***The Nature of Divine Election - Jude 1  
  
JD01-02***

In our study of the book of Jude we have come to the end of the first verse in which we have come across the declaration that Christians, relative to eternal life, are called to that position by God. Jude 1: "Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father and preserved in Christ Jesus and called." This is a very difficult subject--the topic of election. We might as well tell you right at the beginning that we will not find all the answers that we would like. There are some things that we will not fully be able to enter into.

**Election**

However, this is not an excuse or a justified reason for us to ignore this truth. The definition of election, first of all, that we gave was that election is the sovereign act of God in choosing for salvation in Christ Jesus those whom he had predestined according to His own pleasure. We looked at several words connected with this process of election. One was the word "election." We indicated that election means to select one from among a number. It stresses the process by which God expressed His love toward those whom He has chosen. Election means selecting one out of the number. That's the process.

**Predestination**

A second word that we looked at was "predestination." Predestination means to mark out beforehand from the group for a special purpose. Predestination stresses the aim of God in this process--the aim which He has in choosing us for eternal life. That aim is to be like His Son. We found that predestination is the same as the word "foreordination," stressing the aim.

**Foreknowledge**

A third word that we looked at was foreknowledge. Foreknowledge has a very special kind of meaning in the Word of God. The word "know" in foreknowledge is not just having information. We indicated that the word "know" is used in Scripture in terms of an intimate relationship by deliberate choice. For example, this word is used in terms such as when Adam "knew" his wife Eve, in terms of the sexual relation. It is an intimate precise selected relationship. Now this is what is involved in foreknowledge--that God has intimately related Himself to us. It does not simply mean knowledge beforehand about something. This stresses the nature, therefore, of this relationship, which is a very close one which God has entered with all of us.

It does not mean that God looked down the corridors of time, and because of His omniscience, knew who would believe the Gospel and who would not, and on that basis decided to choose some for salvation who would believe, and decided not to elect those who would not believe. That it is not the meaning of foreknowledge. It is a common error, and people often try to ascribe that meaning to it. Foreknowledge in the Bible is never *what* God knows, but it is *whom* He knows. It does not mean *what* He foreknew, but *whom* He foreknew He did predestination. The Bible does not say *what* He foreknew, but *whom* determined His predestination.

**Purpose**

Finally, there was a fourth word that we looked at, and that was the word "purpose." The word "purpose" referred to all that God does by way of these other three words. It refers to election, predestination, and foreknowledge. The purpose is the decree of God. It's the overall plan of God. The word "purpose" stresses the fact that God's election program is not haphazard, but it is planned. God's plan is the result of His sovereign choice. His purpose is certain, and it's going to be realized. This is the divine decree, or the sum total, of the Father's plan designated in eternity past.

**God's Decretive Will**

Let's look at the place of election in God's decree. You understand that this is decree here--the word election--and that means God's overall plan. What is the ground of election? As we read the Scriptures, you will discover that the basis on which God elects somebody to eternal life is always traced back in the Bible to God's love for that person, and to God's good pleasure, and that's all--to God's love, and to His good pleasure. That's the basis of the selection. It is never based upon some merit in the individual that qualifies that person for election. Nor is it due to the fact that that person would exercise positive volition to the gospel. The reason he exercises positive volition to the gospel is because God has moved his exerciser to do that. So the decree of God is the plan by which He determines everything in His universe. It stems from his love and from his good pleasure. Everything that has ever happened or will happen is part of God's decree. This we call the decretive will of God.

**God's Perceptive Will**

God has another will called his preceptive will. The preceptive will refers to the things that He desires, and which arise from His essence. Now obviously not everything that happens in the universe is according to the essence of God. God permits certain things to happen which are contrary to His preceptive will, such as sin. However, even these things are within His decretive will. In other words, the things that God permits, these things are within the decree of God.

There are no surprises. There are no unknown factors to God. Everything is in the present to Him. There is nothing that is going to frustrate the will of God. Sometimes we tend to use that expression, "frustrating the will of God," but it is not true. God is in complete sovereign command. God has a material world which He has created, and He has a plan for that world. He has decreed that He is going to preserve this world, and He does. That's what Colossians 1:17 tells us. Daniel 5:23 tells us that our very breath is in His hands. You have no assurance of the next breath you are going to take, or the series of breaths you're going to take during this study. Every one of those breaths is in the hand of God, and at some point, God is going to say. "That's all. You have taken breath number last." This is in His sovereign determination also.

