

Article of Faith 3
Election, Predestination, and Particular Redemption

- Article of Faith #3 – Election, Predestination, and Particular Redemption
 - We believe that God, before the foundation of the world, chose a definite number of the human race in Christ Jesus to salvation and they, in particular, are redeemed.

- 1. Unconditional Election
 - A. Election means “the act of picking out or choosing”, so God chose a people to salvation.
 - i. God chose His people “*before the foundation of the world*”
 - Eph. 1:4 – “*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.*”
 - 2 Tim. 1:9, Titus 1:2, Rom. 9:11, Ps. 33:12, 139:16; Rev. 17:8
 - 2 Thess. 2:13 – “*Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*”
 - John 15:16, 1 Pet. 2:9, Ps. 65:4, Acts 13:48
 - 1 Pet. 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.*”
 - Rom. 8:29, John 17:23-24, Jer. 31:3
 - ii. The evidence of God’s election and choice of a person is evident to others in one’s life after they have been born again (called) by the Spirit of God
 - 1 Thess. 1:4 – “*Knowing, brethren beloved, your election of God.*”
 - 2 Pet. 1:10 – “*Whether the rather, brethren, give diligence to make your calling and election sure.*”
 - Rom. 8:29, 9:11; Acts 13:48
 - iii. Jesus taught election in his ministry
 - Luke 18:7 – “*And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*”
 - Matt. 24:22,24,31 – “*22) for the elect’s sake those days shall be shortened. 24)...insomuch that, if it were possible, they shall deceive the very elect. 31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds...*”
 - iv. Scripture is replete with references to “*election*” and “*the elect*”
 - By Jesus
 - Matt. 24:22,24,31; Mark 13:20,22,27; Luke 18:7
 - By the Apostles and writers of the New Testament
 - Apostle Paul – Rom. 8:33, 9:11, 11:5,28; Col. 3:12; 1 Thess. 1:4; 2 Tim. 2:10; Titus 1:1
 - Apostle Peter – 1 Pet. 1:2, 5:13; 2 Pet. 1:10
 - Apostle John – 2 John 1,13

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1. Unconditional Election (continued)

B. How did God choose (or elect) a people to save?

- i. God did not choose a people based on works (or a condition required to be met)
 - a. God's election of a people to salvation was not based upon who would do good or choose to accept Christ (not based on any foreseen merit in the life of a man) because then no man would have been chosen because of the depth of man's depravity
 - o Ps. 14:2-3 – *"2) The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3) They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."*
 - Ps. 53:2-3, Rom. 3:10-18
 - b. God uses the example of His sovereign choice to bestow favor upon Jacob and to love Jacob in the Old Testament as an example of God's sovereignty in choosing an elect people to save; Jacob had not even been born yet when God pronounced him as the chosen or preferred son, so God's choice could not have been based on his future good works; and in turn God's elect people were chosen before the foundation of the world, before they even had the possibility of doing any good works to merit their choosing by God
 - o Rom. 9:11-13
 - *"12) It was said unto her, The elder shall serve the younger. 13) As it is written, Jacob have I loved, but Esau have I hated."* (Rom. 9:12-13)
 - o So how was Jacob chosen as the favored son instead of Esau? Why was Jacob loved by God, but Esau hated by God?
 - *"(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;),* (Rom. 9:11)
- ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man
 - a. The elect were chosen because of God's grace towards them
 - o 2 Tim. 1:9 – *"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."*
 - Titus 3:4-7, Eph. 1:6
 - o Salvation and God's election is by grace – God's unmerited favor bestowed upon undeserving sinners – not by the works of man
 - Eph. 2:8-9, 2 Tim. 1:9, Titus 3:5, Rom. 9:11,15-16; Rom. 11:5-6; John 1:13

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1. Unconditional Election (continued)

