

THE SOVEREIGNTY OF GOD IN ELECTION

(Unedited)

By Nick Bibile

"Jacob I loved, but Esau I hated. What shall we say? Is God unjust? Not at all! For he says to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

(Romans 9:13-14)

Charles Spurgeon said on the election, "I do not hesitate to say, that next to the doctrine of the crucifixion and the resurrection of our blessed Lord, no doctrine had such prominence in the early Christian church as the doctrine of the election of Grace." If Spurgeon is alive today What will he say to the church, as the Pastors feel very uncomfortable on this subject and they will avoid it as the plague. Although there are many evangelical Pastors and teachers who believe in election but most of them will not preach on election. Some try to teach but they fail to teach it correctly as they try to tackle the subject on election from the human point of view.

Adam & Eve were created holy and perfect before God and they had a free will to obey or disobey God. When they disobeyed sin entered in and the holiness, the perfectness and the goodness that Adam & Eve had died, and this affected the entire humanity.

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned-- (Romans 5:12)

The Bible does not give a good picture of our fallen nature, man is totally corrupted, there is no one who seeks God, no one righteous, no one who does good and we have all gone astray like sheep. (See Romans 3:10-12) We all deserve the wrath of God as the curse of God fell upon us. Sin did not bring a blessing but a curse. We are born sinners and as a result we are rebellious towards God. The entire human race is guilty before God and we all deserve to be punished in God's wrath. But God made a covenant in Genesis 3:15, when he said, **"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."**

We see in this scripture because of God's grace he sent his Son born of a woman and although Satan was able to strike the Savior by the crucifixion, Christ became victorious over Satan on the cross as his head or the power was broken as Christ forgave our sins, made us righteous and conquered death. This is the gospel of grace. All the glory goes to God and not to man. But in our democratic culture man's vote counts and we have a choice to exercise our right to choose. When we become Christians we carry this idea into theology. Then if we have the rights to choose where does the grace fit in. Grace means we don't deserve it, we deserve his wrath, it is not our vote that we can boast but it

is God who chose. Election belongs to the Lord. God does not operate in a democratic system but in a theocratic system. Before we get into election we need to understand the sovereignty of God as we need to see it in the perspective of God.

God is Sovereign

Sovereignty of God was generally understood by the Christians as it was exposed and explained in the pulpit. It was a very common phrase. All Christian theology is built on the foundation of the Sovereignty of God. As the church grows from generation to generation the theology became weaker and weaker. Bad theology will produce bad doctrines. Today we don't hear on the sovereignty of God from the pulpit and as a result heretical doctrines that sounds good has crept into the church from every direction.

"My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine sounding arguments." (Colossians 2:2-4)

What do you mean by the sovereignty of God? It means that God is God. (Psalm 46:10) It means the supremacy, the kingship of God, he is the almighty God. The Psalmist said in Psalm 115:3, "Our God is in heaven; he does whatever pleases him." This means that God is not limited to our freedom, he is absolutely unlimited. If you create something then what you created belongs to you. Are you obligated to what you have created? Absolutely not as you have all the freedom to do what ever to your creation, because you are the author of that creation. Now if we have a limited freedom as to do what ever to our creation, as we are limited beings what about God, who is unlimited?

God is the creator of the universe and he said, "Who has a claim against me that I must pay? Everything under heaven belongs to me." (Job 41:11) Yes, my friend God is not obligated to anyone, he is God. He is the Potter and we are the clay and how can the clay talk back to the Potter and say, "What have you done?" The early Christian church understood the sovereignty of God, then the reformers and the puritans brought back the roots of the early christian beliefs on the sovereignty of God. But Pelagianism and Semi-Pelagianism crept into the church through the heretical teachings of Charles Finney and the others. It is sad to see, that the modern church have brought God down to the level of man, as a result God is obligated to man.

Let us see some of the famous evangelists, and the TV preachers have to say on this subject today.

