

# Objections to Election of Sinners to Salvation Pt 1

## 2 Thess. 2:13

### Romans 8:28–31 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. <sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. <sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *can be* against us?

## Introduction

All things are created for the glory of God and the Purpose to be bring attention to His person and character.

And Election unto Salvation is one of the primary means of doing this.

Here I am not talking of the Election of Angels  
or the Election of Christ  
or the Election of a Nation Israel,  
but rather  
the election of sinners to salvation.

### **Romans 9:21–24 (NKJV)**

<sup>21</sup> Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

<sup>22</sup> What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?

Election of sinners to salvation is primarily a choice of God to glorify his love, grace, mercy, long suffering and forgiveness, and a demonstration of his faithfulness to his justice and Holiness to save the elect through the death of His Son.

Election is the sovereign and eternally completed act of God whereby He determines by His own pleasure to save and innumerable host of sinners from wrath and eternal displeasure.

Election is specific and limited.

It is not based on Foresight but rather foreordination It is of a certain number of people to salvation and no more while the rest are passed over.

The names of every elect person have been written in the Book of Life before the Creation of the World.

The Doctrine of Sovereign Election is not so eagerly received among most evangelicals.

In fact close to the Doctrine of Limited Atonement, it is one of the most hated and hotly debated doctrines in all of the Bible.

John MacArthur stated in a sermon he preached on the Doctrine of Election,

“The doctrine of election is a disturbing doctrine for many people. It is portrayed and presented that way, as if somehow it calls into question the goodness of God, the grace of God. In fact, there are literally shocking statements made about this doctrine by prominent evangelicals. For example, the well-known Tim LaHaye, who is a part of the

*Left Behind* series and many other books, and Tim says, “To suggest that the merciful, long-suffering, gracious and loving God of the Bible would invent a dreadful doctrine like this – predestination - which would have us believe it is an act of grace to select certain people for heaven and by exclusion others for hell comes perilously close to blasphemy.””

Another, a president of Texas Holiness University says, “This doctrine is the most unreasonable, incongruous, self-contradictory, man-belittling, and God-dishonoring scheme of theology that ever appeared in Christian thought. No one can accept its contradictory, mutually exclusive propositions without intellectual self-debasement. It holds up a self-centered, selfish, heartless, remorseless tyrant for God and bids us worship him.”

A Calvary Chapel pastor writes, “Five-point Calvinism - ” which of course would include the doctrine of election, “ - makes God a monster who eternally tortures innocent children. It removes the hope of consolation from the gospel. It limits the atoning work of Christ. It resists evangelism. It stirs up argumentation and division, and

promotes a small, angry judgmental God rather than the large-hearted God of the Bible.”

Another says, “To say that God sovereignly chooses who will be saved is the most twisted thing I have ever read that makes God a monster, no better than a pagan idol.”

Another website from theological students in Canada says, “This doctrine makes God a diabolical monster and reduces man, who was created in the image of God, to a mere robot.”

And Dave Hunt, who many of you know, who has written so many helpful books says, “This doctrine’s misrepresentation of God has caused many to turn away from the God of the Bible as from a monster.

<https://www.gty.org/library/sermons-library/90-273/the-doctrine-of-election-part-1>

Frankly, it is a tough doctrine to swallow at first. It is foreign to our thinking and opposite our understanding.

Most of this arises from 2 things

An Unbiblical view of God

An Unbiblical view of Man

Once these are sorted out, it helps our feeble minds comprehend the magnitude of this doctrine of Election

But until that is reached, there are many who have attempted to explain it away and to refute it. Others have raise questions that they believe will not allow the doctrine to Exist.

Some attempted Refutations of Sovereign Individual Election to Salvation

1. God chose only nations not individuals
2. God chose for Service not Salvation
3. God chose a plan not persons.
4. God chose those, who he knew would believe.

Some Concerns for Clarity of Sovereign Individual Election to Salvation

1. It is not Fair
2. It means that God created people for Hell

3. It makes men robots and eliminated free will
4. It eliminates the need for missions and evangelism.
5. It makes prayer for the lost useless.

