

SALVATION—ELECTION (1ST) BY ELDER JIMMY BARBER

(The study for today is beginning to show that salvation is founded on the sovereign election of God and that it was not based on any action of man as foreseen by God in eternity. If man must do anything for his sins to be remitted then salvation is by works and not by grace.)

In our definition of salvation, we began by saying, “Salvation is that all-inclusive word summing up all spiritual blessings bestowed by God on His elect people in Christ through the Holy Spirit.” We then closed the definition with the following: “This is common salvation; that is, it is common, or it belongs to all the elect of God. Jude 3.”

That election is taught in the Bible is clearly found by anyone who honestly reads it. In fact, there are many kinds of elections taught in the Scriptures. It was God Who elected Noah to build the ark to deliver him and his family from drowning in the flood. It was God Who elected Abraham and called him out of Ur of the Chaldees and created the nation of Israel from his seed. It was God Who chose Moses to lead the children of Israel out of Egypt. Many other examples could be given to support that God elected some for different purposes and omitted others. Likewise, the Scriptures teach that before God created the universe He elected some people to be saved from their sins and from the wrath to come and that He bypassed others. Immediately, sinful man cries that such an action is not right and that God would never do such a thing. However, we never hear man crying that it was unjust for God to elect some of the angelic host of heaven from falling while allowing others to sin and ultimately be cast into the lake of fire. I Timothy 5:21 tells us that God has elect angels when Paul wrote to Timothy the following: “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.” That there are fallen angels see such passages as II Peter 2:4; Jude 6; Matthew 25:41; Revelation 12:7, 9. Obviously, these few verses are merely a small sample of the many passages that speak not only of Satan but of demons or devils which are fallen angels. However, our subject matter is concerning the salvation of God and we will see from the Scriptures that God elected some of the human race to salvation.

While some totally deny this truth and reject it outright, there are others who do accept the truth that God does elect some unto salvation, but they affirm that God simply chooses them because of foreseen faith in the sinner. In other words, they teach that God in eternity looked into the future and saw those who would believe and elected them because of their faith. One such passage they used to support their view is I 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.” Regarding this passage, all me to quote from Adam Clarke’s commentary on this verse where he quotes the Arminian John Wesley as follows:

Strictly speaking, there is no foreknowledge, no more than afterknowledge, with God; but all things are known to him as present, from eternity to eternity. Election, in the scriptural sense, is God’s doing any thing that our merit or power has no part in. The true predestination or foreappointment of God is,

1. He that believeth shall be saved from the guilt and power of sin.
2. He that endureth to the end shall be saved eternally.
3. They who receive the precious gift of faith thereby become the sons of

God; and, being sons, they shall receive the Spirit of holiness, to walk as Christ also walked.

Throughout every part of this appointment of God, promise and duty go hand in hand. All is free gift; and yet, such is the gift, that it depends in the final issue on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of: moreover,

1. It is cruel respect of persons; an unjust regard of one, and an unjust disregard of another: it is mere creature partiality, and not infinite justice.

2. It is not plain Scripture doctrine, (if true), but rather inconsistent with the express written word that speaks of God's universal offers of grace; his invitations, promises, threatenings, being all general.

3. We are bid to choose life, and reprehended for not doing it.

4. It is inconsistent with a state of probation in those that must be saved, or must be lost.

5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy themselves of the elect number.

But the doctrine of predestination is entirely changed from what it formerly was: now it implies neither faith, peace, nor purity; it is something that will do without them all. Faith is no longer, according to the modern predestination scheme, a Divine evidence of things not seen wrought in the soul by the immediate power of the Holy Ghost; not an evidence at all, but a mere notion: neither is faith made any longer a means of holiness, but something that will do without it. Christ is no more a Savior from sin, but a defense and a countenancer of it. He is no more a fountain of spiritual life in the souls of believers, but leaves his elect inwardly dry, and outwardly unfruitful; and is made little more than a

refuge from the image of the heavenly, even from righteousness, peace, and joy in the Holy Ghost. *Sword Searcher Bible Software*.