· **Morris Cerullo** says, "As I lay there on the floor in this condition, my spirit was taken out of my body and the next thing I knew, I was in the heavens... Suddenly, in front of this tremendous multitude of people, the glory of God appeared. The Form that I saw was about the height

of a man
six feet tall, maybe a little taller, and twice as broad as a human body with no distinguishing features such as eyes, nose, or mouth." (Morris Cerullo, The Miracle Book (San Diego, CA: Cerullo Word Evangelism, Inc., 1984), x-xi.

· **Kenneth Copeland** said, "I was shocked when I found out who the biggest failure in the Bible actually is... The biggest one in the whole Bible is God... Now, the reason you don't think of God as a failure is He never said He's a failure. And you're not a failure till you say you're one." (Kenneth Copeland, Praise-a-Thon program on TBN (April 1988). He also said, "Adam committed high treason; and at that point, all the dominion and authority God had given to him was handed over to Satan. Suddenly, God was on the outside looking in... After Adam's fall, God found Himself in a peculiar position... God needed an avenue back into the earth... God laid out His proposition and Abram accepted it. It gave God access to the earth and gave man access to God.. Technically, if God ever broke the Covenant, He would have to destroy Himself." (Kenneth Copeland, Our Covenant with God (Fort Worth, TX: KCP Publications, 1987)

Kenneth Copeland claims that God is "A being that is very uncanny the way He's very much like you and me. A being that stands somewhere around 6'-2", 6'-3", that weighs somewhere in the neighborhood of a couple of hundred pounds, little better, [and] has a [hand] span of nine inches across." (Kenneth Copeland, Spirit, Soul and Body I (Fort Worth, TX: Kenneth Copeland Ministries, 1985), audiotape #01-0601, side 1.

My friend how deep we have fallen from the sound doctrine of the Bible. The church is gradually and systematically dethroning God. One of the battle cries of the reformers was 'Sola Scriptura' It means 'by Scripture alone' God is sovereign and his word is absolute and infinite. Today God's sovereignty is limited by human freedom. In this case God is not absolute, and he has limitations. Man has become sovereign and God should yield to man. But listen my friend do not allow these men to poison you, God is not depended on anyone but we are all depended on him. If God is not sovereign then he is not God. We need to expose the false doctrines and go back to the sixteenth century reformers who brought back the church to it's apostolic roots.

Read the following from the book of Daniel. (4:30-37)

- 30 he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?"
- 31 The words were still on his lips when a voice came from heaven, "This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.
- 32 You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes."
- 33 Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like cattle. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird.
- 34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.
- 35 **All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"**
- 36 At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before.
- 37 **Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble.**

Psalmist said in Psalm 115:3, "**Our God is in heaven and; he does what ever he pleases.**"

Election

If you are a Christian you have to believe in election because it is in the Bible. You may not understand what the Bible is saying on election or just because you don't understand you may not agree, but my friend if you believe the Bible is the infallible word of God, the subject of election is in the Bible.

Election is in the Bible

Matthew 24:22 "And except those days should be shortened, there should no flesh be saved; but for the ELECT'S sake those days shall be shortened."

Matthew 24:24 "... insomuch that, if it were possible, they shall deceive the very ELECT."

Matthew 24:31 "... and they shall gather together HIS ELECT from the four winds . . . "

Mark 13.20, 22, 27

Romans 8.28-33 N.B. V 33 "Who shall lay anything to the charge of GOD'S ELECT? It is God that justifieth."

Romans 9:11 "For the children being not yet born, neither having done any good or evil, that the purpose of God according to ELECTION might stand, not of works, but of him that calleth. "

Romans 11:5, 7 "Even so then at this present time also there is a remnant according TO THE ELECTION OF GRACE. What then? Israel hath not obtained that which he seeketh for; but THE ELECTION hath obtained it, and the rest were blinded. "

Romans 11:28 "... but as touching the ELECTION, they are beloved for the fathers' sakes. "

Col. 3.12 "Put on therefore, as the ELECT of God. . ."

I Thes. 1:4 "Knowing, brethren beloved, YOUR ELECTION OF GOD."

II Thes. 2:13 "... because God hath from the beginning CHOSEN you to salvation . . . "

II Tim. 2:10 "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."

Titus 1 "... according to the faith of God's ELECT. . . "

II Peter 1:10 "... give diligence to make your calling and ELECTION sure . . ."

