

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 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.
- 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**).