**Biblical Foundations – The Doctrine of Election and Reprobation (Pt.5)**

**When and why did God choose us? Are others not chosen?**

**The Doctrine of Reprobation-** When we understand election as God’s sovereign choice of some person’s to be saved, then there is necessarily another aspect of that choice, namely, God’s sovereign decision to pass over others and not to save them. This decision of God in eternity past is called reprobation. ***Reprobation is the sovereign decision of God before creation to pass over some persons, in sorrow deciding not to save them, and to punish them for their sins, and thereby manifest his justice***.

In many ways the doctrine of reprobation is the most difficult of all the teachings of Scripture for us to think about and to accept because it deals with such horrible and eternal consequences for human beings made in the image of God. The love that God gives us for our fellow human beings and the love that he commands us to have toward our neighbor causes angst with this doctrine, and it is right that we feel such dread in contemplating it. It is something that we would not want to believe, and would not believe, unless Scripture clearly teaches it.

**Biblical passages that support the Doctrine of Reprobation-**

* Jude 4- references counterfeit Christians in the church, who long ago was “designated” or “marked” for condemnation.
* Romans 9:17-22- references the fact that God elevated Pharoah and hardened his heart to use him to demonstrate his sovereign power.
* Romans 11:7- Regarding the results of the fact that God did not choose all for salvation; ***the rest were hardened***.
* 1 Peter 2:8- some are destined to be rebellious and disobedient.

In spite of how we feel about this doctrine, we must be careful of our attitude toward God and toward these passages. We must never begin to wish that the bible was written in another way or that it did not contain these verses. Moreover, if we are convinced that these verses teach reprobation, then we are obligated both to believe it and accept it as fair and just of God, even though it still causes us uneasiness when we think of it. We must recognize that somehow, in God’s wisdom, the fact of reprobation and eternal condemnation of some will show God’s justice and also result in his glory. (Romans 9:22-23) Paul notes that the fact of such punishment on the ***“vessels of wrath”*** serves to show the greatness of God’s mercy toward us: God does this ***“in order to make known the riches of his glory for vessels of mercy”***.

**\*\*\*Significant differences between election and reprobation as they are presented in the Bible**. With election, God is viewed as actively choosing us for salvation and doing so in love and with delight. But reprobation is viewed as something that brings God sorrow, not delight (Ezekiel 33:11), and the blame for the condemnation of sinners is always put on the people who rebel, never on God himself. (John 3:18-19) So in Scripture, the cause of election lies in God, and the blame for reprobation lies in the sinner. Another significant difference is that the basis for election is God’s grace and the basis for reprobation is God’s justice.