

## The Doctrine of Election

Deut 7:6; “For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.”

**Scripture Text:** Rom 8:28b-30; “. . . . . to those who are the called according to His purpose. For whom He foreknew, He also predestined . . . . . Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”

- “foreknowledge” declares God’s eternal plan
- “predestination” describes God’s eternal plan
- “election” delivers God’s eternal plan
- the word “called” comes from the Greek word “kaleo” which literally means; ‘to summons’
- the word “chosen” comes from the Greek word “eklego” which literally means; ‘to pick-out, to select, to choose for oneself’
- the word “elect” comes from the Greek word “eklektos” which literally means; ‘picked out or chosen’
- thus, the words “called, chosen, and elect” are all interchangeable in the Scriptures when used of God’s effectual call to salvation for God’s “elect”
- the Bible speaks of two kinds of “elections”
- the “election” of the nation of Israel as God’s “chosen” people  
Deut 7:6-8a, Deut 14:2, Neh 9:7, Psa 33:12, Psa 65:4, Isa 65:9
- the “election” of the body of believers, the church, the “elect”

## **I. The “Called” Selective Scriptures**

- Rom 9:11, I Cor 1:1-2, 9, (notice vs. 4), I Thes 2:12, II Thes 2:13-14, I Tim 6:12, II Tim 1:9, I Pet 5:10, I John 3:1-2, Jude 1, Rev 19:9

## **II. The “Chosen” Selective Scriptures**

- John 13:18a, John 15:16,19, Acts 9:15, Acts 22:14, I Cor 1:26-31, Eph 1:4, II Thes 2:13-14, Jam 2:5

## **III. The “Elect” Selected Scriptures**

- Matt24:11,24, Rom 9:10-11, Rom 11:5, Col 3:12, I Thes 1:4, I Pet 1:2, II Pet 1:10

## **IV. Additional Scripture References**

- Jer 31:3, John 6:37, 44, 65, I Cor 1:18, I Cor 2:4-5, Gal 1:15, Eph 2:1, 4-5, I Thes 1:4-5a

## The Doctrine of Election

Deut 7:6; “For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.”

### Introduction:

- we now come to consider the people to whom God’s purpose applies
- turn with me please to [Rom 8:28b-30](#)
- we are told in [vs. 28-30](#), that because God “foreknew” these people and “predestined” them for that ultimate destiny of “glorification” He then proceeds to “call” them in His effectual manner
- the text tells us that God’s purpose applies to “the called”
- it is at this point the great purpose of God becomes actually linked to us, and becomes effectual in our particular case
- “the called . . . . . according to the good pleasure of His will, according to the good intention of His will” [Eph 1:5](#)
- in God’s sovereign plan of redemption “predestination” leads to the “calling”
- it is here, the “calling” that God’s eternal plan of salvation intersects and meets our lives in real time
- “foreknowledge” declares God’s eternal plan
- “predestination” describes God’s eternal plan
- “election” delivers God’s eternal plan
- thus, the chain of salvation “foreknowledge, predestination, election, justification, and glorification” only comes to “the called, the chosen, and the elect”

- Matt 22:14; “For many are called (meaning invited), but few are chosen”
- friends, the word “called” comes from the Greek word “kaleo” which literally means; ‘to summons’
- Vines Complete Expository Dictionary defines the “call” this way; “. . . . . it is used particularly of the divine call to partake of the blessings of redemption . . . . .” page 86
- the word “chosen” comes from the Greek word “eklego” which literally means; ‘to pick-out, to select, to choose for oneself’
- the word “elect” comes from the Greek word “eklektos” which literally means; ‘picked out or chosen’
- thus, the words “called, chosen, and elect” are all interchangeable in the Scriptures when used of God’s effectual call to salvation for God’s “elect”
- once again, Vines Complete Expository Dictionary says; “. . . . . the source of our “election” is God’s grace, not human will (Rom 9:11, Rom 11:5, Eph 1:4-5). They are given by God the Father to Christ as the fruit of His death, all being foreknown by God (John 17:6, Rom 8:29). While Christ’s death was sufficient for all men, it is effective in the case of the “elect” . . . . .” page 196
- Mr. Vine was right
- “predestination” refers to God’s choice of individuals for eternal life, while “election” is the effectual call of the individual for eternal life
- beloved, there is a “call” of God that is effective or effectual
- when God “called” the world into existence, the universe did not hesitate to comply with the command
- when Jesus “called” Lazarus from the dead, Lazarus responded with new life
- you see, there is also an effectual call of God in the life of the believer
- it is a “call” that brings about God’s desired purpose, that is the salvation of the “elect”
- this effectual call of God is an inward call, a drawing, a wooing, a mild persuasion

