

Chapter 2

OF THE SPECIAL DECREES OF GOD, RELATING TO RATIONAL CREATURES, ANGELS, AND MEN; AND PARTICULARLY OF ELECTION.

The special decrees of God respecting rational creatures, commonly go under the name of “predestination”; though this sometimes is taken in a large sense, to express everything that God has predetermined; and so it takes in all that has been observed in the preceding chapter; which some call eternal providence, of which, temporary providence is the execution; for with God there is not only a provision of things future, but a provision for the certain bringing them to pass; and the counsel and will of God is the source and spring of all things, and the rule and measure according to which he works, (Eph. 1:11) but predestination is usually considered as consisting of two parts, and including the two branches of election and reprobation, both with respect to angels and men; for each of these have place in both. Angels; some of them are called “elect” angels, (1 Tim. 5:21) others are said to be “reserved in chains”, in the chains of God’s purposes and providence, “unto the judgment” of the great day (2 Peter 2:4). Men; some of them are vessels of mercy, afore prepared for glory; others vessels of wrath, fitted for destruction; some are the election, or the elect persons, that obtain righteousness, life, and salvation; and others are the rest that are left in, and given up to blindness (Rom. 9:22, 23, 11:7). Though sometimes predestination only respects that branch of it called election, and the predestinated signify only the elect; for who else are called, justified, and glorified, enjoy adoption and the heavenly inheritance? not, surely, the non-elect (Rom. 8:29, 30; Eph. 1:5,11). This branch of predestination, election, must be considered first; I shall begin with,

Kabanata 2

OF THE SPECIAL DECREES OF GOD... PARTICULARLY OF ELECTION

TUNGKOL SA MGA ESPESYAL NA DEKRETO NG DIYOS NA MAY KINALAMAN SA MGA MAKATWIRANG NILALANG—ANGHEL AT TAO; AT LALO NA TUNGKOL SA ELEKSIYON

Ang mga espesyal na dekretong kalooban ng Diyos na tumutukoy sa mga makatwirang nilalang ay karaniwang tinatawag na “**predestination**”; bagama’t kung minsan ay ginagamit ito sa mas malawak na kahulugan, upang ipahayag ang lahat ng bagay na ipinasiya ng Diyos nang una pa man. Sa gayong kahulugan, saklaw nito ang lahat ng tinalakay sa naunang kabanata, na tinatawag ng ilan na **eternal providence**, na ang **temporal providence** ang katuparan lamang; sapagkat sa Diyos ay may hindi lamang pagtatalaga ng mga mangyayari, kundi pati ang katiyakan ng kanilang pagdating. Ang **kalooban at payo ng Diyos** ang pinagmumulan at bukal ng lahat ng bagay, at siyang tuntunin at sukat na ayon dito Siya gumagawa (Efeso 1:11).

Subalit ang **predestination** ay karaniwang itinuturing na may dalawang bahagi: ang **election** at ang **reprobation**, kapwa tumutukoy sa mga anghel at tao; sapagkat ang dalawa ay makikita sa parehong uri ng nilalang.

Mga anghel: ang ilan sa kanila ay tinawag na “*elect angels*” (1 Tim. 5:21); ang iba nama’y sinabing “*nakareserba sa mga tanikala*”, sa mga tanikala ng layunin at pamamahala ng Diyos, “*hanggang sa paghuhukom*” sa dakilang araw (2 Pedro 2:4).

Mga tao: ang ilan ay mga **sisidlan ng awa**, na una nang inihanda tungo sa kaluwalhatian; ang iba naman ay mga **sisidlan ng poot**, na inihanda para sa kapahamakan. Ang ilan ay kabilang sa **eleksiyon**, mga hinirang na nagtatamo ng katuwiran, buhay, at kaligtasan; at ang iba ay ang mga “*nalalabi*” na iniwan at ibinibigay sa **pagkabulag** (Roma 9:22–23; 11:7).

Gayunman, kung minsan ang *predestination* ay tumutukoy lamang sa sangay nitong **election**, at ang *predestinated* ay nangangahulugan lamang ng mga hinirang; sapagkat sino pa ba ang tinatawag, pinapaging-matuwid, at niluluwalhati, at tumatanggap ng pagka-ampon at mana sa langit? Hindi tiyak ang mga **hindi-**

hinirang (Roma 8:29–30; Efeso 1:5,11). Kaya't ang sangay na ito ng predestination, ang **election**, ang dapat munang pag-aralan.

I. The election of angels; of this the scriptures speak but sparingly, and therefore the less need to be said concerning it: that there are some angels that are elect is certain, from the proof already given: there is a similarity between their election and the election of men; though in some things there appears a little difference.

The election of angels, as well as of men, is of God; he is the efficient cause of it; it is God that has chosen them, and distinguished them from others, and therefore they are called the “angels of God”, (Luke 12:8, 9) not merely because they are his creatures, so are the evil angels; but because they are his chosen, his favourites, and appointed to be happy with him to all eternity.

2. Their election, as that of men, lies in a distinction and separation from the rest of their species; they are not only distinguished from them by their characters, the one being holy angels, the others the angels that sinned; but by their state and condition, the one being preserved from apostasy, and continued in their first estate; the other left to fall into sin, and from their former state, and reserved unto judgment.

3. In their election they were considered as on an equal footing with others not elected, as men are; as men are considered, when chosen, as in the pure mass, having done neither good nor evil, so were angels; this must be out of all question, with respect to them, since the elect angels never fell, never were in any corrupt state, and could not be so considered: besides, their preservation from apostasy, and their confirmation, by grace, in the state in which they were created, are in consequence of their election; and therefore must be previous to the fall of the rest, who, with thine, must be considered in the pure mass of creatureship; wherefore the choice of the one, and the leaving of the other, must be entirely owing to the sovereign will of God.

4. Their election, though it is not said to be made in Christ, as the election of men; nor could it be made in him, considered as Mediator; since they having never sinned against God, and offended him, they needed him not to mediate between God and them, and to make peace and reconciliation; yet they might be chosen in him, as they seem to be, as an Head of conservation; as an Head both of eminence to rule over them, protect and preserve them in their state; and of influence, to communicate grace and strength to them; to confirm

I. Ang Eleksiyon ng mga Anghel

Kaunti lamang ang sinasabi ng Kasulatan tungkol dito, kaya't hindi kinakailangang pahabain ang paliwanag. Subalit tiyak na may ilang anghel na hinirang, gaya ng patunay na naibigay na. May pagkakatulad ang kanilang eleksiyon sa eleksiyon ng mga tao, bagama't may kaunting pagkakaiba sa ilang aspeto.

1. Ang eleksiyon ng mga anghel, gaya ng sa tao, ay gawa ng Diyos.

Siya ang sanhi nito. Siya ang pumili sa kanila at nagpanatili sa kanila mula sa iba, kaya't tinatawag silang “**angels of God**” (Lucas 12:8–9); hindi lamang dahil sila ay Kanyang mga nilalang—sapagkat gayon din ang masasamang anghel—kundi dahil sila ay Kanyang **hinirang**, Kanyang mga **kinalulugdan**, at itinalagang makasama Niya sa walang hanggan.

2. Ang kanilang eleksiyon, gaya ng sa mga tao, ay nasa pagkakahiwalay mula sa iba nilang kapwa-anghel.

Hindi lamang sila naiiba sa kalagayan—ang ilan ay **banal na anghel**, ang iba ay mga **anghel na nagkasala**—kundi sa estado: ang mga hinirang ay **pinanatili sa kanilang unang kalagayan**, samantalang ang iba ay **pinabayaan** upang mahulog sa kasalanan at nakalaan para sa paghuhukom.

3. Sa eleksiyon ng mga anghel, sila ay itinuturing na nasa iisang antas ng kalagayan kasama ng mga hindi-hinirang.

Gaya ng mga tao, na pinili mula sa “**pure mass**” bago sila gumawa ng mabuti o masama, gayon din ang mga anghel. Walang alinlangan dito, sapagkat **ang mga hinirang na anghel ay hindi kailanman nahulog**, at ang kanilang **pagkapreserba** sa kabanalan ay bunga ng eleksiyon; kaya't ang pagpili sa ilan at ang pag-iwan sa iba ay **lubos na ayon sa soberanong kalooban ng Diyos**.

them in their state in which they are; for Christ is “the head of all principality and power” (Col. 2:10).

5. Though the angels are not chosen to salvation as men are, as that signifies a deliverance from sin and misery: seeing they never sinned, and so were never in a miserable condition, and needed no Saviour and Redeemer; yet they are chosen to happiness, to communion with God now, whose face they ever behold; and to a confirmed state of holiness and impeccability, and to the enjoyment of God, and the society of elect men to all eternity.

II The election of men to grace and glory, is next to be considered; and it may be proper in the first place to take some notice of the election of Christ, as man and mediator; who is God’s first and chief elect; and is, by way of eminency, called his elect; “Behold, my servant, whom I uphold, mine elect, in whom my soul delighteth”, (Isa. 42:1) and oftentimes the chosen of God (Ps. 89:3; Luke 23:35; 1 Peter 2:4). Which character not only denotes his choiceness and excellency, and the high esteem he is in with God; who, though disallowed, disesteemed, and rejected by men, is chosen of God, and precious; but either,

1. It respects the choice of the human nature of Christ to the grace of union with him as the Son of God. God prepared a body, or an human nature for him, in his eternal purposes and decrees; in the book of

4. Ang kanilang eleksiyon, bagama’t hindi sinabing ginawa “kay Cristo” gaya ng sa mga tao...

...at hindi rin maaaring gawin sa Kanya bilang **Mediator**, sapagkat ang mga anghel ay **hindi nagkasala** at hindi nangangailangan ng tagapamagitan; gayunman, maaari silang **pinili kay Cristo** bilang **Ulo ng pagpapanatili**—ang Ulo na may kapamahalaan sa kanila, nag-iingat at nagpapalakas sa kanila. Sapagkat si Cristo ang “**ulo ng lahat ng pamunuan at kapangyarihan**” (Col. 2:10).

5. Ang mga anghel ay hindi hinirang tungo sa kaligtasan mula sa kasalanan...

...sapagkat sila ay **hindi nagkasala** kailanman at hindi nangangailangan ng Tagapagligtas. Gayunman, sila ay hinirang tungo sa **kagalakan, pakikipag-ugnayan sa Diyos**, at sa isang **pinagtibay na estado ng kabanalan at pagiging hindi maaaring magkasala**, at sa pakikisama sa Diyos at sa mga **hinirang na tao** sa walang hanggan.

II. ANG ELEKSIYON NG MGA TAO TUNGO SA BIYAYA AT KALUWALHATIAN

Ang susunod na dapat isaalang-alang ay ang **eleksiyon ng mga tao** tungo sa biyaya at kaluwalhatian. At mainam na bago ito talakayin, banggitin muna ang **eleksiyon ni Cristo** bilang tao at tagapamagitan; sapagkat Siya ang **unang hinirang** at **pinaka-hinirang** ng Diyos—na sa natatanging paraan ay tinatawag na Kanyang “**elect**”:

“Narito ang aking lingkod na aking inaalalayan, ang aking hinirang na kinalulugdan ng aking kaluluwa.” (Isa. 42:1)

At madalas din Siyang tawaging “*the chosen of God*” (Ps. 89:3; Lucas 23:35; 1 Pedro 2:4).

Hindi lamang ito nagpapakita ng Kanyang **kaisahan at kahusayan**, at ng pinakamataas na pagpapahalaga ng Diyos sa Kanya—na bagama’t itinakwil ng mga tao, ay **hinirang at mahalaga** sa paningin ng Diyos—kundi may dalawang natatanging aspeto:

1. Ang pagpili sa Kanyang kalikasang pantao upang maka-isa ng Anak ng Diyos
Sa walang hanggang layunin ng Diyos ay **inihanda**

which all the members thereof were written, which in continuance were fashioned, when, as yet, before there were none of them (Heb. 10:5; Ps. 139:16). Among all the individuals of human nature, which rose up in the divine mind, to be brought into being by him, this was singled out from among them, and appointed to union with the second Person in the Godhead; this was sanctified, and set apart, and sent into the world; in which Joseph was a type of it, who was separated from his brethren: and hence this human nature of Christ was anointed with the Holy Ghost above his fellows, and hail the gifts and graces of the Spirit without measure; and was raised to such honour and dignity, as none of the angels ever were, or will be (Heb. 1:13).

2. The character of elect, as given to Christ, respects the choice of him to his office as Mediator, in which he was set up, and with which he was invested, and had the glory of it before the world began. He was first chosen and set up as an Head; and then his people were chosen, as members of him; he was chosen to be the Saviour of the body, the church; as they are appointed to salvation by him, he is appointed to be the Saviour of them; this is meant by laying help on one that is mighty; and as their salvation is through his sufferings and death, he was foreordained, before the foundation of the world, to be the slain Lamb; through whose precious blood their redemption would be obtained; he was set forth, in the eternal decree and purpose of God, to be the propitiation for sin, to make atonement and satisfaction for it, and procure the pardon of it (1 Peter 1:18-20; Rom. 3:25). Christ is appointed to be the judge of quick and dead; as well as a day is appointed in which God will judge the world in righteousness, by the man Christ Jesus, whom he has ordained for that purpose, (Acts 10:42, 17:31). But what will now be chiefly attended to, and what the scriptures speak so largely of, is the election of men in Christ unto eternal life.

Some are of opinion that this doctrine of election,

Niya ang katawan o *kalikasang pantao* ni Cristo (Heb. 10:5). Sa aklat ng Kanyang walang hanggang mga pasiya ay nakasulat ang lahat ng bahagi ng katawan Niya, bago pa man ito umiral (Ps. 139:16).

Sa gitna ng lahat ng indibidwal na kalikasang pantao na nasa isipan ng Diyos na lalangin, **pinili at iniukit** ang kalikasang pantao ni Cristo upang **mapag-isa** sa **Ikalawang Persona ng Trinidad**. Kaya nga ito ay *“inihiwalay,” “pinabanal,” at “isinugo sa sanlibutan.”*

Dito si Jose ang larawan nito, na iniwalay mula sa kaniyang mga kapatid.

Bilang bunga nito:

- Si Cristo, ayon sa Kanyang kalikasang pantao, ay **pinahiran ng Espiritu Santo** nang higit sa lahat (Heb. 1:9).
- Tinanggap Niya ang mga **kaloob at biyaya** ng Espiritu **nang walang sukat**.
- Itinaas Siya sa **karangalan** na hindi kailanman iginawad, ni igagawad man, sa alinmang anghel (Heb. 1:13).

2. Ang pagpili kay Cristo sa Kanyang katungkulan bilang Mediator

Siya ay **itinalaga, itinaas, at pinalamutian ng kaluwalhatian** sa tungkuling ito bago pa lalangin ang sanlibutan.

- Siya ang **unang itinalagang Ulo**.
- At pagkatapos, ang Kanyang mga tao ay pinili bilang **mga sangkap** Niya.

Siya ang piniling **Tagapagligtas ng Kanyang katawan, ang iglesia**:

- Kung ang mga hinirang ay **naitakda** tungo sa kaligtasan sa pamamagitan Niya, Siya naman ay **naitakda** upang maging kanilang Tagapagligtas.

Ito ang kahulugan ng sinabi ng Diyos: “Naglagay ako ng tulong sa isang makapangyarihan.” At dahil ang kanilang kaligtasan ay magaganap **sa pamamagitan ng**

admitting it to be true, should not be published, neither preached from the pulpit, nor handled in schools and academies, nor treated of in the writings of men; the reasons they give, are because it is a secret, and secret things belong to God; and because it tends to fill men's minds with doubts about their salvation, and to bring them into distress, and even into despair; and because some may make a bad use of it, to indulge themselves in a sinful course of life, and argue, that if they are elected they shall be saved, let them live as they may; and so it opens a door to all licentiousness: but these reasons are frivolous and groundless; the doctrine of election is no secret, it is clearly and fully revealed, and written as with a sunbeam in the sacred scriptures; it is true indeed, it cannot be said of particular persons, that such a man is elected, and such a man is reprobated; and especially when both appear to be in a state of unregeneracy; yet when men, in a judgment of charity, may be hoped to be called by grace, they may be concluded to be the elect of God, though it cannot be said with precision; and on the other hand, there may be black marks of reprobation on some men, or at least things have such a very dark aspect on them, that we are apt to say, when we hear a man cursing and swearing, and see him in all excess of wickedness with boldness and impudence, what a reprobate creature is this; though indeed no man, be he ever so vile, is out of the reach of powerful and efficacious grace; and therefore it cannot be absolutely said that he is rejected of God: and whereas there may be only the appearance of grace, and not the truth of it, in such that profess to have it; it cannot be said with certainty that such an one is an elect person, yet in charity it may be so concluded: however, a truly gracious man may know for himself his "election of God", as the apostle affirms; and that in this way, the "gospel" being "come" to him, "not in word only, but in power, and in the Holy Ghost", (1 Thess. 1:4, 5) who by means of it has begun, and will carry on and perform the work of grace in him; wherefore such persons will not be filled with doubts and fears about their salvation, nor be led into distress and despair through the doctrine of election; nor need any be distressed about it that are inquiring the way of salvation, or have any knowledge of it; for the first question to be put to a man by himself, is not, am I elected; but, am I born again? am I a new creature? am I called by the grace of God, and truly converted? If a man can arrive to satisfaction in this matter, he can have no doubt about his election; that then is a clear case and out of all question. The doctrine of regeneration, which asserts that a man must be born again, or he cannot

Kanyang pagdurusa at kamatayan, Siya ay **inalaga nang una pa** upang maging **Korderong pinatay** bago pa ang pagkatatag ng sanlibutan (1 Pedro 1:18–20).

Si Cristo rin ang **hinirang na Hukom** ng mga buhay at mga patay (Gawa 10:42; 17:31).

ANG TUNAY NA PAKSA: ANG ELEKSIYON NG MGA TAO KAY CRISTO TUNGO SA BUHAY NA WALANG HANGGAN

Ito ang pangunahing paksa na mas malawak na tinalakay sa Kasulatan.

May ilang nagsasabi na kahit totoo ang doktrina ng eleksiyon, **hindi raw ito dapat ipangaral o ituro**, ni talakayin sa mga paaralan o maisulat sa mga aklat. Ang kanilang mga dahilan:

- 1 **Lihim** daw ito at ang mga "lihim na bagay ay sa Diyos."
 - 2 Nagdudulot daw ito ng **pag-aalinlangan, takot**, at maaari pang **pagkawalang pag-asa**.
 - 3 Maaaring abusuhin daw ito ng mga makasalanang: "*Kung ako'y hinirang, maliligtag ako, kahit paano pa ako mabuhay.*"
- Ngunit ang mga dahilang ito ay: **walang bigat**,
 - **walang batayan**, at
 - **salungat sa Kasulatan**.

1. Hindi lihim ang eleksiyon.

Ito ay **hayag na hayag**, malinaw na nakasulat na tila sinag ng araw sa Banal na Kasulatan. Ang hindi natin masasabi ay kung **sino sa partikular** ang hinirang o itinakuwil, lalo na kung ang tao ay nasa **hindi pa muling ipinanganak** na kalagayan.