Obviously, time forbids us to enlarge on each and every issue mentioned by Wesley wherein we differ. However, allow me to address somewhat some of the things mentioned. Regardless of the nature of God and His being, God by the inspiration of the Holy Spirit had Peter to write “elect according to the foreknowledge of God.” (While in the Greek text the word for elect is in verse one designating “elect strangers,” that the translators put it later does not do violence to the interpretation.) God used the word “foreknowledge” to express His action toward those He saves. But Wesley declared that “there is no foreknowledge ... with God.” He further equated foreknowledge to predestination. Listen again to what he said, “The true predestination or foreappointment of God is, 1. He that believeth shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith thereby become the sons of God; and, being sons, they shall receive the Spirit of holiness, to walk as Christ also walked.” Then he gives the follow summation: “Throughout every part of this appointment of God, promise and duty go hand in hand. All is free gift; and yet, such is the gift, that it depends in the final issue on our future obedience to the heavenly call.” He says that all is a gift, but he qualifies it by saying that “it depends in the final issue on our future obedience to the heavenly call.” In other words, salvation depends on our obedience and not on the sovereign grace of God.

For Wesley, “true predestination” is foreknowledge. However, this is not what the Scriptures teach. Romans 8:29-30 clearly distinguishes between the two. It says, “For whom he did foreknow, he also did predestinate.” According to this verse, foreknowledge precedes predestination, and it is not *what* was foreknown but *whom*

was foreknown. In other words, it was people that were foreknown and not what anyone did that was foreknown. It is obviously true that God did foreknow everything that would happen from the beginning because Isaiah 46:9-10 says, “Remember the former things of old: for I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure.” However, regarding salvation God predestinated and elected those “whom” He foreknew or loved before the world began. Jesus in His prayer as recorded in John chapter seventeen clearly stated that God loved His people before the world. In fact, those whom the Father loved were love equally as long as the Father loved Jesus Christ. Jesus said that the Father “loved them, as thou hast loved me” and that the Father loved Christ “before the foundation of the world,” cf. John 17:23-25. No. The election of God unto salvation was not based on any condition or action that anyone would do; it was clearly a sovereign act of God bestowed on those He loved before the foundation of the world.

The Lord willing, we will look at more passages that plainly show that election was a sovereign act of God, but our time is up for today. Farewell.

Salvation—Election (2nd)

(The study for today continues to show that election was not merely by the sovereign mercy and grace of God, but that it was purposed by Him in eternity and not based on any good in the creature. It was according to the will of God to the praise of His glory and honor.)

In our previous podcast we introduced the doctrine of election and gave an overview of this doctrine by those who believe that God elected some unto salvation based on Him foreseeing who would believe. Romans 8:29 shows that this is contrary to the teaching of

God because it was “whom” God foreknew that He elected and not “what” was foreknown. Likewise, the Scriptures declare that sometimes to know someone refers to know intimately. Genesis 4:1, 17, 25 and Amos 3:2 are a few places where the word know is used to clearly show that it carries the idea to know intimately or to love. John 17:23-25 clearly shows that God the Father loved the elect as much as and as long as He love Christ Jesus and that was “before the foundation of the world.” Therefore, since the election of God unto salvation was not based on any foreseen merits of man, we will direct our attention to a few of the many passages that show that it was solely on the sovereign mercy and grace of God.

