that the logical interdependency of the aspects of God's plan of salvation reflects the order of the decrees of God.

(2) Critique of the view

Infralapsarianism claims that it is the more logical of the two major Reformed views. If the supralapsarian is correct in his claim that in human experience what is last in execution is always first in intention; and that if God's final purpose was to glorify himself in the salvation of the elect and the perdition of the nonelect, and therefore it must have been the deliberate purpose of God from the beginning, and must have included all subsequent decrees as means to that end; then to that extent supralapsarianism is logical in its general movement of thought. However, when supralapsarianism is examined in the specific logical interrelationships of the various aspects of God's purpose, it turns out to bristle with logical