B. How did God choose (or elect) a people to save?(continued)

ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man (continued)

a. The elect were chosen because of God's grace towards them (cont'd)

o Grace and works are incompatible

- Rom. 11:5-7 – *"5) Even so then at this present time also there is a remnant according to the election of grace. 6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work. 7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."*
- Notice in Rom. 11:6 that grace and works are wholly opposed and incompatible to each other; so if election (God's choice) is of grace, then, by definition, it cannot be of works
- Grace is "unmerited favor", but if an action is required to be performed to cause "grace" to be bestowed upon an individual, then it is no longer "grace" but "wages" because a work or action has been performed that has now "merited" favor being shown unto you
- This is why grace and works are incompatible, when one performs a work that causes a good action to be done unto them, what has occurred is now "merited favor", rather than grace that requires the good work to be "unmerited" in the recipient

b. The elect were chosen because of God's love for them

- o Eph. 2:4-5 – *"4) But God, who is rich in mercy, for his great love wherewith he loved us, 5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);"*
- o Rom. 9:15-16 – *"15) For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."*
- o Jer. 31:3 – *"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."*
 - God's love for His children never began and will never end – it's "everlasting"
 - Rom. 8:35-39

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1. Unconditional Election (continued)

B. How did God choose (or elect) a people to save?(continued)

- ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man (continued)
 - b. The elect were chosen because of God's love for them (cont'd)
 - o Deut. 7:7-8 – *"7) The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8) But because the Lord loved you..."*
 - God's choice to bestow favor on the natural nation of Israel – showing a type of God's favor bestowed upon the elect – was not because they merited God's favor in any way, but just because God loved them
 - c. The elect were chosen because it was God's purpose and will to save them
 - o Eph. 1:4-6 – *"4) According as he hath chosen us in him...5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."*
 - o Matt. 11:25-26 – *"25) I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26) Even so, Father: for so it seemed good in thy sight."*

2. Predestination

- A. God predetermined the final, eternal destiny of all those that God chose (elected) to love before the foundation of the world
- B. Predestination, in the scriptures, always pertains to "a people" (a "whom", Rom. 8:29-30) who were predetermined to salvation, and never refers to events (or a "what") that God has unalterably fixed to occur in a certain manner
 - i. God predetermined to save His people from their sins (Matt. 1:21) and predetermined the final destination of His elect children
 - Eph. 1:5,11, Rom. 8:28-30
 - ii. However, nowhere in scripture does God predetermine the events of man's life, particularly God has not predestinated the sin that man commits in his life – God is not, and cannot be, the author of sin
 - Jer. 19:5 – *"They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."*
 - o Jer. 7:31, 32:5, 44:2-5; 1 Thess. 4:3

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2. Predestination (continued)

B. Predestination, in the scriptures, always pertains to “a people” (a “whom”, Rom. 8:29-30) who were predetermined to salvation, and never refers to events (or a “what”) that God has unalterably fixed to occur in a certain manner (continued)

ii. However, nowhere in scripture does God predetermine the events of man’s life, particularly God has not predestinated the sin that man commits in his life – God is not, and cannot be, the author of sin (continued)

- James 1:13-14 – *“13) Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14) But every man is tempted, when he is drawn away of his own lust, and enticed.”*
 - Hab. 1:13, Zeph. 3:5, Job 34:10

C. What was the final destiny of the elect that God predestinated before the world began?

- i. For the elect to be adopted into the family of God, as children of God
 - Eph. 1:5 – *“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”*
 - Rom. 8:15,23; Gal. 4:5
- ii. For the elect to receive a full, eternal inheritance, as joint-heirs with Jesus Christ
 - Eph. 1:11 – *“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”*
 - Rom. 8:16-17, 1 Pet. 1:4, Matt. 24:34
- iii. For the elect to be given eternal life by Jesus Christ
 - John 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.”*
 - John 10:27-28 – *“(27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father’s hand.”*
 - Titus 1:2, 2 Tim. 1:1, John 6:38-40
- iv. For the elect to live with God in the heavenly, eternal kingdom
 - Matt. 24:34 – *“Then shall the King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”*
 - John 11:52, 14:1-3, 17:24
- v. For the elect to be finally conformed to the image of Jesus in glorification
 - Rom. 8:29 – *“For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”*
 - 1 John 3:2, Rom. 8:18,30, 9:23; Ps. 17:15; Job 19:26

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3. Particular Redemption

A. Jesus' sacrifice for sins was effectual (effective) to accomplish His intended purpose

i. What was the purpose that Jesus came into the world?