****2. Ang tunay na mananampalataya ay maaaring malaman ang kanyang eleksiyon.**

Sinabi mismo ng apostol:

see and enter into the kingdom of heaven, may as well be objected to, as that of election; since it is as difficult to come to satisfaction about a man's regeneration, as about his election; and when once the one is a clear case, the other must be likewise; and when it is, what thankfulness and joy does it produce! And if the apostle thought himself bound to give thanks to God for his choice of the Thessalonians to salvation; how much more reason had he to bless the God and Father of Christ for his own election, as he does (2 Thess. 2:13; Eph. 1:3, 4). With what exultation and triumph may a believer in Christ take up those words of the apostle, and use them with application to himself, "Who shall lay anything to the charge of God's elect?" (Rom. 8:33) yea our Lord Jesus Christ exhorts his disciples, rather to rejoice that their names were written in heaven, than that the spirits were subject to them, or that they were possessed of extraordinary gifts, as to cast out devils. With great truth and propriety it is expressed in the seventeenth article of the church of England, that the consideration of this doctrine is "full of sweet, pleasant" and "unspeakable comfort" to "godly" persons: and as for the charge of licentiousness, what is there but what a wicked man may abuse to encourage himself in sin? as even the patience and longsuffering of God; ungodly men may turn the grace of God into lasciviousness, and every doctrine of it; and so this, contrary to its nature, use, and tendency. Strange! that this doctrine should of itself lead to licentiousness, when the thing itself, contained in it, is the source of all holiness; men are chosen according to this doctrine to be holy; they are chosen through sanctification of the Spirit, which is secured by this decree as certainly as salvation itself; wherefore those reasons are not sufficient to intimidate and deter us from receiving this doctrine, professing and publishing it; and the rather, since it is the doctrine of Christ and his apostles, frequently suggested and declared by them; what means else when our Lord speaks of the elect of God, for whose sake the days of tribulation should be shortened; and that it was impossible the elect should be deceived; and that God will avenge his own elect? (Matthew 24:22, 24; Luke 18:7) how clearly and fully does the apostle Paul enlarge on this doctrine of election in Romans chapter nine, eleven, Ephesians chapter one, second Thessalonians chapter two, and in other places! and since it is so plentifully declared in the Bible, and is a part of scripture given by the inspiration of God, and is profitable for doctrine, and is written for our learning, to teach us humility, to depress the pride of man, and to magnify the sovereign grace of God in

"Nalalaman namin ang inyong **eleksiyon** sa Diyos..." (*1 Tes. 1:4-5*)

At nalalaman ito sapagkat ang **Ebanghelyo** ay dumating sa kanya **hindi lamang sa salita**, kundi sa **kapangyarihan at sa Espiritu Santo**.

3. Hindi ito nagtutulak sa kawalan ng pag-asa.

Ang unang tanong ng sinumang naghahanap ng kaligtasan ay hindi:

"Ako ba ay hinirang?"

Kundi:

"Ako ba ay **ipinanganak na muli**?" "Ako ba ay bagong nilalang?" "Tinawag ba ako sa biyaya at tunay na nahayag kay Cristo?"

Kung masasagot ng tao ang mga iyon nang may katiyakan, **tiyak ang kanyang eleksiyon**.

4. Hindi rin ito nagtutulak sa kalayawan o imoralidad.

Ito mismo ang **pinagmumulan ng kabanalan**, dahil:

- Ang mga hinirang ay **pinili upang maging banal** (Ef. 1:4).
- Pinili sila sa **pamamagitan ng pagpapabanal ng Espiritu** (2 Tes. 2:13).
- Ang kabanalan ay **katiyakang ibinubunga** ng eleksiyon, gaya ng kaligtasan.

Kaya't napakalayo na ang eleksiyon ay magbunga ng kalaswaan; kundi ito ay nagtuturo ng **kababaang-loob, pagtatanggi sa sariling pagmamataas**, at **pagpaparangal sa soberanong biyaya ng Diyos**.

5. Sapagkat ito ay doktrina ni Cristo at ng mga apostol, hindi dapat ikahiya o itago.

Si Cristo mismo ang nagsabi tungkol sa:

- "**mga hinirang**" para sa kapakanan ng kung saan paiikliin ang mga araw ng kapighatian,

his salvation; we need not be ashamed of it, nor ought we to conceal it; and the apostle exhorts to make our “election” as well as calling “sure”, (2 Peter 1:10) but how should men do this, if they are not taught the doctrine of it; led into an acquaintance with it; instructed into the truth, nature, and use of it, and the way and means whereby it is to be made sure? I proceed then,

First, To observe the phrases by which it is expressed in scripture, whereby may be learnt what is the true meaning of the words “election” and “elect”, as used in scripture with respect to this doctrine. It is expressed by being ordained to eternal life (Acts 13:48). As many as were ordained to eternal life, believed; by which ordination is meant no other than the predestination, choice, and appointment of men to everlasting life and salvation by Jesus Christ; and from whence it appears that this is of particular persons, of some and not all, though many; that it is not to temporary privileges and enjoyments, but to grace and glory; and that faith is not the cause, but the sure and certain fruit and effect of it; and that both eternal life through Christ, and believing in him, are infallibly secured by this act of grace. Some, in order to evade the force and evidence of these words in favour of election, would have them rendered, “as many as were disposed for eternal life, believed”; but this is not agreeable to the use of the word throughout the book of the Acts by the divine historian, where it always signifies determination and appointment, and not disposition; and so by our translators it is rendered “determined” in Acts 15:2 and “appointed” in Acts 22:10, 28:23 and here “preordained” in the Vulgate Latin version, and by Arias Montanus; and besides, there are no good dispositions for eternal life in men before faith; whatsoever is not of faith, is sin; and men, in a state of unbelief and unregeneracy, are foolish and disobedient, serving divers lusts and pleasures; living in malice, hateful, and hating one another; without hope, and without God in the world; and injurious to good men, (Rom. 14:23; Titus 3:3; Eph. 2:12; 1 Tim. 1:13) and admitting there may be what may be called dispositions for eternal life; let a desire of it, and seeking for it, be accounted such; this may be where faith in Christ does not follow; as in the young man, who asked what he must do to obtain it; and yet, when instructed by Christ, was so far from receiving his instructions, and believing him, that he turned his back on him, and went away from him sorrowful, (Matthew 19:16, 22). Let an attentive hearing of the word be reckoned a good disposition for eternal life; this was found in many of Christ’s hearers, and yet they believed not the report he

- na **“hindi maaaring dayain” ang mga hinirang,**
- at na **aakto ang Diyos para sa Kanyang mga hinirang** (Mat. 24:22,24; Luc. 18:7).

Si Pablo ay **malawak** na nagturo tungkol sa doktrinang ito sa:

- Roma 9
- Roma 11
- Efeso 1
- 2 Tesalonica 2
- at marami pang iba.

At yamang ito ay

- At yamang ito ay
- bahagi ng **Kasulatan,**
- nagbibigay-aral,
- at ipinagkaloob upang tayo ay **matuto,**

hindi natin dapat ikahiya ito. Si Pedro nga ay nag-utos: “Gawin ninyong tiyak ang inyong pagkapili at pagtawag.” —2 Pedro 1:10

Ngunit paano ito matuturuan ng simbahan kung ang doktrinang ito ay **hindi ituturo?**

The Scriptural Expressions for Election — Acts 13:48 and Related Arguments

Una, masdan natin ang mga pariralang ginagamit ng Kasulatan upang ipahayag ang doktrinang ito—na siyang nagpapalinaw sa tunay na kahulugan ng mga salitang “election” at “elect” ayon sa banal na kasulatan.

Isa sa pinakalinaw na pahayag ay:

“...as many as were ordained to eternal life believed.” (*Gawa 13:48*)

“...at ang lahat ng itinalaga sa buhay na walang hanggan ay naniwala.”

made, of which he complains; and it is highly probable, that many of those attentive hearers of him, were, in a few days, among those that cried, Crucify him, crucify him, (Luke 19:48, 23:18, 21; Isa. 53:1) and after all, one would think that the Jews, who were externally religious, and were expecting the Messiah; and especially the devout and honourable women, were more disposed for eternal life, than the ignorant and idolatrous Gentiles; and yet the latter rejoiced at hearing the word, glorified it, and believed; when the former did not, but persecuted the preachers of it: from whence it follows, that the faith of the believing Gentiles did not spring from previous dispositions to eternal life; but was the fruit and effect of divine ordination.

This act of God is also expressed by the “names” of persons being “written in heaven”, and in the “book of life”, called, “the Lamb’s book of life”; because his name stands first in it, was present at the writing of it, and is concerned in that eternal life which it has respect unto, (Luke 10:20; Heb. 12:22; Phil. 4:3; Rev. 13:8). All which shows that it is an act of God in heaven, and respects the happiness of men there; is of particular persons, whose names are in a special manner known of God, and as distinct from others; and is sure and certain, and will abide. But the more common phrases used concerning it, are those of being “chosen” and “elected”; hence the objects of it are called God’s elect, and the election; that is, persons elected, (Eph. 1:4; 2 Thess. 2:13; Rom. 8:33 11:7) which clearly imply, that only some, and not all men, are the objects of it; “I speak not of you all”, says Christ; “I know whom I have chosen”, (John 13:18) not all, but some of you; where all are taken, whether persons or things, no choice is made; if some are chosen, others are not, but left; and in this case the number chosen is but few; “Many are called, but few chosen”, (Matthew 20:16) hence those that are chosen, are called “a remnant; according to the election of grace”; and those that are not chosen, the rest that are left (Rom. 11:5, 7). Wherefore the election treated of is not,

1. An election of a nation to some external privileges, as the people of Israel, who were chosen of God to be a special people, above all people on the face of the earth; not for their quantity or quality, their number or their goodness; but because such was the pleasure of God: but this choice of them as a nation, was only to some outward benefits and blessings; as, besides the good land

Sa talatang ito, ang salitang “**ordained**” ay malinaw na tumutukoy sa **predestination**, **pagpili**, at **pagtatalaga** ng mga tao tungo sa **walang hanggang buhay** at **kaligtasan kay Jesu-Cristo**.

Mula rito, maliwanag na:

1. Ang pagtatalaga ay tumutukoy sa partikular na mga tao—hindi sa lahat.

Hindi sinabing “*lahat ng nakarinig ay naniwala*”, kundi **kung sino lamang ang itinalaga** sa buhay na walang hanggan.

2. Hindi ito tumutukoy sa pansamantalang pribilehiyo o panlabas na pagpapala, kundi sa mismong biyaya at kaluwalhatian.

3. Ang pananampalataya ay hindi sanhi ng eleksiyon—ito ang bunga at tiyak na epekto nito.

Hindi sila **hinirang dahil naniwala**, kundi sila **naniwala dahil hinirang**.

4. Ang parehong “eternal life through Christ” at “believing in Christ” ay katiyakang ibinibigay sa mga itinalaga sa pamamagitan ng gawaing ito ng biyaya.

Pagtutuwid sa maling pakahulugan: “disposed for eternal life”

May ilang nagtatangkang iwasan ang malinaw na pangungusap ng talata sa pamamagitan ng pagsasabing:

“ang lahat ng may mabuting hilig (disposed) sa buhay na walang hanggan ay naniwala.”

Ngunit ito ay **salungat** sa:

(a) ang karaniwang gamit ng salitang Griyego sa Aklat ng Mga Gawa

Ang salitang ginamit dito (**τεταγμένοι** — **tetagmenoi**) ay **hindi kailanman** tumutukoy sa *hilig, kagustuhan*, o *disposisyon*. Lagi itong tumutukoy sa:

of Canaan, the word, and worship, and ordinances of God, with others, mentioned in (Rom. 9:4, 5) but in the same context it is observed, that they were not all Israel, or God's elect, redeemed and called people, in the most special sense; nor all children of God by adopting grace; nor were all predestinated to the adoption of children by Christ: it was only a remnant of them that were of this sort, which should be eternally saved; and whom, if God had not reserved, they had been as Sodom and Gomorrah (Rom. 9:6-8, 27, 29). And so this nation of ours is selected and distinguished from many others, by various blessings of goodness, and particularly by having the means of grace; yet all the individuals of it cannot be thought to be the objects of election to special grace, and eternal glory;

2. Nor of an election to offices; as the sons of the house of Aaron were chosen to minister, in the office of priests, to the Lord; and as Saul was chosen to be king over Israel; and the twelve were chosen to be the apostles of Christ; for there were many in the priestly office very bad men; and Saul behaved so ill, as to be rejected of God from being king, that is, from the kingdom being continued in his family; and though Christ chose twelve to be his apostles, one of them was a devil: so that though those were chosen to offices, and even to the highest offices in the church and state, yet not to eternal life.

3. Nor of an election of whole bodies and communities of men, under the character of churches, to the enjoyment of the means of grace: Ephesians 1:4 is no instance of this. It is not certain the apostle wrote that epistle to the Ephesians, as to a church, but to some there described, as saints and faithful in Christ Jesus; and it is quite certain, that those who he says were "chosen in Christ", were not the Ephesians only, but others also; the apostle, and others, who were not members of that church, yet shared in that grace, and other blessings aftermentioned, and were they that first trusted in Christ; and though the Ephesians may be included, yet it is not said of them as a church; besides, the phrase of being "chosen in Christ", is sometimes used of a single person, and so is not appropriate to communities and churches (Rom. 16:13). To all which may be added, that those said to be chosen in Christ, are not said to be chosen as a church, or to be one, or to church privileges; but to holiness here, and to a blameless state, or a state of perfection hereafter; even to grace and glory. Nor is the character of "elect", given to the Colossians, (Col. 3:12) given to them as a church; for the same may be observed of them as of the Ephesians, that they are not

- **pagtatalaga** (appointment),
- **pagpasiya** (determination),
- **pagkaayos ayon sa layunin** (ordination)

Tingnan ang:

- Gawa 15:2 — "*determined*"
- Gawa 22:10 — "*appointed*"
- Gawa 28:23 — "*appointed*"
- Latin Vulgate — "*preordinati*"
- Arias Montanus — "*praeordinati*"

(b) ang katotohanang walang mabuting disposisyon para sa buhay na walang hanggan ang sinumang tao bago ang pananampalataya

Sinasabi ng Kasulatan:

- "Ang anumang hindi buhat sa pananampalataya ay **kasalanan.**" (Rom. 14:23)
- "Tayo noon ay **mangmang, masuwayin, lingkod ng sari-saring pita...**" (Tito 3:3)

"Walang pag-asa at walang Diyos sa sanlibutan." (Efeso 2:12) Ang isang **hindi pa muling ipinanganak** ay:

walang mabuting disposisyon, walang maka-Diyos na hilig, at walang likas na paghahanap sa buhay na walang hanggan.

(c) Kahit ang tila "mabubuting disposisyon" ay hindi patunay ng tunay na pananampalataya

Halimbawa:

1. Ang binatang mayamang nagtatanong kung paano magmana ng buhay na walang hanggan Nagpakita siya ng anumang maaaring tawagin ng tao na "*good disposition*", ngunit:

"umalis siyang **malungkot**" hindi niya sinampalatayan si Cristo (Mat. 19:16–22).

wrote to as a church; but described by the same epithets as they are; and if they were, this might be said of them in a judgment of charity, since they all of them professed faith in Christ; and the greater part of them, doubtless, in reality were possessed of it, as a fruit and effect, and so an evidence of their election; by which the apostle enforces their mutual duties to one another. And in like manner the Thessalonians are said to be chosen of God, and to know their election of God, since the gospel was come to them, attended with the power and Spirit of God, (1 Thess. 1:4, 5; 2 Thess. 2:13) and all of them had made a profession of Christ, and therefore it might be charitably hoped they were the elect of God; not chosen merely to outward means; but, as it is said, to salvation by Christ, and to the obtaining of his glory. And when the apostle Peter speaks of some he writes to as elect, according to the foreknowledge of God, and as a chosen generation, (1 Peter 1:2, 2:9) he does not write to them, and speak of them, as a church; for he writes to strangers, scattered abroad in several countries; nor as chosen barely to the means of grace and outward privileges, but to grace and glory: since they are said to be chosen “through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus”.

4. Nor is this act of election under consideration, to be understood of the effectual calling of particular persons; though that is sometimes expressed by choosing men out of the world; when they are separated and distinguished from the men of it; and by choosing, that is, calling the foolish things of the world, and by choosing the poor of it, who become rich in faith, and appear to be heirs of the kingdom, (John 15:19; 1 Cor. 1:26, 27; James 2:5) the reason of which is, because calling is a certain fruit and effect of election, and is a sure and certain evidence of it; “For whom” God did “predestinate, them he also called” (Rom. 8:30). But then election and calling differ, as the cause and the effect, the tree and its fruit, a thing and the evidence of it. But, 2ble. This is to be understood of the choice of certain persons by God, from all eternity, to grace and glory; it is an act by which men are chosen of God’s good will and pleasure, before, the world was, to holiness and happiness, to salvation by Christ, to partake of his glory, and to enjoy eternal life, as the free gift of God through him (Eph. 1:4; 2 Thess. 2:13; Acts 13:48). And this is the first and foundation blessing; according to which all spiritual blessings are dispensed; and is, by the apostle, set at the front of them all; and is the first link in the golden chain of man’s salvation (Eph. 1:3, 4; Rom. 8:30).

Secondly, The next thing to be considered is, by

- **2. Ang mga nakinig kay Cristo nang may malaking pagdinig**Sila ay tinawag na: “*matamang nakikinig*” (Lucas 19:48)

Ngunit sinabi ni Cristo:

“Sino ang sumampalataya sa aming ulat?” (*Isa. 53:1*)

At marami sa mga iyon, makalipas lamang ilang araw:

“ay sumigaw: **Ipako Siya sa krus!**” (Lucas 23:18,21)

3. Ang mga Judio at Gentil sa Gawa 13

- Kung ang “mabuting disposisyon” ang batayan, dapat sana:higit na handa ang mga **Judio**, lalo na ang mga “devout and honourable women,”
- kaysa sa mga **Gentil** na mangmang at sumasamba sa diyus-diyusan.
- Ngunit ang nangyari ay kabaligtaran:ang mga Gentil ay **natuwa, niluwalhati ang salita**, at **naniwala**,
- samantalang ang mga Judio ay **tumanggi** at **umusig** sa mga mangangaral.

Konklusyon

Maliwanag na:

- Hindi bunga ng “mabuting disposisyon” ang pananampalatayang ito.
- Kundi ito ay **bunga at epekto ng walang hanggang pagtatalaga (ordination)** ng Diyos.

Kaya ang salitang “*ordained to eternal life*” ay hindi dapat paliitin o baguhin upang paboran ang **free-will theology**; ang kahulugan nito ay **tiyak, hindi malabo**, at **hindi nakasalalay sa tao**.

More Scriptural Expressions for Election — “Chosen,” “Foreknown,” “Predestinated,” and Their Doctrinal Meaning

Pagkatapos ng malinaw na pahayag sa Gawa 13:48, ang Kasulatan ay gumagamit pa ng ibang mga salita upang ipahayag ang parehong doktrina ng **eleksiyon**. Ang mga ito ay hindi magkaiba ang kahulugan kundi magkakaparehong ipinapakita ang isang pinag-isang

whom election is made, and in whom it is made: it is made by God, and it is made in Christ.