Ephesians 1:3-14 is a classic passage that teaches many things regarding the salvation of God and verse four states that God “hath chosen us in him before the foundation of the world”; that is, God chose some in Christ Jesus unto salvation before creation. The verse further testifies that the purpose of election is that the elect “should be holy and without blame before him in love.” Whether the “in love” should be connected with verse four or to the beginning of verse five is for scholars to answer; however, in either case, it is obvious that those loved by God before creation are the ones elected and predestinated unto salvation. As we continue with this passage, it is the elect that are to be “holy and without blame,” “made accepted in the beloved,” “obtained an inheritance,” and “sealed with that Holy Spirit of promise.” All of these things (and others things that we did not mention) were “predestinated according to the purpose of him” (i.e., God) “who worketh all things after the counsel of his own will.” In other words, these things included in the salvation of God were not based on any foreseen merit of man; they were done according to the “purpose” of God that works “all things after the counsel of his own will.” Election unto salvation was by the sovereign will of God and not based on any action of man, not even his

will. (That the elect will seek the Lord is certain, but that is for a later study.) Not only is salvation according to the counsel of the will of God but it is also according to “the good pleasure of his will” as stated in verse five. This verse further states that the elect are predestinated unto adoption into the family of God. (We plan to discuss the subject of adoption in a future podcasts.) Furthermore, verse seven declares that the saved “have redemption” and “forgiveness of sins” through the blood of Christ according to the riches of the grace of God. Note: they have, not will have these things if something is done. To clarify that all of these things (as well as other blessings listed in this passage) are according to the sovereign purpose and grace of God, verse nine also states that God purposed all of it “in himself.” No wonder Paul began the passage with such a paean of praise to God the Father and the Lord Jesus Christ. Dear believer, when is the last time you thanked God for sovereignly electing you unto salvation. No, the doctrine of election is not something for believers to argue about; it is for the honor and glory of God. Verse six says that it is “to the praise of the glory of his grace,” and verses twelve and fourteen resonate with to “the praise of his glory.” Yes, dear believer, election honors and glorifies the sovereign majesty of God and we should render that praise to Him for electing us before creation.

Another passage that clearly proclaims that election unto salvation was according to the sovereign purpose of God is found in the ninth chapter of the book of Romans. Paul begins the chapter discussing his love and concern for his ancestors. After listing some of the blessings of the Jewish people, he shows that because one can trace his lineage back to Abraham it does not mean that he is in the family of God. First he notes that the promise was given to Isaac and not to Ishmael. Then he sets forth the children of Isaac and Rebecca—Jacob and Esau. While some may say that it is obvious that

the promise was to Isaac and not Ishmael because Ishmael was a child of Abraham by a servant and not his wife like Isaac. However, Jacob and Esau, being twins, had the same father and mother, but God elected Jacob and rejected Esau before their birth while in the womb of Rebecca. Verse eleven makes this plain: “For *the children* being not yet born, neither have done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.” Here again we see that this was “the purpose of God” and that it was “according to election.” Furthermore, the election of Jacob was not of works because it was before either of them had “done any good or evil.” God did not elect Jacob because he was deserving of it nor did He overlook Esau because of doing evil. God elected according to His purpose. Immediately, many will cry that this is not right because God did not give Esau a chance to be saved. Verse fourteen and following addresses this with the question: “What shall we say then? *Is there* unrighteousness with God? God forbid.” This “God forbid” is the strongest negative that can be made. In other words, the idea that God does anything that is unrighteous is absurd and should never enter into the mind of anyone. God, the Creator of the universe, has the right to do with it as He pleases. In fact, He said to Moses, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy,” Romans 9:15-16. Therefore, salvation is not according to the will of anyone nor is it because anyone seeks after it. It is because of the purpose of the sovereign God of heaven and earth. Actually, when one seriously desires salvation and seeks for it, it is because God has already begun a work of grace in them. These things are evidences of salvation, but we plan to say more about this in a later study.