**God's Providence**

Let's touch on God's providence. The word "providence" is a word that we use to refer to the divine control of God over the material world. He controls it in such a way that it contributes to His decree. Now what's the end of the material world? The end is a new heavens and a new earth. However, God has an immaterial world also that He has created and He has this in his decree. Part of that immaterial world are the angels. Some of the angels that He created are elect, some of the angels are fallen. The lake of fire has been prepared for the fallen angels. Their end is perdition, and there is no way out of that. The end of the elect angels, on the other hand, is to remain unfallen forever and to bring glory to God forever.

Now who decided this? Who is the sovereign mover behind the fact that of all the angels God created, some are elect, and some became fallen. This is also in the decretive plan of God. The immaterial world includes man, of course. Among mankind, some are reprobate, and their end is perdition, and there is no way to escape that destiny. Some thus are going to be separated from God forever in eternal death. God knows those who, because of His love and because of His good pleasure, are going to receive his grace. He predestines them to be like His Son. So God chooses these for salvation whom He has thus predestined. That's his aim--to make them like His Son. In time, these people are born into the world. They're given an effectual call by God the Holy Spirit. That means a call to which they respond. They respond to this call, and they're justified. The ultimate end of these believers is glorification; a resurrection body; entrance into heaven; and, bringing glory to God.

So here you have the decree of God. This is an overall plan that God, out of all possible combinations of events and circumstances and relationships of people and things, has put together His overall plan--His purpose. Within that purpose is a purpose for material things, and He's going to execute it. Now it has all been determined. Everything that has ever happened in the material universe God has determined. It has all been laid out, and the plan is in operation. Nothing will frustrate it. And everything in the immaterial world, relative to angels and men, has been laid out, and nothing will frustrate that. It's fully in operation.

**Romans 9:1-23**

Now let's go to the Word of God and see what the Bible has in the way of an explanation for this very difficult inscrutable doctrine of election. Romans 9 is perhaps the primary passage in the Bible explaining the doctrine of election. This chapter emphasizes the election of the nation Israel, and of certain gentiles. However, the principles are the same relative to the election of individual human beings. One person is chosen from among many. One nation, Israel, was chosen from among many. The election of one nation is really the election of all the individuals within that nation. In Romans 9:10-13, we actually have the description of God dealing with the election of individuals. So this passage applies to the doctrine of election, whether it relates to groups of people or whether it relates to individuals.

In the first eight chapters of the book of Romans, God has dealt through the apostle Paul with the plan of salvation. He explains what God is doing by grace relative to our sins. Now this naturally raises a question concerning God's dealing with the nation Israel. When you understand anything about the church age, you very quickly discover that the church is a distinct body of believers. It is not the same as Israel, as we learned in the last session. It is a totally different ballgame. And what has God done with Israel? Well, the problem lies in the fact that God has made promises to Israel that have the word "forever" involved. God says, "I'm going to do something for you as a nation forever." One of the things is that there will be a nation forever.

Now the question comes up, "What has happened to God's promises to Israel?" Therefore, in Romans 9:10-11, the apostle Paul takes up that question of God's unconditional promises to this nation, and gives the answer. Israel is part of the decree of God, is what he is going to point out, and Israel has a place. So we begin at Romans 9:1: "I say the truth in Christ. I lie not; my conscience also bearing me witness in the Holy Spirit that I have great heaviness and continual sorrow in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsman, according to the flesh."

**Apostasy**

The apostle Paul is in sorrow because his Jewish people, who were once under the great blessing of God, have now fallen into a position of apostasy, and are under the discipline of God. He is grieved by the fact that from the very Jews through whom the Messiah was born, these very Jews rejected and murdered this Messiah. So he reminds them in Romans 9:4-5 of the privileges which were theirs, and of the knowledge of God--the information that they had. And yet, all of this has been squandered by the Jewish people.