1. It is made by God, as the efficient cause of it; God, who is a sovereign Being, who does and may do whatever he pleases in heaven and in earth, among angels and men; and has a right to do what he will with his own; as with his own things, temporal and spiritual blessings; so with his own creatures. Shall he be denied that which every man thinks he has a right unto and does? do not kings choose their own ministers; masters their servants; and every man his own favourites, friends, and companions? And may not God choose whom he pleases to communion with him, both here and hereafter; or to grace and glory? He does this, and therefore it is called "election of God"; of which God is the efficient cause, (1 Thess. 1:4) and the persons chosen are called God's elect (Rom. 8:33; Luke 18:7). This act is sometimes, and for the most part, ascribed to God the Father, the God and Father of our Lord Jesus Christ; as he is said to bless men with spiritual blessings, so to choose them in Christ, before the foundation of the world, (Eph. 1:3, 4) and the persons chosen are said to be "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and, sprinkling of the blood of Jesus Christ", (1 Peter 1:2) where the Person that chooses is not only described as the Father, but is distinguished from the Spirit, through whose sanctification, and from Jesus Christ, to whose obedience, and the sprinkling of whose blood, men are chosen by him. Sometimes it is ascribed to Christ, and he takes it to himself, "I speak not of you all; I know whom I have chosen", (John 13:18) this cannot be understood of Christ's choosing his disciples to the office or apostleship, for all the twelve were chosen to that; but of his choosing them to eternal life; and this is what he could not say of them all, for one of them was the son of perdition; and hence the elect are called Christ's elect; not only because chosen in him, and given to him, but because chosen by him; He (the Son of man) "shall send his angels and they shall gather together his elect from the four winds" (Matthew 24:30, 31). Nor is the blessed Spirit to be excluded; for since he has a place in the decree of the means, in order that the end may be attained, and has so much to do in the blessings, gifts, and operations of grace, leading on to the execution of the decree; he must have a concern with the Father and the Son in the act itself, as the efficient cause of it. And this now being the act of God, it is for ever; for whatever God does in a way of special grace, it is for ever; it is unchangeable and irrevocable; men may choose some

katotohanan: ang **walang hanggang pagpili ng Diyos**.

1. "Chosen" — ang pagkapili sa walang hanggang layunin ng Diyos

Maraming lugar sa Kasulatan ang nagsasalita ng mga tao bilang:

- "chosen of God",
- "chosen in Christ",
- "God's elect."

Halimbawa:

"Pinili tayo sa Kanya bago pa nilikha ang sanlibutan." (*Efeso 1:4*)

Mula rito malinaw na:

(a) Ang pagpili ay ginawa "bago pa ang pagkatatag ng sanlibutan."

Hindi ito nakabatay sa:

- pananampalataya,
- gawa,
- pagnanais ng tao,
- o anumang inaasahang kabutihan.
- Ito ay: **walang hanggang pasiya**,
- **soberanong kalooban**,
- **malaya at hindi nakasalalay sa nilalang**.

(b) Ang pagpili ay "kay Cristo."

Ibig sabihin:

- si Cristo ang **Ulo**,
- tayo ang **mga sangkap**,
- at ang ating pagkakaisa kay Cristo ay **itinakda** bago pa tayo umiral.

to be their favourites and friends for a while, and then alter their minds, and choose others in their room; but God never acts such a part, he is in one mind, and none can turn him; his purpose, according to election, or with respect to that, stands sure, firm, and unalterable.

2. This act is made in Christ, “according as he hath chosen us in him” (Eph. 1:4). Election does not find men in Christ, but puts them there; it gives them a being in him, and union to him; which is the foundation of their open being in Christ at conversion, which is the manifestation and evidence of this; “If any man be in Christ”, even in the secret way, by electing grace, “he is a new creature”, sooner or later; which is an evidence of it; for when he becomes a new creature, this shows him to have been in Christ before, from whence this grace proceeds; but these two, an open and secret being in Christ, differ in this, that the one is in time, and but a little while ago, the other from eternity; the one is the evidence of the other; “I knew a man in Christ above fourteen years ago”, says the apostle, (2 Cor. 12:2) meaning himself; who was, about that time, and not before, called, converted, and become a believer in Christ, and so had open being in Christ; and, in this sense, one saint may be in Christ before another; “Salute Andronicus and Junia who also were in Christ before me”, says the same apostle, (Rom. 16:7) they being called and converted before he was; but with respect to electing grace, one is not before another, the whole body of the elect being chosen together in Christ; which is the sense of the text in Ephesians: and which is not to be understood of being chosen for the sake of him; for though they are predestinated to be conformed to his image, that he may be the firstborn among many brethren, and in all things have the preeminence; and unto salvation by him, that he may have the glory of it; and to the obtaining of his glory, partake of it, and have communion with him for evermore, that he may have praise from them to all eternity: yet not his merits, his blood, righteousness, and sacrifice, not his obedience, sufferings, and death, are the cause of election; these are the meritorious cause of redemption, forgiveness of sin, and justification, and salvation; not of election: the reasons why men are elected, are not because Christ has shed his blood, died for them, redeemed and saved them; but Christ has done all this for them because they are elect; “I lay down my life for the sheep”, says Christ, (John 10:15) sheep and elect are terms convertible, and signify the same persons, even such before they are called and converted; as appears from the following verse: now it is not Christ’s laying down his life for them

Ito ay hindi nagsasaad na pinili tayo *dahil* kay Cristo, kundi **sa loob ni Cristo bilang ating kinatawan**, gaya ng bagong Adan.

2. “Foreknown” — hindi lamang kaalaman, kundi pag-ibig at pag-apruba

Sa Roma 8:29, ang sabi:

“Sapagkat yaong **kaniyang napagkilala nang una**, ay **itinalaga naman niya nang una** na maging katulad ng larawan ng Kanyang Anak.”

Ang salitang “foreknow” (*proginōskō*) ay hindi nangangahulugang:

- “*nakita ng Diyos nang una kung sino ang mananampalataya*” —ito’y maling interpretasyon.

Sapagkat kung ganoon ang kahulugan, ang **pananampalataya** ang magiging **pinagmulan** ng eleksiyon, hindi bunga nito.

Sa Kasulatan, ang **foreknowledge** ng Diyos ay:

(a) Pag-ibig na nauna (fore-love)

halimbawa:

“Lamang kayo ang **nakilala** ko sa lahat ng angkan sa lupa.” (*Amos 3:2*)

Hindi ibig sabihin ay hindi alam ng Diyos ang iba, kundi **tanging sila lamang** ang Kanyang **minahal at inangkin**.

(b) Pagpili at pag-apruba

halimbawa:

“Si Cristo na **napagkilala nang una** bago pa ang sanlibutan.” (*1 Pedro 1:20*)

Hindi itonangangahulugang “alam siyang Diyos,” kundi **itinakda, itinalaga, inibig, at inaprubahan** bilang Tagapagligtas.

Kaya sa Roma 8:29:

makes them sheep, and elect; they are so previous to that; but because they are sheep, and chosen ones in Christ, and given him by his Father, therefore he laid down his life for them. Christ himself is the object of election; he is styled God's elect; and is said to be foreordained, before the foundation of the world, to be the Saviour and Redeemer of his people (Isa. 42:1; 1 Peter 1:20). Now, though as a divine Person, he is, with his Father, the efficient cause of election; yet, as Mediator, he is the means, by his obedience, sufferings, and death, of executing that decree: men are chosen in him as their Head, and they as members of him; not one before another; he and they are chosen together in the same decree; they are given to him in it, and he to them; they are put into his hands, and preserved in him; and hence have a secret being in him, and union to him; hence they partake of all grace and spiritual blessings; they are first "of God in Christ" by electing grace, and then he is made everything to them; and they receive everything from him they want (1 Cor. 1:30).

Thirdly, The objects of election are to be next inquired after, who are men; for with such only is now our concern; and these not as under such and such characters, as called, converted, believers in Christ, holy and good men, and persevering in faith and holiness unto the end; for they are not elected because they are called, converted, &c. but because they are elected they become all this; and if they are not elected, especially until they have persevered unto the end, I can see no need of their being elected at all; for when they have persevered unto the end, they are immediately in heaven, in the enjoyment of eternal life, and can have no need to be chose to it: and all these characters put together, only amount to such a proposition, that he that believes, and endures to the end, shall be saved. But God does not choose propositions, but persons; not characters, but men, nakedly and abstractly considered; and these not all men, but some, as the nature of election, and the very sense of the word suggests: as in the effectual calling, the fruit and evidence of it, men are taken out of the world, and separated from the men among whom they have had their conversation in times past; so in election, they are distinguished from others; as in redemption men are redeemed out of every kindred, tongue, people, and nation; so in election they are chosen out of the same: election and redemption are of the same persons, and are commensurate to each other; they are distinct from the rest of mankind; vessels of mercy, in distinction from vessels of wrath; a seed, a remnant, according to the election of grace; and election itself,

ang "foreknown" ay ang **mga hinirang**, hindi ang mga *nakita lamang nang una*.

3. "Predestinated" — pagtatalaga tungo sa tiyak na layunin

Ang salitang "predestinate" (proorizō) ay nangangahulugang:

- **pagtatakda nang una,**
- **pagtatakdang may hangganang layunin,**
- **pagtatalaga tungo sa tiyak na kalalabasan.**

Halimbawa: "Sa pag-ibig ay **tayo'y itinalaga nang una** sa pagka-ampon sa pamamagitan ni Jesu-Cristo..." (*Efeso 1:5*)

"Sa Kanya naman ay **nakamit natin ang mana**, na tayo'y **itinakda nang una...**" (*Efeso 1:11*)

Dito, malinaw na:

(a) Ang predestination ay hindi pangkalahatan

Hindi lahat ay:

tinawag, inampon, pinabanal, niluwalhati. Ilan lamang — ang **mga hinirang**.

(b) Ang predestination ay tiyak at hindi maaaring mabigo

Ang tinakda ng Diyos ay:

siguradong tinatawag, pinapaging-matuwid, niluluwalhati (Roma 8:30). Walang nalalaglag sa kadena ng kaligtasan.

4. "Written in the Book of Life" — tanda ng walang hanggang pagpili

Sinabi ng Panginoon:

"Magalak kayo na ang inyong mga pangalan ay **nakasulat sa langit**." (*Lucas 10:20*)

as distinguished from the others, called the rest; while some are given up to believe a lie, that they might be damned, others being beloved of God, are chosen from the beginning to salvation by Christ; for certain it is, that all the individuals of mankind, neither partake of the means fixed in the decree of election, sanctification of the Spirit, and belief of the truth; nor attain to the end of it, which, with respect to men, is eternal life and happiness; for all men are not sanctified by the Spirit of God; nor have all men faith in Christ, the way, the truth, and the life; nor do all men enter into life, or are eternally saved; some go into everlasting punishment. But the number of the chosen ones is not confined to any particular nation: for as God is the God both of the Jews and of the Gentiles; so those whom he has in election prepared for glory, in consequence of which he calls them by his grace; these are not of the Jews only, but of the Gentiles also; and who are eventually, for the most part, the poor of this world, (James 2:5) men mean and despicable in the eyes of it; and these are but few in comparison, not only of the men of the world, but even of those that are externally called; “Many are called, but few are chosen”, (Matthew 20:16) they are but a little flock, it is the pleasure of their heavenly Father to give the kingdom to, prepared for them from the foundation of the world: though considered absolutely by themselves, they are a great multitude, which no man can number, (Luke 12:32; Rev. 5:9).

And here is the proper place to discuss that question, Whether men were considered, in the mind of God, in the decree of election, as fallen or unfallen; as in the corrupt mass, through the fall; or in the pure mass of creatureship, previous to it; and as to be created? There are some that think that the latter, so considered, were the objects of election in the divine mind; who are called supralapsarians; though of these some are of opinion that man was considered, as to be created, or creatable; and others, as created, but not fallen. The former seems best; that of the vast number of individuals that came up in the divine mind, that his power could create, those that he meant to bring into being, he designed to glorify himself by them in some way or another; the decrees of election, respecting any part of them; may be distinguished into the decree of the end, and the decree of the means. The decree of the end, respecting some, is either subordinate to their eternal happiness, or ultimate; which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying the riches of his sovereign grace and goodness (Eph.

Hindi dito nagsisimulang maisulat ang pangalan; ito ay **bago pa ang sanlibutan** (Apoc. 13:8).

Ibig sabihin:

- ito ang **talaan ng mga hinirang**,

hindi ito nagbabago, hindi ito nadaragdagan o nababawasan.

5. “Given to Christ” — ang mga hinirang ay kaloob sa Anak

Paulit-ulit na sinabi ni Cristo:

- “Yaong **ibinibigay sa akin ng Ama**, ay lalapit sa akin.” (Juan 6:37)
- “Hindi ka nila tinanggap sapagkat **hindi ka kabilang sa aking tupa**.” (Juan 10:26)
- “Ama, yaong **ibinigay mo sa akin**, ay ibig kong sila’y sumaatin kung saan ako naroroon.” (Juan 17:24)
- Ang mga ito’y malinaw na: Hindi ibinigay **ang lahat**.
- Kundi yaong **itinakda, pinili**, at **ipinagkaloob**.

6. “My sheep hear my voice” — isang tanda ng eleksiyon, hindi ang sanhi nito

- **nakaririnig,**
- **kumikilala,**
- **sumusunod.**

Ngunit hindi sila nagiging tupa **dahil** nakarinig.

Sila ay:

- **tupa muna**, sapagkat **ibinigay** sila ng Ama,
- kaya sila **nakikinig**.

Ito ang malinaw na lohika ng ating Panginoon: “Hindi kayo sumasampalataya **sapagkat hindi kayo kabilang sa aking mga tupa**.” (Juan 10:26)

Hindi:

“Hindi kayo kabilang sa aking mga tupa sapagkat hindi

1:5, 6). The decree of the means, includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but coordinate means, and as making up one entire complete medium; for it is not to be supposed that God decreed to create man, that he might permit him to fall; nor that he decreed to permit him to fall, that he might redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think they sufficiently obviate and remove the slanderous calumny cast upon them, with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man, neither to damn him, nor save him, but for his own glory; which end is answered in them, some way or another. Again, they argue that the end is first in view, before the means; and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention, is last in execution: now as the glory of God is the last in execution, it must be first in intention; wherefore men must be considered, in the decree of the end, as not yet created and fallen; since the creation and permission of sin, belong to the decree of the means; which, in order of nature, is after the decree of the end: and they add to this, that if God first decreed to create man, and suffer him to fall, and then, out of the fall chose some to grace and glory; he must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do any thing, he proposes an end, and then contrives and fixes on ways and means to bring about that end: and it cannot be thought that the all-wise and only-wise God should act otherwise; who does all his works in wisdom, and has wisely designed them for his own glory, (Prov. 16:4 they think also that this way of conceiving and speaking of these things, best expresses the sovereignty of God in them; as declared in the ninth of the Romans; where he is said to will such and such things, for no other reason but because he wills them; and hence the objector to the sovereign decrees of God is brought in saying, “Why does he yet find fault? who hath resisted his will?” and the answer to it is taken from the sovereign power of the potter over

kayo sumasampalataya.”

Konklusyon ng Bahaging Ito

Ang mga pariralang:

- **ordained to eternal life,**
- **chosen,**
- **foreknown,**
- **predestinated,**
- **written in the book of life,**
- **given to Christ,**
- **my sheep,**

ay pawang nagsasaad ng **iisang doktrina:**

👉 *Ang Diyos ay pumili mula sa walang hanggan ng tiyak na mga tao tungo sa kaligtasan kay Cristo; at ang kanilang pananampalataya, pagsunod, at pag-ibig ay bunga, hindi dahilan, ng Kanyang pagpili.*

Pagpapatuloy: ang Kasulatan ay gumagamit pa ng iba’t ibang mga salita upang ilarawan ang parehong dakilang katotohanan ng **eleksiyon**. Ang bawat salita ay nagpapakita ng isa pang aspeto ng walang hanggang layunin ng Diyos.

Further Scriptural Terms for Election — “Appointed,” “Called,” “Obtained,” and the Meaning of Reprobation

1. “Appointed” — Pagtatalaga ng Diyos sa Tiyak na Layunin

Madalas gamitin sa Kasulatan ang salitang “**appointed**” upang ipahiwatig ang tiyak na pagtatakda ng Diyos.

Halimbawa:

- Sa Gawa 22:10:
- “Malalaman mo ang lahat ng mga bagay na **iniutos** sa iyo na gawin.”
- Sa Gawa 28:23:

his clay; to which is added, “What if God willing,” &c. to do this or that, who has anything to say against it? he is accountable to none (Rom. 9:15, 19, 20, 22). And this way of reasoning is thought to suit better with the instance of Jacob and Esau, the children being not yet born, and having done neither good nor evil, that the purpose of God, according to election, might stand, (Rom. 9:11) than with supposing persons considered in predestination, as already created, and in the corrupt mass; and particularly it best suits with the unformed clay of the potter, out of which he makes one vessel to honour, and another to dishonour; on which Beza remarks, that if the apostle had considered mankind as corrupted, he would not have said, that some vessels were made to honour, and some to dishonour; but rather, that seeing all the vessels would be fit for dishonour, some were left in that dishonour, and others translated from dishonour to honour. They further observe, that elect angels could not be considered in the corrupt mass, when chosen; since they never fell, and therefore it is most reasonable, that as they, so those angels that were not chosen, were considered in the same pure mass of creatureship; and so in like manner men; to which they add the human nature of Christ, which is the object of election to a greater dignity than that of angels and men, could not be considered in the corrupt mass, since it fell not in Adam, nor never came into any corrupt state; and yet it was chosen out of the people, (Ps. 89:19) and consequently the people out of whom it was chosen, must be considered as yet not fallen and corrupt; and who also were chosen in him, and therefore not so considered. These are hints of some of the arguments used on this side of the question.

On the other hand, those who are called sublapsarians, and are for men being considered as created and fallen, in the decree of election, urge, (John 15:19) “I have chosen you out of the world”. Now the world is full of wickedness, it lies in it, is under the power of the wicked one; the inhabitants of it live in sin, and all of them corrupt and abominable; and therefore they that are chosen out of them must be so too: but this text is not to be understood of eternal election, but of the effectual calling; by which men are called and separated from the world, among whom they have had their conversation before conversion, and according to the course of it have lived. They further observe, that the elect are called “vessels of mercy”; which supposes them to have been miserable, and so sinful, and to stand in need of mercy; and must be so considered in their election: but though through various means the elect

- “Sila’y nagtakda ng isang araw upang sila’y **makipagkita** sa kanya.”

Ang salitang ito ay nagpapahiwatig ng:

- **katiyakan,**
- **pagsasakatuparan,**
- **at walang pagkabigo.**
- At kaugnay ng eleksiyon:
- **“Ilan sa kanila ay *itinakda* sa kabanalan at buhay.”**

Ito ay tiyak na pagtatalaga—hindi mungkahi, hindi imbitasyon, hindi kondisyon—kundi **tiyak na pasiya**.

2. “Called” — Ang Matawag ng Biyaya ay Bunga ng Eleksiyon, Hindi Pinagmulan Nito

Ang tinatawag dito ay ang **matawag sa bisa ng kapangyarihan ng Diyos** (effectual calling).

Sinabi ni Pablo:

“Na kayo’y **tinawag** sa pamamagitan ng aming ebanghelyo upang makamtan ninyo ang kaluwalhatian ng ukol sa ating Panginoong Jesu-Cristo.” (2 Tes. 2:14)

Ngunit bago ito, sinabi niya:

“Kayo’y **pinili** sa pasimula...” (2 Tes. 2:13)

Dito malinaw na:

(a) Ang pagtawag ay nakabatay sa eleksiyon.