The natural man and, sad to say, many professed believers do not like this truth. Several years ago, a young minister came into my office inquiring about my belief. As I tried to explain the Scriptures to him, he became somewhat upset and argumentative. Finally, I simply opened my Bible and began reading the ninth chapter of Romans. At one point he stopped me and said, “That’s your interpretation.” I said to him that I had not interpreted anything and that I was simply reading the Scriptures. At that point he slammed his fist on my desk and cried out, “I won’t have any part of a God like that.” It is certainly a sad day when professed believers refuse to bow their mind and heart to the plain teaching of the Word of God. I can certainly understand unbelievers saying such things because before the Lord changed my wild and rebellious heart I said that I would never believe this doctrine of the sovereign election of God unto salvation. However, I am appalled that someone who professes to believe the Scriptures would refuse to believe what God says about anything, much less the doctrine of sovereign election. At this point what is the answer to the logical question as to why God elected some and bypassed others? Listen to the Divine answer to this question given to us by Paul : “Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his (i.e., God’s) will? Nay but, O man, who art thou that repliest against God? Shall the thing form say to him that formed *it*, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?” See Romans 9:19-24.

Some try to say that this passage is only referring to the Jewish nation, but verse twenty-four denies this interpretation because it plainly declares this election (“whom he hath called”) is “not of the Jews only, but also of the Gentiles.” Man, especially in his natural state, does not like this truth and hates the idea that he is under the rule of the sovereign God of all creation. However, he can never succeed in fighting against God. His only hope is bowing to God and submitting to His sovereign rule to which he is commanded. Even in the beginning when Adam was in the garden God did not leave it to Adam as to how He was to be served. Adam was not given a choice regarding the tree of knowledge of good and evil. God commanded him not to eat of it and told him the consequences if he did. Equally, election unto salvation, like all of the creation of God, begins with God and not with man. In closing, allow me to quote from Robert Traill: “Election is that eternal and adorable act of free grace, wherein God the Father passed over his love to a select company of mankind, that were to come into the world; appointing them to salvation; appointing a Saviour for them, and all means fit to accomplish his design of love on them, to the praise of his grace, Eph. 1. 4, 5, 6.” *The Works of Robert Traill*, Volume 1, page 76. Farewell until our next study.

Salvation—Election (3rd)

(The study for today continues studying the doctrine of election unto salvation. In this podcast we find that it is the elect of God that are preserved and kept by faith not only in this life but they shall be ushered into the presence of the Lord in the world to come.)

We have scripturally shown in previous podcasts that the election of some people unto salvation was not something that God decided to do after the fall of man. It was further proven that election was not based on anything that man would do but that it was purely by

the sovereign mercy and grace of God. It was purposed by God in eternity before the creation of the universe and it was by His good pleasure. The basic objections to the doctrine of election were equally addressed in previous studies and it was discovered that those objections revealed essentially that natural man refuses to bow to his Creator and the plain teaching of the Holy Scriptures. In our study today we will look at other passages that substantiate this blessed truth.

When our blessed Lord was answering the disciples questions regarding the destruction of Jerusalem, the signs of His return, and the signs of the end of the world (Matthew 24:3), He said that those historical events would be customized for the elect. In verse twenty-two He stated, “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” While many things are taught in the context of this verse, one thing that stands out is that in the times of trials and afflictions the Lord providentially overrules so that the elect will never have to endure more than he can bear. God equally teaches this truth when Paul instructed the congregation at Corinth the following: “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*,” I Corinthians 10:13. Back in Matthew chapter twenty-four, our Lord followed in verse twenty-four with this blessed consolation: “For there shall arise false Christs, and false prophets, and shall shew great sign and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.” These verses give comfort and consolation that the doctrine of election is not a subject for theologians to debate but that it encourages and strengthens the elect as he lives out his life in this sinful world. The believer is taught to seek the Lord and His kingdom first and

foremost (Matthew 6:33) and to strive to enter into the strait gate (Matthew 7:13-14) and to “live soberly, righteously, and godly, in this present world” (Titus 2:12), but he is not left to himself. God overrules the events in history and works in the elect so that he will not be deceived by false teachers, cf. Philippians 2:12-13. Then in Matthew 24:31, we find that at the return of the Lord the Son of Man will “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.” By this we find that those elected before the world began and kept in the midst of trials and affliction, will not be deceived by false prophets, and will be gathered unto the Lord by His angels at the end of this world. Therefore, election unto salvation is a comforting doctrine and one for which we ought to thank the Lord continually for His great love bestowed on us before the foundation of the world. No wonder the apostle Paul wrote “Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world . . . , Ephesians 1:3ff. The doctrine of election is no dry doctrine when properly understood; it is a glorious truth that honors and glorifies the Lord that none of His will be lost and they shall be with Him in glory to worship Him forever.