Beginning with Romans 9:6-13, he points out that biblical history itself should have clued the Jews into the fact of what was going to happen to them. It should have given them some insights concerning the doctrine of election. Romans 9:6: "Not as though the Word of God has taken no effect. For they are not all Israel who are of Israel." Israel's current loss of national blessing doesn't mean that God is unfaithful to His promises. This is the problem with the idea of amillennialism which says that Jesus Christ will never come back to this earth to set up an earthly kingdom. You would read the Old Testament as the people of the Old Testament read their Old Testament Bible, and as the Old Testament prophets wrote those Old Testament books, they never thought of a heavenly kingdom. They always thought in terms of an earthly kingdom. And when Jesus Christ was here on earth, he never refuted that idea. They were quite correct in looking for an earthly kingdom.

Well Paul says, "What about those promises to us as a nation? Is God unfaithful to His promise? And Paul is pointing out that not everybody who is a Jew is indeed part of Israel. The promises of the Abrahamic covenant were to the believing Jews only. These are viewed as true Israelites. There are other Israelites who are unbelieving Jews. To them, the promises were not applicable. He is not saying here that some gentiles are true Israelites as if Israel had become the church. Romans 9:7: "Neither because they are the seed of Abraham are they all children. But in Isaac shall your seed be called." Only the Jews who are born in the line of Isaac are under national blessing. The line of Ishmael, for example, did not come under this national promise of blessing. But not all the Jews born through Sarah and Abraham. Not all of them are in the seed of blessing either. There is something more involved. There comes in this factor of the election of God.

Romans 9:8: "That is, they who are the children of the flesh, these are not the children of God; but the children of the promise are counted as seed." Physical Jews are not automatically the children of God. Only those who come under the promise are counted as Jewish seed. God is involved in choosing those who are under the promise who constitute the seed.

Romans 9:4: "This is the word of promise. At this time will I come, and Sarah shall have a son." The promised son to Sarah, Isaac, was to be the means of the seed who was destined for the divine blessing. God has a plan. He had an orderly arrangement, and He said, "This nation is going to find blessing, and it is going to come through a certain part of the nation. It will be to the Jews who are descended through the line of promise, and this line of promise is from Sarah. It is from Sarah through Isaac.

Romans 9:10 "And not only this, but when Rebecca (Isaac's wife) also had conceived by one, even by our father Isaac." The expression 'by one' is an emphasis here to point out that these twin sons that Rebecca and Isaac had (Jacob and Esau), that they both had the same parents. It was by this same father who was the line of the seed. Now you would automatically say, "Alright, God has promised blessing to the nation Israel. He has promised this blessing through Sarah, through Isaac, and here Isaac has two sons, Jacob and Esau. Jacob and Esau are both going to be under the promise." You're wrong.

Romans 9:11: "For the children being not yet born, neither having done any good or evil (that is, anything worthless), that the purpose of God according to election might stand, not of works but of Him that calls." Here are two twins, a set of twins born from the same parents. Yet before these two sons are born, God makes a decision concerning their destinies. What is the basis of this decision? The verse says the purpose of God according to election, not of works but of Him that calls. It had nothing to do with what either one of these boys had done, because they hadn't even been born. It didn't have anything to do with what they were going to do--any of their works. It is simply that a sovereign God looked upon two boys in the womb of their mother, and God made a decision, and this is election. According to His love; according to His plan; and, according to His good pleasure, he made a purpose concerning Jacob and Esau.

Here is the purpose. Romans 9:12: "It was said unto her, the elder (Esau) shall serve the younger (Jacob). As it is written, Jacob have I loved, but Esau have I hated." On the divine side, there is God's election. On the human side, Jacob becomes a believer, and Esau does not. Now that's the way it stands. On the divine side, God elects Jacob. Jacob is born, and becomes a believer. On the divine side, God does not elect Esau. Esau is born, and he remains an unbeliever. For some people there is a problem in this expression, "Esau have I hated." And has often been pointed out, it is equally a problem to understand how God could have loved Jacob--that sneaky conniving maneuvering operator. He reminds you of many of your Christian friends. You wonder how God could have loved Jacob. This is as much of a problem as how He could say, "Esau, you I hate."

**Hate**

Let's look at Luke 14:26 for a moment, and I think we get a little insight as to what the Word of God means. The word "hate" in the Bible has a certain connotation that is different in certain circumstances from what we mean in terms of animosity. In Luke 14:26, The Lord says, "If any man comes to Me, and hates not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple."

