

The Election of Grace

- I. Scripture declares that God foresaw the fall of man and therefore set in motion a plan of salvation based upon His own will and effort, not man's. **EPH 1:3-7.**
- A. Man under sin is anything but holy and blameless. **ROM 3:9-18.**
 - 1. All have sin (the principle) from Adam. **ROM 5:19.**
 - 2. All have sinned (the deeds). **ROM 3:23.**
 - B. Man's will is corrupt; he is sold under sin and free from righteousness. **ROM 7:14; 6:20; PSA 10:4.**
 - C. Man's works are corrupt, even his good ones. **ISA 64:6.**
 - D. Laws cannot change his nature nor be kept flawlessly. **ROM 3:20; GAL 3:10.**
 - E. Sacrifices of sin-burdened creatures cannot take away sin. **ROM 8:20-21; HEB 10:4.**
 - F. The gap between God and fallen man was huge.
 - 1. God is holy, pure, righteous and cannot allow any sin in His presence.
 - 2. Fallen man is filthy, dead, averse to God and without ability to recover himself.
 - G. Before the world began, God purposed to save men without regard to their works but rather to the work of His coming Son, Jesus Christ. **2TI 1:9.**
 - 1. God at that time chose men in Jesus Christ so that they should be holy and blameless before him *in love*. **EPH 1:3-4.**
 - 2. The fruition of this was the purest and greatest demonstration of love. **EPH 2:4-5.**
 - 3. It is common to love someone who is friendly and lovable, but how about loving someone who is unlovable, hateful, wicked and your enemy? **COL 1:21.**
 - 4. This great love caused *children of wrath* (**EPH 2:3**) whose spiritual father was the devil (**JOH 8:44; 1JO 3:10**) to be called *sons of God*. **1JO 3:1.**
 - 5. According to God's choosing sinners in Christ, He predestinated (*pre* = before; *destinated* = appointed to an end) them to be His adopted children. **EPH 1:5.**
 - H. Considering the averse, corrupt and incapable nature of fallen man, note Who is the active party in this great change. **EPH 1:3-11.**
 - 1. God "...hath blessed us....in Christ" (v. 3).
 - 2. He "...hath chosen us in him [Christ]..." (v. 4)
 - 3. He "...predestinated us...by Jesus Christ to himself" (v. 5).
 - 4. "...according to...his will" (v. 5), "...after the counsel of his will..." (v. 11).
 - 5. He "...hath made us accepted in the beloved [Christ]" (v. 6).
 - 6. "...in whom [Christ] we have redemption through his blood...his grace" (v. 7)
 - 7. He "...hath abounded toward us..." (v. 8).
 - 8. He "...might gather together in one all things in Christ...even in him" (v. 10).
 - 9. "...in whom [Christ] also we...being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (v. 11).
 - 10. GOD DOES IT ALL: His plan, His purpose, His choosing, His pleasure, His Son, His will. The sinner is the passive object of God's gracious love and mercy.
 - 11. Whereas fallen man has neither will nor power to save himself, God *willed* to save, *was able* to save, and *did* save! **2TI 1:9.**
- II. This is the doctrine of election: before the world began, God chose out of Adam's fallen race a people to live with Him in glory.
- A. God's elect are those whom He chose. **MAR 13:20.**
 - B. **1PE 1:2** sets forth specific details about God's elect.
 - 1. "Elect according to the foreknowledge of God the Father..."
 - a. This is not foreknowledge of creature *obedience*. **PSA 14:2-3.**