These passages in Matthew twenty-four clearly reveal that the Lord Jesus Christ believed that there are a group of people that are designated as the elect and that ultimately it is this group that will be gathered together in the last days by the holy angels. Therefore, the doctrine of election was not some new belief that originated by man; it is the truth of God which was affirmed by our Lord Jesus Christ.

There is another classic passage which shows that our Lord believed there is an elect of God. It is Luke 18:7: “And shall not God

avenge his own elect, which cry day and night unto him, though he bear long with them?” Christ did not simply speak of them as the elect but as “his own elect”; that is, God’s own elect. Even in Matthew 24:31, the angels are to gather together “his elect”; that is, the elect of God, the very ones chosen by Him before the world was created. However, our passage in Luke is set in the context of Jesus teaching us about prayer. Luke tells us that the parable was for the purpose “that men ought always to pray, and not to faint,” Luke 18:1. The Lord gave the story about a widow going before a judge that did not fear God nor did he care what man thought about his judgments. The woman desired to be avenged of her adversary, but the judge refused to consider her case. However, because the widow refused to give up, finally the judge granted her request so that she would quit bothering him. With this, our Lord encourages us to continue in pray and that though the people of God have many enemies and adversaries, they often pray to see justice done that eventually God will avenge them. Here our Lord designates His people as “his own elect”—God’s own elect. By this we see that the doctrine of election is a comforting doctrine associated with our prayer life.

The doctrine of election is not something that is disconnected from other truths of the Scriptures. In fact, the doctrine of justification (of which we plan to study at a later podcast) is directly related to the truth of election. Romans 8:33 states, “Who shall lay any thing to the charge of God’s elect? *It is* God that justifieth.” This verse is in the context of a glorious passage of Scripture that sums up the overall doctrine of salvation. It begins with God loving or knowing His people before the world and followed by those people being predestinated unto the image of Christ. Then it moves to the predestinated being called and justified and, finally, glorified. God identified this group of people in our verse as the elect of God. In other words, the rhetorical question in the verse is answered by the fact that no

one can lay any charge against the elect of God because it is God that justifies them. If a person is justified, he is considered as being not guilty before the law, and since Christ died and rose again for the justification (Romans 4:25) of those chosen by the Father and given to the Son (John 6:37-40), we find that no charge can be brought against the elect of God.

Another verse that shows that the doctrine of election is not detached from other doctrines of faith and truth is 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.” Note three things listed in this verse: “faith of God’s elect”; “truth”; and “godliness.” (Our plans are to show the connection of election and godliness in our next podcast and, therefore, we will not consider that at this time.) Now we will consider the subjects of faith and truth in their connection with the doctrine of election.

The phrase “the faith of God’s elect” may be considered with reference to the doctrine of the Christian faith or to the faith which the believer possesses as given to him by God in regeneration. Either way, it is qualified as that which only the elect have. Allow me to share a quote from A. W. Pink: “Therefore do we read of ‘the faith of God’s elect’ (Titus 1:1), which differs radically from the ‘faith’ of formal religionists and wild enthusiasts. First, because it is a divine gift and not the working of a natural principle. Second. Because it receives with childlike simplicity whatever is states” [sic. Possibly stated--JKB] “in the Word, quibbling not at ‘difficulties’ therein. Third, because its possessor realized that only God can sustain and maintain that faith in his soul, for it lies not in the power of the creature to either exercise or increase it.” *The Doctrines of Election and Justification*, page 103.

