

Introduction

1. The first tenet in Calvinism, total hereditary depravity, has been proven false
 - a. People are not born sinners incapable of doing any good, but are the offspring of the righteous and holy God ([Ac. 17:28](#); [Ecc. 7:29](#))
 - b. Each person bears their own guilt for sin they personally commit and likewise the blessings connected with righteousness ([Eze. 18:20](#))
 - c. **TULIP**
 - i. Total Hereditary Depravity
 - ii. **Unconditional Election**
 - iii. Limited Atonement
 - iv. Irresistible Grace
 - v. Perseverance of the Saints
 - d. Each of these teachings depend upon one another so if one falls, they all fall

I. Unconditional Election: Defined

- Source: Chapter 3: *Of God's Eternal Decree* points 1-4 of the Westminster Confession of Faith
1. God, from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.
 2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.
 3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death.
 4. These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.

II. Unconditional Election: Some Twisted Passages

1. [Acts 13:48](#)
 - a. Hearing the word of the Lord and believing were necessary in order to receive eternal life ([Rm. 10:17](#); [Heb. 11:6](#))
 - b. The Jews had previously rejected the word of God and judged themselves unworthy of everlasting life ([Ac. 13:46](#))

2. [Romans 8:28-30](#)

- a. We love God by keeping His commandments ([Jn. 14:15, 21, 23](#))
- b. God calls all people the same way which is through the gospel ([2 Th. 2:13-14](#))
- c. When the gospel is obeyed, justification takes place ([1 Cor. 6:11](#))

3. [Romans 9:6-18](#)

- a. God allows people the ability to choose and will use them to carry out His will whether they are good or evil
- b. The selection of Isaac over Ishmael and Jacob over Esau was not concerning whether they would be saved or not, but rather what lineage Christ would come through ([Rm. 9:5](#))
- c. God has mercy on those who respond in loving obedience to His will ([Tit. 3:4-7](#))

4. [Ephesians 1:4-5, 11](#)

- a. God has predestined a group to be saved, not individuals
- b. The location of the saved is in Christ ([Eph. 1:4](#))
- c. A person cannot be holy nor without blame before God without the ability to choose ([1 Pt. 1:14-16](#))

III. Unconditional Election: Refuted

1. God does not show partiality to individuals [respector of persons] ([Ac. 10:34-35](#); cf. [Rm. 2:11](#); [Eph. 6:9](#); [Col. 3:25](#))
2. God wills [desires] all people to be saved, yet all people are not saved ([1 Tim. 2:3-4](#); [Mt. 7:13-14, 21](#))
3. God wills the gospel to be taught to all ([Mt. 28:18-20](#); [Mk. 16:15-16](#); [Lk. 24:46-47](#))
4. The purpose of mankind is to fear God and keep His commandments for God will bring every work into judgment ([Ecc. 12:13-14](#))
5. Some reject Christ and some receive Him ([Jn. 1:11-13](#))

Conclusion

1. From the beginning God gave man a choice
 - a. He could either do His will or violate it, but he had a choice ([Gen. 2:16-17](#))
 - b. The same remains true today
2. Choose you this day whom you will serve ([Jos. 24:14-15](#))