### Some attempted Refutations of Sovereign Individual Election to Salvation

You will notice, that in response to these attempted Refutations of Election, I will be using some verses over and over. This is simply because these verses answers many questions and concerns from different perspectives.

#### **1. God chose only nations not individuals or Election is only Corporate Election or National Election.**

R. P. Shedd defended corporate election this way:

*Election does not have individual emphasis in Paul, any more than it did for Israel in the Old Testament or the Early Jewish period. Rather, it implies a covenant-relationship through which God chooses for Himself a whole people. This collectivism is of supreme importance for the understanding of “election in Christ” (Shedd, Man in Community, 133).*

William Klein summarized his position on what the New Testament teaches about election with these words:

“The New Testament does know of the election of individuals to tasks or ministries. But when the issue concerns God’s choice for salvation, he has chosen a community—the body of Christ, the church. ... The New Testament writers simply do not entertain the issue of whether God has selected specific individuals to become members of that body. The body is chosen; one enters that body through faith in Christ. ... Election is not God’s choice of a restricted number of individuals whom he wills to save, but the description of that corporate body which, in Christ, he is saving (Klein, The New Chosen People, 266).



So

“To summarize then,(according to Jeremy Myres) God election of people or nations is not to receive eternal life, but rather, to play a role or fulfill a purpose in His divine plan. This understanding of election allows God to elect entire nations, not because He plans to get them all into heaven, but because He plans to call that nation to some purpose within world history. God chose Israel, not because He decided to redeem every Israelite, but because He decided to use Israel to play an important role in bringing about redemption for the entire world”

To be clear, it is true that God chooses nations to do His will and to accomplish His purpose, so you could say that He chooses them for a service to be rendered.

He chose pagan nations to bring judgement on Israel

### **Isaiah 10:5–6 (NKJV)**

- <sup>5</sup> “Woe to Assyria, the rod of My anger  
And the staff in whose hand is My indignation.  
<sup>6</sup> I will send him against an ungodly nation,

And against the people of My wrath  
I will give him charge,  
To seize the spoil, to take the prey,  
And to tread them down like the mire of the  
streets.

He has chosen certain nations to destroy other  
nations.

### **Ezekiel 30:22–24 (NKJV)**

<sup>22</sup> Therefore thus says the Lord God: ‘Surely I *am* against Pharaoh king of Egypt, and will break his arms, both the strong one and the one that was broken; and I will make the sword fall out of his hand. <sup>23</sup> I will scatter the Egyptians among the nations, and disperse them throughout the countries. <sup>24</sup> I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh’s arms, and he will groan before him with the groanings of a mortally wounded *man*.

But even more specifically, He chose Israel to be a chosen nation to bring the messiah and salvation to the ends of the earth. Israel is even referred to as mine elect.

“Throughout the Old Testament it is repeatedly stated that the Jews were a chosen people” (Boettner, *Predestination*, 88). Repeatedly throughout Scripture, Israel is referred to as God’s elect nation, His chosen people (cf. Deut 7:6-8; 10:14-15; Ps 33:12; 65:4; 106:5; Hag 2:23; Acts 13:17; Rom 9:11; 11:28).

<https://redeeminggod.com/israel-is-gods-chosen-nation/>

### Deuteronomy 7:6–8 (NKJV)

<sup>6</sup> “For you *are* a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. <sup>7</sup> The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; <sup>8</sup> but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

### Deuteronomy 10:14–15 (NKJV)

<sup>14</sup> Indeed heaven and the highest heavens belong to the Lord your God, *also* the earth with all that *is* in it.

<sup>15</sup> The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day.

Psalm 33:12 (NKJV)

<sup>12</sup> Blessed *is* the nation whose God *is* the Lord,  
The people He has chosen as His own  
inheritance.

Psalm 106:4–5 (NKJV)

<sup>4</sup> Remember me, O Lord, with the favor *You have toward* Your people.

Oh, visit me with Your salvation,

<sup>5</sup> That I may see the benefit of Your chosen ones,  
That I may rejoice in the gladness of Your nation,  
That I may glory with Your inheritance.