Now what is the Lord Jesus saying here? Is he telling us that if you are going to be a true disciple of his, a believer who is on solid positive volition signals, you are going to have to bear animosity towards your parents and toward your relatives? Surely, that is not what he means. If you will hold that for just a moment, we will look at Matthew 10:37 where we have a parallel passage which gives an explanation. Matthew 10:37: "He that loves his father and mother more than Me is not worthy of Me. He that loves his son or daughter more than Me is not worthy of Me." And from this passage, we discern a definition for hate in a way that it is often used in the Scripture, and that is in the sense of "prefer."

Matthew says the issue is that you do not love your husband more than Me; that you do not love your wife more than me. That is, that you do not put the interests of your husband or the interests of your wife ahead of the interests of God. If you're going to be a disciple of Jesus Christ, I don't care what the interests are of your husband or of your wife. If the interests of God conflict with that interest, God comes first. It is up to every individual priest, since you are your own priest, to decide when the interests of God conflict with the desires and interests of your husband or wife. Then you must make the choice as to which you put first. The same goes relative to your children; to the family; to your friends; and, to everybody that you deal with.

So when God says, "Jacob have I loved," He is saying, "I prefer Jacob." When He says, Esau have I hated, He is saying, "I do not prefer Esau relative to Jacob." "Jacob I prefer over Esau." The basis of this preference is the sovereign choice--not on anything that either one of them had done. Actually He blessed Esau, although he was a very carnal man. He did bless Esau, but in his dealings with the promises to the nation of Israel, Jacob is the one he preferred.

**The Fairness of Election**

So Paul's point here in Romans 9 is that God's dealing with Jacob and Esau did not depend on what either one of them had done. Now, a question may have risen in your mind right at this point relative to the fairness and justice of God. If in your mind, this question arises, and you say, "Well that doesn't seem like God is fair, that out of His sovereignty and His good pleasure, He chooses some to go to heaven and some not; that he chose and preferred Jacob over Esau when neither one of them did a thing to merit or demerit preference or lack of preference."

Now if that feeling is in your heart, I can tell you that it is there because of your old sin nature. And it is there because you are a little negative toward doctrine relative to the essence of God. If you know the essence of God, the qualities and characteristics of God, among which is the fact of His justice and His fairness, then you will never ask the question, and you will never suggest that God is being unfair. It takes indeed a spiritually true believer to be able to study the doctrine of election, and not get all torn up about it, and not run around saying, "That's not fair." Paul's point is that God is fair. His essence ensures that He would be just and that He would be fair. But you have to be spiritually mature in order to handle this doctrine.

But Paul knows that some of us were going to think that. So, in Romans 9:14, he takes the question head on here. He takes up the whole subject of the fairness of God in election in Romans 9:14-29. And he begins in versus 14 through 18 where he looks at God's aspect of fairness in election. Romans 9:14 says, "What shall we say then? Is there unrighteousness with God? God forbid." And this is a very strong expression in the Greek. It means, "May it not come to be." And it is a very strong, "No." Is God unfair? Is God unrighteous? Paul says, "God forbid. Nothing could be farther from the truth."

Now, actually Paul raises the question, "Is God unfair?" And you will notice that he doesn't really answer the question. He simply says a categorical "No." He says it on the basis of doctrine. We know the essence of God. And God's essence includes fairness and justice, and therefore we know that the answer is, "No, God is not unrighteous. He is absolute perfect righteousness. That's part of his character."

Romans 9:15: "For he said to Moses, 'I will have mercy on whom I will have mercy. I will have compassion on whom I will have compassion.'" God has the sovereign right to decide to whom to direct His mercy and His compassion, and He's justified in doing it.

Romans 9:16: "So then it is not of him that wills, nor of him that runs, but of God that shows mercy." God's expression of blessing is not governed by human will. Positive volition in salvation is the result of God having already moved that human will toward salvation. "Whosoever will may come." That is a perfectly true statement. But who is going to come? The one upon whose will God has moved to move that person to come to positive volition toward the gospel. It is not governance by the one who runs--the one who tries harder because he is number two.

***Receiving* Christ**

John 1:12 says, "But as many as received Him (positive volition toward the Gospel--believers in Jesus Christ), to them gave He power (authority) to become the children of God, even to them that believe on His name." Incidentally, I hope you noticed that that verse begins with the word "received him," and the end of the verse explains to you how you receive Jesus Christ.