Now there are two different views on the election within the church, one is the conditional election and the other is the unconditional election. The modern church and

the majority of the Christians believes in the conditional election. All the reformers, puritans and the early Christians rejected conditional election. The conditional election came from the followers of Jacob Arminius.

Conditional Election

God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation. According to this position the salvation is of the sinner and not of the Lord.

Unconditional Election

God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response of obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignty elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

Apostle Paul knew that the objection was natural, if we say that God loves the elect and hates the un-elect, as he said Jacob he loved and Esau he hated. The natural man will say, "now that is unfair, unjust, I know God is just." So soon they come to the conclusion and say it is because why God hated Esau was that God saw how bad Esau and how good Jacob was, and God elected according to their faith in him and in actions. My friend if we are saved on the basis of our action, and the first move towards salvation is not God but us, then where does the grace come in? Where does grace fit in salvation. Does not the Bible say,

8. For it is by grace you have been saved, through faith--**and this not from yourselves, it is the gift of God--**
9. not by works, so that **no one can boast.** (Ephesians 2:8-9)

Someone may jump to the conclusion, and say we are saved by our faith. Keep on reading, it says this is not of yourself. It is the gift of God. The natural man has no faith for God. Faith is the result of the Holy Spirit's work on regeneration. Remember we were dead in sins and God made us alive.

Kim Riddlebarger (M.A. P.hD) gives the following interesting comment on why many American evangelicals have a problem with this Biblical teaching.

"There is no teaching in Christian theology that offends our contemporaries (especially our Christian friends and family), any more than the teaching of sola gratia. Americans hate to be told "no," that they are helpless. Surprisingly, the greatest opposition to the biblical teaching on this point comes not from a secular culture, but from household-name leaders in the American Church. From contemporary figures such as Chuck Smith at Calvary Chapel to Bill Bright and Campus Crusade, to virtually all forms of revivalism and Pentecostalism which spring from the loins of one Charles Grandison Finney (to whom we will return in a minute), to Alexander Campbell and the Restorationist movement, to Joseph Smith and what later on became the cult known as Mormonism, to William Miller and the Adventist movement, and we can go on and on; all of these movements are based, at least in part, upon a denial of sola gratia, in direct opposition to Reformation theology, and the biblical teaching on this point. Americans hate to be told that God does not depend upon them and a decision that they make. And it is here, then, that we as Reformation Christians and historic Protestants run smack dab into our culture and to much of American Christianity. This is why our friends and families look at us like we have three heads when we speak of these doctrines. But this is the historic Protestant position, and the wholesale rejection of sola gratia demonstrates how far the "evangelical movement" has departed from the historic and biblical Evangelical faith.

This rejection of sola gratia is not new, in fact, it is an ancient heresy known as Pelagianism. Named for the monk Pelagius (who lived in the fourth century) and who was the arch-foe

of St.

Augustine, Pelagianism is that teaching which emphasizes the human freedom, sees original sin not as corruption and guilt inherited from our first father but simply the bad example introduced by into the world by Adam. Pelagianism sees grace as simply an influence enticing us to act upon proper information. And it is only natural that rugged, self-made, independent, frontier Americans would naturally gravitate to a theology that emphasized human ability and natural freedom to act. It is from Pelagius and not Holy Scripture that we derive the idea that children are born innocent, not sinful, and it is from Pelagius that we learn that sin is simply that which we do, not what we are. In the words of one historian, "America is very much in favor of this Pelagian idea that every individual can always make a new beginning, that he is able by his individual freedom to make decisions for or against the divine."

As American Christians moved to the frontier away from the established communities along the eastern seaboard, they also moved away from their Puritan and Calvinistic assessment of human nature. If we could conquer the west, build cities where there had been only wilderness, and if this was the fruit of our manifest destiny and our democratic ideal, then the "terrible honesty" of Calvinistic convictions, to use Ann Douglas' phrase, made little sense. In this context, Americans are rugged, capable and basically good people. And so, Pelagius became our patron saint and Charles Finney his main spokesman.