Acts 13:17 (NKJV)

<sup>17</sup> The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.

Romans 11:28 (NKJV)

<sup>28</sup> Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

Isaiah 45:4 (NKJV)

<sup>4</sup> For Jacob My servant's sake,  
And Israel My elect,  
I have even called you by your name;  
I have named you, though you have not known  
Me.

Any serious Bible student would readily admit that God chose the nation Israel and that He chose them for a specific purpose of service as a nation. A geopolitical entity located in a geographical plot of land that God chose for them to exist within.

So election definitely includes sovereign act of God whereby he freely chooses a nation of people for himself.

But that is not all that election includes.

Just like our word "choice or choose" does not restrict it to one meaning.

God chose a man Abraham

God chose to Create

God chose to have sin in his Universe

God chose the Redeemer Christ.  
and  
God chose the nation Israel.

But to say that God only chooses nations and not individuals to salvation is just not true to whole text of Scripture.

Not only that, but it doesn't make since logically or reasonably.

1. Consider that in order for you to choose a nation, you are choosing individual people that make up that nation. And there are certain benefits that come by being one of those individual people in that nation.

If you are a individual outside that nation, you are excluded from the benefits given to the chosen nation.

Consider again with me,

### **Deuteronomy 10:14–15 (NKJV)**

<sup>14</sup> Indeed heaven and the highest heavens belong to the Lord your God, *also* the earth with all that is in it.

<sup>15</sup> The Lord delighted only in your fathers, to love

them; and He chose their descendants after them, you above all peoples, as *it is* this day.

If you were a Canaanite or a Hittite or Jebusite or any other pagan nation, you and your individual people were outside the covenant, and the divine elective love was not given to you.

But is that all election is... the choice of nations. Has God made any election of individual people for Salvation

One of the most common attempts to make the assertion that God is only electing nations and not individuals is the very text that is used most often to support God's Sovereign choice of individuals to salvation.... Romans 9

It is stated that

Romans 9:12–13 (NKJV)

<sup>12</sup> it was said to her, "*The older shall serve the younger.*"

<sup>13</sup> As it is written, "*Jacob I have loved, but Esau I have hated.*" Romans 9:13

Some teach that this does not refer to individual persons but rather nations.

It is pointed out, rightly that this passage is taken from Malachi 1 and is talking of the nations that came from these men nearly 1600 years later after their birth, Israel and Edom.

Also

**Genesis 25:23 (NKJV)**

<sup>23</sup> And the Lord said to her:

“Two nations *are* in your womb,  
Two peoples shall be separated from your body;  
*One* people shall be stronger than the other,  
And the older shall serve the younger.”

So is that it. It's just nations, not individuals that Paul has in mind.

To know what Paul has in mind, we have to have the context.

These passages like Romans 9:13 are bracketed by 2 very specific statements about the salvation of individuals to salvation and the passages is peppered with words that most often refer to salvation. Like mercy and compassion.

**Romans 9:1–3 (NKJV)**



**9** I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, <sup>2</sup> that I have great sorrow and continual grief in my heart. <sup>3</sup> For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

### **Romans 9:21–26 (NKJV)**

<sup>21</sup> Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

<sup>22</sup> What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?

<sup>25</sup> As He says also in Hosea:

*“I will call them My people, who were not My people,*

*And her beloved, who was not beloved.”*

<sup>26</sup> *“And it shall come to pass in the place where it was said to them,*

*‘You are not My people,’*

*There they shall be called sons of the living God.”*

Also look at what Paul says within this context

### **Romans 9:6–8 (NKJV)**

<sup>6</sup> But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

The point is that just because you are part of the chosen nation Israel, that was chosen specifically to bring Messiah to the earth and to bless all the nations with salvation...does not mean that you are part of the chosen for salvation.

You can physically be born in Israel and never be born again.

### **Romans 9:6–8 (NKJV)**

<sup>7</sup> nor *are they* all children because they are the seed of Abraham; but, *“In Isaac your seed shall be called.”*<sup>8</sup> That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed.