Hindi tinawag **upang maging hinirang**, kundi tinawag **sapagkat hinirang**.

(b) Lahat ng hinirang ay tinatawag; hindi lahat ng tinatawag sa labas ay hinirang.

May **panlabas na pagtawag** (external calling): — maririnig ang salita, ngunit hindi sumasampalataya.

May **panloob na pagtawag** (effectual calling): — binubuksan ang puso, gaya ni Lydia (Gawa 16:14).

are brought to happiness, which are owing to the mercy of God; such as the mission of Christ to save them, the forgiveness of their sins, their regeneration and salvation; and so fitly called “vessels of mercy”; yet it follows not that they were considered as in need of mercy in their choice to happiness. It is also said, that men are chosen in Christ as Mediator, Redeemer, and Saviour; which implies, that an offence is given and taken, and reconciliation is to be made, and redemption from sin, and the curse of the law broken, and complete salvation to be effected by Christ; all which supposes men to be sinful, as it does: but then men are chosen in Christ, not as the meritorious cause of election, but as the means, or medium, of bringing them to the happiness they are chosen to. It is, moreover, taken notice of, that the transitus in scripture, is not from election to creation, but to calling, justification, adoption, sanctification, and salvation. But, for instance, can calling be supposed without creation? It is thought that this way of considering men as fallen, in the decree of election, is more mild and gentle than the other, and best accounts for the justice of God; that since all are in the corrupt mass, it cannot be unjust in him to choose some out of it to undeserved happiness; and to leave others in it, who perish justly in it for their sins; or that since all are deserving of the wrath of God for sin, where is the injustice of appointing some not unto the wrath they deserve, but unto salvation by Christ, when others are foreordained to just condemnation and wrath for their sins? But on the other hand, what reason also can there be to charge God with injustice, that inasmuch as all are considered in the pure mass of creatureship, that some should be chosen in it, and others be passed by in it; and both for his own glory? These are some of the principal arguments used on both sides; the difference is not so great as may be thought at first sight; for both agree in the main and material things in the doctrine of election; as, 1. That it is personal and particular, is of persons by name, whose names are written in the Lamb’s book of life. 2. That it is absolute and unconditional, not depending on the will of men, nor on anything to be done by the creature.

3. That it is wholly owing to the will and pleasure of God; and not to the faith, holiness, obedience, and good works of men; nor to a foresight of all or any of these.

4. That both elect, and non-elect, are considered alike, and are upon an equal footing in the decree of predestination; as those that are for the corrupt mass they suppose that they were both considered in it equally alike, so that there was nothing in the one that was not

3. “Obtained” — Natamo, Nakamit, Hindi

Dahil sa Tao Kundi Dahil sa Eleksiyon

Sa Roma 11:7, ang sabi:

“Ang **eleksiyon** ay **nakatamo** nito, at ang mga iba ay **nabulagan**.”

Makikita rito:

- ang malinaw na **paghihiwalay** ng Diyos sa loob ng sangkatauhan,
- ang mga hinirang ay **nakamtan** ang katuwiran at kaligtasan,
- ang “iba” ay **naiwan** at “nabulagan”.

Ang salitang **obtained** ay nangangahulugang:

natamo, nakuha, ibinigay, hindi pinaghirapan o inangkin ng sariling kalooban.

4. Ang Konsepto ng “Reprobation” — Ang

Hindi-Pagpili

Hindi maiiwasan ng sinumang tapat sa Kasulatan ang katotohanang ito: kung may **mga hinirang**, mayroon ding **hindi-hinirang**.

Ito ang tinatawag ng Kasulatan na:

- “*the rest were blinded*” (Roma 11:7)
- “*vessels of wrath fitted to destruction*” (Roma 9:22)
- “*ungodly men... ordained to this condemnation*” (Judas 4)

Sa malinis at tumpak na pagkaunawa:

(a) Ang reprobation ay hindi paggawa ng Diyos ng kasalanan sa tao.

Hindi Niya pinipilit ang tao upang magkasala. Hindi Siya may-akda ng kasalanan.

(b) Ang reprobation ay ang “di pagpili,” ang

in the other, which was a reason why the one should be chosen and the other left; so those that are for the pure mass, suppose both to be considered in the same, and as not yet born, and having done neither good nor evil.

5. That it is an eternal act in God, and not temporal; or which commenced not in time, but from all eternity; for it is not the opinion of the sublapsarians, that God passed the decree of election after men were actually created and fallen; only that they were considered in the divine mind, from all eternity, in the decree of election, as if they were created and fallen; wherefore, though they differ in the consideration of the object of election, as thus and thus diversified, yet they agree in the thing, and agree to differ, as they should, and not charge one another with unsoundness and heterodoxy; for which there is no reason. Calvin was for the corrupt mass; Beza, who was co-pastor with him in the church at Geneva, and his successor, was for the pure mass; and yet they lived in great peace, love, and harmony. The Contra-remonstrants in Holland, when Arminianism first appeared among them, were not agreed in this point; some took one side of the question, and some the other; but they both united against the common adversary, the Arminians. Dr. Twiss, who was as great a supralapsarian as perhaps ever was, and carried things as high as any man ever did, and as closely studied the point, and as well understood it, and perhaps better than anyone did, and yet he confesses that it was only “apex logicus”, a point in logic; and that the difference only lay in the ordering and ranging the decrees of God: and, for my own part, I think both may be taken in; that in the decree of the end, the ultimate end, the glory of God, for which he does all things, men might be considered in the divine mind as createable, not yet created and fallen; and that in the decree of the means, which, among other things, takes in the mediation of Christ, redemption by him, and the sanctification of the Spirit; they might be considered as created, fallen, and sinful, which these things imply; nor does this suppose separate acts and decrees in God, or any priority and posteriority in them; which in God are but one and together; but our finite minds are obliged to consider them one after another, not being able to take them in together and at once.

Fourthly, The date of election is next to be considered. And certain it is, that it was before men were born; “The children not being yet born - that the purpose of God, according to election, might stand, (Rom. 9:11) nor can there be any difficulty in admitting this; for if there is none in admitting that a person

pag-iwan sa tao sa kanyang sariling likas at kasamaan.

Ang tunay na implikasyon ay:

iniwan sila ng Diyos, hindi sila binigyan ng biyayang nakapagpapabago, kaya sila ay nananatili sa kanilang sariling kasalanan, at sa wakas, nararapat sa hatol.

(c) Ang reprobation ay kasingtiyak ng election—at parehong batay sa soberanong kalooban ng Diyos. Hindi ipinahihwatig nito na ang Diyos ay arbitrario; kundi Siya ay:

banal, matuwid, matalino, at may layunin sa lahat ng Kanyang pasiya.

5. Ang Eleksiyon at Reprobation ay Hindi Magkasinghaba ng Layon

Tandaan:

- Ang **eleksiyon** ay **positibo**: pagpili, pagtubos, pagpapabanal, pag-ibig, buhay.
- Ang **reprobation** ay **negatibo**: hindi-pagpili, pag-iwan, hindi pagbigay ng biyaya.

Ang isa ay naglalaman ng: pagtubos, pagpapatawad, pag-aampon, kaluwalhatian. Ang isa ay naglalaman lamang ng: pag-iwan, pagpayag na mamalagi sa kasalanan, ang makatarungang hatol sa huli. Hindi tinuturuan ng Kasulatan na ang Diyos ay lumilikha ng tao upang itapon sa impiyerno; ngunit, ayon sa hustisya:

- Kanyang **pinipili ang ilan** sa isang masasamang lahi upang iligtas,
- at **iniwan ang iba** na manatili sa kanilang kasalanan at tumanggap ng nararapat na hatol.

6. Paglalagom: Ang Kahulugan ng Lahat ng Salitang Ito

Ang:

ordained

chosen

may be chosen and appointed to an office before he is born, as there can be none, since God has asserted it of Jeremiah; “Before I formed thee in the belly I knew thee, and before thou earnest out of the womb I sanctified thee”, or set thee apart, “and I ordained thee a prophet unto the nations”, (Jer. 1:5) then there can be none in admitting that a person so early may be chosen to grace and glory. And this also is before the new birth, or before calling; for calling is the fruit and effect of election; the apostle says of the Thessalonians, “God hath from the beginning chosen you unto salvation”, (2 Thess. 2:13) not from the beginning of the preaching of the gospel to them, or of the coming of that unto them; for that may come to, and be preached among a people, but not to their profit; may be without success, yea, be the savour of death unto death, (Heb. 4:2; 2 Cor. 2:16) and when the gospel first came to the Thessalonians, and was preached among them, some believed, and others did not; yea, the Bereans are preferred unto them, for their ready reception of the word; indeed, to some at Thessalonica, it came not in word only, but in power, and in the Holy Ghost; and which was an evidence of their election, and by which they might know it. But then this was only a manifestation of their election; that itself was previous to the gospel’s coming to them, and its operation on them; it was displayed therein, and thereby; but it commenced before; (see Acts 17: 1-4, 11; 1 Thess. 1:4, 5) nor was the choice of them from the beginning of their conversion, or when they were effectually called by the gospel; for that, as has been observed, is the effect and evidence of election; election is that according to which calling is, and therefore must be before it; “whom he did predestinate, them he also called” (Rom. 8:30; 2 Tim. 1:9). Nor is this phrase, from the beginning, to be understood of the beginning of time, or of the creation; as in (John 8:44; 1 John 3:8) for though election began to operate and display itself in the distinct seeds of the woman, and of the serpent, in Abel and Cain, the immediate posterity of the first man, and the distinction has continued ever since; yet the thing itself which makes this distinction, or is the ground of it, was long before; to which may be added, that this phrase is expressive of eternity; “I was set up from everlasting; from the beginning; or ever the earth was”, (Prov. 8:23) that is, before the world began, even from all eternity; as its being inclosed by such phrases as express the same shows: and in this sense is it to be taken in the text in the Thessalonians; and it is in so many words affirmed by the apostle, that this choice of men to holiness and happiness, was made “in Christ

foreknown

predestinated

appointed

called

obtained

written in the book of life

given to Christ

my sheep

the rest were blinded

ay magkakaugnay at nagsasalita ng iisang katotohanan:

□ Na ang Diyos, mula pa sa walang hanggan, ay pumili ng ilang tao sa sangkatauhan, at tiyak na ililigtas sila kay Jesu-Cristo—at ang kanilang pananampalataya, pagsisisi, kabanalan, at pagtitiis ay bunga, hindi sanhi, ng Kanyang pagpili.

Objections to Election, the Pastoral Value of the Doctrine, and Why Scripture Teaches It Plainly

Sa puntong ito, itinutuloy ng may-akda ang pagtugon sa mga **pagtutol** laban sa doktrina ng **eleksiyon**, at ipinapakita kung bakit ang mga ito ay **walang bigat**, **walang katwiran**, at **di-sumasalungat sa tunay na aral ng Kasulatan**.

1. Unang Pagtutol: “Ang Eleksiyon ay Lihim; Kaya’t Hindi Dapat Ituro.”

Ito ang sinasabi ng ilan—na ang doktrina’y dapat manatiling lihim sapagkat ang “lihim na bagay ay sa Panginoon.”

Ngunit:

(a) Ang eleksiyon ay hindi lihim.

Ito ay malinaw na nakaulat sa Kasulatan:

- “Pinili tayo sa Kanya bago pa nilikha ang sanlibutan.” (*Efeso 1:4*)

before the foundation of the world”, (Eph. 1:4) and elsewhere it is said, that the book of life of the Lamb, in which the names of God’s elect are set down, and the names of others left out, was written as early (Rev. 13:8 17:8). And that this act of election is an eternal act, or from eternity, may be concluded,

1. From the foreknowledge of God, which is eternal; God from all eternity foreknew all persons and things; there is nothing in time but what was known to him from eternity (Acts 15:18). Now men are elected according to the foreknowledge of God; and “whom he did foreknow he did predestinate”, (1 Peter 1:2; Rom. 8:29) wherefore, as the foreknowledge of God is eternal, the choice he makes upon it must be so too; and especially as this foreknowledge is not a bare prescience of persons and things, but what has love and affection to the objects of it joined unto it: wherefore,

2. The eternity of election may be concluded from the love of God to his people; for it is to that it is owing; “electio praesupponit dilectionem” election presupposes love; hence the apostle sets the character of being “beloved of the Lord” first, to the Thessalonians being “chosen” by him to “salvation”, (2 Thess. 2:13) it is the immediate effect of love, and is inseparably connected with it; yea, is expressed by it; “Jacob have I loved” (Rom. 9:13). Now the love of God is an everlasting love; not only endures to all eternity, but was from all eternity: God loved Christ, as he affirms, before the foundation of the world; and in the same place he says, his Father loved his people as he loved him, (John 17:23, 24).

3. It may be argued from the covenant of grace, which is an everlasting covenant, from everlasting to everlasting; in which the goings of Christ as Mediator were of old, and promises were made before the world began; and grants of grace were made, and blessings of grace provided as early; and which covenant was made with the “chosen” of God; with Christ, the chosen Head, and with his people, as chosen in him; so that if this covenant was from everlasting, and made with chosen ones in Christ, their representative, then the choice of them in him must be as early, (2 Sam. 23:5; Titus 1:2; 2 Tim. 1:9; Ps. 89:3; Mic. 5:2) and nothing is more clear than that he was set up as Mediator of this covenant from everlasting; and that his people were chosen in him, their covenant Head, before the foundation of the world (Prov. 8:22; Eph. 1:4).

4. This appears from the early preparation of grace and glory: grace was given them in Christ before the world was, and they blessed so soon with spiritual blessings in him; as they are a people aforeprepared

- “Ako’y may maraming tao sa lunsod na ito.” (*Gawa 18:10*)
- Ang Panginoon ay madalas magsalita tungkol sa **Kanyang mga hinirang**. (*Mat. 24:22,24; Luc. 18:7*)

Hindi lihim ang doktrina; ang **pagkakakilanlan** ng partikular na mga hinirang ang hindi natin alam hanggang makita ang bunga ng biyaya.

(b) Ang Doktrinang Ito ay Hindi Maaaring Ikubli Dahil Ito ay Bahagi ng Ebanghelyo.

Kung hindi ito dapat ipangaral, bakit:

itinuro ito ni Cristo, ipinangaral ito ng mga apostol, isinulat ito sa mga epistola para sa mga iglesia? Ang isang doktrinang **inspirado, kapaki-pakinabang**, at **nakasulat para sa ating pagkatuto** (2 Tim. 3:16) ay hindi maaaring ipagbawal ng tao.

2. Ikalawang Pagtutol: “Nagdadala ang Eleksiyon ng Pag-aalinlangan at Pagkawalang Pag-asa.”

May nagsasabing:

“Kung ituturo ang eleksiyon, ang mga tao’y matatakot na baka hindi sila hinirang, kaya’t mawawalan sila ng pag-asa.”

Ngunit ang katotohanan ay kabaligtaran.

(a) Ang tunay na mananampalataya ay maaaring malaman ang kanyang eleksiyon.

Sinabi ni Pablo:

“Nalalaman namin, mga kapatid na minamahal ng Diyos, ang inyong **eleksiyon**.” (*1 Tes. 1:4–5*)

At paano niya alam?

“Dahil ang ebanghelyo’y dumating sa inyo **hindi lamang sa salita**, kundi sa **kapangyarihan** at sa **Espiritu Santo**.”

Kung ang tao ay:

for glory, that is, in the purpose of God; so glory is the kingdom prepared for them from the foundation of the world; which is no other than a destination, or rather a predestination of that for them, and of them to that (2 Tim. 1:9; Eph. 1:3, 4 Rom. 9:23; Matthew 25:34).

5. From the nature of the decrees of God in general, it must appear that this is eternal; for if God's decrees in general are eternal, as has been proved from his foreknowledge of whatever comes to pass; which is founded upon the certainty of his decrees, that so they shall be; and from his immutability, which could not be established if any new thoughts and resolutions arose in him, or new decrees in time were made by him; and therefore it may be reckoned a sure point, that such a special decree as this, respecting so important an affair as the salvation of all his people, as well as his own glory, must be eternal: and, indeed, the whole scheme of man's salvation by Christ, the "fellowship of the mystery" hid in him, in which there is such an amazing display of the wisdom of God, is "according to the eternal purpose, which he purposed in Christ Jesus our Lord", (Eph. 3:9-11) and which is no other than his purpose according to election, or respecting that.

Fifthly, The impulsive, or moving cause of this act in God, or what were the motives and inducements with God to take such a step as this: and these were not

1. The good works of men; for this act passed in eternity, before any works were done; "The children not being yet born, neither having done any good or evil; that the purpose of God, according to election, might stand", (Rom. 9:11) and since this was done before them, they could never be the moving cause of it; they are the fruits and effects of it, and so cannot be the cause of it in any sense: it is owing to electing grace that any good works have been done by men since the fall of Adam; for what the prophet says of the people of Israel, is true of the whole world; "Except the Lord of Sabaoth had left us a seed", a remnant, according to the election of grace, a few, whom, according to this decree, he makes holy and good, and enables them to perform good works, "we had been as Sodom, and been made like unto Gomorrah", Romans 9:29 should have been like to the inhabitants of those cities, both in sin and punishment; as public and abandoned sinners, given up to the vilest lusts, without any check or restraint. Good works are what God has preordained, that his chosen ones should walk in them, (Eph. 2:10) and therefore the election of the one, and the preordination of the other, must be previous to them, and they not the cause of either; the same cannot be both cause and effect, with respect to

ipinanganaknamuli,maytunaynapananampalataya,may pag-ibig kay Cristo,at may pagnanais na lumakad sa kabanalan—**tiyak** ang kanyang eleksiyon.

(b) Ang tamang tanong ay hindi: "Ako ba ay hinirang?"

Kundi:

"Ako ba ay ipinanganak na muli?" "Tinawag ba ako ng biyaya?" "Ako ba ay nasa kay Cristo?"

Kapag masagot ito, ang eleksiyon ay **hindi na malabo**.

(c) Ang eleksiyon, sa katunayan, ay nagbibigay ng katiyakan—hindi pag-aalinlangan.

Si Pedro mismo ang nagsabi:

"Gawin ninyong tiyak ang inyong **pagkakapili** at pagtawag." (2 Pedro 1:10)

Kung masusubok at mapapatunayan ang bunga ng biyaya, ang eleksiyon ay **nagiging pinagkukunan ng ligaya, kapayapaan, at pagpapasalamat**.

3. Ikatlong Pagtutol: "Nagpapahintulot ang Eleksiyon sa Imoral at Maluwag na Pamumuhay."

Ito ang isa sa pinakalumang akusasyon laban sa doktrinang ito.

Ngunit:

(a) Ang eleksiyon ay hindi nagbubunga ng kasalanan, kundi ng kabanalan.

