



Introduction

- Whatever understanding we have of election, it must be in line with our understanding of God's love.

Arbitrary Love

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. ***In love*** he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. (Ephesians 1:3-14 ESV)

Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will. (Ephesians 1:4-5 NKJV)

But God, being rich in mercy, because of the ***great love with which he loved us***, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus. (Ephesians 2:4–6 ESV)

- We were predestined to adoption as sons.
- The Father's love for us is the same love he has for the Son.
- We are not just spared from hell, but also granted admission to the family of God.

But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (John 1:12–13 ESV)

- Because the reason for our election lies not in us but in God, our pride assumes God has no reason.
- God is not attracted by, impressed with, pleased with anything in us or about us.



- The reason God chooses or does not choose lies within him alone and is not based on anything we do.

General Love

- If God owed grace for any reason, even if the reason is because he is love, then grace is no longer grace.
- God shows regenerating grace to his elect, because they are blessed in the Beloved (Ephesians 1:6).

Specific Love

- Those that are predestined for adoption are blessed in the Beloved, referring to Christ.
- We are unable to come to Christ.
- The prescient view of election says that God looked down through the corridors of time to find those that would choose him.

No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. (John 6:44 ESV)

For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. (Romans 8:7 ESV)

But God shows his love for us in that while we were still sinners, Christ died for us. (Romans 5:8 ESV)

- The prescient view of election is it makes Christians better than non-Christians.

For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? (1 Corinthians 4:7 ESV)

- Some claim God chose groups or nations, not individuals.

I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen. But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is



not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls—she was told, “The older will serve the younger.” As it is written, “Jacob I loved, but Esau I hated.” (Romans 9:1–13 ESV)

- Many argue that Jacob and Esau represent nations, not individuals.
- Paul quotes from Genesis 25:23, which applies first to the persons of Jacob and Esau, not to their eventual nations.
- Scripture indicates that, while God does have a group of people, he knows each individual in the group.

I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. (John 17:6–9 ESV)

- God's electing love is a specific love for those he has chosen.

Righteous Love

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” So then it depends not on human will or exertion, but on God, who has mercy. For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” So then he has mercy on whomever he wills, and he hardens whomever he wills. (Romans 9:14–18 ESV)

- The same objection that is raised today against unconditional election was raised during Paul's day. It is unfair or unjust for God to decide who is saved.
- God's mercy and compassion is guided by only what is found in him, thus, God's mercy and compassion must be holy, just, and loving.
- God does not owe anyone mercy or compassion.
- In Christ, God cannot not love us, but before we are in Christ, God is not obligated to grant us saving mercy.
- God's love for his elect does not depend on what we decide or what we do.



Then the LORD said to Moses, “Rise up early in the morning and present yourself before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let my people go, that they may serve me. For this time I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth. For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. You are still exalting yourself against my people and will not let them go. (Exodus 9:13–17 ESV)

- Everything regarding salvation is settled in God’s will.
- Love does not obligate God to save anyone, but love motivates God to save some.
- God’s electing love is a merciful love and a sovereign love.

Conclusion

- God’s electing love is a forever love.

What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written,

“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:31–39 ESV)

- We have been loved in Christ with God’s electing love from before the foundation of the world.

In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved. (Ephesians 4b-6 ESV)

- We love because he first loved us (1 John 4:19), and he has loved us from time immortal.