

Some Facts About Election

- I. Definitions.
 - A. elect: v. *trans.* To pick out, choose (usually, for a particular purpose or function).
 - B. elect: a. and n. Picked out, chosen; also, chosen for excellence or by preference; select, choice. Also *absol.* a person or persons chosen.
 - C. election: The formal choosing of a person for an office, dignity, or position of any kind; usually by the votes of a constituent body.
 - D. choose: v. *trans.* To take by preference out of all that are available; to select; to take as that which one prefers, or in accordance with one's free will and preference.
- II. Election is choice: it is discrimination on the part of the chooser, a function we exercise always.
 - A. The one choosing is the active agent.
 - B. The person or thing chosen is the passive agent.
 - C. Election may be based upon perceived merit or without regard to merit:
 - 1. a man in a gravel pit hurriedly grabbing a stone to throw at something.
 - 2. a man filling a bucket with sand on a beach.
 - 3. a blind man choosing one of many varied colored but otherwise identical balls.
 - 4. a government pardoning one offender who deserved it no more than any other offender. **LUK 23:25.**
- III. Scripture is filled with examples of election/choice which excluded other possibilities.
 - A. God chose Israel as a covenant nation to the exclusion of others. **DEU 14:2.**
 - B. God chose a place for worship to the exclusion of others and the inconvenience of some. **DEU 12:21.**
 - C. God chose Peter to the exclusion of other apostles to open the door of faith to the Gentiles. **ACT 15:7.**
 - D. There are elect angels. **1TI 5:21; ISA 6:2 c/w REV 4:6-8.**
 - E. Men are called to choose good. **ISA 7:15-16; PRO 22:1; LUK 10:42.**
 - F. Israel was charged that they should wisely choose to serve deity. **JOS 24:15; 1KI 18:21.**
 - 1. **JOS 24:15** is an appeal to God's people, not an appeal to become God's people.
 - 2. A child cannot choose parents: it can only choose its means of relating to parents.
 - 3. Whether by adoption or generation, it is the parent(s) who choose children.
- IV. God's children are chosen by Him in both adoption and (re)generation.
 - A. They are His elect whom He chose. **MAR 13:20.**
 - 1. God took them out of the hands of a wicked parent. **EPH 2:2-3.**
 - 2. Their natural parent only used and abused them and they would never be any different from him and would share his fate. **MAT 25:41.**
 - B. They were chosen in Christ before the world began in spite of their sinfulness. **EPH 1:4 c/w ROM 9:21.**
 - C. They are adopted by God. **EPH 1:5; ROM 8:15; GAL 4:4-5.**
 - D. They are generated by God to bear His image. **GAL 4:6; ROM 8:29; TIT 3:5.**
 - 1. He gives them spiritual life. **ROM 8:30; EPH 2:1.**
 - 2. This gift of life enables them to faith and obedience. **EPH 2:10; PHIL 2:12-13.**
 - 3. All that they do which evidences their spiritual life in *no way* is the cause of their spiritual life. **2TI 1:9-10.**
 - E. Sinful children who are adopted by sinful parents in this life *legally* become the children of

of those parents with attendant rights and responsibilities (and this is a good thing).

1. But such children do not bear the genetic code of their parent(s).
2. God alone has power to both adopt and to make after His own image by generating them anew with His Spirit.
 - a. They are thus alive and empowered now to choose to serve Him.
 - b. They will without fail fully bear His image in the resurrection.

ROM 8:11 c/w 1CO 15:45-49.

3. Being fully God's children, adopted and *begotten by Him (1JO 5:1)*, they are heirs of God even as the sinless only begotten Son of God, Jesus Christ.

ROM 8:17; GAL 4:7.

F. Nothing in the relationship of God as parent to the redeemed family as His children implies that the children chose to be the children.

1. The Holy Spirit was not being disingenuous in using the principles of generation, adoption, creation, birth, etc. to express the manner in which sinners are made into His children.
2. If there is not a parallel between the natural and the spiritual, God used terrible descriptions in Scripture which mislead us concerning the children of the living God.
3. The children are the passive objects of God's choice and power. The Chooser chooses; the chosen are just that: chosen.
4. Even the faith of those who receive/believe Christ is owing to their divine Parent. **JOH 1:12-13.**
5. Those who are not chosen as God's sons (and therefore not adopted or regenerated) have no power to believe. **JOH 8:43-47.**
6. Do you marvel at these things? Marvel not. **JOH 3:6-7.**

G. It is altogether logical, proper and Scriptural to conclude that:

1. Mankind lost the image of God the Father in Eden. **ROM 5:12.**
2. Sin rendered man spiritually dead to God. **GEN 2:17; EPH 2:1.**
3. The image and relationship is only restored by an act of God's will as a merciful Adopter and Regenerator, and this is grace. **EPH 1:3-8.**
4. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God..." (**1JO 3:1**).

V. Jesus Christ is especially God's elect, being *chosen out of the people*.

ISA 42:1 c/w MAT 12:18; PSA 89:19-20.