Sinabi ni Pablo:

"Pinili tayo sa Kanya... upang tayo'y maging **banal** at **walang kapintasan**." (Efeso 1:4)

Sinabi rin ni Pedro:

"Upang kayo'y maligtas sa **pagpapabanal ng Espiritu**." (2 Tes. 2:13)

the same things: besides, there are no good works truly such, before the effectual calling, which is the fruit of election; before that they have only the appearance of good works, but are not really such, not being done in faith; and whatsoever is not of faith is sin; nor from love to God, which is the end of the commandment; nor in the name and strength of Christ; nor with a view to the glory of God. Men must be first created in Christ, or be new creatures in him, must be believers in him, and have the Spirit of Christ, and his grace put into them, ere they can perform good works: all which are done at the effectual calling, and not before. Moreover, God does not proceed according to men's works; nor are they the moving causes to him, in other acts of his grace; as not in the mission of his Son, (1 John 4:10) nor in calling, (2 Tim. 1:9) nor in justification, (Rom. 3:20, 28) nor in the whole of salvation, (Titus 3:5; Eph. 2:8, 9) and so not in this first step to salvation, election; for then it would not be of grace, of pure free grace, unmixed and unmerited grace, as it is said to be. And in the strongest manner it is denied to be of works, and that established by an argument which is unanswerable (Rom. 11:5, 6).

2. Neither is the holiness of men, whether in principle or in practice, or both, the moving cause of election to eternal life; it is an end to which men are chosen; "he hath chosen us in him - that we should be holy", (Eph. 1:4) not because we were holy, but that we might be so, and so denotes something future, and which follows upon it; and it is a means fixed in the decree of election to another end, salvation; to which men are chosen, "through sanctification of the Spirit", (2 Thess. 2:13) yea, the sanctification of God's elect is the object of God's decree; is the thing decreed, and so cannot be the cause of the decree; "This is the will of God, even your sanctification", (1 Thess. 4:3) not barely the approving will of God, as being agreeable to his holy nature and holy law; nor merely the will of his precept, "Be ye holy"; but his decreeing will, or determinate counsel, that men should be holy: besides, holiness in principle and practice, does not take place until the effectual calling, and is the work of the Spirit of God in time, who calls men with an holy calling; not only to holiness, but works a principle of grace and holiness in them, whereby they are influenced and enabled, under the power of his grace, to live soberly, righteously, and godly.

3. Nor is faith the moving cause of election; the one is in time, the other in eternity: while men are in a state of unregeneracy, they are in a state of unbelief; they are, as without hope in God, so without faith in Christ; and

Kung ang tao ay nagiging maluwag sa kasalanan, hindi iyon bunga ng eleksiyon, kundi **patunay na hindi siya kabilang sa mga hinirang**.

(b) Kahit ang mga doktrina ng awa at biyaya ay inaabuso ng masasama.

Sinabi ni Judas:

"May ilang taong... **ginagawang dahilan ang biyaya ng Diyos upang magpakalibog.**" (*Judas 4*)

Kung ang tao ay masama, **kahit ano**—kahit ang pasensya, mabiyayang pagsuway ng Diyos, o mismong Ebanghelyo—ay kaya niyang abusuhin.

Ngunit hindi natin itinatakwil ang biyaya dahil inaabuso ito ng masama.

(c) Ang eleksiyon ay ang pinagmumulan ng kabanalan mismo.

Kung walang eleksiyon:

- **walang predestination to holiness,**
- **walang effectual calling,**
- **walang bagong kapanganakan,**
- **walang pagpapabanal.**

Hindi maaaring ang **ugat ng kabanalan** ay magbunga ng **imoralidad**.

4. Ang Pastoral na Halaga ng Eleksiyon —

"Sweet, Pleasant, Unspeakable Comfort"

Ito ang wika ng **Ika-17 Artikulo** ng Church of England:

"Ang pagninilay sa doktrinang ito ay puno ng **matamis, kaaya-aya**, at **di-maipaliwanag na kaaliwan** sa mga makadiyos na tao."

Bakit?

(a) Sapagkat ipinapakita nito ang soberanong pag-ibig ng Diyos.

when they have it, they have it not of themselves, of their own power and freewill; but they have it as the gift of God, and the operation of his Spirit, flowing purely from his grace; and therefore cannot be the cause of electing grace: besides, it is the effect of that, it is a consequence that follows upon it, and is insured by it; “As many as were ordained to eternal life, believed”, (Acts 13:48) it is proper and peculiar to the elect of God; the reason why some men do not believe is, because “they are not of Christ’s sheep”, (John 10:26) his elect, given him by the Father; and the reason why others do believe is, because they are of Christ’s sheep, or his chosen ones, and therefore faith is given to them; which is called, “the faith of God’s elect” (Titus 1:1). Faith is not the cause of calling, and much less of election, which precedes that: the reason why men are called, is not because they believe, but they are called

that they might believe; in which effectual call faith is given to them, as the evidence of their election. Once more, faith is fixed as a means, in the decree of election; and therefore cannot be the cause of it (2 Thess. 2:13). To which may be added, if faith is the moving cause of election, men might be said rather to choose God and Christ, at least first, than they to choose him; whereas our Lord says, “Ye have not chosen me, but I have chosen you”, (John 15:16) the apostles had chosen him, but not first; he first chose them; so that their choice of him had no influence on his choice of them: but if faith is the moving cause of election, then men rather choose Christ than he them; for what is faith but an high esteem of Christ, a choosing and preferring him, as a Saviour, to all others? a choosing that good part which shall never be taken away; and of the way of truth, or of Christ, who is the Way, the Truth, and the Life.

4. Nor is perseverance in faith, holiness, and good works, the moving cause of election; but the effect of it, and what is ensured by it: the reason why men persevere is, because they are the elect of God, who cannot be deceived totally and finally, so as to have their faith subverted, and overthrown, as that of nominal professors may be; because the foundation on which they are, stands sure; sealed with this seal, “the Lord knows them that are his” (Matthew 24:24; 2 Tim. 2:18, 19). Should it be said, that it is the foresight of these things in men, which moves God to choose them; it may be replied, that God’s foresight, or foreknowledge of things future, is founded on the determinations of his will concerning them; God foresees, or foreknows, that such and such a man will believe, become holy, do good works, and persevere therein to glory; because he

Hindi tayo mahal dahil tayo ay mabuti, kundi tayo ay **minahal bago tayo umiral.**

(b) Sapagkat ito ang katiyakan ng kaligtasan.

Kung ang Diyos ang pumili:

sino ang makapagtatakwil? Sino ang makapaghihiwalay? Sino ang makakahadlang? Sabi ni Pablo: “Sino ang maghaharap ng anumang sakdal laban sa mga hinirang ng Diyos?” (*Roma 8:33*)

(c) Sapagkat ang pundasyon ay hindi ang tao, kundi ang Diyos mismo.

Kung ang kaligtasan ay nakasalalay sa:

ating kapangyarihan, ating pananampalataya, ating katapatan—tayo ay mawawasak. Ngunit nakasalalay ito sa: pagpili ng Diyos, layunin ng Diyos, biyaya ng Diyos, kapangyarihan ng Diyos—kaya’t ito ay **tiyak**.

5. Bakit Itinuro ni Cristo at ng mga Apostol ang Eleksiyon?

Kung ang doktrina ay:

- mapanganib,
- nakakadurog ng loob,
- nakakasira ng moralidad—hindi sana ito itinuro ni Cristo.

Ngunit:

- tinawg Niya ang Kanyang mga tao na **mga hinirang**,
- sinabi Niyang **imposibleng malinlang ang mga hinirang** (Mat. 24:24),
- sinabi Niyang **ipaghihiganti ng Diyos ang Kanyang mga hinirang** (Luc. 18:7),
- itinuro ni Pablo nang detalyado ang eleksiyon sa **Roma 9, Roma 11, Efeso 1, 2 Tesalonica 2**, at marami pang iba.

At higit sa lahat:

has determined to give faith to them, work holiness in them, enable them to perform good works, and cause them to persevere therein to the end, and so be saved; and what is this, but the doctrine contended for? it is no other than a decree to give grace and glory to some persons for his own glory, and to deny them to others.

The truth of all this might be illustrated and confirmed by the case of infants dying in infancy; who, as soon as they are in the world, almost, are taken out of it. Now such a number as they are, can never be thought to be brought into being in vain, and without some end to be answered; and which, no doubt, is the glory of God, who is and will be glorified in them, some way or another, as well as in adult persons: now though their election is a secret to us, and unrevealed; it may be reasonably supposed, yea, in a judgment of charity it may rather be concluded, that they are all chosen, than that none are; and if it is allowed that any of them may be chosen, it is enough to my present purpose; since the election of them cannot be owing to their faith, holiness, obedience, good works, and perseverance, or to the foresight of these things, which do not appear in them.

In short, these maxims are certainly true, and indisputable, that nothing in time can be the cause of what was done in eternity; to believe, to be holy, to do good works, and persevere in them, are acts in time, and so cannot be causes of election, which was done in eternity; and that nothing out of God can be the cause of any decree, or will in him; he is no passive Being, to be wrought upon by motives and inducements without him; for if his will is moved by anything without him, that must be superior to him, and his will must become dependent on that; which to say of God, is to speak very unworthily of him. God wills things because it so pleases him; predestination is according to the good pleasure of his will; election is according to his foreknowledge; which is no other than his free favour and good will to men, (Eph. 1:5; 1 Peter 1:2) no other reason can be given of God's will or decree to bestow grace and glory on men, for his own glory, and of his actual donation of them, but what our Lord gives; "Even so, Father, for so it seemed good in thy sight" (Matthew 11:25,26).

Sixthly, The means fixed in the decree of election, for the execution of it, or in order to bring about the end intended, are next to be inquired into; which are, the principal of them, the mediation of Christ, and redemption by him, the sanctification of the Spirit, and belief of the truth. The mediation of Christ; Christ, as God, is the efficient cause of election; in his office

- ang eleksiyon ay bahagi ng **Kasulatan**,
- at ang Kasulatan ay ibinigay upang **turuan tayo**,
- upang **ibagsak ang pagmamataas**,
- at upang **dakilain ang biyaya ng Diyos**.

Kaya't ang sinumang nagtatangkang ipagbawal ang pagtuturo nito ay **laban sa orihinal na intensiyon ng Diyos sa Kanyang Salita**.

This section completes the long argument around Acts 13:48 and begins moving toward the Gentile vs. Jewish response to the Gospel.

Acts 13:48 and a Full Refutation of "Disposed to Eternal Life" — Why Faith is the Fruit, Not the Cause, of Election

Pagkatapos ipakita ng Kasulatan ang pariralang:

"As many as were ordained to eternal life believed." (*Gawa 13:48*)

ipinagpapatuloy ng may-akda ang masusing paglilinaw na ang salitang "*ordained*" ay hindi maaaring unawain bilang "*disposed*," "*may mabuting hilig*," o "*handa*."

1. Ang Salita ay Laging Tumutukoy sa Pagtatalaga, Hindi sa Disposisyon

Sa buong Aklat ng Mga Gawa, ang salitang Griyego na ginamit (**τεταγμένοι — tetagmenoi**) ay **hindi kailanman** ginamit upang tumukoy sa:

- hilig, paghahanda, kagustuhan, o mabuting disposisyon ng tao. Palagi itong tumutukoy sa: **pagtatakda**,
- **pagpasiya**,
- **pag-aayos ayon sa layunin**,
- **pagtatalaga**.

Ito ang makikita sa mga sumusunod:

- Gawa 15:2 — "**determined**"
- Gawa 22:10 — "**appointed**"

capacity as an Head, the elect are chosen in him, as members of him; and though his mediation, bloodshed, sufferings, and death, are not the meritorious cause of election, yet Christ in them is the medium of the execution of it; that is, of bringing the chosen ones, through grace, to glory, whereby God is glorified, and so the end of it is answered: men are said to be chosen “unto obedience, and sprinkling of the blood of Jesus Christ”, (1 Peter 1:2) which words, though they seem to express the ends of election, yet are such as have the nature of means, in order to further ends, the salvation of men, and the glory of God therein. Obedience may intend the obedience of Christ, both active and passive, or his subjection to the law, and fulfilment of it, both with respect to its precepts and penalty, by which men are justified in the sight of God, and so are entitled to eternal life and happiness; and to the blood of Jesus Christ are owing, the redemption of men, the remission of their sins, and the atonement of them, which issue in their salvation, and make way for the glorifying of the justice of God, as well as the grace of God in it: and the “sprinkling” of this blood, denotes an application of it to the conscience, whereby it is purged from dead works, and the heart sprinkled from an evil conscience; and which speaks peace, and yields comfort, and causes the soul to rejoice in hope of the glory of God. Moreover, men are chosen to salvation, “through sanctification of the Spirit, and belief of the truth”, as means to that end, (2 Thess. 2:13). The sanctification of the Spirit, is the work of grace on the heart, begun in regeneration, and carried on by the Spirit, until it is perfected by him; and this is necessary to salvation, for without holiness, even perfect holiness, no man shall see the Lord; and therefore it is fixed as a means of it, and is made as sure and certain by the decree of election, as the end, salvation itself; and, being fixed as a mean, in this decree, confirms what has been observed, that it cannot be the cause of it: and this proves that the doctrine of election can be no licentious doctrine, but a doctrine according to godliness; since it makes such sure provision for holiness, as well as for happiness. “Belief of the truth” may signify, not a bare belief of the Gospel, and the truths of it; for though they are to be believed by all the saved ones, yet this may be where neither election, nor calling, nor sanctification, ever take place; even in reprobates, and devils themselves: but faith in Christ, the Way, the Truth, and the Life; and believing in him with the heart, unto righteousness, and with which salvation is connected, and to which it is necessary, and is a mean of

- Gawa 28:23 — “**appointed**”

Sa pagsasalin:V

- **ulgate** — “*praeordinati*” (preordained)
- **Arias Montanus** — “*praeordinati*”

Walang makatuwiran at walang tekstuwal na batayan ang pagsalin dito bilang “*disposed*.”

2. Walang Mabuting Disposisyon ang Tao

Bago ang Pananampalataya

Kung ang tao ay wala pang:

- bagong kapanganakan,
- pananampalataya,
- gawain ng Espiritu Santo—

walang anumang tinatawag na mabuting “kagustuhan” tungo sa Diyos o tungo sa buhay na walang hanggan.

Sinasabi ng Kasulatan:

“Ang anumang hindi mula sa pananampalataya ay **kasalanan**.” (Roma 14:23)

- “Tayo noon ay **mangmang, masuwayin, lingkod ng pita**...” (Tito 3:3)
- “Walang pag-asa at walang Diyos sa sanlibutan.” (Efeso 2:12)
- “Ako noon ay **mapanglait** at **mangdidigma** laban sa Diyos.” (1 Tim. 1:13)
- Kung gayon:
- walang sinuman bago muling ipanganak ang may “mabuting hilig” tungo sa kaligtasan;
- ang “*disposed to eternal life*” ay **imposibleng basahin** mula sa teksto.

3. Kahit Ang Tila-Kabanalan o Pagnanais ay Hindi Katibayan ng Disposisyong Tungo sa

it; and which being fixed in the decree of election, as such is secured by it, and certainly follows upon it. Seventhly, The ends settled in the decree of election are both subordinate and ultimate; the subordinate ones have indeed the nature of means with respect to the ultimate one: there are many things to which the elect of God, predestinated or chosen, both with respect to grace and glory, which are subordinate to the grand end, the glory of God. So God is said to “predestinate” them “to be conformed to the image of his Son”, to be made like unto him, not so much in his sonship, nor in his sufferings, as in his holiness: man was made after the image of God, this by sinning he came short of; in regeneration the image of Christ is stamped, the lines of his grace are drawn upon, and he himself is formed in the hearts of his people; and into which image they are more and more changed through transforming views of his glory; and which will be complete in the future state, when saints will see him as he is; and to this they are predestinated, and that in order to another end, that Christ “might be the firstborn among many brethren”; the brethren are the predestinated ones, who are brethren to each other; and these are many, the many sons Christ brings to glory; and he is the firstborn among them; and that he may appear to be so, he is set up as the pattern of them, to whose image they are predestinated to be conformed, that in all things he might have the preeminence, (Rom. 8:29) moreover they are said to be “predestinated to the adoption of children”, (Eph. 1:5) which may be understood either of the grace of adoption, the blessing itself, which predestination to it is no other than a preparation of it in the purposes and decrees of God, in his council and covenant, (2 Cor. 6:18) or the inheritance adopted to, which they obtain in Christ, being predestinated to it according to a divine purpose, (Eph. 1:11) likewise they are chosen to be “holy and without blame”, (Eph. 1:4) even to unblameable holiness, which is begun in this life and perfected in the other; when they will appear before the throne in the sight of God without fault, without spot or wrinkle, or any such thing; also they are said to be chosen unto faith; “God hath chosen the poor of this world, rich in faith”, (James 2:5) not that they were, or were considered rich in faith when God chose them, but he chose them to be rich in faith, as the words may be supplied, as well as to be heirs of the kingdom; and this end is always answered, such as are chosen do believe; “as many as were ordained to eternal life believed” (Acts 13:48). Once more, the elect are chosen to obedience and good works; the text in (1 Peter 1:2) which has

Kaligtasan

Maraming halimbawa ang may-akda:

(a) Ang mayamang binata sa Mateo 19

Nagtanong siya:

“Ano ang gagawin ko upang magmana ng buhay na walang hanggan?”

Ngunit nang marinig ang salita ni Cristo:

- siya’y **nalungkot**,
- **umiwas**,
- **hindi sumampalataya**.
- Ipinakikita nito na:maaaring may takot, interes, at tila-kabanalan,ngunit **hindi ito katibayan ng eleksiyon**,

at hindi rin ito “disposisyon” tungo sa buhay na walang hanggan.**(b) Ang mga nakinig kay Cristo nang may malaking pagdinig**Sa Lucas 19:48:

- sila ay “*nakaayon sa pakikinig*”,
- ngunit **hindi sila sumampalataya**.
- Sinabi ni Cristo:“Sino ang sumampalataya sa aming ulat?” (Isa. 53:1)Pagkalipas lamang ng ilang araw:marami sa kanila ay kasama ng sumisigaw: “**Ipako Siya sa krus!**” (Lucas 23:18,21)

(c) Ang mga Judio at ang mga Hentil sa Gawa 13

Kung totoo ang argumento ng “*disposed to eternal life*”, dapat:

- mas “**handa**” ang mga Judio— lalo na ang mga **devout at honourable women**,
- kaysa sa mga Hentil na mangmang at sumasamba sa diyus-diyusan.Ngunit ang nangyari:**Ang mga Hentil:natuwa**,
- **niluwalhati ang salita ng Panginoon**,

been already observed, will bear to be interpreted of the obedience of the elect, in consequence both of their election and their sanctification; and certain it is, that good works are what “God has before ordained that his elect ones should walk in them”, (Eph. 2:10) these are subordinate ends which respect grace, and are in order to a further end, glory and happiness, which is sometimes expressed by salvation; “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ”, (1 Thess. 5:9) and again, “God hath from the beginning chosen you to salvation”, (2 Thess. 2:13) salvation was fixed upon, and the method of it contrived in eternity; Christ was sent into the world, and came to effect it; he is become the author of it by his obedience and sufferings; this is not only published in the Gospel, but it is applied to God’s elect in conversion; but the full enjoyment of it is yet to come, (Rom. 13:11) the saints are now heirs of it, are kept unto it, and Christ will appear to put them into the possession of it, and to this they are chosen, (1 Peter 1:2, 5; Heb. 1:14, 9:28) this end is also expressed by eternal life, “As many as were ordained to eternal life” (Acts 13:48). This is begun in grace now, which is a well of living water springing up to it; he that believes has it already in some sense; the knowledge of God and Christ is the beginning, pledge, and earnest of it; and it will lie hereafter in a life of perfect knowledge and holiness, and in uninterrupted communion with God to all eternity; and to this the elect are ordained.