And just because you are a child of chosen Abraham, does mean you are of the promise. You could be Ishmael and his descendants.

It is clear here, that God is the one who determines who is a child of promise and who is not.

Some who are part of the chosen nation Israel are not part of the chosen seed of promise. Which is not just a promise of national blessing but salvation.

This is God selecting individuals among a larger population of a nation.

### **Romans 9:9–11 (NKJV)**

<sup>9</sup> For this *is* the word of promise: “*At this time I will come and Sarah shall have a son.*”

*The word of Promise, which was the promise to Abraham that he would be a great nation and that all Nations would be blessed through Him and his seed is fulfilled in the giving of a chosen son.*

*NOT Ishmael*

*But Isaac. God Chose Isaac.*

*Again the same is true of Rebecca, God graciously chose one individual over another.*

**10** And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac

**11** (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

God chose Jacob and not Esau. Here based on the Purpose of God based on Election.

But add to that the specific statements in scripture that you are elect to salvation, not just a nation.

Not all of them use the word elect, but it is clear by the synonyms chosen and the context, it is clear that election unto salvation is meant.

1 Thessalonians 1:4–6 (NKJV)

<sup>4</sup> knowing, beloved brethren, your election by God. <sup>5</sup> For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

<sup>6</sup> And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,

We know you have been chosen because you became followers fo the Lord because the gospel came to you in power

2 Timothy 1:9 (NKJV)

<sup>9</sup> who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

1 Peter 1:1–2 (NKJV)

**1** Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

Ephesians 1:4–8 (NKJV)

<sup>4</sup> 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, <sup>5</sup> having predestined **us** to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, <sup>6</sup> to the praise of the glory of His grace, by which He made **us** accepted in the Beloved.

<sup>7</sup> In Him **we** have redemption through His blood, the forgiveness of sins, according to the riches of His grace <sup>8</sup> which He made to abound toward **us** in all wisdom and prudence,

Acts 13:46–48 (NKJV)

<sup>46</sup> Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. <sup>47</sup> For so the Lord has commanded us:

*‘I have set you as a light to the Gentiles,  
That you should be for salvation to the ends of the  
earth.’”*

<sup>48</sup> Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

## John 6:37 (NKJV)

<sup>37</sup> **All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.**

## John 6:64–65 (NKJV)

<sup>64</sup> **But there are some of you who do not believe.”**

For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

<sup>65</sup> And He said, **“Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”**

## 2 Thessalonians 2:13 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning **chose** you for salvation through sanctification by the Spirit and belief in the truth,

## haireó: to take, choose

**Original Word:** αἰρέω

**Part of Speech:** Verb

**Transliteration:** haireó

**Phonetic Spelling:** (hahee-reh'-om-ahee)

**Definition:** to take, choose

**Usage:** I choose, prefer.

138 hairéomai (a primitive verb, always in the Greek middle voice) – properly, lay hold of by a personal choice.

[The Greek middle voice emphasizes the self-interest of the one preferring (deciding) to grasp or take.]

αἰρέω act., means “to take,” “win.” “seize,” and also “comprehend”; mid. “to take for or to oneself,” “to select.”<sup>1</sup> The mid. meaning of “choose” or “elect,” which is the only use in the NT, is common both in the LXX and secular usage

Schlier, H. (1964–). [αἰρέομαι, αἴρεσις, αἰρετικός, αἰρετίζω, δαιρέω, δαίρεσις](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 180). Grand Rapids, MI: Eerdmans.

This word is used in

**Matthew 12:18** (NKJV)

<sup>18</sup> *“Behold! My Servant whom I have chosen,  
My Beloved in whom My soul is well pleased!  
I will put My Spirit upon Him,  
And He will declare justice to the Gentiles.*

So in conclusion



In response to the attempted refutation of the Doctrine of Election of Sinners to Salvation....

**1. God chose only nations not individuals  
or Election is only Corporate Election or  
National Election.**

We say

1. God does chose nations
2. God does choose individuals for blessing
3. Romans 9 is about the choice fo God to bless with Salvation and not corporate election
4. God does specifically choose individual people to be saved.