

Unconditional Election

Election: “The action of choosing: in various specific applications. The formal choosing of a person for an office, dignity, or position of any kind; usually by the votes of a constituent body. *Theol.* The exercise of God's sovereign will in choosing some of His creatures in preference to others for blessings temporal or spiritual, esp. for eternal salvation.”

- I. Man is presented in three states in Scripture.
 - A. Man in a state of innocency but capable of falling. **GEN 1:26-28, 31; 2:15-17.**
 - B. Man in a state of sin and incapable of recovery.
 1. Man died the day he partook of the forbidden fruit. **GEN 2:17 c/w EPH 2:1-3.**
 2. The total posterity of Adam is affected. **GEN 5:1-3; ROM 5:12, 17-19.**
 3. Men are first sinners, not by *commission*, but by *nature*. **EPH 2:3.**
 4. All are sinners from
 - a. youth. **GEN 8:21; PRO 22:15.**
 - b. birth. **PSA 58:3.**
 - c. conception. **PSA 51:5.**
 5. Consider the Biblical description of fallen man.
 - a. Jew and Gentile are alike corrupt and condemned. **ROM 3:9-19, 23 c/w 1:18-32; 2:1, 17-24.**
 - b. Time will not improve him. **2TI 3:1-5; 13.**
 - c. Man is worthless
 - i. religiously. **ISA 64:6.**
 - ii. morally. **PSA 39:5.**
 - iii. collectively. **ISA 40:17.**
 6. Consider the inability of fallen man to recover himself.
 - a. **JOB 14:4.** Man's filthiness prevents him from producing cleanliness.
 - b. **JER 13:23.** Man lacks the ability to alter his nature to do good.
 - c. **JER 17:9.** Appeals to the heart are futile because of its corruption. The heart is the apparatus for
 - i. thought. **HEB 4:12.**
 - ii. resolve. **HEB 4:12; 2CO 9:7.**
 - iii. will. **EXO 35:29.**
 - iv. emotion. **LEV 26:16** (sorrow); **DEU 28:47** (gladness).
 - d. **ROM 6:20; 8:6-8.** Under sin, man is totally freed FROM righteousness.
 - e. **JOH 6:44; 3:19-20; PSA 10:4.** Even though God commands men to repent (**ACT 17:30**), they will not do so without a change of nature, which change they do not desire.
 - f. **1CO 2:14; JOH 8:43-47.** Under the dominion of sin, fallen man has no capacity for spiritual things.
 - g. **MAT 12:33-35.** Actions, systems or conditions avail nothing until the nature is changed.
 7. The sinful will of man will not accept the true Jesus Christ on His terms even when Christ is offered to him. **MAR 15:11-14; LUK 23:25.**
 8. Fallen man will not change under the best of circumstances (**ISA 26:10**) or under intense judgments. **GEN 8:21; REV 16:8-9.**
 9. If Adam, a perfect man, did not comply with conditions for life, then what is the fallen sinner going to do?
 - C. Man in a state of grace incapable of falling.

1. There are four potential ways of recovery.
 - a. God purposes to save all mankind with the fulfillment of that purpose conditioned upon man's response. This cannot be because of fallen man's inability.
 - b. God purposes to save only some of mankind with the fulfillment of that purpose conditioned upon man's response. This also cannot be because of fallen man's inability.
 - c. God purposes to save all mankind unconditionally. This cannot be because the Bible teaches that not all mankind will be saved. **REV 20:15.**
 - d. God purposes to save some of mankind with the fulfillment of that purpose not being conditioned upon man's response. This is the way.
2. God does not wait for sinners to improve themselves before He will save them. **ROM 5:8, 10; EPH 2:4-5.**
3. The salvation of sinners is founded on God's gracious purpose in election.
 - a. **MAR 13:20.** Election means choosing.
 - b. **2TI 1:9.** This elective purpose was established before the worlds began.
 - c. **1TH 1:4.** God is the elector.
 - d. **EPH 1:4-6.** The elect are predestinated to the adoption of children.
 - e. **2TH 2:13.** Election deals with salvation.
 - f. **1PE 1:2.** Election is based on God's foreknowledge.
 - i. This is not foreknowledge of creature obedience. **PSA 14:2-3.**
 - ii. God's foreknowledge in election is not of creature activity but creature identity!
 - iii. This foreknowledge is of an intimate, discriminating nature. **MAT 7:23 ct/w JOH 10:14, 27; 2TI 2:19.**
 - g. **ROM 9:10-18; 11:5-6.** Election is not based on the will or work of the one elected.
 - h. **ROM 11:26-29; 8:33.** Election overrides the failings of the elect.