Now all these ends, both respecting grace and glory, are subordinate ones to the grand and ultimate end of all, the glory of God; for as God swears by himself, because he could swear by no greater, so because a greater end could not be proposed than his own glory, he has set up that as the supreme end of all his decrees; he has made, that is, has appointed, “all things for himself”, for his own glory, (Prov. 16:4) as all things are from him, as the first cause, they are all to him as the last end, (Rom. 11:36) and with respect to the decree of election, it is the glory of his grace mixed with justice, which is the end of it; the election of men to unblameable holiness, and the predestination of them to the adoption of children, are said to be “to the praise of the glory of his grace”, (Eph. 1:4-6) that his free and sovereign grace might be displayed and glorified thereby; and that men who are the chosen generation and peculiar people, might show forth the praises of it; as, they do in part now, and will do it perfectly hereafter; for they are a people he has formed for himself both in election and the effectual calling, for this end and purpose, (Isa. 43:21; 1 Peter 2:9) his great end in election is to “make known the

- **at naniwala.**

Ang mga Judio:

- **tumanggi,**
- **nagalit,**
- **at umusig** sa mga mangangaral.

Ano ang paliwanag? Hindi “disposisyon.” Kundi:

“...as many as were *ordained* to eternal life believed.”

Ang pananampalataya ng mga Hentil ay **hindi nagmula** sa “mabuting hilig,” kundi ito ay **bunga** ng tiyak na **pagtatalaga ng Diyos** sa buhay na walang hanggan.

4. Konklusyon: Ang Gawa 13:48 ay Malinaw na Nagpapatunay sa Eleksiyon

Sa kabuuan:

- Ipinakikita ng teksto ang **partikular na eleksiyon** (hindi unibersal).
- Hindi ito tumutukoy sa hilig o kondisyon ng tao. Ang pananampalataya ay **hindi sanhi**, kundi **kasunod at bunga** ng eleksiyon.
- Ang pagka-Hentil o pagka-Judio ay hindi salik. Ang lahat ay nakasalalay sa **walang hanggang pasiya ng Diyos**.

Kaya’t ang interpretasyon na “*disposed to eternal life*” ay:

- walang batayan sa wika, salungat sa teolohiya, at kabaligtaran ng pangyayari sa tekstong historikal.

The Nature of Election — Its Order, Its Unconditional Character, and Its Scriptural Proofs

- Sa bahaging ito, tinatalakay ng may-akda ang **kalikasan mismo ng eleksiyon**, at kung bakit ito ay **ganap na walang kundisyon** (*unconditional election*).

Ang mga sumusunod ay malinaw na ipinakikita ng

riches of his glory on the vessels of his mercy”; that is, the riches, the fulness, and plenty of his glorious and sovereign grace and mercy on the objects of it, (Rom. 9:23) and not the glory of his grace and mercy only, but of his justice also; for which provision is made in the decree of the means, by setting forth, or pre-ordaining, Christ “to be the propitiation”, or to make atonement, “for sin; to declare his righteousness”, the justice of God, “that he might be just, and the justifier of him that believes in Jesus”, (Rom. 3:25, 26) and so the glory of God, of his justice and holiness, as well as of his grace and mercy, appear to be great in the salvation of men; here mercy and truth meet together, and righteousness and peace kiss each other; and God is glorified in all his perfections, which is the great end in view.

Eighthly, The blessings and benefits flowing from election are many, indeed all spiritual blessings; it is as it were the rule, measure, and standard according to which they are communicated; the several chains in man’s salvation are connected with it, and hang and depend upon it, (Eph. 1:3,4; Rom. 8:30) they need only be just named in order, since they have been suggested under the former heads. 2b8a. Effectual Calling. “Whom he did predestinate, them he called”; all the predestinated, or chosen ones, are in time called, and are called according to the eternal purpose and grace of God in election (Rom. 8:30; 2 Tim. 1:9). 2b8b. Faith and holiness, and indeed every grace of the Spirit. Holiness is both an end and a mean in this decree, as before observed, and made certain by it; faith follows upon it as a free gift of grace, and so hope and love, and every other grace. 2b8c. Communion with God. “Blessed is the man whom thou chooseth, and causest to approach unto thee”, (Ps. 65:4) to come into his presence, and enjoy it in his house, his word, and ordinances. 2b8d. Justification; which is secretly a branch of it, and openly as to the manifestation of it, flows from it; “Who shall lay anything to the charge of God’s elect? it is God that justifieth”; that is, the elect; who because they are chosen in Christ, they are justified in him (Rom. 8:33). 2b8e. Adoption; to which the elect are predestinated, and are denominated the children of God, being given to Christ as such when chosen in him, before the incarnation of Christ, redemption by him, or having the Spirit from him (Heb. 2:13, 14; John 11:52; Gal. 4:6). 2b8f. Glorification; “Whom he did predestinate them he glorified”, (Rom. 8:30) the elect, the vessels of mercy, are “afore prepared for glory”, for eternal glory and happiness; and are chosen and called to the obtaining of the glory of Christ, which the Father has given to him to

Kasulatan.

The Nature of Election — Its Order, Its Unconditional Character, and Its Scriptural Proofs

1. Ang Eleksiyon ay Walang Hanggan — Ginawa Bago pa ang Sanlibutan

Sa Efeso 1:4, sinasabi:

“Pinili Niya tayo **sa Kanya bago pa ang pagkatatag ng sanlibutan.**”

Ibig sabihin:

- ang eleksiyon ay **bago ang panahon**,

hindi bunga ng anumang nangyayari sa kasaysayan, at hindi nakabatay sa ating tugon o kilos. Ang Diyos ay **pumili**, bago pa tayo umiral, bago pa tayo gumawa ng mabuti o masama.

2. Ang Eleksiyon ay Ginawa Kay Cristo — Bilang Ulo at Kinatawan

Hindi basta pagpili ng Diyos sa “mga tao,” kundi **sa mga tao kay Cristo**.

Ang ibig sabihin ng “in Christ” ay:

- Ang mga hinirang ay pinili **bilang mga sangkap ng Katawan ni Cristo**,
- Si Cristo ang **Ulo**, sila ang **mga bahagi**,
- Kaya’t ang kanilang buong kaligtasan ay nakasalalay sa **iisang tipan, iisang kinatawan, iisang Tagapagligtas**.
- Ito ay hindi: pagpili batay sa “pagtingin sa hinaharap” (foreseen faith), kundi pagpili **sa loob** ng ugnayan kay Cristo na itinalaga na bago pa ang sanlibutan.

3. Ang Eleksiyon ay Hindi Batay sa Anumang Nakita o Hinulaan ng Diyos sa Tao

bestow upon them, and which they will most certainly enjoy (Rom. 9:23; 2 Thess. 2:13,14).

Ninthly, The various properties of election may be gathered from what has been said of it; as, 2b9a. That it is eternal; it does not commence upon believing, and much less at perseverance in faith and holiness; but it was an act in God before the foundation of the world (Eph. 1:4).

2. It is free and sovereign; God was not obliged to choose any; and as it is, he chooses whom he will, and for no other reason excepting his own glory, but because he will; “what if God willing”, &c. and the difference in choosing one and not another is purely owing to his will (Rom. 9:18, 22, 23).

3. It is absolute and unconditional; clear of all motives in man, or conditions to be performed by him; for it “stands not of works, but of him that calleth”, the will of him that calls (Rom. 9:11).

4. It is complete and perfect; it is not begun in eternity and completed in time, nor takes its rise from the will of God, and is finished by the will of man; nor is made perfect by faith, holiness, obedience, and persevering in well doing, but has its complete being in the will of God at once.

5. It is immutable and irrevocable; God never repents of, nor revokes the choice he has made; some choose their friends and favourites, and alter their minds and choose others; but God is in one mind, and never makes any

alteration in the choice he has made; and hence their state is safe and secure.

6. It is special and particular; that is, those who are chosen are chosen to be a special people above all others, and are particular persons, whose names are written in the book of life; not in general, men of such and such characters, but persons well known to God, and distinctly fixed on by him.

7. Election may be known by the persons, the objects of it; partly by the blessings flowing from it, and connected with it, before observed, bestowed upon them; for to whomsoever such blessings of grace are applied, they must be the elect of God, (Rom. 8:30) they may know it from the efficacy of the Gospel upon them, in their calling and conversion, (1 Thess. 1:4, 5) and by the Spirit of God testifying their adoption to them, to which they are predestinated, (Rom. 8:15, 16) and they may be able to make it known to others by their holy lives and conversations; which is meant by making their calling and election sure, even by their good works, as some copies read, (2 Peter 1:10) since both calling and

Ito ang isa sa pinakamahalagang bahagi ng buong doktrina.

Marami ang nagsasabing:

“Pinili tayo ng Diyos dahil nakita Niyang tayo’y mananampalataya.”

Subalit ito ay:

- **walang batayan** sa Kasulatan,
- **salungat** sa Rome 9,
- at **laban** sa mismong layon ng biyaya.

Sabi ni Pablo:“Sapagkat ang mga bata, na **hindi pa ipinanganganak**, at **hindi pa gumagawa ng mabuti o masama**, upang manatili ang layon ng Diyos ayon sa **eleksiyon**, hindi sa pamamagitan ng gawa kundi sa tumatawag...” (*Roma 9:11*)

Ito ay malinaw at hindi malalabuan:

(a) Hindi pa ipinanganak → kaya walang nagawa.

Wala pang pananampalataya. Wala pang kabutihan. Wala pang pagsisisi. Wala pang gawa.

(b) Upang manatili ang layon ng Diyos → kaya’t hindi nakabatay sa tao.

Kung nakabatay ang eleksiyon sa tao, ang tao ang magtataglay ng batayan ng pagpili. Ngunit sabi ni Pablo, ang layunin ng Diyos ay:

☞ **ang eleksiyon ay nakasalalay sa Kanyang sariling kalooban, hindi sa tao.**

(c) Hindi sa pamamagitan ng gawa → ni hindi sa anumang kundisyon.

Kasama rito ang:

pananampalataya,

pagsisisi,

mabuting gawa,

kabanalan,

election are to be made sure, and therefore by some third thing: indeed no man can know his election of God until he is called; it would be presumption in him to claim this character, until he is born again; nor should any man conclude himself a reprobate because a sinner, since all men are sinners; even God's elect, who are by nature, and in no wise better than others, but children of wrath, even as others.

There are many things objected to this doctrine of election; but since it is so clear and plain from scripture, and is written as with a sunbeam in it, all objections to it must be mere cavil. It is urged, that God is said to be "good to all, and his tender mercies over all his works", (Ps. 145:9) which seems inconsistent with his choosing some and leaving others; but this is to be understood not of his special grace, but of his providential goodness, which extends to the elect and non-elect, the evil and the good, the just and the unjust, (Matthew 5:45) and in this sense he is the saviour, preserver, and bountiful benefactor of all men, but especially of them that believe (1 Tim. 4:10). It is observed that Christ says he was sent not to "condemn the world, but that the world through him might be saved", and therefore not some only but all; but to understand this of all the individuals in the world is not true, because all are not saved; and so this end of Christ's mission, so understood, is not answered; but by the world is meant the world of God's elect, whom he was reconciling in Christ, and for whom Christ gave his life, and became the propitiation for their sins, even for all the chosen throughout the whole world, and particularly among the Gentiles. Nor is 1 Timothy 2:4 any objection to this doctrine, "Who will have all men to be saved, and to come unto the knowledge of the truth"; for all men are not eventually saved, nor do all come to the knowledge of the truth of the Gospel; nor indeed have all the means of that knowledge: but the sense is, either, that all that are saved, God wills to be saved; or that it is his will that men of all sorts and of all nations, Jews and Gentiles, should be saved; which agrees with the context (1 Tim. 2:1, 2, 7). And when it is said of God, that he is "not willing that any should perish, but that all should come to repentance", (2 Peter 3:9) this must be interpreted, not of all mankind, but of the elect, to whom this and the preceding epistle are inscribed, and who are in (2 Peter 3:8) styled "beloved", and in this verse, the "us" towards whom "God is longsuffering"; now it is the will and pleasure of God that none of those should perish, but all in due time be brought to faith in Christ, and to repentance towards God: but objections from hence, with others of the like kind, are not sufficient

pagsunod.

Lahat ng ito ay **bunga**,

hindi **sanhi**.

4. Ang Eleksiyon ay Hindi Batay sa "Foreseen Faith"

Marami ang nagsasabing:

"Ang Diyos ay pumili sapagkat nakita Niyang mananampalataya tayo."

Ngunit:

(a) Ang pananampalataya ay kaloob ng Diyos (Efeso 2:8).

Hindi ito kondisyon upang piliin tayo— ito ay **ibinibigay** sa mga hinirang.

(b) Ang pananampalataya ay isa sa mga bunga ng eleksiyon.

Sa Gawa 13:48:

"Ang lahat ng **itinalaga** sa buhay na walang hanggan ay **naniwala**."

Hindi:

"Ang lahat ng **naniwala** ay itinalaga."

(c) Kung ang eleksiyon ay bunga ng pananampalataya, hindi ito biyaya.

Magiging gantimpala na ito. Magiging *utang* ng Diyos sa tao.

Ngunit sinasabi ni Pablo:

"Kung ayon sa biyaya, hindi na ayon sa gawa; kung hindi ay hindi na biyaya ang biyaya." (*Roma 11:6*)

Kung ang Diyos ay pumili dahil "may nakita Siya sa tao," hindi iyon biyaya— iyon ay **bayad**.

At ang biyaya ay hindi biyaya kung ito'y may

to overturn this truth, so abundantly established in the sacred scriptures.

Chapter 3

I make use of the word “rejection” in this article, partly because it is a scriptural phrase and ascribed to God, and partly because it is that act of God which gives the name of reprobate to any; and is the foundation of that character, “reprobate silver shall men call them, because the Lord hath rejected them”, (Jer 6:30) and stands opposed to election, (1 Sam. 15:26, 10:24) but chiefly because the other word reprobation, through wrong and frightful ideas being affixed to it, carries in it with many a sound harsh and disagreeable; or otherwise they are of the same signification, and no amendment is made in the doctrine or sense of it, by using the one instead of the other. This doctrine of rejecting some angels and some men from the divine favour, is spoken of but sparingly in scripture, yet clearly and plainly; though chiefly left to be concluded from that of election, and from whence it most naturally and rationally follows. I shall begin with,

OF THE DECREE OF REJECTION, OF SOME ANGELS, AND OF SOME MEN.

I. The rejection of some of the angels, which consists of two parts:

A non-election, or preterition of them, a passing over them or passing by them, when others were chosen; and which may be concluded from the choice of others; for if some were elect, others must be non-elect; if some were chosen, others were not; if some were taken, others must be passed by and left: that some of them are elect is certain, they are expressly called “elect angels”, (1 Tim. 5:21) and consequently are distinguished from others who are not elected; or otherwise the title and character of “elect” must be insignificant and impertinent. Both these were considered alike, upon an equal foot, when the one were elected, and the other not; they were viewed as not yet created and fallen, but as lying in the pure mass of creatureship or creability; God saw in his power what creatures of this kind he could produce into being, as he also saw in his will whom he would; and of those he could and would create, he determined to choose some and leave others, and both for his own glory; for they could not be considered as fallen creatures, or in the corrupt mass, since the elect angels never fell; and the moment they were elected, the others were passed by or rejected; and so must be under the same consideration; and consequently the election of the one, and the rejection of the other, must be wholly owing to the sovereign will of God: both these were

nakasalalay sa tao.

5. Ang Eleksiyon ay Hindi Batay sa “Foreseen Works”

Ito ay malinaw sa Roma 9:11 (tinalakay sa itaas).

Gayundin sa 2 Timoteo 1:9:

“Na tayo’y iniligtas at tinawag sa banal na pagtawag, **hindi ayon sa ating mga gawa**, kundi ayon sa Kanyang sariling layon at biyaya, na **ibinigay sa atin kay Cristo Jesus bago pa ang simula ng panahon.**”

Hindi sinabing:

- “Ibinigay dahil sa ating gagawin,”
- kundi “**ibinigay** bago pa ang simula ng panahon.”
- Kaya’t:
- walang gawa,
- walang merito,
- walang kondisyon sa tao ang nakapaloob sa eleksiyon.

6. Ang Eleksiyon ay Hindi Batay sa Anumang Pagkakaiba sa Tao

- Ang lahat ng tao:
- nahulog kay Adan,
- ang puso ay patay sa kasalanan,
- bulag sa katotohanan,
- naliligaw, makasalanan ayon sa likas.

Walang kaibahan sa tao na nag-uudyok sa Diyos upang piliin siya. Ang kaibahan ay **gawa ng Diyos**, hindi gawa ng tao.

Sabi ni Moises:

brought into being as God determined they should, and are equally his creatures, (Ps. 104:4) and were both made pure and holy creatures, angels of light, bright morning stars, shining in the purity and holiness of their nature; for such were Satan and his angels in their original creation; the devil, our Lord says, “abode not in the truth”, (John 8:44) which implies that he had been in the truth, though he continued not in it; in his allegiance and fidelity to God his creator; in his integrity, purity, and holiness, as a creature of veracity; but framing lies, he became the father of them. What he was in, but abode not in, is the “first estate”, of integrity, innocence, and happiness, in which he was created, but kept it not (Jude 1:6). To some angels God decreed to give, and did give grace to confirm them in the state in which they were created; these are the elect angels, who are said to be “mighty”, and to “excel in strength”; not only in natural, but in spiritual strength. To others he decreed not to give confirming grace, but to deny it to them; and which he was not obliged to give, it being what could not be challenged by the laws and dues of creation, and was mere favour to those on whom it was bestowed; wherefore the others were left to the mutability of their will, which is that weakness and folly the angels were chargeable with in their creation state, (Job 4:18) hence of their own freewill they sinned and fell, and left their habitation, (2 Peter 2:4; Jude 1:6) what their sin was by which they fell, will be considered in course, when we come to the fall of Adam, and of theirs; this leads on to observe the other part of the decree respecting them.

2. The appointment of them to wrath and damnation; in this they were viewed as sinful, fallen creatures; this decree is meant by their being “reserved in everlasting chains under darkness, unto the judgment of the great day”, (Jude 1:6; 2 Peter 2:4) for by chains are meant the purposes and decrees of God, by which they are bound and held fast, and from which they cannot loose themselves; and as the decrees of God are called “mountains of brass”, (Zech. 6:1) so they may be called chains of iron and brass for the same reasons; namely, their firmness, mutability, and duration; they are “everlasting” chains, and in these they are reserved under darkness; meaning either the state of darkness in which they are, being deprived of that light and knowledge they had; and also being under horror and black despair, without the least gleam of the light of joy and comfort; or that state of darkness to which they are appointed and reserved, even that “blackness of darkness” to which the wandering stars, as these may be said to be, are reserved, (Jude 1:13) and moreover

“Hindi dahil higit kayong marami sa ibang bayan kaya’t iniibig kayo ng Panginoon at pinili kayo...” “Kundi dahil iniibig kayo ng Panginoon...” (*Deuteronomio* 7:7–8)

Walang dahilan kundi:

☞ **Pag-ibig ng Diyos na walang simula at walang kundisyon.**

7. Ang Eleksiyon ay Batay sa Soberanong

Kalooban ng Diyos Lamang

Ito ang turo ng:

- Efeso 1:5 — “ayon sa **mabuting kalooban** ng Kanyang sarili.”
- Efeso 1:11 — “gumagawa sa lahat ayon sa **kapasyahan** ng Kanyang kalooban.”
- Roma 9:15 — “Aking kahahabagan kung sino ang aking kahahabagan.” Roma 9:16 — “Kaya’t hindi sa may ibig o sa tumatakbo, kundi sa Diyos na **nagpapakita ng awa**.”

