

# Election

## The three principles.

### Fate

**Fate.** Those who believe this doctrine, say, that God eternally ordained whatsoever comes to pass : that if the minutest action should be done that God did not appoint, it would not only prove a world of chance, but create an uneasiness in the Divine mind ; that providence and grace are stewards, to see that all God's decrees are fulfilled. Sometimes a distinction is made between God's absolute and permissive decrees ; that God absolutely decreed the good, and permissively decreed the evil. Other times it is stated thus : that upon the principle of God's knowing all things, every thing comes to pass of necessity. With this sentiment, most commonly, is connected the doctrine of particular redemption : that Jesus Christ undertook for a certain number of Adam's progeny, and for them alone he died ; that those for whom he died, shall be called, by irresistible grace, to the knowledge of the Truth and be saved ; that if one of these, whom he chose and redeemed, should miss of Heaven, his will would be frustrated, and his blood lost. And as this, at first view, seems to excuse the non- elect for not believing in the Mediator, it is sometimes said that Jesus died virtually for all, but intentionally for a few. Others, who disdain such pitiful shifts, say, that the want of the faith of God's elect, is no sin ; that justice cannot require a man to have a more divine life than Adam possessed.

Those who adhere to this principle, are called, Fatalists, Predestinarians, Calvinists, Supralapfarians, etc.

### Free Will

**Free-Will.** Those who adopt this principle, affirm that God eternally decreed to establish the freedom of the human will. That if men are necessary agents, the very idea of virtue and vice is destroyed ; that the more angels and men are exalted in their creation, in the state of free agency, the greater was the probability of their falling ; that sin could never have entered into the world, upon any other footing ; that if man does what he cannot avoid, it is no rebellion in the creature ; that God never offers violence to the human will, in the process of grace ; that Christ has fulfilled the law, which all were under—bore the curse for all—spilt his blood for all—makes known his grace to all—gives to each a talent—bids all improve—and finally, that if men are damned, it will not be for the want of a Saviour ; but for refusing to obey him, damned for unbelief, and that those who are damned will have their torment augmented for refusing an offered Saviour. Some, who adhere to this doctrine, believe that when men are once born again, that they can never perish, and others believe, that there is no state so secure, in this world, but what men may fall from it into eternal damnation. The advocates for the above sentiment, are called Arminians, Free-willers, Universalists, Provisionists, etc.

### Restitution

**Restitution.** Those who espouse this sentiment, declare that God eternally designed to save all men ; that he made them to enjoy him forever, and that he will not be frustrated—that Christ died for all, and will not lose his blood—that if more souls are lost than saved, Satan will have the greatest triumph, and sin have a more boundless reign than grace —

that if even one soul should be miserable, world without end, the sting of death and the victory of the grave would never be destroyed—that Jesus will reign till all his foes, even the last enemy, shall be rooted up—that he will reconcile all things unto himself, and make all things new—that every creature in heaven, in earth, and under the earth, shall join in the

celestial doxology. But those who hold this doctrine are equally perplexed and divided, with those who believe the two before-mentioned principles. Some of them extend the doctrine to fallen angels, others confine it to the human race—some believe there will be no punishment after death, others conclude that torment will be inflicted in Hades, upon rebellious souls, even until the resurrection of the body ; and others think that they will not all be restored, till the expiration of several periodical eternities..

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Those who avow this doctrine, are called Universalists, Hell-Redemptioners, &c

Joh 1:46-51 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. (47) Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!** (48) Nathanael saith unto him, **Whence knowest thou me?** Jesus answered and said unto him, Before that Philip called thee, **when thou wast under the fig tree, I saw thee.** (49) Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. (50) Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. (51) And he saith unto him, Verily, verily, I say unto you, **Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Under a fig praying, meditating or reading. Not found on the street corner praying and being seen of men. Nor was he in the synagogue reading. He was under the fig tree seeking shelter and truth. He was a man of no deception (guile). Jesus by his omniscience knew and saw who he was. For this he became one of the first of his charter of his church.

