

**“What it Means to be Reformed”; Session # 39 –“The Election of Grace”,**  
**Prepared for the Adult Sunday School Classon May 31st, 2015,**  
**by Pastor Paul Rendall.**

**1. A Review of our past study of the Doctrines of Grace –**

Romans 11: 1-7 - “I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, “Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life”? But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” Even so then, at this present time there is a remnant according to the election of grace. And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work. What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.”

Having now taken you through a study of the 2<sup>nd</sup> doctrine of the doctrines of grace, the doctrine of election, I would now like to set before you 3<sup>rd</sup> doctrine of the 5 doctrines of grace, the Biblical doctrine of Particular Redemption. It is also generally known as the doctrine of Limited Atonement. This is the most controversial of all of the doctrines of grace to some Christian people because they believe that it limits not only the extent of the atonement but also the love of God in the gospel. They wrongly conclude that if God has limited the extent of the atonement to the elect only, then this would also destroy the sincerity of His declaration of love for the whole world in the gospel, as it is written down in John 3: 16. I have already tried to show you that God does have a General Love for all of mankind; both in the gospel and in His showing His goodness and kindness in the common grace that He gives to people and societies according to His own sovereign good pleasure. I have attempted to make it clear to you that although no person can ever possibly be saved by common grace, that there is a purpose for God’s giving common grace. It is so that people might be brought to repentance. That is its design. Romans 2: 4 – “Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?” Matthew Henry says: “It is not enough for us to know that God’s goodness leads to repentance, but we must know that it leads *us* – you in particular.” “See here what method God takes to bring sinners to repentance. He leads them, not drives them like beasts, but leads them like rational creatures, allures them (Hosea 2:14); and it is goodness that leads, bands of love, Hosea 11:4. Compare Jeremiah 31:3. “The consideration of the goodness of God, His common goodness to all (the goodness of His providence, of His patience, and of His offers), should be effectual to bring us all to repentance; and the reason why so many continue in impenitency is because they do not know and consider this.”

Now, I have taken considerable pains to show you that it is men’s despising of common grace which will be the reason why God will be able to righteously judge the world in the Day of Judgment. It is not just that they will be found guilty of the many sins which they committed all through their life. But they will be more specifically condemned because they despised the riches of His goodness. As a result of this, they were, all through their life, treasuring up for themselves wrath in the day of wrath and the righteous judgment of God on that great Day. (Verse 5) You will say to me: But God did not give them sufficient grace to be saved. No, He did not. But I hope that you will see that He did not need to give it to them in order to be able to righteously judge them. For the common grace that He had already given to them was despised by them. If you have despised a man’s offer of 500 dollars to you when you were in need, should

he thereby be obliged, by any standard of justice, to give you a greater amount, say 1,000,000 dollars to cover your debts of a lifetime because he still saw that you were needy? But actually, it is much worse than this illustration that I have given. The truth is, that people take and receive all of God's goodness, and still they will not think about what He is asking for and what indeed He commands of them. He commands all men everywhere to repent for He has fixed a Day in which He will judge the world through the Man whom He has appointed.

Let us see that unsaved sinful people are more needy than the illustration just given. when he freely offers them salvation in the gospel of His Son, and yet those offers are repeatedly turned away; is He obligated to save them? God does sincerely offer, but man in his natural state, without grace, disdains the offer. He may need help, but he does not want it on God's terms. Therefore, God is not under any obligation, I am saying, to give that person sufficient saving grace for them to believe at that later point in time, when they have once despised His offers of salvation and help before. But praise be to His name, God does show mercy to those whom He has chosen to show mercy to. If He does give saving grace, it is all due to His sheer mercy. He does not owe any man their salvation. Salvation is not of works; it is not a debt which God has to pay for each and every person. But salvation from sin and the gift of eternal life are something which He bestows according to His own eternal purposes in Christ. These gifts of grace only come to a sinful person because God has chosen through Christ to redeem them in particular. The doctrines which many people are objecting to in the doctrines of grace are really, Total Depravity and Election, in the first place; and not Particular Redemption. This is why I do not believe that there really is such a person as a 4 point Calvinist. You either believe that all people are totally depraved or you don't. And if they are; if sin has affected every area of their being, mind, affections, will, and conscience, then God must chose them unto eternal life or they will not come to Christ. It is He who must particularly redeem them, or they will not be redeemed. To redeem means to purchase; to buy back from the slavery to sin. This is what Jesus Christ came to do, and it is what He most surely accomplished for all of God's elect people.