- b. This is foreknowledge of creature *identity*: “For whom he did foreknow...” (**ROM 8:29**), “...his people which he foreknew...” (**ROM 11:2**).
 - c. The unsaved God NEVER knew (**MAT 7:23**); the elect He FOREknew.
 - 2. “...through sanctification of the Spirit...” The Holy Spirit in covenant *sets them apart as holy*. **EPH 1:4**.
 - 3. “...unto obedience and sprinkling of the blood of Jesus Christ...” Christ's obedience makes them righteous (**ROM 5:19**); His blood cleanses them of sin. **REV 1:5; EPH 1:7**.
 - 4. All Three Persons of the Godhead are active in the elective purpose.
 - C. God's election is of *grace* and therefore *cannot be of works*. **ROM 11:5-6**.
 - 1. grace: Favour, favourable or benignant regard or its manifestation (now only on the part of a superior); favour or goodwill, in contradistinction to right or obligation, as the ground of a concession. [Compare **ROM 4:4**]
 - 2. work: Something that is or was done; what a person does or did...
 - a. Personal repentance is a work. **MAT 12:41 c/w JON 3:10**.
 - b. Personal faith is a work. **MAT 23:23; JOH 6:28-29**.
 - 3. To mix grace and works is to *frustrate grace*. **GAL 2:21**.
 - D. God elected Jacob but not Esau without consideration of their will or work. **ROM 9:11-16**.
 - 1. God's election is *sovereign*; He does the choosing and none can fault Him.
 - 2. God's election is *particular*; He only chooses some.
 - 3. God's election is an act of *mercy* (Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness; kind and compassionate treatment in a case where severity is merited or expected); therefore the elect had no claim to it.
 - 4. God's election consists of Jews and Gentiles. **ROM 9:24**.
 - 5. God's election results in an innumerable multitude of saved men of every nation, kindred, people and tongue (**REV 7:9-10**). No other method could do this.
 - 6. Paul makes plain that fighting against God about His election is futile. After all, HE is God, not man. **ROM 9:14, 17-21**.
 - 7. Men make discriminating choices all the time.
 - a. A man will choose one woman to marry, not all.
 - b. A couple may adopt one orphan when they could have adopted more.
 - c. A father may have many hateful children but only give his estate to one.
 - d. If men are just for discriminating acts of love, mercy and favor, then how can they fault God?
 - E. Stop and think!
 - 1. If God's election of some sinners unto salvation is a matter of Him basing His choice upon their performance, He is hardly a righteous judge since all men universally are under the same condemnation of death and hell.
 - 2. In such a case, He would be a *respector of persons*, accepting bribes from those who deserved condemnation as much as the ones He did not choose, and obligating Himself to their performance.
 - 3. God is not a respector of persons and His salvation is not reckoned by debt. **ROM 2:11; 4:4**.
 - F. Election unto the sprinkling of the blood of Jesus Christ (**1PE 1:2**) implies a *covenant salvation*. **HEB 10:29; 13:20**.
 - 1. covenant: A mutual agreement between two or more persons to do or refrain from doing certain acts...
 - 2. God the Father did the electing. **EPH 1:3-4**.

3. God the Son would bleed and die for the elect. **1PE 1:2.**
 - a. Christ was given a specific mission: to save those the Father had given Him to save. **JOH 4:34; 6:37-39; 17:2.**
 - b. Christ successfully completed the work He was sent to do. **HEB 10:9-10.**
 - c. This cancelled the debt of sin which they could not overcome. **ROM 8:3.**
 4. God the Spirit would apply the merits of Christ's blood in power to the passive elect, regenerating them inwardly. **TIT 3:5; JOH 3:8.**
 - a. They are new creatures in Christ. **2CO 5:17; EPH 2:10.**
 - b. This vital change sets the elect free from the uncontested dominion of sin, gives them conviction within and enables them to believe, obey and relate to God as Father. **GAL 4:4-6.**
 5. At Christ's return, their bodies will be made pure and holy. **PHIL 3:20-21.**
- K. Thus, God's election of sinners to be saved by Jesus Christ is the answer to both Sin (the principle) and Sins (the deeds).
1. Jesus Christ's blood takes away the penalty of sin that was due unto them.
 2. Jesus Christ's blood applied in power to the inward man takes away the power of sin that had dominion over them and gives them a new spiritual nature.
 3. Jesus Christ's blood continues to avail for them when they err. **1JO 1:7-9.**
- L. This bestowed (applied, given) manner of love compels the elect to repent and follow Christ in hopeful, holy living. **1JO 3:1-3; 2CO 5:14-15.**