

"b. RETRIBUTION. There is that in the purpose of God which is styled retribution. As an act of God, the term means that some are rejected whom He does not elect. The word predestination has been preferred by some as being less severe. Surely, no thoughtful believer would choose to employ terms in relation to the doom of the lost which are unnecessarily strong. The theme is one of surpassing solemnity and it is no evidence of compassion when men purposely express themselves respecting the future estate of the unregenerate in harsh and unfeeling terms. It is a theme which should ever bring one to tears. It is intended by the choice of the word preterition to imply that God assumes no active attitude toward the nonelect other than to pass them by, leaving them under the just condemnation which their lost estate deserves. Thus it is supposed that, to some extent, God is relieved of responsibility if it is predicated of Him that He peremits rather than reprobates the nonelect. Such distinctions are more a delusion of words than a discrimination of facts. Apart from this awful theme and, under any circumstances more congenial, such a labored selection of words would hardly be suffered. It is impossible actively to choose some from a company and not, at the same time and by the same process, actively to reject the remainder. Yet a real distinction exists in the divine way of dealing with one class as compared with the other. New and wholly undeserved blessings are extended to the elect, while the nonelect reap only the just recompense of their lost estate. God does for one class what He does not do for the other, but both aggregations pass before His mind and become objects of His determination. Exceedingly painful expressions are used in the Scriptures to describe the divine decision regarding the nonelect. They are 'not written' in the book of life (Rev. 13:8); they are 'vessels of wrath fitted to destruction' (Rom. 9:22); they were 'before . . . ordained to this condemnation' (Jude 4); they 'stumble at the void, being disobedient: whereunto also they were appointed' (1 Pet. 2:8). God is said to love some less than others (Mal. 1:2, 3). Some are called the 'election', some are called 'the rest' (Rom. 11:7). A dispassionate reading of Romans, Chapters nine and eleven, will result in the assurance that, whatever men may believe or disbelieve regarding the matter, the Word of God is bold in declaring that some are appointed to blessing and others are to experience condemnation."

-- Systematic Theology in eight volumes (Dallas: Dallas Seminary Press, 1947), Volume 1, pp. 244-247

3. In the writings of Edgar Young Mullins (Dr. Mullins was President and Professor of Theology in The Southern Baptist Theological Seminary, Louisville, Kentucky)

"We can best discuss the sovereignty of God in the salvation of individuals by asking and answering a series of questions. The first question will deal with the crucial point of difference between opposing theories of election.