It is no accident that most of the Pelagianizing movements just mentioned, sprang up on the American frontier in a region in upper state New York, known to historians as the "burned over district," a region which produced millennialism and Millerites, Joseph Smith and Mormonism, Alexander Campbell and the Restoration movement, the Shakers and a host of others, all which grew up in the Wake of Charles Finney and his new measures. From a Reformed perspective, the "burned over district" is a kind of a theological Bermuda Triangle.

By the time of the Second Great Awakening in the latter years of the 17th century, the Reformation preaching of Jonathan Edwards and George Whitefield which characterized the first great awakening of the 1730's-40's, had given way to a man-centered, experience oriented theology. And it was Charles Finney, perhaps more than anyone else, who ensured that the Second Great Awakening undid the Reformation emphases of the first. Finney was born in 1792, and was a child of both the American democratic ideal as well as the frontier spirit. After studying law, Finney experienced a dramatic conversion in 1821, and then sought to enter the Presbyterian ministry. It was soon all too evident that Finney was not interested in the Westminster Standards, the basic statement of Presbyterian doctrine, and that his preaching was more or less combination of the New Haven theology - a radical modification of the theology of Jonathan Edwards, and common-sense case law typical of William Blackstone. It was Finney who invented the anxious bench (the fore-runner of the alter call), and established the protracted revival meeting. Interestingly enough, both Jesse Jackson and Jerry Falwell stand in Finney's shadow, as both the liberal-left and the Christian-right trace their own activist roots directly to Finney's stress upon political activism and social reform. It is from Finney that we trace prohibitionism and the temperance movement as well as abolitionism. The danger in this stress upon Christian activism is, of course, that Christianity in Finney's scheme, becomes activism. Reformation Christians would, on the other hand, insist that while Christians should be abolitionists and pro-life, abolitionism and being pro-life per se is not Christianity. Prohibitionism is, of course, right out! It is a pernicious error bequeathed to us by the Methodists!

One thing I admire about Finney is that he is clear. In his Lectures on Revival (1835) Finney "out Pelagius' Pelagius" to use Dr. Robert Godfrey's phrase, when he states "A revival is not a miracle according to another definition of the term "miracle" something above the powers of nature. There is nothing in religion beyond the ordinary powers of nature....A revival is not a miracle, nor dependent on a miracle in any sense. [A revival] is a purely philosophical result of

the right use of the constituted means." Thus if we jiggle the lever in the right way, and simply use the right means, we don't need the grace of God, at all. We have all the natural ability we need.

Thus a revival does not at all depend upon God, it depends upon us, plain and simple. As the Princeton theologian B. B. Warfield remarked, this is not theology at all. This is ethics. According to Warfield, "we said that God might be eliminated entirely from Finney's ethical theory without injury to it: are we not prepared to now say that [God] might be eliminated from it with some advantage to it."

In a later work Finney expresses his rejection of sola gratia very clearly. In his Systematic Theology (1846) he wrote, "Regeneration consists in the sinner changing his ultimate choice, intention, preference; or in changing from selfishness to love and benevolence; or, in other words, in turning from the supreme choice of self-gratification, to the supreme love of God and the equal love of his neighbor. Of course the subject of regeneration must be an agent in the work (p. 224)." As I said, Finney is clear and it is hard to misunderstand him here. Man is the agent of his own regeneration. A more blatant rejection of what the Scriptures teach about the new-birth and regeneration is hardly imaginable. Finney's Lazarus is capable of resurrecting himself, without God's help, thank you.

Why Charles Finney is important to us this morning, is precisely because it is Finney who serves to sow the Pelagian seed which germinates all over the American landscape in subsequent years.

Think of his influence on the contemporary church for just one moment:

Finney is the father of revivalism, characterized by the frontier revival tent meeting and the sawdust trail. Finney's revivalist legacy is most clearly seen today in a stadium filled with Promise Keepers.

Finney is the father of the alter call and the "evangelistic meeting" that takes place apart from the normal preaching and sacramental ministry of the local church. It was the stress upon the "new

measures," as Finney called them that largely served to displace the sacramental and preaching ministry of the church for technique-oriented evangelism.