II. Consider some objections to election.

- A. What about the "world" of **JOH 3:16**?
 1. This world must be reconciled with **ROM 9:13; PSA 5:5.**
 2. There are several worlds in Scripture. **HEB 1:2; LUK 2:1; JOH 15:19; 17:9; ROM 11:12, 15.**
 3. Compare **JOH 6:33, 39 w/ JOH 17:2.** The world to whom Christ gives eternal life is all the Father gave to Him. God's love is IN Jesus Christ for A world chosen in Him out of THE world before the foundation of THIS world. **ROM 8:39; JOH 13:1; 2TI 1:9.**
- B. What about the "all men" of **1TI 2:4-6**?
 1. Many times in Scripture, words like "all" are meant to be understood in a restricted or qualified sense. **GEN 7:21; 25:5-6; 1CO 9:22; 15:27.**
 2. The "all" that God will have to be saved are of necessity the "all" that were given to Christ. The elect, called to be sons of God, are the only ones for whom He acts as mediator. **HEB 9:15.**
- C. What about the "every man" of **HEB 2:9**?
 1. Again, general terms in Scripture are often meant to be understood in a restricted or qualified sense. **LUK 16:16; GEN 7:21; 2:16-17.**
 2. If the "every man" of **HEB 2:9** is unqualified, then either:
 - a. Nobody is going to the lake of fire, since Christ's mission was to save all of

- those the Father had given Him (**JOH 6:37-39**), or
- b. Jesus Christ did not do the works that His Father sent Him to do. Such a Christ is not to be believed. **JOH 10:37**.
 3. Christ did not give His life for every man without exception. **JOH 10:11, 26**.
 4. The context of **HEB 2:9** qualifies the "every man" for whom Christ tasted death as being His brethren, the children that God had given Him. **vs.10-13**.
- D. What about the "whosoever" of **JOH 3:16** and **REV 22:17**?
1. Whosoever believes IS in possession of eternal life. **JOH 5:24; 6:47; 1JO 5:1**.
 2. But only the elect, those given to Christ, believe. **ACT 13:48; TIT 1:1; HEB 2:13**.
 3. "That" in **JOH 3:16** introduces a clause expressing purpose, end, aim or desire. The verse is teaching that the giving of the only begotten Son is for the purpose that believers might be in possession of eternal life. It is not their belief that puts them in possession of this, but rather the giving of the Son.
 4. Only the elect will to come and take of the water of life freely. **PSA 10:4; JOH 5:40 c/w PSA 110:3; PHIL 2:13**.
- E. Does election mean that only a very few will be in heaven? No!!
REV 7:9; GAL 3:29 c/w GEN 15:5.
- F. What if one wants to be saved but is not elect? Those who genuinely desire salvation, not just from damnation, but from sin itself ARE elect!!
1. **LUK 18:7**. It is the elect who cry unto God.
 2. **MAT 5:4**. The man who mourns over his sin IS blessed.
 3. **MAT 5:6**. If a man hungers and thirsts after righteousness, he IS blessed.
 4. **ROM 10:12**. God IS rich unto all that call upon Him.
 5. **1CO 12:3**. The man who sincerely calls Jesus Christ Lord already IS in possession of God's Spirit.
 6. **ROM 8:14**. The man who is led by the Spirit to call upon God and repent IS a son of God.
 7. **2PE 1:10**. By godly faith and obedience, one gains the assurance of his election.
- III. But for God's unconditional election, none would be saved and all would be forever lost. Because of God's unconditional election, some shall be saved and never lost.