a. To do the will of God the Father

- John 6:38-40 – *“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. 40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”*

- The will of the Father was for Jesus to save all that were given to him, without the loss of one – anything less than every one given to Jesus having everlasting life would not be the fulfillment of God the Father’s will
 - John 17:2
- Heb. 10:9 – *“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he might establish the second.”*

b. To save sinners (not to offer salvation or make salvation possible)

- 1 Tim. 1:15 – *“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”*
- Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”*

c. To give eternal life to those that were given to Jesus by the Father

- John 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.”*
 - A definite, restricted group of people (*“the sheep”*, John 10:28-29) were given to Christ when He came into the world (John 17:2, 10:28-29, 6:37-39; Heb. 2:13)

d. To give His life for the sheep, and the sheep will never perish

- John 10:11,27-28 – *“11) I am the good shepherd: the good shepherd giveth his life for the sheep. 27) My sheep hear my voice, and I know them, and they follow me. 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. “*
 - Matt. 25:33-34

e. To redeem those that were under the law and adopt them into His family

- Gal. 4:4-5 – *“4) But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5) To redeem them that were under the law, that we might receive the adoption of sons.”*

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3. Particular Redemption (continued)

A. Jesus' sacrifice for sins was effectual to accomplish His intended purpose (continued)

ii. Jesus accomplished everything He came into the world to do

a. Jesus fulfilled the will of the Father

- John 8:29 – *“And he that sent me is with me: the Father hath not left me alone; for I do always those things which please him.”*
 - John 4:34, 15:10; Heb. 10:9

b. Jesus finished the work that He came to complete

- John 17:4 – *“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*
- John 19:30 – *“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”* (Heb. 10:18 – No more offering is necessary now)

c. Jesus made the sacrifice for sins one time and thereby saved sinners

- Heb. 9:26 – *“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”*
- Heb. 1:3 – *“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty of the throne on high;”*
- Heb. 10:11-14,18 – *“11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13) From henceforth expecting till his enemies be made his footstool. 14) For by one offering he hath perfected forever them that are sanctified.”*
 - John 1:29, Dan. 9:24, 2 Cor. 5:21, 1 Pet. 3:18, Heb. 2:17

d. Jesus presents before the Father all the children that were given to Him, without the loss of one

- Heb. 2:13 – *“And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”*
 - John 17:2, 10:28-29, 6:37-39; Heb. 2:13, Matt. 25:33-34

e. Jesus obtained eternal redemption for us that were in bondage

- Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
- Heb. 2:14-15 – *“14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage.”*

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3. Particular Redemption (continued)

B. Universal or Limited Atonement?

- 1) Universal Atonement – that Christ died for and saved every person that has or ever will live, without exception
 - If Jesus loved and died for all of mankind without exception, then all men have already been saved by Christ to spend eternity in heaven
 - Because Jesus promised that all that were given to Him by the Father would have everlasting life and none of them would ever perish – John 6:37-40, 10:27-29
 - However, we find at the end of time, there is a group of people who will be banished from God’s presence into the lake of fire for eternity, so the scriptures deny a “universal atonement”
 - Rev. 20:11-15, Matt. 25:31-46, 2 Thess. 1:8-9
- 2) Limited Atonement – Christ died for a number of person less than all of mankind
 - Any person who doesn’t believe all of mankind will be in heaven adheres to a “limited atonement” view of the work of Christ. There are, therefore, two causes of the limitation of Christ’s atonement: by the choice of man or by the choice of God.
 - a. Limited by the work or choice of man
 - In this case, salvation is limited by the “effectiveness” of the sacrifice of Christ
 - If Jesus died for the whole world, but did not actually “atone” for their sins because man did not perform a work to complete the transaction, then it’s actually man that limits the atonement of the death of Christ
 - So if Jesus loved and died for all mankind, but yet all of those for whom He promised to save do not inherit eternal life in heaven, we are forced to conclude:
 - a. That God has failed in His purpose and intent to save
 - But God cannot fail nor be discouraged
 - Isaiah 42:4, Eccl. 3:14
 - b. That God’s sovereign will has been overruled
 - But none can stay the hand of God, or resist the will of God
 - Dan. 4:35, Is. 14:24, Rom. 9:19-23
 - c. That God has been made a liar
 - God promised eternal life (Titus 1:2) before the world began, but He couldn’t deliver
 - Jesus proclaimed to the Father that He finished the work of salvation (John 17:4, 19:30), but He made a false profession
 - But God (and Jesus) cannot lie
 - Titus 1:2, Heb. 6:18, Ps. 89:35