Ito ay hindi: paghula, reaksiyon ng Diyos, o pagtugon sa tao. Ito ay **pasiya, kalooban, at paggawa** ng Diyos, na walang sinumang tao o anghel ang nag-uutos.

8. Buod ng Katotohanang Ito

☞ **Ang eleksiyon ay ganap na walang kundisyon; ito ay batay lamang sa soberanong kalooban, pag-ibig, at layunin ng Diyos; hindi sa pananampalataya, gawa, kagustuhan, o merito ng tao.**

Ang mga bunga:

pananampalataya,

pagsisisi,

kabanalan,

pagtitiis,

pag-ibig kay Cristo,

they are appointed and reserved “to the judgment of the great day”, to the great day of the last judgment; when they will be brought forth in chains before the judgment seat of Christ, and will have their final sentence passed and executed on them, which as yet seems not to have been done, (Matthew 8:29) then will Christ sit on the throne of judgment, and saints will stand by, together with the good angels, as approvers of the righteous sentence: and therefore saints are said to “judge angels”, as well as the world of the ungodly, (1 Cor. 6:2, 3) that is, the evil angels, to which judgment they are appointed by the decree of God; and to endure eternal wrath and damnation; signified by “everlasting fire, prepared”, in the decrees and purposes of God, “for the devil and his angels” (Matthew 25:41). I proceed to,

II. The decree concerning the rejection of some of the sons of men. It may be observed, that we can hear and read of the non-election and rejection of angels, and of their preordination to condemnation and wrath, with very little emotion of mind: the devils may be cast down to hell, to be everlastingly damned, and be appointed thereunto, and it gives no great concern; no hard thoughts against God arise, no charge of cruelty, want of kindness to his creatures and offspring, and of injustice to them; but if anything of this kind is hinted at, with respect to any of the apostate sons of Adam, presently there is an outcry against it; and all the above things are suggested. What is the reason of this difference? It can be only this, that the latter comes nearer home, and more nearly affects us; it is partiality to ourselves, our nature, and race, to which this is owing; otherwise, far greater severity, if it may be so called, is exercised on fallen angels, than on fallen man; for God has not spared one of the angels that sinned, provided no saviour for them, nor so much as given them the means of grace; but consigned them all over at once to everlasting wrath and ruin: whereas, not only a Saviour is provided for fallen men, and means of grace allowed them, but thousands, and ten thousands, millions and millions of them are saved, by the abundant mercy and grace of God, through Christ. But to go on,

First, I shall prove that there is a non-election, or rejection of some of the sons of men, when others were chosen; and, indeed, from the election of some, may fairly be inferred, the non-election of others. Common sense tells us, that of persons or things, if some are chosen, others must be left: if there is a remnant of the sons of men, according to the election of grace, then there are others not included in it, which are left unchosen, and are called the rest. “The election”, that is,

at buhay na banal—

ay lahat **ibinibigay** sa hinirang,

at hindi kailanman **batayan** upang piliin sila.

Romans 9 — Jacob and Esau, Not of Him that Willeth, The Potter and the Clay, Vessels of Mercy and Vessels of Wrath.

- Ngayon ay isinusulong ng may-akda ang **pinakamalinaw at pinakamakapangyarihang teksto** sa buong Kasulatan na nagtuturo ng **walang kundisyong eleksiyon: ROMA 9.**

- Ang argumentong ito ni Apostol Pablo ay walang kapantay sa linaw, lalim, at lakas.

-
- **1. Jacob at Esau — Bago pa isilang, bago gumawa ng mabuti o masama**

Sa Roma 9:10–13, ang sabi:

“Nang hindi pa sila ipinanganganak, ni gumagawa man ng mabuti o masama, upang manatili ang layon ng Diyos ayon sa eleksiyon, hindi sa pamamagitan ng mga gawa, kundi sa Kanya na tumatawag...”

At sinabi sa ina:

- “Ang nakatatanda ay maglilingkod sa nakababata.”

At nasusulat:

“Si Jacob ay aking minahal,

Ngunit si Esau ay aking pinoot.”

Dito ay walang anumang paliwanag na naiwan para sa tao upang umiwas sa pagkaunawa.

Ang Kasulatan mismo ang nagsasabi na:

- **(a) Ang eleksiyon ay ginawa bago pa ang kapanganakan**

- Kaya wala pang nagawang mabuti o masama.

elect men, “hath obtained it”, righteousness and eternal life; “and the rest were blinded” (Rom. 11:5, 7). Our Lord says, “I speak not of you all; I know whom I have chosen”, (John 13:18) plainly intimating, that all were not chosen, and it is certain one was not, and whom he calls “the son of perdition”; one, not only deserving of it, but appointed to it; for though chosen to an office, as an apostle, yet not to grace and glory, (John 17:12) and how many such there be, no man can pretend to say; but it is evident there are some, and who are generally described by negative characters; as not known by God and Christ; the elect are God’s people, whom he knows; they are elect, according to his foreknowledge; which carries in it love and affection to them; but of others Christ says, “I never knew you”; he knew them by his omniscience, but not with such knowledge as he knows the elect of God; he never knew them as the objects of his Father’s love, and his own; he never knew them as the objects of his Father’s choice, and his own; he never knew them in the gift of his Father to him, (Matthew 7:23) hence they are represented as “not” loved, which is meant by being hated: “Esau have I hated”; that is, had not loved him, as he had Jacob; for it cannot be understood of positive hatred, for God hates none of his creatures, as such, only as workers of iniquity; but of negative hatred, or of not loving him; which, in comparison of the love he bore to Jacob, might be called hatred: in which sense the word is used in Luke 14:26. Moreover, they are spoken of as “not” being given to Christ; for if there are some that are “given” to him “out of the world”, then there must be a world which are not given, and for whom he has not so much concern as even to pray for them, (John 17:6, 9) they are frequently described, as not having their names written, and not to be found written in the Lamb’s book of life, (Rev. 13:8, 17:8, 20:15). Now as election is signified by the writing of names in the book of life, non-election is expressed by not writing the names of some there; and if those whose names are written there, are the elect, then those whose names are not written there, but are left out, must be non-elect: to which may be added, that our Lord says of these persons, “Ye are not of my sheep”, and gives this as a reason why they believed not in him (John 10:26). But the goats he will place on his left hand, pass sentence of condemnation on them, and send them into everlasting punishment (Matthew 25:33, 41, 46).

Moreover, from the effects of election not having place in some persons, it may be concluded, that there are such who are non-elect. The effectual calling is a certain fruit and effect of election; “Whom he did

• **(b) Ang dahilan ay malinaw:
“UPANG MANATILI ANG LAYON NG
DIYOS.”**

• Hindi ang:

• kagustuhan ng tao, gawa ng tao, pananampalataya ng tao, kundi ang **layon ng Diyos**.

• **(c) Hindi batay sa gawa, kundi sa tumatawag.**

• Kung si Jacob ay minahal dahil “alam ng Diyos na magiging mas mabuti siya,” ang argumento ni Pablo ay walang kabuluhan.

• Ngunit sinabi:

• BAGO sila gumawa, BAGO sila isilang, BAGO may anumang pagkakaiba sa kanilang pamumuhay — pinili ang isa at iniwan ang isa.

• **2. “Hindi sa may ibig, ni sa**

tumatakbo, kundi sa Diyos na nahahabag.”

• Roma 9:16:

• “Kaya’t hindi sa may ibig, ni sa tumatakbo, kundi sa Diyos na **nagpapakita ng awa**.”

• Ito ay nangangahulugan na:

• **(a) Ang kagustuhan ng tao ay hindi pinagmumulan ng kaligtasan.**

• Hindi: “Gusto ko, kaya ako’y naligtas.” Hindi: “Nagpasya ako, kaya ako’y hinirang.”

• **(b) Ang pagsisikap ng tao ay hindi pinagmumulan ng kaligtasan.**

• Hindi: “Nagtakbo ako,” hindi: “Nagpursigi ako,” hindi: “Nagtiis ako” —

• sapagkat ang lahat ng iyon ay **bunga**, hindi **ugat**.

• **(c) Ang awa ng Diyos ang natatanging pinagmumulan ng kaligtasan.**

predestinate, them he also called”, (Rom. 8:30) not only externally, but internally, with an holy and heavenly calling, to grace here, and glory hereafter. But are all called in this manner? No; there are some who have not so much as the outward call by the ministry of the word, have not the external means of grace; but as they sin without law, perish without it (Rom. 10:14, 2:12). Those who are chosen, are predestinated to be conformed to the image of Christ; they are chosen to holiness, and through sanctification of the Spirit. But are all made like to Christ, and conformed to his image? do not many bear the image of Satan, imitate him, and do his lusts? are all men made holy, or have they the sanctification of the Spirit? Whom God predestinates he justifies, by the righteousness of his Son. But are all men justified? No; for though he justifies some of all sorts and nations; as the circumcised Jews by faith, and the uncircumcised Gentiles through faith, yet not every individual; yea, there is a world that will be condemned, and consequently not predestinated to life (1 Cor. 11:32). They that are chosen, are predestinated to the adoption of children, and enjoy both the grace and inheritance of children. But are all children and heirs? is there not such a distinction among men, as children of God, and children of the devil; between whom there is, and will be, an eternal difference? (1 John 3:10) and therefore there must be an election, and a non-election among them. Moreover, whom God has predestinated, or chosen to life and happiness, these he glorifies, (Rom. 8:30) they obtain the glory of Christ, which his Father has given him for them, and to which they are chosen and called (John 17:22; 2 Thess. 2:13, 14). But are all glorified? do not some go into perdition, even into everlasting punishment? and therefore must be considered as non-elect (Rev. 17:8; Matthew 25:46). To all which may be added, that those that are given to Christ, which is but another phrase for being chosen in him; these, he says, shall come to him, and he will in no wise cast them out; yea, that they are his sheep, whom he must bring to his Father, to himself, to his fold, to grace and glory (John 6:37 10:16). But are there not some whom Christ will drive away from him, and to then, say, “Depart from me, ye cursed into everlasting fire” (Matthew 7:23, 25:41). All this put together most clearly and fully proves, that there are some who are not chosen of God, but rejected by him.

Secondly, The parts of this decree, concerning the rejection of men, are commonly said to be preterition and pre-damnation.

I. Preterition is God’s passing by some men, when he

- Kung ang dahilan ng pagpili ay nasa tao, hindi awa ang magtatagumpay — kundi ang **tao mismo**.
- Ngunit ang Ebanghelyo ay malinaw:
- “Nang tayo’y mga patay sa ating mga kasalanan... tayo’y binuhay na kasama ni Cristo.” (*Efeso 2:1–5*)
- Patay na tao → walang kakayahan. Biyaya ng Diyos → ganap na kapangyarihan.
-
- **3. Ang Halimbawa ni Paraon — “Sa bagay na ito itinayo kita”**
- Roma 9:17:
- “Sa dahilang ito ay **itinayo kita**, upang maipakita ko sa iyo ang aking kapangyarihan.”
- Hindi ito nangangahulugang ang Diyos ang naglagay ng kasalanan sa Paraon; kundi:
- hinayaan Siya sa kanyang kasamaan, iningatan Siya sa buhay upang ipakita ang kapangyarihan ng Diyos, ginamit Siya upang ipamalas ang awa sa Israel. Ito ang nagpapakita ng dalawang katotohanan: **(a) Ang Diyos ay may soberanong kalooban sa mga tao.**
- Walang puwersa sa langit o lupa ang maaaring pumigil sa Kanyang layon.
- **(b) Ang kasamaan ni Paraon ay kanyang sariling kasalanan, hindi Diyos ang pinagmulan.**
- Ngunit ginamit ng Diyos ang kanyang pagkamakasalanan upang ipamalas ang:
- Kanyang kapangyarihan, Kanyang hustisya, Kanyang kaluwalhatian.

• **4. Ang Magpapalayok at ang Luwad — Diyos ang may ganap na kapangyarihan**

- Roma 9:20–21:

chose others: and in this act, or part of the decree, men are considered as in the pure mass of creatureship, or creability; in which state they are found, when passed by or rejected, and in which they are left, even just as they are found, nothing put into them; but were left in the pure mass, as they lay, and so no injury done them; nor is God to be charged with any injustice towards them: in this act sin comes not into consideration, as it does in a following one; for in this men are considered as not created, and so not fallen; but as unborn, and having done neither good nor evil (Rom. 9:11). And this is a pure act of sovereignty in God, and to his sovereign will it is to be ascribed; who has the same sovereign power, and greater, than the potter has over his clay, to make one vessel to honour, and another to dishonour (Rom. 9:19, 20, 22). This being expressed, as before observed, by negative phrases, is, by some, called negative reprobation.

2. Pre-damnation is God's appointment, or preordination of men to condemnation for sin; and is what is spoken of in Jude 1:4. "There are certain men crept in unawares, who were before of old ordained to this condemnation"; and who are described by the following characters, "ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and, or even our Lord Jesus Christ"; which, when observed, is sufficient to clear this decree of God from the charge of cruelty and injustice: and this, by some, is called, positive reprobation. The word Kpipa, translated "condemnation", in the above quoted text, some render "judgment", and interpret it of judicial blindness and hardness of heart; which appeared in the persons embracing and spreading false and pernicious doctrines spoken of; and this is, indeed, what they are foreordained, or appointed to, as a punishment of former sins; for this hardness, &c. presupposes former sins, and an obstinate continued course in them; either against the light and law of nature, which they like not to walk according to, and therefore God gives them up, pursuant to his decree, to a reprobate mind, to do things not convenient, (Rom. 1:24, 28) or against divine revelation, precepts, counsels, and admonitions, like Israel of old, hearkening not to the voice of the Lord, in his word, nor paying any regard to his instructions; and therefore he gives them up, as he determined to do, to their own hearts' lusts, and to walk in their own counsels, (Ps. 81:11, 12) and this is the sense of the word in John 9:39. God hardens some men's hearts, as he did Pharaoh's, and he wills to harden them, or he hardens them according to his decreeing will; "Whom he will he

- "O tao, sino ka upang sumagot laban sa Diyos?"
- "Hindi ba't may karapatan ang **magpapalayok** sa luwad, na mula sa iisang masa ay gumawa ng isang sisidlan para sa karangalan at isa para sa kapangahasan?"
- Ito ang isa sa pinakamalalim na pahayag sa buong Kasulatan.
- Nagtuturo ito na:
- **(a) Ang Diyos ang May-Akda ng paglikha at kapangyarihan sa nilalang**
- Tayo ay **lupa**; Siya ang **Magpapalayok**.
- **(b) Ang buong sangkatauhan ay iisang "masa"—isang bumagsak na lahi kay Adan**
- Walang sinuman ang likas na mabuti. Walang may karapat-dapat.
- **(c) Mula sa isang makasalanang masa, pumili ang Diyos ng mga sisidlan ng awa**
- Hindi sapagkat sila ay mas mabuti, kundi dahil:
- **mga sisidlan ng awa,**
- hindi sisidlan ng merito.**(d) Iniwan ng Diyos ang iba bilang mga sisidlan ng kapangahasan**Hindi Niya ginawang makasalanang; iniwan Niya sila sa kanilang sariling kabagsikan. Ito ang hustisya.
- Kung ang lahat ay anak ni Adan at nararapat sa kapahamakan, ang pagtataka ay hindi:
- "Bakit may isinumpa?"
- Kundi:
- "Bakit may iniligtas?"
-

hardeneth”, (Rom. 9:18) this he does not by any positive act, by infusing hardness and blindness into the hearts of men; which is contrary to his purity and holiness, and would make him the author of sin; but by leaving men to their natural blindness and hardness of heart; for the understanding is naturally darkened; and there is a natural blindness, hardness, and callousness of heart, through the corruption of nature, and which is increased by habits of sinning; men are in darkness, and choose to walk in it; and therefore God, as he decreed, gives them up to their own wills and desires, and to Satan, the god of the world, they choose to follow, and to be led captive by, who blinds their minds yet more and more, lest light should break in unto them, (Eph. 4:18; Ps. 82:5; 2 Cor. 4:4) and also God may be said to harden and blind, by denying them that grace which can only cure them of their hardness and blindness, and which he, of his free favour, gives to his chosen ones, (Ezek. 36:26, 27) but is not obliged to give it to any; and because he gives it not, he is said to hide, as he determined to hide, the things of his grace from the wise and prudent, even because it so seemed good in his sight, (Matthew 11:25, 26). Hence this blindness, hardness, insensibility, and stupidity, are represented as following upon non-election; not as the immediate effect of it, but as consequences of it; and such as neither judgments nor mercies can remove; and bring persons to a right sense of sin, and repentance for it (Rom. 11:7-10). The sin and fall of Adam having brought him into a state of infidelity, in which God has concluded him: and he does not think fit to give to every man that grace which can only cure him of his unbelief, and without which, and unless almighty power and grace go along with the means they have, they cannot believe; whereby the decrees, predictions, and declarations of God are fulfilled in them, (John 12:37-40) yea, as Christ is said to be set, or appointed, “for the fall of many in Israel”, (Luke 2:34) so many are appointed to stumble at the Word, at him, the Stone of stumbling, and Rock of offence, being children of disobedience, and left as such; when, to those who are a chosen generation, he is a precious cornerstone, and they believe in him, and are saved by him, (1 Peter 2:7-9) hence we read of some, who, because they received not the love of the truth, that they might be saved, to them are sent by God strong delusions, and they are given up to believe a lie, that they might be damned; not that God infuses any delusion or deceit into them, but because of their disbelief of, and disrespect to him and his Word, he suffers their corruptions to break forth and prevail, not giving restraining grace to them;

• 5. Vessels of Mercy vs. Vessels of

Wrath

- Roma 9:22–23:
- “Sisikapin ba ng Diyos, kung minarapat Niyang ipamalas ang poot, at upang ipahalata ang kapangyarihan, na **magpakasensiha** ng malaki sa mga sisidlan ng poot na nakahanda sa kapahamakan...”
- “...at upang maipakita ang kayamanan ng Kanyang kaluwalhatian sa mga **sisidlan ng awa**, na **ihinandâ** Niya nang una para sa kaluwalhatian?”
- Ito’y malinaw na nagtatakda ng dalawang klase ng sangkatauhan:
- **(a) Mga sisidlan ng awa**
- **Ihinanda nang una** para sa kaluwalhatian,
- Tiyak na mararanasan ang awa, Tiyak na maliligtas.
- **(b) Mga sisidlan ng poot** “Nakahanda sa kapahamakan”— hindi “ihinandâ ng Diyos sa kasalanan,” kundi **iniwan** sa kanilang pagkamakasalanan,
- Paisa-isang pinagtitiisan ng Diyos, Sa huli, tatanggap ng makatarungang hatol.
- **(c) Ang layon?** Upang ipamalas:
- Sa sisidlan ng awa → **kaluwalhatian at biyaya**
- Sa sisidlan ng poot → **hustisya at kapangyarihan**
- Sa Diyos: ang isa ay **pagpapahayag ng Kanyang awa**,
- ang isa ay **pagpapahayag ng Kanyang hustisya**.
- Sa lahat ng ito: 🖐️ **Ang Diyos ay naluluwalhati nang ganap sa parehong awa at hustisya.**