- it is the secret work of God to “quicken” the believer to faith in Christ
- it is the salvific work of God to “quicken” the believer to respond to faith in Christ
- Eph 2:1; “And you He made alive, He quickened, who were dead in trespasses and sins”
- you see, all of this is done without violating the man’s will
- all of this is done in accordance with man’s will
- it’s not a forcing or a coercing of the will
- no man is ever saved against his will or brow beaten into salvation
- someone once said; “a man convinced against his own will, is not convinced at all”
- loved ones, God does all of this in accordance with our wills
- God, awakens our hearts by His effectual call to salvation
- the great Puritan Thomas Watson said of God’s effectual call; “It is a sweet call. God does not force, but He draws. The freedom of the will is not taken away, but the stubbornness of it is conquered.”
- allow me to illustrate this from Scripture, turn with me please to Luke 24:45, Acts 16:14
- now, before taking a close look at the Scriptural usage of the words “called, chosen and elect” I want you to know that the Bible speaks of two kinds of “elections”
- the “election” of the nation of Israel as God’s “chosen” people
- turn with me please to Deut 7:6-8a, Deut 14:2, Neh 9:7, Psa 33:12, Psa 65:4, Isa 65:9
- then there’s the “election” of the body of believers, the church, the “elect”
- so let’s begin our study of “The Doctrine of Election” with the word “called”

## I. The “Called” Selective Scriptures

- turn with me please to Rom 9:11, I Cor 1:1-2, 9, (notice vs. 4), I Thes 2:12, II Thes 2:13-14, I Tim 6:12, II Tim 1:9, I Pet 5:10, I John 3:1-2, Jude 1, Rev 19:9
- loved ones, the “called” are those “whom God foreknew, whom God predestined” for salvation
- they were effectually “called” for the purpose of salvation
- now, let’s survey Scripture regarding the word “chosen”

## II. The “Chosen” Selective Scriptures

- turn with me please to **John 13:18a, John 15:16,19, Acts 9:15, Acts 22:14, I Cor 1:26-31, Eph 1:4, II Thes 2:13-14, Jam 2:5**
- again the “chosen” are identical to the “called” that are “chosen” by God “. . . . . before the foundation of the world . . . . .” for salvation
- they were effectually “chosen” for the purpose of salvation
- in all instances, the word “chosen” signifies **strictly the sovereign act and will of God** to ‘call out’ and ‘select’ a specific people for salvation, the believer, the “elect”
- now, that brings us to the word “elect”

### III. The “Elect” Selected Scriptures

- turn with me please to [Matt24:11,24](#), [Rom 9:10-11](#), [Rom 11:5](#), [Col 3:12](#), [I Thes 1:4](#), [I Pet 1:2](#), [II Pet 1:10](#)
- beloved, God’s “elect” are those who are “called or chosen” to be saved **according to God’s selection to extend mercy and grace**
- turn with me please to [Rom 9:8-24](#)
- God’s “elect” are also those who are “called and chosen” to be saved **according to God’s love**
- allow me to illustrate this from Scripture
- turn with me please to [Eph 1:4-5](#), and take notice to the last phrase in [vs. 4](#) which completes the beginning of [vs. 5](#); “Him (God) in love predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His (God’s) will”
- the N.A.S.B. rendered [vs. 5](#); “He (God) predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His (God’s) will”
- may I say, that all three words “called, chosen, and elect” clearly indicate **God’s totally independent choice**
- to put it another way, **God’s totally independent selection of people for salvation**, specifically the “elect”
- now, before moving on, I want to bring to your attention two very small but powerful words used by Paul in [Eph 1:3-12](#), that have tremendous implications
- it’s the personal pronouns “**us and we**”
- look at [vs. 3](#); “Blessed be the God and Father of our Lord Jesus Christ, who has blessed **us** . . . .”
- [vs. 4](#); “just as He chose **us** in Him before the foundation of the world . . . . .”
- [vs. 4](#); “. . . . . that **we** should be holy . . . . .”
- [vs. 5](#); “having predestined **us** to adoption as sons by Jesus Christ to Himself . . . . .”

