

## Doctrine of Election

1. The doctrine of election teaches that God selects individuals to salvation and or service. The divine election to service includes unbelievers illustrated in the life of Cyrus, king of Persia.
  - *Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut.*
2. The Messiah is called the Elect for He was chosen to accomplish the great work of redemption.
  - *Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*
3. Jacob was elected to receive the grace of God as the nation of Israel was chosen to disseminate the gospel though it failed in its responsibility.
  - *Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.*
4. Those who share the faith of Abraham, Isaac and Jacob are deemed the elect of God.
  - *Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.*
  - *Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.*
5. The existence of an elect people is taught by Christ.
  - *Matthew 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*
6. At the end of time the elect shall be distinguished from the non-elect.
  - *Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*
  - *Mark 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*
7. False Christs and false prophets as ministers of satanic righteousness shall try to deceive the elect to turn them from the faith but that will not be possible.

- *Mark 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.*
8. God the Father has a special relationship to the elect and shall avenge them of injustices.
- *Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*
9. Because of their union with Christ no charge can be laid against the elect who have been justified or declared righteous in the sight of God.
- *Romans 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.*
10. To be numbered among the elect has a practical responsibility and that is to live a holy life manifested by the fruits of the Spirit.
- *Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
11. As individuals have been elected for salvation and service so have certain angels.
- *1 Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*
12. The elect are those who have faith in the person and work of Jesus Christ.
- *Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;*
13. Election is based upon the foreknowledge of God the Father.
- *1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

Note. There are two ways to have knowledge. One is to come into knowledge through a learning process. A child goes to school and learns how to read and write. A person watches television and comes into knowledge about some great event. The other way to have knowledge is to write the script of events and perform them. A writer and director of a movie knows what is going to happen on a set because he has written the script. Since God does not come into knowledge He must be the author of the script of life.

14. As the Elect of God the Father and the object of His affections Jesus Christ is precious. All who believe in Him shall not be ashamed for their faith will not have been misplaced.
- *1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*
15. The concept of being an elect people was in the consciousness of the apostles manifested in the letters they wrote.
- *2 John 1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;*
16. The elect of God produce spiritual children and or privileged children.
- *2 John 13 The children of thy elect sister greet thee. Amen.*

### **Doctrine of Election**

The Calvinistic View. The Westminster Confession, the standard of the Church of Scotland and of the various Presbyterian churches of Europe and America, contains the following statement: "God from all eternity did by the most wise and holy counsel of His own free will freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw its future, or as that which would come to pass upon such conditions. By the decree of God, for the manifestation of His glory some men and angels are predestinated unto everlasting life and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereto; and all to the praise of His glorious grace. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Therefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."

In support of this doctrine several arguments are made by Calvinistic theologians: (1) According to the Scriptures election is not of works but of grace; and that it is not of works means that it is not what man does that determines whether he is to be one of the elect or not. For the descendants of Adam this life is not a probation. They stood their probation in Adam and do not stand each one for himself. (2) The sovereignty of God in electing men to salvation is shown by the fact that repentance and faith are gifts from God. These fruits of His Spirit are the consequences and signs of election and not its conditions. (3) The salvation that is of grace must be of grace throughout. The element of works or human merit must not be introduced at any point in the plan. And that would be the case if repentance and faith were the conditions of election. (4) The system of doctrine called Calvinistic, Augustinian, Pauline, should not be thus designated. That though taught clearly by Paul, particularly in Rom 8:9, it was taught also by others of the writers of sacred Scripture, and by Christ Himself. Reference is made to Matt 11:25-26; Luke 4:25-27; 8:10; John 6:37,39; etc. (5) That the sovereignty of God is evidenced in dispensing saving grace is illustrated also in His establishing the temporal conditions of mankind. Some are born and reared in the surroundings of civilization, others of barbarism. And precisely so some are blessed with the light of the gospel, while others, dwelling in pagan lands, are deprived of that light and consequently are not saved.

This system of strict Calvinism above outlined has received various modifications by theologians of the Calvinistic school. The General Assembly of the Presbyterian Church in the United States of America, May 1903, adopted the following: "We believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases."

The Arminian View. The Arminian view of election has been in recent years more generally accepted than formerly, even among denominations whose teaching has been Calvinistic or indefinite upon this point. This view grounds itself, in opposition to Calvinism, upon the universality of the atonement and the graciously restored freedom of the human will. Election, accordingly, is not absolute but conditional, contingent upon the proper acceptance of such gifts of grace as God by His Spirit and providence puts within the reach of men. Inasmuch as this subject involves the character and method of the divine government and the destiny of the entire race, the following should be said: (1) According to the Arminian doctrine the purpose of God to redeem mankind was bound up with His purpose to create. The Lamb of God was "slain from the foundation of the world" (Rev 13:8, KJV, NIV). God would not have permitted a race of sinners to come into existence without provision to save them. Such provision must not be for only a part but for the whole of the fallen race. To suppose the contrary is opposed to the divine perfections. To doom to eternal death any number of mankind who were born in sin and without sufficient remedy would be injustice. (2) The benefits of the atonement are universal and in part unconditional. They are unconditional with respect to those who, through no fault of their own, are in such a mental or moral condition as to make it impossible for them either to accept or reject Christ. A leading denomination emphasizes the doctrine that "all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God." This principle extends to others besides children, both in heathen and Christian lands. God alone is competent to judge the extent to which, in varying degrees, human beings are responsible, and therefore the extent to which the unconditional benefits of the atonement may be applied. (3) The purpose or decree of God is to save all who do not, actually or implicitly, willfully reject the saving offices of the Lord Jesus Christ. Among those who have not heard the gospel may exist "the spirit of faith and the purpose of righteousness." Thus even those who have no knowledge of the historic Christ virtually determine whether or not they will be saved through Christ. They to whom the gospel is preached have higher advantages and more definite responsibilities. To them, repentance toward God and faith in the Lord Jesus Christ are the conditions of salvation. (4) Upon all men God bestows some measure of His grace, restoring to the depraved will sufficient freedom to enable them to accept Christ and be saved. Thus, in opposition to Calvinists, Arminians assert that not only Adam, but also his depraved descendants are in a stage of probation