

## *The Doctrine of Election for the Spiritual Mind*

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All truth of Scripture is spiritual. Spiritual truths are on another plane which the natural mind cannot grasp. Before faith in Christ our thoughts were not God's thoughts. Since Christ, we should be able to conclude the truths of God.

Christians should learn the truths of God's Word. One of those is called election. Most professing believers either do not understand the doctrine of election correctly or reject it altogether, though it is clearly stated in the Bible. Here is a text which tells us of *election* in clearest terms.

*Eph 1:4 According as he (God the Father) hath chosen us in him (the Lord Jesus Christ) before the foundation of the world, that we should be holy and without blame before him in love:*

This tells us who elected: God the Father. What He did: He chose. Whom he chose: us. Where He put those chosen: in the Lord Jesus Christ. When He chose: before the foundation of the world. The purpose for choosing: so that those chosen might be holy and without blame before him in love. This verse says a lot!

The act of God's choosing is called the *election of grace*. (*Ro.11.5, Even so then at this present time also there is a remnant according to the election of grace.*) Grace has a two-fold meaning. It has a certain meaning when applied to man, and another when applied to God.

1. When applied to man, grace means that God's choice was *un-meritable* by any man. Election was a *bestowal of grace* upon those that were elected. (1Jo.3.1, *Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God...*) God's purpose for electing was never based on anything in the one elected. Rather, Scripture presumes that those elected incurred a state of *defilement* and *guilt*. *Eph.1.4 ... that we should be holy and without blame before him in love ...*

So, God did not elect anyone because they were holy or without blame (other translations of *without blame* in the KJV are: without blemish, without spot, and faultless). This discounts the false notion that God elected based on *foreseen faith*.

2. When applied to God, grace means that there was no necessity or obligation on His part to elect anyone at all. Otherwise the adjective *grace* (God's election *of grace*) should not be used to describe election. So, as we consider the biblical doctrine of election remember this: The wonder of grace is that He chose *any*. *Ro 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

Objections are raised against the Biblical doctrine of election.

- Does every soul have an opportunity to be saved? Does the Bible teach this? For millennia those who were living in other countries and on other continents had no inkling of the God of the Bible. God only dealt with Israel. Did the nations have an opportunity to come to trust in God? What about since Christ's first coming? There were regions where the Spirit of God did not allow the gospel to go into for some time. (Acts 16.7) Didn't God purposely shut off this opportunity from

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some? Even the Lord Jesus said that if he had done in other places what He was doing in Israel those folks would have repented.

*Mt 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*

...

*23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*

God did not give those of Tyre, Sidon, or Sodom the same opportunity, if any, that He gave to others to repent and be saved, whether the term *saved* is understood to be in a temporal or eternal sense. The issue is not that all men have equal opportunity. No, the issue is that *any* among men had opportunity at all.

- Is it the will of God that all men repent? The texts above answered this question, but there is a Scripture construed to mean that it is.

*2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

What does this text really say? It says, God is *longsuffering* to us; God is not willing that *any* (of us) should perish, but that *all* of us should come to repentance. These three clauses are not disconnected and unrelated. They are one harmonious thought respecting *us*. God is longsuffering to His own. He is not willing that any of us should perish. He is willing that we shall all come to repentance. So, to whom does *the* pronoun *us* refer? It refers to *them that have obtained like precious faith* along with the apostles. (cf. 2Pe.1.1, 16) In other words, *us* refers to God's elect; all of them.

- Is it the will of God that all men without exception be saved? Some say yes. They appeal to 1Ti.2.4. But again, what does this verse really say?

*1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.*

The context concerns *supplications, prayers, intercessions, and giving of thanks for all men*. Then we are told who *all* these men are. They are *kings, and all that are in authority*. This simply means that God will have *all* kinds of men in various places of authority to be saved; yes, God saves some, (not many, 1Co.1.26) *kings* and others that are in places of authority.

It cannot be otherwise but that God will save *all* of his elect, and they only shall be saved, and that because of the bestowal of His indiscriminate and free grace.

*Mr 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

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The elect are those which shall manifest faith in Christ at the indiscriminate preaching of the gospel. The conclusion is that the doctrine of election is a spiritual truth found in the Word of God.

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