

2. In the writings of Lewis Sperry Chafer (Dr. Chafer was President and Professor of Systematic Theology at Dallas Theology Seminary)

"The term predestination signifies a predetermining of destiny. . . .

"Outside the predetermined destiny which belongs to Israel and the nations who 'inherit the earth', the doctrine of predestination falls into two divisions, namely, (1) election and (2) retribution. . . . Election and retribution are counterparts of each other. There can be no election of some that does not imply the rejection of others.

"a. ELECTION. The election which is set forth in the Scriptures, apart from the elect nation Israel -- not now under consideration -- , is that favor of God, notably a full and free salvation, which is accorded to some, but not to all. Of some it is said that they are 'chosen in the Lord' (Rom. 16:1.3); 'chosen . . . to salvation' (2 Thess. 2:13); 'chosen . . . in him before the foundation of the world' (Eph. 1:4); predestined to the 'adoption of children' (Eph. 1:5); 'to be conformed to the image of his Son' (Rom. 8:29); 'elect according to the foreknowledge of God' (1. Pet. 1:2); and 'vessels of mercy, which he had afore prepared unto glory' (Rom. 9:23). The term election should not be construed to mean only a general divine purpose to provide salvation for all men. It refers to an express divine purpose to confer salvation on some, but not all. Nor should the term imply that God will bless those who believe. it rather specifies those who will believe. Some, but not all, are written in the Lamb's book of life. Evasion of the plain words of Scripture secures nothing in the understanding of this most solemn subject. Whatever may be the case of the nonelect, it is written of the saved that He 'hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began' (2 Tim. 1:9); 'according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love' (Eph. 1:4).

"There is no mere arbitrary caprice in divine election, for God in this, as in all He does, is governed by infinite wisdom, holiness, and love. As the ground of His election, He foresaw no difference in character of one over another. His choice is not based on anticipated worthiness. Election is an act of grace apart from works. Neither faith nor good works is the cause of divine election. They are rather the fruit of election. Men are not first holy and then chosen; but are first chosen and then holy. it was that they might be holy that they were chosen. The destiny of Isaac's sons was determined before they had done anything good or bad, that the fact of sovereign election might stand without complication (Rom. 9:11-13). The fact that a supposed conditional election is the belief of the majority is due, doubtless, to the reluctance on the part of man to admit that no merit resides in his natural self.

". . . . The doctrine of election is a cardinal teaching of the Scriptures. Doubtless, it is attended with difficulties which are a burden upon all systems of theology alike. However, no word of God may be altered or neglected. No little help is gained when it is remembered that revelation and not reason is the guide to faith. when the former has spoken, the latter is appointed to listen and acquiesce.