

Salvation 101

Lesson 2

Election

PART I EXPLANATION

Introduction: Because we recognize the depraved condition of fallen man, we accept that man does not have the ability to save himself or even prepare himself to be saved. Therefore, we understand that God must be the active agent pursuing and apprehending sinful man. For if God did not actively pursue man, none would seek Him, and all would eternally perish. That raises the question: on what condition does God determine to pursue and save individual persons? The answer is that it is an unconditional election. There is no condition found in an individual to merit salvation; rather it is the Sovereign purpose and predestination of God. The grace of God is not that He sent His Son to die to make it possible for you to be saved; it is that He saved you and not someone else for no other reason than grace. (Ephesians 1:3-6) Salvation is solely to the praise of the glory of His grace, which is His totally undeserved favor.

Individuals are not elected based on their ability or economic status, it is the exact opposite. God tells us that “*not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise”*. The election of God is based totally upon “*His own purpose which He hath purposed in Himself.*” His purpose was to choose the despised of the world so that no man could glory in His presence.

Because there can be no denial that the Bible uses the terms and concepts of election, every Christian must attempt to define and understand their biblical usage. The various interpretations of the doctrine of election are based upon different definitions of the terms related to election. Many people develop definitions and explanations of these terms that totally contradict the definitions of these words and their biblical context.

A common question posed by opponents of election is: “if God has an elect, why preach the gospel?” The answer is that “*it pleased God by the foolishness of preaching to save them that believe.*” We are to be obedient to His commission to preach the gospel to every creature. We must preach to every creature because we have no idea who is elect. Not until they are converted and manifest the fruits salvation is there any indication of their election. Far from being a discouragement to preaching the gospel, the election of God should be an encouragement to preaching the gospel. The Bible clearly teaches that no individual will be saved apart from believing the gospel: and based upon the election of God we know that there are others out there who will respond to the gospel. It is not necessary to depend upon our persuasive ability or fleshly appeals to the natural man to persuade them to believe the gospel. We trust the Sovereign work of God to empower the preaching of the gospel.

The doctrine of election is a heavily disputed and denied doctrine in Christianity today; as it has been since the writing of the New Testament. It is definitely one of the deeper things of God, but God has promised to reveal them to us by His Spirit. Our response should not be to avoid something just because it is hard to understand; rather to be diligent and search the Scriptures to determine the biblical definition and teaching on this subject. This doctrine is extremely vital to a proper concept and understanding of God, salvation, and the Christian life and is avoided and neglected to the detriment of the individual and church.

Definitions: *For English use the Webster’s 1828 Dictionary and copy all appropriate definitions for each word. For the Greek and Hebrew use a Strong’s Concordance and copy the definition. The Strong’s number is in parenthesis.*

English: Election -

Predestination -

Predestinate -

Foreknowledge -

Greek: (1588) **eklektos** *ek-lek-tos'* -

(1589) **ekloge** *ek-log-ay'*

(1586) **eklegomai** *ek-leg'-om-ahee*

(4267) **proginosko** *prog-in-oc'-ko*

Hebrew: (972) **bachiyar** *baw-kheer'* -

Quotation: “Why should this particular truth be concealed? Are we ashamed of it? If so, let us revise our creed; but in the name of common honesty let us hide nothing which we believe. The more light the better. The more fully truth is made known the more surely will good come of it. For one, I bless God that I knew the doctrines of grace from my youth; they have been the staff of my manhood, and I believe they will be the glory of my old age. So far from being ashamed of the election of grace, it commands the enthusiasm of my whole being...The doctrine of election has been made into a great bugbear by its unscrupulous opponents and its injudicial friends. I have read some very wonderful sermons against this doctrine, in which the first thing that was evident was that the person speaking was totally ignorant of his subject. A little knowledge would have made our author hesitate and deliberate, and therefore it was like Saul’s armor to him; he had rather proceed in his naked folly. The usual way of composing a sermon against the doctrine of grace is this, --first exaggerate and belie the doctrine, and then argue against it. If you state the sublime truth as it is found in the Bible, why, you cannot say much against it; but if you collect a number of silly expressions from hot-headed partisans, and denounce these, your task will be easier. Dress up the doctrine like a guy, and then burn it! What a wonderful deal has been done by men in burning figures of their own stuffing! Nobody ever believed the doctrine of election as I have heard it stated by Arminian controversialists.” Spurgeon

“Moreover, as God respects no persons, so He respects no conditions upon which He gives salvation to us.” Thomas Goodwin

“Oh despise not election! Therein lies all your hope, that there is a remnant who shall infallibly be saved.” Thomas Goodwin

