

SYNOPSIS OF MODERATE CALVINISM:

Since God is the sum-total of His infinite perfections, God will never do anything less than His infinite perfect best.

In eternity past God chose some individuals to salvation:

- a. *Elektos* (*ek* = “from” & “*lego*” means “to gather, to pick out.” Thus, it means “be chosen from, to pick out from, to gather from” (1 Cor. 1:24-28; Eph. 1:4).
- b. The verb “elect” is “aorist middle” (except for possibly Luke 9:35 where it is exegetically difficult to determine (maybe middle or passive perfect); middle voice indicates that God’s choice was made freely (i.e., without conditions), for His purposes, and with personal interest in mind.
- c. Consistent use of “elect” in both O.T. & N.T. implies the following: (1) careful selection out of known options; (2) the “chooser” can totally make a choice according to his preferences; (3) in the choosing there is no dislike toward the options not selected.
- d. Foreknowledge (Gk. *prognosis*) is equiv. to election cf. Rom. 11:2; 1 Pet 1:20; it is an eternal plan (certain of all events, not advanced information that conditions election).
- e. Based upon Eph. 1:4-5 Election is unconditional, loving, immutable, and efficacious (cf. Acts 13:48; 2 Thess. 2:13; 2 Tim. 1:9).
- f. Individuals cannot come to God in faith without His enablement first (John 6:37, 44-45, 65; Rom. 8:5-9; Phil. 1:29; 2 Pet. 1:1).

Fallen humanity have the freedom of choice known as self-determinism:

- a. Matt. 23:37; John 17:17; Rom. 7:18; 2 Cor. 9:17; 1 Pet. 5:2; Phil. 14.
- b. Free will emphasizes human responsibility (John 5:40).
- c. Free will preserves God’s omnibenevolence (Matt. 23:37).
- d. Belief in Christ involves an act of human personality (John 3:16).



**Divine Election: First Cause (Primary & Predetermined)
Divine Standpoint:**

&

**Free Will: Secondary Cause (Immediate & personal)
Human Standpoint:**

Though it is somewhat inscrutable how divine election and human responsibility are both involved, both are biblical truths. On one hand, individuals by themselves cannot come to God in faith because of man’s fall (Rom. 5:12) and total depravity (John 6:44); God must initiate; He is the first cause which is unconditional (John 10:27-29; Rom. 8:28-9; Eph. 1:3-6, 11). Election reflects the grace of God, not human effort (Rom. 9:11). Moreover, all things are absolutely certain having been determined from eternity past (predetermined). The goal of election is the glory & praise of God. On the other hand, no one is saved contrary to his or her own will, e.g., John 3:16 (secondary cause). God enables people to exercise faith in Him (John 6:37, 44-45, 65; Rom. 8:28-30; Phil. 1:29; 2 Pet. 1:1). Therefore, God influences persons to believe; belief is an act of the human will-enabled by God. Thus, both sovereignty & human responsibility are co-existent within His predetermined plan. We cannot deny God’s omniscience nor omnibenevolence (both are true).

- 1.
- 2.
- 3.
- =

God chooses and enables the elect to believe in eternity past (primary cause from God’s standpoint)
 Belief in Christ is an act of the human will (secondary cause, immediate and personal from man’s standpoint)
 Election ensures who will certainly believe (persuasion, not coercion):
 = The elect believe in Christ (Rom. 8:28-30)

Paul R. Shockley, 2006