The faith of God's elect is equally connected to the "acknowledging of the truth." Again, we see that the doctrine of election is not an independent doctrine separated from the truth of the Holy Scriptures. This is a vital connection to the gospel because without the truth of the Scriptures there is no gospel, and the Word of God clearly tells us that there is only one gospel. Listen to Galatians 1:6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed." Therefore, it is obvious that the doctrine of election unto salvation is a central element of the gospel and the Christian faith and is to be believed by all of the sheep for which Christ died (John 10:11). May the Lord bless us to honor and glorify the Lord for the election of grace for our salvation.

The Lord willing, we will consider the doctrine of election and the connection of godliness in our next podcast. Nevertheless, our time is up for today. Farewell.

Salvation—Election (4th)

(The study for today continues with the doctrine of election unto salvation. In this podcast we are simply seeking to answer the charge that believing the doctrine of election will cause one to live a life of sinfulness.)

In previous studies regarding the doctrine of the election of God unto salvation, we showed the origin of election, the purpose of election, and some of the benefits of this doctrine as it relates to the final destination of the elect. Some object to this doctrine by saying that

if this is true it will cause those who believe it to live anyway they wish and continue to commit sin because if they are an elect they will go to heaven anyway. However, the Scriptures do not teach this. In fact, we will see that the Word of God declares that the elect desire and seek to live godly. Paul, while teaching about salvation in his letter to the Romans, addressed such an objection. Because salvation is by the sovereign work of God and not by the works of man, Paul's objectors falsely accused him of teaching, "Let us do evil, that good may come." Paul answered that anyone who teaches such a doctrine his "damnation is just." (See Romans 3:8.) However, let us now see what the Scriptures teach about the lifestyle of the elect.

In our last podcast we studied somewhat 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." In that session, we looked at "the faith of God's elect" and "the truth" connected with it. Now we will consider these things as they are associated with "godliness." In reality, it should not be necessary to comment on this because the verse plainly states that the elect of God live in faith and in the truth of salvation in such a way that godliness is reflected in their lives. Even John Gill stated regarding this verse, "the Gospel is a doctrine according to godliness; the truths of it have an influence, both on internal and external godliness; they direct to, and promote the worship and fear of God, and a religious, righteous, sober, and godly life and conversation."

When Paul wrote his first epistle to the saints at Thessalonica, he commented that he knew that they were elected by God because of the way they responded to the gospel. They did not simply hear the gospel and make a profession as so many do today. They became followers of Paul and the others that preached to them and their obedience brought "much affliction" in their lives. Furthermore, their obedience to the gospel and life of godliness was a witness to every

region that heard about their conversion. Paul commended them for how they “turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.” (See I Thessalonians chapter one.) Equally, we saw in a previous podcast that Peter designated the believers as “scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia” as being sanctified by the Spirit of God and he closed out his epistle stating that the saints at Babylon were “elected together” with them, I Peter 1:1-2; 5:13. Throughout the Scriptures obedient and faith of the saints are described as the elect of God.

Another passage that proves that the doctrine of election promotes holy living is Colossians 3:12-13, “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.” From this inspired word of the Holy Scriptures, it is plain that the Lord intends and commands the elect to live a godly and holy life. Yes, “put on” in verse twelve is not a suggestion, it is a command from God; it is in the imperative mood. In fact, the previous verses in this chapter direct the saints to set their affections on the things of God and not the world; that the elect are to “mortify” sin in their bodies; “put off” the sins of the flesh; and other exhortations to live a life of holiness because they were “the elect of God.” No, when the doctrine of election is properly understood and believed, it does not produce lazy and slothful Christians; it produces believers that walk in the footsteps of the Lord Jesus Christ seeking to honor Him in their lives in every way.

Another passage that authenticates the elect of God living a holy and godly life is II Peter 1:1-11. Obviously, time does not permit us

to consider and study each verse in the passage, but it is imperative that we understand that it refers to the elect of God. In fact, verses ten and eleven say, “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Recently, a dear friend and beloved brother in the ministry said while commenting on this overall passage of Scripture (i.e., verses 1-11), “Sanctification is the only sure mark of election.”