- vs. 6; “to the praise of the glory of His grace, by which He made **us** accepted in the Beloved”
- vs. 7; “In Him **we** have redemption through His blood, the forgiveness of sins, according to the riches of His grace . . . . .”
- vs. 8; “. . . . . which He made to abound toward **us** . . . . .”
- vs. 9; “having made known to **us** the mystery of His will, according to His good pleasure which He purposed in Himself . . . . .”
- vs. 11; “In Him also **we** have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will . . . . .”
- vs. 12; “that **we** who first trusted in Christ should be to the praise of His glory”
- now, a couple of things to bring to your attention
- first, everything that has taken place here in regards to our salvation has been bestowed on “**us or we**” that is the “elect”
- second, everything that has taken place here in regards to our salvation has been bestowed on “**us or we**” that is the “elect” **by God**
- let us not miss this great anthem of praise do God by Paul
- **because God’s responsible for the salvation of the “elect”**
- vs. 3; “Blessed be the **God** and Father of our Lord Jesus Christ, who has blessed us . . . . .”
- vs. 4; “just as He (**God**) chose us in Him before the foundation of the world . . . . .”
- vs. 5; “having predestined us to adoption as sons by Jesus Christ to Himself (**God**) . . . . .”
- vs. 6; “to the praise of the glory of His (**God’s**) grace, by which He (**God**) made us accepted in the Beloved”
- vs. 7; “In Him (**God**) we have redemption through His blood, the forgiveness of sins, according to the riches of His (**God’s**) grace . . . . .”
- vs. 8; “. . . . . which He (**God**) made to abound toward us . . . . .”

- vs. 9; “having made known to us the mystery of His **(God’s)** will, according to His **(God’s)** good pleasure which He **(God)** purposed in Himself . . . . .”
- vs. 11; “In Him also we have obtained an inheritance, being predestined according to the purpose of Him **(God)** who works all things according to the counsel of His **(God’s)** will . . . . .”
- vs. 12; “that we who first trusted in Christ should be to the praise of His **(God’s)** glory”
- notice in Eph 1:3-12, that your salvation is credited to vs. 3; “. . . . . **God the Father** . . . . .”
- because vs. 4; “. . . . . **(God)** chose us in Him before the foundation of the world . . . . .”
- furthermore, vs. 5; **(God)** predestined (or predetermined) us to adoption as sons . . . . . to Himself **(God)** . . . . .”
- and of course we render Him vs. 6; “the praise of the glory (for) His **(God’s)** grace, by which He **(God bestowed on)** us . . . . .”
- and all of this was bestowed on “**us**” vs. 7; “. . . . . according to the riches of His **(God’s)** grace . . . . .”
- notice, not according to man, but “. . . . . according to the riches of His **(God’s)** grace . . . . .”
- vs. 8 is Paul’s emphasis on “. . . . . **God’s grace** . . . . .”
- vs. 8; “. . . . . which He (God) made to **abound toward us** . . . . .”
- now friends, the “**election**” of God’s “**elect**” is made known to the believer according to **God’s will and according to God’s good pleasure**
- vs. 9; “having made known to us the mystery of His **(God’s)** will, according to His **(God’s)** good pleasure which He **(God)** purposed in Himself . . . . .”
- now, because of the great importance of what Paul just said in vs. 9, Paul emphasizes this fact one more time
- vs. 11; “In Him also we have obtained an inheritance, being predestined according to the purpose of Him **(God)** who works all things according to the counsel of His **(God’s)** will . . . . .”
- vs. 11; “. . . . . according to the counsel of His **(God’s)** will . . . . .”

- the Apostle John early on in his gospel made the same profound statement
- turn with me please to **John 1:12-13**; “But as many as received Him, to them **He** gave the right to become children of God, to those who believe in His name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God**”
- is that verse not clear ??? there’s nothing ambiguous about that verse, it’s “. . . . **of God** . . . .”
- back to **Eph 1**, now, you would think that Paul had nothing more to say regarding the salvation of the “elect” that he had exhausted the matter
- but that’s not the case at all, he penned **vs. 12**; “that we (the elect) who first trusted in Christ should be to the praise of His **(God’s)** glory”
- loved ones, even the “trusting” even the believing, even the faith, is to be “. . . . . to the praise of His **(God’s)** glory”
- **Eph 2:8-9**; “For by grace you have been saved through faith, and that not of yourselves; it is the gift of **God**, not of works, lest anyone should boast”
- so, we have the Apostle Paul and the Apostle John saying that it is not the “will of man” but “. . . . . according to the counsel of His **(God’s)** will . . . . .”
- now, it’s at this point that I want to make it clear that God’s sovereign “election” never interferes, never violates man’s will
- God’s “election” operates in conjunction with man’s will
- God’s “election” operates in accordance with man’s will
- so, how does God do this ???
- how does God bring men who are spiritually “dead” (**I Cor 2:14**) to life ???
- how does God bring men who are “dead in trespasses and sin” (**Eph 2:1**) to salvation ???
- how does God bring men who are “slaves to sin” (**Rom 6:17**) to salvation ???
- how does God bring men who are “enemies of God” (**Rom 8:7**) to salvation ???