You have heard some very big name evangelists, as have I, stand up in vast stadium rallies, and say, "It is not enough to believe. You must receive Christ. It's receiving Christ. Believing is not enough." And when you hear that, you should recognize that here you have again the poor sad condition that most evangelists are pretty poor when it comes to a knowledge of Bible doctrine, or they would not be making statements like that. For the Word of God stresses and emphasizes (and this book of John especially emphasizes) that salvation is a matter of believing. This verse tells you that it is true that you do receive Christ into your life as your Savior. But how do you receive him? By an act of faith toward the gospel--by believing what the gospel says that God has done for your sins. You cannot receive Christ except by believing.

***Heart* Belief**

And by the way, do not get carried away with this idea that you must have a heart belief over against a head belief. This is another favorite evangelist stunt. "Your head belief isn't any good." He usually uses this at about the point where the meeting has begun to run down. Nobody's making a move. He has run through all the best invitations including those who would raise their hand and come forward if they promise to love their mothers more. And now things are really getting a little tight. So, he thinks, "Well now some of you people, let me see, maybe we get you to make a second move." And he says, "Now if all you've ever believed is with your head, that doesn't count. Tonight you must come forward, and it must be a belief with your heart."

Dear friend, when the Bible uses the word "heart" it is using that in terms of the directive side of your mentality. And the only way you can believe with your heart is to believe with your mind. This is the thing right up here in your head. This is what you believe. But this empty emotion area which is supposed to act as a responder as a woman does to her right man, this is the area to which a lot of evangelism is directed. And sure enough, people act on this empty shell area of the emotions that has no information except what's drawn up from the old sin nature. So a lot of people act on those emotions, which is what people mean by heart, and they are not saved. It is a person who acts up here on his directive side of his mentality that is the individual who is really born again.

So here in John 1:12: "But as many as received Him, to them gave He power to become the children of God, even to them that believe on His name, who were born not a blood, nor of the will of the flesh, nor of the will of man, but of God." Now you notice that man does exercise positive volition, but it's because God initiated the action in him. They were not born again because of themselves, of any human move towards salvation, because it is not in us to move towards salvation. We do not seek God. There is nothing in us that inclines us to seek Him.

Also, Philippians 2:12 "Wherefore my beloved, as you have always obeyed, not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling." Now that really panics people. "Work out your own salvation." Now there you've got a verse in the Bible that says that salvation is by good works. And all the Roman Catholics breathed a sigh of relief. Take another breath, friends, because the next verse says, "For it is God who works in you both to will and to do of His good pleasure." What he means by "working out your salvation" is to respond to that influence that God places upon your heart and moves you with an effectual call to salvation. To work out your salvation is to work out what God has previously, by His good pleasure, moved upon you to do.

If it was merely our human will that moved us to salvation, then the one that goes positive has got something special. The one who goes positive must have something special about him that he went positive, if it is just your human will deciding. But the Word of God says, "No one has anything special.

In Romans 3:10, Paul writes, "As it is written, there is none righteous, no not one. There is none that understand it. There is none that seek after God." So by our ordinary human wills, there is not a single one of us who would seek God and reach out to Him in eternal life. Remember that all the actions of your will are the expressions of what you already are. When your will acts, it acts upon what you already are. And what are we already? We are people who don't give a flip about God. Therefore, we would never reach out to him in eternal life. It's only when God moves in upon our wills and changes what we are, in that respect, that we reach out and go positive toward the gospel.

Now back to Romans 9:17: "For the Scripture said unto Pharaoh, 'Even for this same purpose have I raised you up, that I might show My power in you that My Name might be declared throughout all the earth. Therefore He has mercy on whom He will have mercy, and hardens whom He will harden." Now this is the other side of the election. It is God not moving the will to positive volition. Pharaoh was not moved, and God, in the process of not moving Pharaoh to positive volition, used him to demonstrate the power and the glory of God. Thus, in effect, God hardened him.

Alright, that's the God aspect of God's process of election. Beginning at Romans 9:19-29 is man's aspect of the process of election: "You will say then unto me, 'Why does He then find fault, for who has resisted His will?'" He takes up the question of how God can hold a man responsible who rejects salvation, in view of the doctrine of election. How can you judge a person responsible for unbelief if the reason he has that unbelief is because God has passed him by? Who can be said to have resisted the will of God if God has not moved upon his will? Paul again doesn't answer the question, but he strongly rejects it. This is another expression of the carnal nature within us that accuses the character of God.