“It is absurd to think that anything in us could have the least influence upon our election. Some say that God did foresee that such persons would believe, and therefore did choose them; so they would make the business of salvation to depend upon something in us. Whereas God does not choose us FOR faith, but TO faith.” Thomas Watson

“Let us then ascribe the whole work of grace to the pleasure of God’s Will. God did not choose us because we were worthy, but by choosing us He makes us worthy.” Thomas Watson

“Election is ascribed to God the Father, sanctification to the Spirit, and reconciliation to Jesus Christ...This is the chain of salvation and never a link of this chain must be broken. The Son cannot die for them whom the Father never elected, and the Spirit will never sanctify them whom the Father hath not elected nor the Son redeemed.” Thomas Manton

“In whatsoever dunghills God’s elect are hid election will find them and bring them home...It called Zaccheus out of

accursed Jericho; Abraham out of idolatrous Ur of the Chaldees; Nicodemus and Paul, from the College of the Pharisees, Christ's sworn enemies; Dionysius and Damaris, out of superstitious Athens." John Arrowsmith

Confessions (Look up and read these articles)

New Hampshire Confession of 1833

Article IX God's Purpose In Grace

Article VI Salvation Free

London Confession of Faith of 1689

Chapter 3 Of God's Decree - paragraphs 1-7

Spurgeon's Catechism

Questions: 19-20

PART II EXPLORATION

Key Questions (*Answer in writing*)

1. Who is the one doing the electing for salvation?
2. When was this election made?
3. Why should we still preach the gospel?
4. How do you know who is elect?
5. What are the conditions to being elected?
6. What does it mean "*Jacob have I loved, Esau have I hated*"?

7. What explanation is given in Romans 9:11-12 for why the elder (Esau) would serve the younger (Jacob)?

8. According to Romans 9, why did Pharaoh not repent before the judgment of God?

9. Could the antichrist repent and be saved?

10. If God did not elect people to salvation, how many would be saved? Why?

Key Scriptures:

Matthew 20:1-16 Even though some (Jews) have been working for God longer than others (Gentiles) they both receive salvation. The explanation that the Master gives is that it is lawful for Him to _____. He will because they are His _____. The Master even declares that the last (Gentiles) shall be first and the first (Jews) shall be last and explains it because salvation is not based upon merit rather that many are _____ by the preaching of the gospel but few there are that are _____ unto eternal life.

Matthew 22:1-14 Even though the Father sent His servants out to call everyone (Jews and Gentiles) by the preaching of the gospel, only a few were saved. The explanation given is that many are _____ but few are _____.

Mark 13:20 Christ defines the elect as those that He has _____.

John 6:64 Christ was aware from the _____ who _____ and that Judas would _____ Him.

Romans 8:28-33 All things work together for good to them that _____ which is defined as being _____ according to God's purpose. This calling is different from the calling of the gospel because the individuals that receive this calling are also _____ and _____ which is not true of those who merely hear the gospel. Those who are predestinated are also called God's _____.

Romans 11:5-8 God still preserves a small number of people to be saved according to the _____ of _____. Israel did not obtain the salvation they were looking for (because they were seeking it by works) but the _____ did obtain it and the rest were _____ by _____.

Ephesians 1:3-6 We were chosen _____ the foundation of the world and were _____ according to the good _____ of God's will which would _____ the glory of His _____.

Ephesians 1:11-12 We were predestinated according to the _____ of _____ who works according to His own _____.

Colossians 3:12 A great reason for us to live holy is that we are the _____ of _____ .

I Thessalonians 1:3-4 After seeing the fruit in their life in the form of faith, love, and hope, Paul viewed it as a proof of their _____ of _____.

II Thessalonians 2:13 Paul was thankful for their salvation which they had because God had _____ them to _____ and used the means of being set apart by the _____ and _____ of the truth.

II Timothy 2:10 Paul endured persecution for the _____ ' _____ sake because he knew they would _____ salvation in Christ.

Titus 1:1 Paul called the truth he was teaching the faith of God's _____ .

I Peter 1:2 Peter explained that the saints he was writing to were _____ according to the _____ of God.

II Peter 1:5-10 Peter urged the disciples to add to their faith these fruits which were necessary to make their _____ and _____ certain.

Key Chapter(s) (*Read daily and summarize in your own words the meaning of the chapter*):

Romans 9

PART III EXPECTATION

Memory verse: Romans 9:11

Personal Definition (*Write a definition in your own words*)

Election -

Predestination -

Personal Confession: (*Study the confessions and summarize them in your own words*)

God's Purpose in Grace -

Salvation Free -

Meditation question: *(be prepared for discussion)*

Is there an age of accountability for children?

Extra Credit: Find and read a Charles Spurgeon sermon on the doctrine of election.