The entire church growth movement, which seeks to entice so-called "seekers" to church by removing those things from the church service which offend them (in other words, anything distinctly Christian), can be traced back to Finney's new measures; only the new measures now come to us couched in the language of marketing and sales, target groups and demographics.

Whether it be Chuck Smith, Bill Bright, or Billy Graham, there is no doubt that one branch of each of their respective intellectual family trees traces itself back to Charles Finney, and even if another branch in that same family tree can be traced back to Protestant forbears, these traits are now most certainly recessive. For Finney's family characteristics are now dominant in the American church. And sola gratia is no longer a doctrine to be defended, it is an offence and an embarrassment. Who needs God when man is quite capable on his own."

Let us see Romans 9:10-16

10. Not only that, but Rebekah's children had one and the same father, our father Isaac.
11. Yet, **before the twins were born or had done anything good or bad**--in order that God's purpose in election might stand:
12. **not by works but by him who calls**--she was told, "The older will serve the younger."
13. Just as it is written: "Jacob I loved, but Esau I hated."
14. What then shall we say? Is God unjust? Not at all!
15. For he says to Moses, "**I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.**"
16. **It does not, therefore, depend on man's desire or effort, but on God's mercy.**

God elects some and rejects others not on their basis of faith or actions. If God elects some on their faith the election would become man's and not God's. But God elected Jacob over Esau before the twins were born or had done anything good or bad. But the majority of the church today have interpreted this to be true in a sense because God fore-saw their future and based on their actions God elected Jacob over Esau. If Paul wanted say that this would be the place for him to say, and he never said that. That is only an opinion of men and not scripture. This kind of view is called the **prescient view** and it

has no room or cannot hold any water as Paul goes on to say in the next verse on the choice of Jacob over Esau, "It is not of him who wills, not of him who runs, but of God who shows mercy. " The prescient view is Arminian and semi-Pelagian.

Also see 2 Timothy 1:9

9. who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

What is the basis of election?

See Ephesians I :1-6

3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

4. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

5. he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will--

6. to the praise of his glorious grace, which he has freely given us in the One he loves.

Why did God showed mercy to some and not to the others? It is the good pleasure of his will. God elects according to the good pleasure of his will. It does not mean that his will for choosing some was based upon on no reason. It is that God did not see something in us for him to elect us, but elects for reasons that is known only to himself, for his own pleasure that pleased God and in his pleasure there is no evil.

Election is a glorious doctrine, because if not for the election of God where will you be, if not for the doctrine of election no one would be saved.

Is God unjust to elect only some over the others?.

Election is not the cause of people going to hell, because the election is unto salvation. It is sin what sends sends people to hell. Election does not harm bring harm but salvation. Now election is not salvation but unto salvation, election precede salvation.

13. But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: (2Thessa. 2:13)

Charles Spurgeon said,""Ah! but," say some, "I thought it meant that God elected some to heaven and some to hell." That is a very different matter from the gospel doctrine. He has

elected men to holiness and to righteousness and through that to heaven. You must not say that he has elected them simply to heaven, and others only to hell. He has elected you to holiness, if you love holiness. If any of you love to be saved by Jesus Christ, Jesus Christ elected you to be saved. If any of you desire to have salvation, you are elected to have it, if you desire it sincerely and earnestly. But, if you don't desire it, why on earth should you be so preposterously foolish as to grumble because God gives that which you do not like to other people?

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The conditional view of election protects the human view of election as for them the unconditional view brings a problem as God is not fair to elect some and to leave the others to perish. This is not the righteous God. If this is so God is unrighteous in election. It does not seem fair for God to show his grace to Jacob and hatred to Esau, as to show his grace to some and not to the others. Paul already knew in advance how the mind of man thinks, and he quoted the scripture, to show the sovereignty of God over man's natural thinking, when he said, "I will have mercy on whomever I will have mercy." God did not owe any grace to either Jacob or Esau, if he did not elect neither. God does not owe any grace to any human being as all have violated the laws of God and all deserve hell. If God did not pardon the angels when they sinned, God is not obligated to pardon man. God does not owe man anything. God is under no obligation to save anyone. God is not obligated to give grace to everyone and God is not obligated to give his mercy to everyone. If God have to give his mercy and grace to everyone then where is the sovereignty of God?