So in Romans 9:20, Paul says, "On the contrary, O man, who are you that replies against God? Shall the thing formed say to him that formed it, 'Why have you made me thus?' Doesn't the potter have power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" God, as sovereign Creator, has the right to determine who of His fallen creatures serve His purpose, His decree, by going to heaven. And those who serve His purpose are those that He calls.

Why can He do this? Because He is sovereign God. He doesn't have to save a single one of us. Every one of us is guilty because of our own sin, and He, as sovereign God, can do as He pleases with what He has made. You and I can understand this on a human level. What we have; what we make; and, what we create we can do with as we please. But God does the same thing.

Romans 9:22: "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction?" God does exercise patience toward those meriting destruction, and thus reveals His mercy. Romans 9:23: "And that He might make known the riches of His glory on the vessels of mercy which He has before prepared unto glory, even us whom He has called, not of the Jews only, but also of the Gentiles."

Remember that God does not have to save anybody. All are under the wrath of God because of their own sins. So God is fair and just even if nobody were saved. If God never saved a single person from Adam on, God would still be fair and just. But the fact that in His grace He does save some does not make Him unjust or unfair to those who are left unregenerate. This is what people think: that they have a right to eternal life. The only right that you and I have is a right to a place in hell. And if God, in His sovereignty, removed that from us, He is not to be declared unfair because of those that He has not called. He is not obliged to transform any of us. And I realize that, for many, that is a hard saying. Verse 22 says there are vessels of wrath fitted to destruction by the person's own sin.

Romans 9:23 says, "There are vessels of mercy which He has before prepared unto glory." God, by his sovereign election, has made this choice. This is what we call "single predestination." We won't press it too much here, but the verses seem to demonstrate that God, in verse 22, is talking about vessels upon which he is willing to show His wrath and His power. And in patience he endures them, and they have been fitted to destruction. But He did not fit them for destruction. They fitted themselves by their sin. But verse 23 speaks about those whom He has prepared for glory.

**Ephesians 1**

One more passage: Ephesians 1:3: "Blessed be the God and Father of Our Lord Jesus Christ who has blessed us with all spiritual blessings in heavenly places in Christ." Verse three says that we are in Christ. This is a position of salvation, and as we see, it is a position which we hold because of God's sovereign choice and call to us. Now Ephesians 1:4 says, "According as He has chosen us in Him."

The words "according as" may also be translated as "because." And when you tie that to verse three, you're saying, "We who are in Christ because He has chosen." Why are we in Christ? Because "He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Chosen is in the middle, and that means that God chose for Himself. He did this before the earth was created, having predestined (that is, marked us out beforehand), and that's the reason He chose us. The reason for this was God's foreknowledge, His predestination, and out of this came His election. Remember that predestination deals with the goal of the process; and, election with the selection and foreknowledge with the intimate relationship that's involved. And verse 5 says that it is done according to the good pleasure of His will. It is done according to the good pleasure of His will.

So here is the crux of the doctrine of election. It's the question of why God elects anyone to salvation. Now there are three possible answers as to why God elects anybody to salvation. Number one: God likes those who are good. However, the Bible tells us that none are good by God's divine absolute standards of righteousness, so that can't be the reason. Two: God elects those who He foreknew would believe. However, nothing in man moves him to positive volition toward the gospel because everybody is equally dead. And the word "foreknow" means a choice to an intimate relationship on the part of God. It does not simply mean knowledge beforehand of what a person would do. So that can't be the basis. A third basis is that God likes those whom he has purpose to save through faith in Christ Jesus, and the reason for this is His sovereignty and His love. And this alone is behind our call to salvation. It is indeed of the Lord. Salvation is of the Lord in the fullest sense of the word.

There is a position that places man's will in prominence called Arminianism, named after a man who proposed that view. The Arminian says, "He chose me because I first chose Him." However, the Word of God says we loved Him because He first loved us. That's the right order.

If you are a believer right now you may breathe a great sigh of relief because God has elected you. You may have a question, and you're saying, "Well I wonder, am I one of the elect?" I can tell you how to get squared away right now. All you have to do is believe the gospel. You may say, "No, I don't want to do that. I'm not willing to do that." If that's the case, then you shouldn't object to the doctrine of election, should you? If you have a question about it, all you have to do is accept that Savior, and you will very quickly discover that whosoever will may come.

Dr. John E. Danish, 1973

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