- A. God has highly exalted Him. **PHIL 2:9-11; HEB 1:3-9.**
- B. Christ is God's *found* servant, the ransom He *found*. **JOB 33:24.**
- C. No other man could we find who was fit to the task of conquering sin and death and to ransom/redeem sinners. **REV 5:1-14.**
- D. "God has laid help upon him, not only helped him, but treasured up help in him for us..." (Matthew Henry on PSA 89:19)
- E. Believers manifest that they are chosen in God's Chosen. **EPH 1:3-4.**
- F. Their names are written in God's book and have been from the beginning. **REV 17:8.**
- G. This spiritual blessing in heavenly places exceeds others. **LUK 10:17-20.**
- H. A church of believers here in worship approaches the entire church written there. **HEB 12:22-24.**
- I. Christ alone was a sinless chosen servant with merit; redeemed sinners can but confess that we are unprofitable servants. **LUK 17:7-10.**

J. How beholden we are to God's election!

VI. In **1PE 1:1-4**, Peter declares great facts about election. Saints are elect:

- A. "...according to the foreknowledge of God the Father,..." (v. 1).
 - 1. This is not foreknowledge of merit in a person. **ROM 9:11-16**.
 - 2. It is foreknowledge of His chosen people in the sense of His acceptance of them and special favor towards them. **2TI 2:19; ROM 8:28-29**.
 - 3. God's foreknown are *a remnant according to the election of grace* which excludes their works. **ROM 11:1-6**.
 - 4. 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.
- B. "...through sanctification of the Spirit..."
 - 1. sanctify: To set apart as holy.
 - 2. This verse refers to covenant sanctification which is the act of God whereby He set apart His people unto holiness in choosing them before the foundation of the world. **EPH 1:4**.
- C. "...unto obedience...of Jesus Christ."
 - 1. Men are not elected because of their obedience; they are elected unto Christ's obedience.
 - 2. Jesus Christ obeyed God in His life and death. **JOH 8:29; PHIL 2:8**.
 - 3. Jesus Christ's obedience to God results in the elect being made righteous. **HEB 10:5-10; ROM 5:19**.
- D. "...and sprinkling of the blood of Jesus Christ..."
 - 1. The sprinkling of blood speaks of the application of the shed blood.
 - 2. Blood makes atonement. **LEV 17:11; 16:15-20**.
 - 3. Blood cleanses from defilement. **HEB 9:13-14, 22; EXO 29:20-21**.
 - 4. The application of Christ's blood cleanses sinners from sin that they might serve God. **HEB 9:14; 10:22; REV 1:5**.
 - 5. Under the law, there was blood on the worshipper, on the place of worship, and on the instruments of worship. **HEB 9:19-21**.
 - 6. God is emphasizing that nothing that sinners can do is acceptable to Him without blood!

VII. Peter expounds upon further benefits and ends of God's election in **1PE 1:3-4**.

- A. The elect are *begotten again*.
 - 1. This is the same as being *regenerated* or *born again*. **TIT 3:5; JOH 3:3**.
 - 2. As seen earlier, this operation is an act of God; men are passive in this.
 - 3. It is according to God's abundant mercy.
 - a. 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.
 - b. Being begotten/born again is clearly not based on the sinner's merit but on God's mercy, even as the election itself. **ROM 9:16**.
 - 4. This begetting is "...unto a lively hope..."
 - a. lively: Possessed of life; living, animate.
 - b. This hope is living because it is a living Christ. **1TI 1:1; 1TH 4:13-14; JOH 14:19; 1JO 3:2-3**.

- c. If one has no hope, then he may well doubt that he is born again.
- 5. This begetting again is "...by the resurrection of Jesus Christ from the dead."
 - a. There is no salvation without the resurrection of Jesus Christ.
1CO 15:13-19.
 - b. The elect are in union with Christ so that it is by His resurrection that they live. **EPH 1:4; 5:23, 30; ROM 6:8.**
 - c. The elect are quickened together WITH Christ; they thus partake of His resurrection. **REV 1:5-6; EPH 2:4-5; REV 20:6.**
- B. The elect are also begotten again "...to an inheritance...in heaven."
 - 1. This inheritance is *incorruptible*; it cannot decay or perish. **MAT 6:20; REV 21:4.**
 - 2. This inheritance is *undefiled*. **REV 21:27.**
 - a. The O.T. inheritance could be and was defiled because of the sinful nature of man. **EZE 36:17.**
 - b. This is why one must be begotten again to this inheritance.
 - c. Those who are begotten again have a new nature incapable of sin. **1JO 3:9.**
 - 3. This inheritance *fadeth not away*. Nothing in heaven ever loses its freshness, vigor or brilliance. **2CO 4:17-18.**
 - 4. This inheritance is reserved for specific persons, "...for you."
 - a. The only ones who receive this inheritance are such as have been elected, sprinkled by the blood of Jesus, and begotten again. **ROM 8:30.**
 - b. The inheritance only goes to God's sons whom He predestinated. Reservations were made IN ADVANCE.
EPH 1:5; GAL 4:7; EPH 1:11; MAT 25:34.
 - c. Contrast this reservation with the one in **2PE 2:17.**

- VIII. All that we have by grace and mercy in Jesus Christ is owing to unconditional election.
 - A. Any other system of saving sinners will exclude multitudes who cannot meet the assumed condition of salvation.
 - B. But God's election provides for all His chosen crowd. **ROM 11:27-29.**
 - C. It behooves us to make our calling and election sure since it can be known.
1TH 1:4-6; 2PE 1:5-11.