But when God elects some over the others the problem arises, to say that God is not fair, as he gives grace to one as Jacob was elected and not Esau. Paul knew that people would raise this question and he said:

One of you will say to me: "Then why does God still blame us? For who resists his will?"

But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, Why did you make me like this?"

Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? (Romans 5:19-21)

As God he has a right that of a Potter has over clay. He is the sovereign creator of the clay. He can make one vessel to honor and another to dishonor. Remember God is dealing with sinful creatures by punishing some and pardoning others, by punishing the sinners God's displeasure against sin is revealed and by pardoning others his mercy is revealed. If God wanted, he could have saved the whole human race, but the whole human race is not saved. Those who are saved receives the benefit of his grace. Those who are elected received the grace and mercy when they do not deserve. If mercy is deserved it is not mercy.

Sola Gratia.

One of the battle cries of the Protestant reformation is called "Sola Gratia" meaning we all deserve the wrath of God, but God did not foresee anything good in us for us to be saved but we are saved purely by his grace. If we are saved by our own faith, then there is no room for grace.

God called out of his grace Abraham, when Abraham was living in paganism. Why did God elect Abraham and not anyone else? Is God unfair? God elected a tiny nation called Israel, over other nations, God took care of them like a father to a son and other nations did not have that blessing, Is God unfair? Moses had killed an Egyptian and hid him in the sand, he was a murderer. God gave grace to Moses and not to Pharaoh, is God unfair? Saul of Tarsus was an enemy of God, killing the Christians but God instantly gave mercy and grace to him while Pilate was not elected. Is God unfair? Paul was a violent persecutor of the church and so were Pilate and Caiaphas who was against Christianity. Therefore is God obliged to give the same mercy and grace that he gave to Paul? Jacob and Esau before they were born, before they could do anything good or bad God elected Jacob, so God's election will stand. In later years Jacob deceived his brother and father, yet God's election and his word did not change. Why did God elect you over your friends? . Did you deserve salvation? Are you better than others? Did you have more faith than others. If you had more faith than others, it was the murderers the tax collectors, the prostitutes who were saved in Jesus time had a lot of faith! R. C. Sproul gives the following explanation.

Why did you respond to the gospel when you heard it, but someone else who heard it -- even the very same presentation at the same moment -- did not respond to it? What was there in you that caused you to respond positively while others are caused to reject it? I ask that about my own life. I could say the reason I responded was that I was more righteous than the other fellow. God forbid that I ever say that on the Judgment Day. I might think I'm more intelligent than somebody else, but I wouldn't want to say that either. Some might say that I recognized my need more than somebody else recognized his need, but even that recognition is a mixture of at least some measure of intelligence and some measure of humility, most of which would find its ultimate roots in the grace of God. I have to say with the ancient man, there but for the grace of God go I. I can't give any reason other than God's grace for why I am saved.

By electing one over the other God's attributes remains the same.

Sovereignty of God is, that God has absolute power and freedom do anything to his creatures. In this subject God have no opposition to force himself to do anything, he is not under anyone's will, and he is not obligated to anyone. By electing one over the other, it will not bring unfairness to the honor of his holiness, it will not bring unfairness to the honor of his majesty, it will not bring unfairness to his justice, it will not bring unfairness to his truth, it will not bring unfairness to his righteousness, it will not bring unfair to his goodness, it will not bring unfairness to his faithfulness or to any other attribute.

The Father draws the elected ones.

Adam & Eve had were created holy and they were perfect before God. They had a free will to obey or disobey God.

The fallen man is totally depraved and have no power to save himself. Jesus said, in the gospel of John 6.

44. "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.

45. It is written in the Prophets: `They will all be taught by God. Everyone who listens to the Father and learns from him comes to me.