Peter begins with designating those to whom he was writing as those “that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ,” II Peter 1:1. The Greek word for obtain means to receive by divine allotment. The faith they had was given to them by God. Steven Charnock said, “Election is the cause of faith, and not faith the cause of election.” (*Sword Searcher Bible Program*, footnote to John Calvin’s comments on Titus 1:1.) However, Peter continued by divine inspiration instructing the believers to actively incorporate various godly virtues into their lives and by doing so it would verify their election of God. In fact, the only way a person can know that another individual, or the believer himself, is an elect of God is by his godly life. As Jeremiah 17:9 says, “The heart *is* deceitful above all *things*, and desperately wicked: who can know it?” Therefore, assurance of salvation is not in one’s feelings or emotions; assurance of salvation is found in a person living in obedience to the commandments of God. Even John in his first epistle verified this truth: “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments,” I John 5:1-2.

Primarily, so far, we have been reviewing verses that contain the word elect or election. Since II Peter 1:10 equated “calling” with election, we could expand our study on the doctrine of election unto salvation to include verses that have this Greek word, too, but that should not be necessary since our purpose is not to give an exhaustive study of the subject. However, I would like to draw our attention back to the epistle of Ephesians to show that the doctrine of election rightly understood and believed does not lead to a life of lasciviousness.

It was pointed out in a previous podcast that the people of God were chosen (elected) in Christ Jesus “before the foundation of the world.” The purpose was that the elect “should be holy and without blame” before God. While ultimately all of the redeemed will be found justified in the righteousness of the Lord Jesus Christ in glory, this conformation begins in this life. Even Romans 8:29 tells us that those whom the Father foreknew (or loved) before the world was created were predestinated to be “conformed to the image of his dear Son.” Obviously, there are many things included in this conformation that begins with the new birth. Ephesians chapter two and other passages teach that we are born into this world “dead in trespasses and sins.” For this reason, our Lord told Nicodemus that he must be born again by the Spirit of God before he could “see” or “enter” the kingdom of God, John 3:3-8. Also, we have seen from previous verses in our study today that the elect of God are changed and drawn to the Lord to live a life of holiness. (By holiness we do not mean sinless. The Lord willing, we will address this more in future studies. In this podcast we are simply seeking to answer the charge that believing the doctrine of election will not cause a true believer to live a life of sinfulness.) Paul brings out many things in the book of Ephesians to show this truth. Obviously, we cannot address everything the Lord teaches in Ephesians but there are a few

things we must consider. Ephesians 1:6 says that the elect are “made ... accepted in the beloved.” Verse seven declares that we “have redemption” even “the forgiveness of sins”; not that we will have it, but we have it now. Verses 13-14 tell us that we were “were sealed with the holy Spirit of promise” after believing the gospel. Verses 19-20 state that the same power that raised Christ from the grave works in the elect causing them to believe. Ephesians 2:10 declares, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” In other words, the elect of God will not walk in ungodliness and follow after the world in their overall walk after the Lord quickens them by the Holy Spirit. Yes, they struggle with sin, and, sadly, sometimes fall into sin and have sins of the mind and attitude, but they do not openly walk on a continual basis portraying a lifetime of sin. We are God’s workmanship created to walk in good works.

Many other passages could be set forth to prove this truth, but these should be sufficient for any who believes the Scriptures of God. Though I do not have time in this lesson to say more about it, I want to make it clear that a proper understanding and belief in the doctrine of election does not hinder the gospel. This is proved by the confession of the apostle Paul: “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory,” II Timothy 2:10. The Lord willing we will discuss this more in future studies, but our time is up for today. Farewell.

**PRINTED BY
MOUNTZION PRIMITIVE BAPTIST CHURCH
717 N. CROWN POINT IN. 46307**

<http://mountzionpbc.org>