- how does God bring men who “seek not after God” (Luke 19:10, Rom 3:11, Rom 10:20) turn to God for salvation ? ? ?
- turn with me please to Jer 31:3, John 1:12-13, John 6:37, 44, 65, Gal 1:15, Eph 2:1, Eph 3:7
- beloved, “the called, the chosen, the elect” come to Jesus Christ because **God the Father** through the moving of the **Holy Spirit** “draws, quickens, awakens” men to salvation
- the word “draws” comes from the Greek word “helko” which literally means; ‘to drag’
- the word was used in Acts 21:30 where Scripture records that Paul was “seized, and dragged out of the temple . . . . .”
- it was used in Jam 2:6 where it says of God’s “chosen that . . . . . the rich oppress you and drag you into the courts.”
- but, the word “draws” used in John 6 carries the idea of a less violent significance, more of an irresistible force by an inward power, an irresistible force by a **Divine** impulse
- that’s why down through the ages theologians have called the effectual call of God “**Irresistible Grace**”
- allow me to illustrate this
- salvage yards use giant electro-magnets to lift and sort scrap metal
- when the magnet is turned on, a tremendous magnetic force “draws” all the ferrous metals that are near it
- but, it has no effect on other metals such as aluminum, brass, and copper
- in a similar way, God’s effectual call irresistibly “draws” to Himself those to whom He has “elected” for salvation
- while having no effect on those whom He has not “elected”
- allow me to illustrate this from Scripture
- turn with me please to I Cor 1:18, I Cor 2:4-5, Eph 2:1, 4-5, I Thes 1:4-5a

- loved ones, the word of God comes to us with such “power” through the Holy Spirit that it “quickens us” and brings us to eternal life
- **if, it did not work this way, no one would ever believe**
- in fact, if it were not for the Holy Spirit’s “power” that comes in the effectual “call” no one would believe the gospel at all
- now, you may have the hardest time accepting this, you may deny this, you may reject this, but it does not eliminate the fact that this is true
- we accept this because we understand man’s condition
- turn with me please to **Rom 3:10-12**
- you see, all believers, all born again believers, all regenerated believers, have been “awakened” by the effectual “call” of **God** through the “power” of the **Holy Spirit**
- turn with me please to **John 8:47, John 10:14, 27, I John 5:20**
- **John Chadwick beautifully stated; “I sought the Lord, and afterwards I knew, He moved my soul to seek Him, seeking me ! It was not that I found, O Savior true; No, I was found by Thee.”**
- John Chadwick had it right
- friends, the reason your salvation is eternal is because “**God from the beginning chose you for salvation . . . . .**” **II Thes 2:13**
- and what God has “purposed” or what God has “willed” will come to pass because of His immutable character
- turn with me please to **Mal 3:6, Rom 11:29, Titus 1:2, Jam 1:17**
- therefore, “whom He (**God**) foreknew, He (**God**) also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He (**God**) predestined, these He (**God**) also called; whom He (**God**) called, these He (**God**) also justified; and whom He(**God**) justified, these He(**God**) also glorified.”
- and this “call” of God unto salvation became effective in time present
- yes, **God** “. . . . . called you out of darkness into His marvelous light” **I Pet 2:9**

- furthermore, **we must remember**, that it was not by those “who were born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God**” John 1:13
- the Alliance of Confessing Evangelicals declared; “We affirm that in salvation we are rescued from God’s wrath by His grace alone. It is the supernatural work of the Holy Spirit that brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life. We deny that salvation is in any sense a human work. Human methods, techniques or strategies by themselves cannot accomplish this transformation. Faith is not produced by our unregenerated human nature.”
- R.C. Sproul said regarding election; “From the very foundation of the world, God had a sovereign plan to save a significant portion of the human race and He moves heaven and earth to bring it to pass”
- you see, God chooses who He saves and saves who He chooses
- Psa 110:3; “Your people shall be (saved) in the day of Your power”
- now, at this point I want to say that Scripture also clearly teaches that man is responsible for his choice
- did not Joshua say to Israel; “. . . . . choose for yourself this day whom you will serve . . . . .” Jos 24:15
- did not Christ say; “Come to Me, all you who labor and are heavy laden, and I will give you rest.” Matt 11:28
- did not Christ say; “But you will not come to Me, that you might have life.” John 5:40
- did not Christ say; “Whosoever will let him come” Rev 22:17
- did not Paul say; “Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent” Acts 17:30
- did not Paul say; “(that God) desires all men to be saved and to come to the knowledge of the truth.” I Tim 2:4
- did not Peter say; “The Lord . . . . . is not willing that any should perish but that all should come to repentance” II Pet 3:9
- so, what do we do with this paradox ? ? ?