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3. Particular Redemption (continued)

B. Universal or Limited Atonement? (continued)

2) Limited Atonement – Christ died for a number of person less than all of mankind (continued)

b. Limited by the choice of God

- In this case, salvation is limited by the “extent” of God’s choice, so the atonement was restricted by God’s unconditional, sovereign election
 - See all of “Unconditional Election” from page 1-4
- The scriptures do not support that God loves all of mankind without exception
 - a. God cannot love everyone without exception because He hated Esau
 - Rom. 9:13 (Mal. 1:2-3) – *“As it is written, Jacob have I loved, but Esau have I hated.”*
 - b. God hates the wicked
 - Ps. 11:5 – *“The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.”*
 - c. God hates the workers of iniquity
 - Ps. 5:5 – *“The foolish shall not stand in thy sight: thou hatest all workers of iniquity.”*
- The limitation of the atonement by Christ’s death is, therefore, limited to those that God chose to love, elect, and predestinate – a group of persons that is less than all of mankind, but a group that is both definite and particular in nature
 - John 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.”*
 - Rev. 5:9 – God’s redeemed people are “out of” every kindred, tongue, people, and nation – not all inclusive
 - 2 Tim. 2:19 – *“them that are his”* – this phrase clearly shows that there are some that “are not his” otherwise there would be no need for this distinction
 - Rom. 8:29-30 – The same group that God elected, foreknew, and predestinated is the same definite group (not universal) that will be “called” (or born again), “justified” (by the blood of Christ), and “glorified” (remade into the divine body of Jesus)
- The character of God revealed in scripture emphasizes that Jesus did not, and could not have, failed in His salvation of sinners and atonement for sin. And since all men without exception are not saved to heaven, we then conclude that the atonement that Christ procured on the cross was limited in nature, but yet still definite and particular in scope.

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3. Particular Redemption (continued)

C. For whom exactly did Jesus Christ die?

- i. Jesus came to die for all that were given to Him by the Father
 - John 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.”*
 - John 6:37-39, 10:28-29; Heb. 2:13
 - Jesus did not pray for *“the world”*, but rather for all that were given to Him
 - John 17:9 – *“I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.”*
- ii. Jesus came to die for His people
 - Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”*
 - Ps. 111:9 – *“He sent redemption unto his people...”*
 - Isaiah 53:8
- iii. Jesus came to die for His sheep
 - John 10:11,15 – *“11) I am the good shepherd: the good shepherd giveth his life for the sheep. 15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”*
 - Matt. 25:32 – *“his sheep”*
- iv. Jesus came to die for the church
 - Acts 20:28 – *“...the church of God, which he hath purchased with his own blood.”*
- v. Jesus came to die for a vast multitude which no man can number
 - Rev. 7:9 – *“After this I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”*
 - Rev. 19:1,6; Gen. 13:16, 22:17; Heb. 11:12; Rev. 5:9
 - Jesus came to save “many” people, not just a few
 - Matt. 20:28, 26:28; Rom. 5:15,19, 8:29; Heb. 2:10, 9:28; John 14:2, Isaiah 53:11

D. Conclusion

- i. The Bible teaches that Jesus was successful in His purpose to come into the world to save sinners (from 3-A)
- ii. The Bible teaches that God chose and Jesus saved a number that is less than all of mankind, but a group of people that is definite and particular in scope. This known as Limited (or Definite) Atonement and Particular Redemption. (from 3-B)
- iii. The Bible teaches that Jesus purposed to save and actually did save a definite, particular group of people (the elect, His people, His sheep, the church), which is not a small, limited number, but Jesus saved a great multitude so vast that man cannot even count the number of God’s elect children. (from 3-C)