

c. Principles derived from these Scriptures

(1) Election is a choice, made by God before the foundation of the world and in close connection with Christ, of some fallen human beings, called the elect.

(2) Predestination (of the elect) is a predetermination, made by God before the foundation of the world, that those fallen human beings whom He chose would be conformed to Christ's Image, and would receive all antecedent and subsequent concomitant blessings.

(3) Both election and predestination arose out of God's gracious love and favor, which He freely bestowed upon those fallen human beings thus elected and predestinated.

(4) God's choice and predetermination of certain fallen human beings was according to His sovereign purpose and good pleasure, not according to their foreseen good works, nor according to anything good or evil which God foresaw they would do.

(5) God's choice and predetermination are made effectual in time by the means which He appointed, including the incarnation, atonement, and resurrection of the Lord Jesus Christ; the preaching and hearing of the gospel of truth; calling, regeneration, faith, justification, adoption, sealing by the Spirit, progressive sanctification, obedience of life, and glorification.

d. Various views relating foreknowledge to election

View #1 -- Foreknowledge (of cognition) of favorable response to the gospel as the basis of election.

This view holds that, by simple prescience, God foreknew which persons would make a favorable response to the external call of the gospel, and that on the basis of this foreknowledge He elected and predestinated these persons to salvation. Two problems arise in connection with this view:

[1] The problem of depravity

Critics of this view point to many scriptural expressions regarding the spiritual condition of fallen man, and ask, "How can God foresee anything but an unfavorable response from one whose understanding is darkened, who does not accept the things of the Spirit of God and cannot understand them, who is turned to his own way, whose will is in bondage to sin, who does not seek after God, whose every faculty is depraved, who is dead in trespasses and sins, who is spiritually dead, who is hostile toward God, and who cannot please God?"

[2] The problem of a precise definition of and a scriptural basis for prevenient grace

Proponents of this view usually admit the force of the problem of depravity, but urge in favor of its modification the factor of prevenient