- **nothing, we preach them both, we preach them both equally**
- it is not that God's sovereign "election" eliminates or cancels out man's choice in faith
- divine sovereignty and human response are intrinsically and in separately bi-products of the salvation process
- you see, their like two railroad tracks running parallel together and meeting up into eternity
- exactly how they operate together, only the infinite mind of **God** knows
- **Psa 50:21; "(And) you thought that I was altogether like you"**
- beloved, we are finite, and there are some things our finite minds cannot comprehend
- **Isa 55:8-9; "For My thoughts are not your thoughts, nor are your ways My ways, says the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."**
- thus, because we cannot understand the tension of this mystery
- because we cannot understand the tension of this paradox, we are inclined to adjust what the Bible teaches so that it will fit our system of order
- but, that presumptuous approach is unfaithful to the clear teaching of Scripture, and furthermore is a distortion of Biblical truth
- in his book "Evangelism and the Sovereignty of God" J.I. Packer writes; "All Christians believe in divine sovereignty, but some are not aware that they do, and mistakenly imagine and insist that they reject it. What causes this odd state of affairs ? The root cause is the same . . . . . the reluctance to recognize the existence of mystery and let God be wiser than men . . . . . they are bound to reject the Biblical doctrine of divine sovereignty, and to explain away the great number of texts that teach it. The desire to over-simplify the Bible by cutting out the mysteries is natural to our perverse minds, and it is not surprising that even godly men should fall victim to it."
- so, what do we do with the great number of texts that teach **"The Doctrine of Election"** ???
- **submit our wills to the word of God and embrace it**
- hell is a difficult and terrible doctrine, but that doesn't make it any less true

## In Closing:

- what is God's motive, or what is God's purpose in "election" ???
- my answer, Luke 12:32; "Do not fear My little flock, for it is your **Father's** good pleasure to give you the kingdom"
- God "elects" those who are saved ". . . . . because of **His** great love . . . . ." Eph 2:4
- turn with me once again to Eph 1:4-5, and please make note, please place in your memory book the last phrase found in vs. 4; ". . . . Him (**God**) in love, predestined us to adoption as sons . . . ."
- beloved, just as **God** "chose" Israel ". . . . . to be a people for **Himself**, a special treasure above all the peoples on the face of the earth." Deut 7:6
- so, God "chose" the church, the family of the redeemed only ". . . . . because of **His** great love . . . . ." Eph 2:4
- turn with me please to Eph 2:4-5
- loved ones, God loved "us" and will continue to love "us . . . . . according to the good pleasure of **His will** . . . . ." Eph 1:5
- furthermore, Paul explained; "for it is **God** who works in you both to will and to do for **His** good pleasure" Phil 2:13
- thus, our "election" brought **God** ". . . . . good pleasure . . . . ." Eph 1:5, 9, 11
- in fact, turn with me one more time to Eph 1:5, 9, 11
- **can you see even more why our salvation is eternal**
- you see, the eternity of our salvation was determined all the way back to the beginning
- Rom 8:28b-30; ". . . . . to those who are the called according to His purpose. For whom He foreknew, He also predestined . . . . . Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."

- regarding election, the great preacher Charles Haddon Spurgeon declared; “Before salvation came into the world election marched in the very forefront, and it had for its work the ability for salvation. Election went through the world and marked homes to which salvation should come, and the hearts to which the treasure should be deposited. Election looked through all the race of man, from Adam down to the last, and marked with sacred stamp those for whom salvation was designed. “He must need to go through Samaria” said election and salvation must go there. Then came predestination. Predestination did not merely mark the house, it mapped the road in which salvation must travel to that house. Predestination ordained every step of the great army of salvation. Predestination ordained the time when the sinner should be brought to Christ, the manner in how he should be saved, the means which should be employed. It marked the exact hour and moment when God the Spirit should quicken the dead in sin and when peace and pardon should be spoken through the blood of Jesus. Predestination marked the way so completely to the house that salvation does not over step the bonds and is never at a loss for the road. In the everlasting decree of the sovereign God, the footsteps of mercy were every one of them ordained.”
- friends, C.H. Spurgeon was right
- Rom 8:28b-30; “. . . . . to those who are the called according to His purpose. For whom He foreknew, He also predestined . . . . . Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”
- shall we pray