• 6. Ang Layon ni Pablo sa

Paglalahad ng Mga Ito

- Hindi upang magdala ng pag-

so that they become a prey to them that lie in wait to deceive; and being easy and credulous, they believe lies spoken in hypocrisy; which issue in their damnation; while others, beloved of the Lord, and chosen from the beginning to salvation, obtain the glory of Christ (2 Thess. 2:10-14). But though all this is a most certain truth, and is contained in the decree we are speaking of, yet condemnation, or everlasting punishment, seems to be meant in the passage quoted; or, however, this is what some men are foreordained unto. Some will have it, that this refers to something forewritten, as they choose to render the word; to some prophecy concerning the condemnation of those persons, and particularly to that of Enoch, (Jude 1:14, 15) but it is not certain that prophecy was ever written; besides, a prophecy, or prediction, of anything future, is founded upon an antecedent predetermination and appointment; God foretells by his prophets what will be, because he has determined it shall be; if, therefore, the condemnation of those persons was foretold in any written prophecy, it was because God had decreed it should come upon them, or they be brought into it. It seems to have the same sense with God's appointing men unto wrath; which, though not in so many words expressed, is manifestly implied; as when the apostle says, "God hath not appointed us to wrath", who yet were children of wrath, and deserving of it as others; "but to obtain salvation by our Lord Jesus Christ": it suggests, that though he had not appointed them, yet he had appointed others to wrath, and who are therefore called "vessels of wrath, fitted for destruction", by their own sins and transgressions (1 Thess. 5:9; Rom. 9:22). With which agrees what is said of some wicked men, who are "reserved" in the purposes and decrees of God, "to the day of destruction"; in consequence of which, "they shall be brought to the day of wrath", which God has appointed for the execution of his wrath; and hence the casting of the fury of his wrath, in all the dreadful instances of it, is called "the portion of a wicked man from God, and the heritage appointed; unto him of God", (Job 21:30, 20:23-29) and this is the sense of Proverbs 16:4, for the meaning of the text is not, nor is it our sense of it, as some misrepresent it, as if God made man to damn him; we say no such thing, nor does the text; our sentiment is, that God made man neither to damn nor save him; but he made him for his own glory, and he will be glorified in him, in one way or another: nor that he made man wicked, in order to damn him; for God made man upright; men made themselves wicked by their own inventions; which are the cause of damnation:

aalinlangan. Hindi upang palamigin ang debosyon. Hindi upang pahinain ang pananampalataya.

- Kundi:
- **(a) Upang ibagsak ang pagmamataas ng tao**
- Walang sinuman ang maaaring magmalaki na siya'y:
- pumili sa Diyos, nagdesisyon nang tama, "mas mabuti" kaysa iba. Lahat ay biyaya.
- **(b) Upang ipakita na ang kaligtasan ay sa Diyos mula simula hanggang wakas**
- Kung ang pundasyon ay tao— wala nang katiyakan.
- Ngunit ang pundasyon ay Diyos. Kaya't ang kaligtasan ay:
- tiyak, matatag, hindi mababago, at magpasawalang hanggan.
- **(c) Upang ipakita ang kayamanan ng kaluwalhatian ng Diyos sa Kanyang mga hinirang** Mga sisidlan ng awa, ginawa para sa kaluwalhatian, tinawag, binigyan ng pananampalataya, tinubos, binabanal, at luluwalhatiin.
-
-
-
- Sa bahaging ito, tinatalakay ng may-akda ang **kalikasan mismo ng eleksiyon**, at kung bakit ito ay **ganap na walang kundisyon** (*unconditional election*).
- Ang mga sumusunod ay malinaw na ipinapakita ng Kasulatan.
-
- **1. Ang Eleksiyon ay Walang Hanggan**

but the true sense of the passage is, that “the Lord hath made”, that is, has appointed “all things for himself”, for his own glory: and should it be objected, that the wicked could not be for his glory, it is added, “Yea, even the wicked for the day of evil”; that is, he has appointed the wicked for the day of evil, to suffer justly for their sins, to the illustration of the glory of his justice.

Thirdly, The causes of this act.

1. The efficient cause is God; it is the Lord, that makes all things for his own glory, and the wicked for the day of evil; it is God that appoints to wrath, and foreordains to condemnation; what if “God willing to show his wrath”, &c (Prov. 16:4; 1 Thess. 5:9; Rom. 9:22). And,

1. It is an act of his sovereignty, who does what he pleases in heaven and in earth; he does according to his will in the armies of the heavens, and among the inhabitants of the earth; as he does all things, so this, according to the counsel of his will; for though it is sovereign, it is not in such sense arbitrary as to be without reason and wisdom; it is a wise counsel of his, for his own glory. The objector, introduced by the apostle, supposes this, that it is an act of his sovereign will; and therefore says, “Why does he yet find fault? for who hath resisted his will?” and which the apostle denies not, but reasons upon it, and confirms it (Rom. 9:19-22).

2. It is agreeable to his justice: the same apostle treating on this subject asks, “Is there unrighteousness with God?” that is, to love one and hate another, to choose one and not another, before they were born, or had done good or evil; and he answers, “God forbid”; since in his act of passing by one, when he chose another, he left him as he found him, without putting, or supposing, any iniquity in him; without any charge of any sin or laying him under a necessity to commit any. In the act of pre-damnation, he considers him as a sinner, and foreordains him to punishment for his sins; and if it is no injustice in God to punish men for sin, it cannot be unjust in him to determine to punish for it: if the judgments of God on antichrist are true and righteous, and display his holiness and justice, it cannot be unrighteous in him to decree to inflict these judgments on him, and his followers, here and hereafter: if it is a righteous thing with God to render tribulation to them that trouble his people, and so to them that commit any other sin, it must be agreeable to his justice to appoint them to indignation and wrath, tribulation and anguish; even every soul of man that does evil, if he pleases.

3. Nor is this act contrary to his goodness; all persons

— Ginawa Bago pa ang Sanlibutan

- Sa Efeso 1:4, sinasabi:
- “Pinili Niya tayo sa **Kanya bago pa ang pagkatatag ng sanlibutan.**”
- Ibig sabihin:
- ang eleksiyon ay **bago ang panahon**,
- hindi bunga ng anumang nangyayari sa kasaysayan, at hindi nakabatay sa ating tugon o kilos. Ang Diyos ay **pumili**, bago pa tayo umiral, bago pa tayo gumawa ng mabuti o masama.

• 2. Ang Eleksiyon ay Ginawa Kay Cristo — Bilang Ulo at Kinatawan

- Hindi basta pagpili ng Diyos sa “mga tao,” kundi sa **mga tao kay Cristo**.
- Ang ibig sabihin ng “in Christ” ay:
- Ang mga hinirang ay pinili **bilang mga sangkap ng Katawan ni Cristo**,
- Si Cristo ang **Ulo**, sila ang **mga bahagi**,
- Kaya’t ang kanilang buong kaligtasan ay nakasalalay sa **iisang tipan, iisang kinatawan, iisang Tagapagligtas**.
- Ito ay hindi: pagpili batay sa “pagtingin sa hinaharap” (foreseen faith), kundi pagpili sa **loob** ng ugnayan kay Cristo na itinalaga na bago pa ang sanlibutan.

• 3. Ang Eleksiyon ay Hindi Batay sa Anumang Nakita o Hinulaan ng Diyos sa Tao

- Ito ang isa sa pinakamahalagang bahagi ng buong doktrina.

and things are his own, and he may do with them as he pleases, without an impeachment of this or any other perfection of his; “Is thine eye evil”, says he, “because I am good?” (Matthew 20:15). What distinguishing grace and goodness has been exercised towards fallen man, when no degree of sparing mercy was shown to fallen angels! and what goodness has been laid up, and wrought out, for many of the sons of Adam, though others have been rejected! and even on them that are rejected, what riches of providential goodness have been, and are bestowed on them, in the most plentiful and liberal manner! with what lenity, patience, forbearance, and “longsuffering”, has God “endured the vessels of wrath, fitted to destruction”, fitted by themselves! (Rom. 2:4 9:22). This act of God is neither contrary to the mercy, nor to the wisdom of God, nor to the truth and sincerity of God, in his promises, declarations, calls, &c. nor to the holiness and justice of God; as I have elsewhere made abundantly to appear.

4. The moving, or impulsive cause of God’s making such a decree, by which he has rejected some of the race of Adam from his favour, is not sin, but the good pleasure of his will: sin is the meritorious cause of eternal death, wrath, and damnation; wrath is revealed from heaven against all unrighteousness and ungodliness of men, and comes upon the children of disobedience, whom God leaves in it; the wages, or demerit of sin, is death, even death eternal: but then it is not the impulsive cause of the decree itself; not of preterition, because that, as election, was before good or evil were done, and irrespective of either; nor of pre-damnation, God, indeed, damns no man but for sin; nor did he decree to damn any but for sin; but yet, though sin is the cause of damnation and death, the thing decreed, it is not the cause of the decree itself: it is the cause of the thing willed, but not the moving cause of God’s will; for nothing out of God can move his will; if it could, the will of God would be dependent on the will and actions of men; whereas, his purpose, whether with respect to election or rejection, stands not on the works and will of men, but on his own will and pleasure: besides, if sin was the cause of the decree itself, or of God’s will to reject men, then all would be rejected, since all fell in Adam; all are under sin, all have sinned, and come short of the glory of God; all are, by nature, children of wrath, and deserving of it: what then could move God to choose one and reject another, but his sovereign goodwill and pleasure? that then is the sole moving and impulsive cause of such a decree; when we have searched the scriptures most thoroughly, and employed our reasoning powers to the highest pitch,

- Marami ang nagsasabing:
- “Pinili tayo ng Diyos dahil nakita Niyang tayo’y mananampalataya.”
- Subalit ito ay:
- **walang batayan** sa Kasulatan,
- **salungat** sa Rome 9,
- at **laban** sa mismong layon ng biyaya.
- Sabi ni Pablo: “Sapagkat ang mga bata, na **hindi pa ipinanganganak**, at **hindi pa gumagawa ng mabuti o masama**, upang manatili ang layon ng Diyos ayon sa **eleksiyon**, hindi sa pamamagitan ng gawa kundi sa tumatawag...” (*Roma 9:11*)
- Ito ay malinaw at hindi malalabuan:
- **(a) Hindi pa ipinanganak → kaya walang nagawa.**
- Wala pang pananampalataya. Wala pang kabutihan. Wala pang pagsisisi. Wala pang gawa.
- **(b) Upang manatili ang layon ng Diyos → kaya’t hindi nakabatay sa tao.**
- Kung nakabatay ang eleksiyon sa tao, ang tao ang magtataglay ng batayan ng pagpili. Ngunit sabi ni Pablo, ang layunin ng Diyos ay:
 - 👉👉 ang eleksiyon ay nakasalalay sa Kanyang sariling kalooban, hindi sa tao.
- **(c) Hindi sa pamamagitan ng gawa → ni hindi sa anumang kundisyon.**
- Kasama rito ang:
- pananampalataya, pagsisisi, mabuting gawa, kabanalan, pagsunod. Lahat ng ito ay **bunga**, hindi **sanhi**.
-
- **4. Ang Eleksiyon ay Hindi Batay sa “Foreseen Faith”**

and racked our invention to the uttermost; no other cause of God's procedure in this affair can be assigned, but what Christ has expressed; "Even so, Father, for so it seemed good in thy sight"; as to hide the things of his grace and gospel from some, and reveal them to others; so to decree and determine within himself, to act in this manner, (Matthew 11:25, 26).

4. The final cause, or end of this decree, is his own glory; this is the ultimate end of all his decrees and appointments, and so of this, appointing the wicked for the day of evil; it was for this purpose he raised up Pharaoh, and decreed all he did concerning him, that he might show his power in him, his sovereignty and dominion over him, and that his name and glory might be declared throughout all the earth: and the same view he has with respect to all the vessels of wrath, namely, to show his wrath, and to make his power known, in their destruction, which is of themselves; it is not the death and damnation of the sinner, in which he delights not, that is his ultimate end; it is his own glory, the glory of his perfections, and particularly the glory of his justice and holiness (Prov. 16:4; Rom. 9:17, 22). 2d. Fourthly, The date of this decree is as ancient as eternity itself; wicked men are "before of old", said to be "ordained to condemnation" (Jude 1:4). Some who would have the word rendered, "before written", as already observed, suppose the text refers to a written prophecy, concerning the condemnation of those men, and that regard is had to a parallel place in 2 Peter 2:1-3. So Grotius. But if Jude had that in his view, he would never have said that they were "of old", a long time ago, before written, and prophesied of; since, according to the common calculation, that epistle of Peter was written in the same year that this of Jude's was: the date of election and rejection must be the same; Esau was hated, as early as Jacob was loved, or rejected when he was chosen; and both were done before they were born. If men were chosen from the beginning, that is, from eternity to salvation; then those that were not chosen, or not ordained to eternal life, were foreordained as early to condemnation; and so is the Syriac version of the text in Jude, "were from the beginning ordained"; the same date that is given of election in 2 Thessalonians 2:13. And, indeed, there can be no new decree, appointment, or purpose, made by God in time; if the decree of election was from eternity, that of rejection must be so too; since there cannot be one without the other; if some were chosen before the foundation of the world, others must be left, or passed by, as early; and, indeed, those whose names are left out of the book of life, are

- Marami ang nagsasabing:
- "Ang Diyos ay pumili sapagkat nakita Niyang mananampalataya tayo."
- Ngunit:
- **(a) Ang pananampalataya ay kaloob ng Diyos (Efeso 2:8).**
- Hindi ito kondisyon upang piliin tayo— ito ay **ibinibigay** sa mga hinirang.
- **(b) Ang pananampalataya ay isa sa mga bunga ng eleksiyon.**
- Sa Gawa 13:48:
- "Ang lahat ng **itinalaga** sa buhay na walang hanggan ay **naniwala**."
- Hindi:
- "Ang lahat ng **naniwala** ay itinalaga."
- **(c) Kung ang eleksiyon ay bunga ng pananampalataya, hindi ito biyaya.**
- Magiging gantimpala na ito. Magiging *utang* ng Diyos sa tao.
- Ngunit sinasabi ni Pablo:
- "Kung ayon sa biyaya, hindi na ayon sa gawa; kung hindi ay hindi na biyaya ang biyaya." (*Roma 11:6*)
- Kung ang Diyos ay pumili dahil "may nakita Siya sa tao," hindi iyon biyaya— iyon ay **bayad**.
- At ang biyaya ay hindi biyaya kung ito'y may nakasalalay sa tao.
-

5. Ang Eleksiyon ay Hindi Batay sa "Foreseen Works"

- Ito ay malinaw sa Roma 9:11 (tinalakay sa itaas).

expressly said to be “not written in the book of life, from the foundation of the world” (Rev. 17:8). And from the whole,

Fifthly, The properties of this decree will appear to be much the same with those of the decree of election, and need be but just mentioned: as,

1. That it is an eternal decree of God. This did not arise in the mind of God in time, as no new act does, but was made before the foundation of the world.

2. That it is free and sovereign, owing to his own will and pleasure, not moved to it by anything out of himself;

“He hath mercy on whom he will have mercy, and whom he will he hardeneth”, (Rom. 9:18) and so he determined to do.

3. It is immutable and irrevocable; is it expressed by a decree, a preordination? all the decrees of God are unalterable, there is an immutability in his counsel, let it be concerning what it may. Is it expressed by a writing or a forewriting, as in Jude 1:4? It is such a writing as ever remains in full force. Did Pilate say, “what I have written, I have written”, signifying it should remain without any alteration? (John 19:22). Then it may be concluded, that what God has written shall remain, and never be revoked; for he is in one mind, and none can turn him.

4. It is of particular persons; it does not merely respect events, characters, and actions; but the persons of men; as they are persons who are chosen in Christ, and appointed, not to wrath, but to obtain salvation by him; so they are persons who are foreordained to condemnation, whose names are left out of the book of life, while others are written in it.

5. It is a most just and righteous decree; and no other but such can be made by God, who is righteous in all his ways, and holy in all his works.

- Gayundin sa 2 Timoteo 1:9:
- “Na tayo’y iniligtas at tinawag sa banal na pagtawag, **hindi ayon sa ating mga gawa**, kundi ayon sa Kanyang sariling layon at biyaya, na **ibinigay sa atin kay Cristo Jesus bago pa ang simula ng panahon.**”
- Hindi sinabing:
- “Ibinigay dahil sa ating gagawin,”kundi “**ibinigay...** bago pa ang simula ng panahon.”
- Kaya’t:walang gawa,walang merito,walang kondisyon sa tao ang nakapaloob sa eleksiyon.

• 6. Ang Eleksiyon ay Hindi Batay sa Anumang Pagkakaiba sa Tao

- Ang lahat ng tao:
- nahulog kay Adan,ang puso ay patay sa kasalanan,bulag sa katotohanan,naliligaw,makasalanan ayon sa likas.Walang kaibahan sa tao na nag-uudyok sa Diyos upang piliin siya. Ang kaibahan ay **gawa ng Diyos**, hindi gawa ng tao.
- Sabi ni Moises:
- “Hindi dahil higit kayong marami sa ibang bayan kaya’t iniibig kayo ng Panginoon at pinili kayo...” “Kundi dahil iniibig kayo ng Panginoon...” (*Deuteronomio 7:7–8*)
- Walang dahilan kundi:

👉 👉 Pag-ibig ng Diyos na walang simula at walang kundisyon.

• 7. Ang Eleksiyon ay Batay sa Soberanong Kalooban ng Diyos Lamang

- Ito ang turo ng:
- Efeso 1:5 — “ayon sa **mabuting kalooban** ng

Kanyang sarili.”

- Efeso 1:11 — “gumagawa sa lahat ayon sa **kapasyahan** ng Kanyang kalooban.”
- Roma 9:15 — “Aking kahahabagan kung sino ang aking kahahabagan.” Roma 9:16 — “Kaya’t hindi sa may ibig o sa tumatakbo, kundi sa Diyos na **nagpapakita ng awa**.”
- Ito ay hindi: paghula, reaksiyon ng Diyos, o pagtugon sa tao. Ito ay **pasiya, kalooban**, at **paggawa** ng Diyos, na walang sinumang tao o anghel ang nag-uutos.

•

• **8. Buod ng Katotohanang Ito**

👉 👉 Ang eleksiyon ay ganap na walang kundisyon; ito ay batay lamang sa soberanong kalooban, pag-ibig, at layunin ng Diyos; hindi sa pananampalataya, gawa, kagustuhan, o merito ng tao.

- Ang mga bunga:
- pananampalataya, pagsisisi, kabanalan, pagtit iis, pag-ibig kay Cristo, at buhay na banal — ay lahat **ibinibigay** sa hinirang, at hindi kailanman **batayan** upang piliin sila.