**Election is selection**  
**(Election found 6 times in scripture and elect is found 20 times)**

**Election G1589** eklogē *ek-log-ay'* From G1586; (divine) *selection* (abstractly or concretely): - chosen, election.

1Th 1:4 Knowing, brethren beloved, your election of God.

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**Being aware of what God knows and has already seen will make us walk circumspectly**

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Rom 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;)

**Election is God choosing beforehand and is according to foreknowledge (knowing in advance) of our choices and not the present state. The present state is living out what God already knows and has already seen. It is a though we have already lived our lives and made our choices and then we live it again after the same exact manner. With this foreknowledge, selection is election. God gives those who believe even before they do.**

**Deja Vu. Already seen. A phenomenon of having a strong sensation that an event or experience currently being experienced has be experienced in time past, regardless of whether is has actually happened.**

1Pe 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.

Jer 1:5 **Before I formed thee in the belly I knew thee;** and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations.

God does not know things according to the present, but as it has already happened. If this were not the case, God would be like men. Then things would occur to God as it does with us. God, according to his foreknowledge has already seen what we would do with Christ according to our free choice. In His foreknowledge, he has seen us reject or receive His son. Those whom He has already seen according to His foreknowledge accept His son with their free will, these are given unto the son. These are the elect.

## **Jesus knew beforehand. Foreknowledge. He saw you believe before you actually believed. The concerning issue is that we don't know what we are going to do.**

Joh 6:64-65 But there are some of you that believe not. **For Jesus knew from the beginning who they were that believed not,** and who should betray him. (65) And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 6:37-39 All that the Father **giveth me shall come to me;** and him that cometh to me I will in no wise cast out. (38) For I came down from heaven, not to do mine own will, but the will of him that sent me. (39) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Joh 18:9 That the saying might be fulfilled, which he spake, **Of them which thou gavest me have I lost none.**

Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to **as many as thou hast given him.**

Joh 17:9-10 I pray for them: I pray not for the world, **but for them which thou hast given me;** for they are thine. (10) And all mine are thine, and thine are mine; and I am glorified in them.

Joh 17:11-12 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. (12) While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, **and none of them is lost,** but the son of perdition; that the scripture might be fulfilled.

Joh 17:24 Father, I will that they also, **whom thou hast given me,** be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

## **Becoming aware of what God has seen in your life**

Col 3:12 Put on therefore, as the **elect of God,** holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

1Pe 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.

Tit 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;

2Ti 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.

## **T ~Total Depravity**

**Refuted by Romans 1:18-32, Ezekiel 18**

Total depravity is the name given to the belief that no human being has any perfect aspects to their character and person. Everything is spoiled. Humans are born already dead in sin, because they inherit the guilt of Adam's sin..

## **U ~Unconditional Election**

**Refuted by Matthew 7:13-14, 2Peter 1:2-12**

Unconditional election is a term given to the belief that God chose some for salvation, but nothing about those persons influenced God's choice, and salvation is not on the basis that if you do what God tells you (a condition), then he will save you.

## **L ~Limited Atonement**

**Refuted by John 3:16, 1John 2:1-2**

Limited atonement is a term given to the belief that Jesus did not lay down his life for all mankind, but only for some, and that the rest of mankind have no Saviour. According to this belief, Jesus did not shed his blood for everyone in general, but only for certain persons in particular.

## **I ~Irresistible Grace**

**Refuted by Luke 7:30, Matthew 23:37**

Irresistible grace is the term given to the belief that the grace of God is "free" which is to say it is not tied or obligated to anyone's choice, but operates apart from human will. In other words, if you have not received the grace of God, you cannot apply to God for it and choose to receive it.

According to this doctrine, those who receive God's grace exercise no will of their own, nor are they able to resist. It comes to them perforce.

This view of grace cannot allow of God laying down two alternatives, pointing out the eternal and unchangeable consequences of each, and giving a person the choice, especially when God's will favours one alternative and abhors the other.

## **P ~Perseverance of the Saints**

**Refuted by Hebrews 10:10,19-29, 1Peter 2:20-22**

Perseverance of the saints is a term given to belief in the impossibility of apostasy, meaning that a person who is saved cannot possibly become unsaved. God's grace is infallible. One cannot fall from grace. Apostasy is impossible.