There are many say from the pulpit that the word 'draw' means; the Holy spirit will woo and entice for the people to come and we have the ability to accept or refuse. The wooing will not guarantee that we will come to Christ. This is in violation to the scripture as the greek word for 'draw' here is '**elko**'

it means 'to compel by irresistible authority.' The word compel is powerful than wooing. This same word is used in Acts 16:19,

19. When the owners of the slave girl realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities.

Drawing of water from a well is not wooing, but we draw with forceful authority. When we draw water it will come to the one who draws. Now the problem lies when the Arminians say that, man can resist God or accept. Well then according to the Arminian view, the water have more power than the one who is drawing. Does the clay have more power over the potter?

Again Jesus said in the gospel of John 6.

64. Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him.

65. He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."

66. From this time many of his disciples turned back and no longer followed him.

67. "You do not want to leave too, do you?" Jesus asked the Twelve.

68. Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

Note very carefully when Jesus said this, many turned back as it offended them, the Calvinistic doctrine of grace offends the Arminians. As per Jesus, it is the dependency on God's grace than human ability. Jesus ask Peter, "You do not want to leave too, do you?" And Peter answered the Lord, "Lord, to whom shall we go? You have the words of eternal life." Peter may have not liked the doctrine but it came from God, he is sovereign.

Peter understood the sovereignty of God, believing that God is God, on the other hand the others who left limited the sovereignty of God with human freedom.

Election and Evangelism

There are many who believe that they do not want to preach election because it is a hindrance for evangelism. It was apostle Paul who exposed and preached this doctrine more than the others, and also we know that Paul laid the foundation for the missionary work. Election was not a hindrance for evangelism but a great motivation for evangelism as Paul said, "**Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.**" (2 Tim 2:10)

Great missionaries and evangelists in the history believed in the doctrine of election. The following are some of them;

John Bunyan, who wrote the Pilgrims Progress,

John Knox, the great Scottish preacher,

William Carey, the father of the modern missions to India.

John Eliot to the North American Indians.

David Brainerd also to the North American Indians.

Jonathan Edwards, the greatest North American Theologian and the preacher, who preached that famous sermon, "Sinners at the hands of an angry God."

Charles Haddon Spurgeon, called the prince of preachers, the greatest preacher who ever lived next to Jesus and the apostles, He invited Hudson Taylor to speak in his church, the missionary to China.

George Whitefield, one of the greatest evangelists.

John Patton, missionary to New Hebrides.

George Mueller and a host of others.....

As we see election is not only for the Jews but also for the Gentiles, as Jesus said, "**And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd.**" (John 10: 16)

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28:19-20)

"If a man is thirsty, let him come to me and drink. Whoever believes in me as the scripture has said streams of living water will flow from him within him" (John 6:32)

"But you do not believe me because you are not my sheep." (John 10:26)

.....

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. (Acts 13:48)

If you believe that you are unworthy before God, and realize of your sins before him and you deserve judgment and not mercy and embrace Christ's righteousness to cover your sinful shame then you are an elect of God. But if you believe, I love my sins and want to enjoy in my pleasures, I am good, and I have no shame before God, I deserve God's rewards for all the good things I have done, I am a very good person before God and men, then you are not elected because Jesus came to seek and to save that those were lost.

Antinomy

The word antinomy comes from the Greek word 'anti' meaning against and 'nomos' meaning a law. Antinomy means opposition of one law to another law, basically it looks like a contradiction. In one hand it says, that God have elected some before the foundation of the world and on the other hand those whom have not elected are responsible for their sins and they are responsible of their actions.. There is mercy, pardoned and grace for some but the others will not get these blessings yet they are responsible for their sins. This is what is called an antinomy, which looks like a contradiction of God's law.

One thing we need to understand is that the Bible will not contradict, as the word of God is infallible, without error and contradiction. There are two lines in scripture and they both comes from God, and these two lines can never be welded up from our human mind as we live on this earth. Charles Spurgeon said on this subject, "I never reconcile friends, they are both in the same book." These two lines run parallel but will not join together for our human minds to understand. But these two lines will join together in heaven at the throne of God, where all truth springs forward.

We cannot reconcile these two lines together, with logic and human reasoning. If we do we are bound to teach false doctrines. Election comes from the council of God and not from the reasoning of man. **"The secret things belongs to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law."** (Deuteronomy 29:29)

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