

# Objections to Election of Sinners to Salvation Pt 4 Romans 8:28–33

## Romans 8:28–33 (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? <sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring a charge against God's elect? *It is* God who justifies.

## Introduction

We have been for the last few studies in Romans 8 breaking away to consider the term found in verse 33. “God’s elect”

The Bible is very clear that those who are saved and will be saved are the elect, the chosen ones.

Luke 18:7 (NKJV)

**7 And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?**

Matthew 24:22 (NKJV)

**22 And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.**

1 Thessalonians 1:4 (NKJV)

**4 knowing, beloved brethren, your election by God.**

Titus 1:1 (NKJV)

**1 Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God’s elect and the acknowledgment of the truth which accords with godliness,**

1 Peter 1:2 (NKJV)

<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:

2 Peter 1:10 (NKJV)

<sup>10</sup> Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;

Ephesians 1:4 (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>2</sup> 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,

## **Review**

There are 3 types of Election taught in the Bible

1. **National**- personal choice by God to use a nations for a particular purpose,  
—-not salvific
2. **Vocational**—-personal choice by God to use a person for a purpose or position of service.—-not salvific.
3. **Salvational** - personal choice by God to save individuals for salvation.

The First 4 we consider are attempts to redefine and restrict the doctrine of Election

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.

These next 5 are an attempt to bring objections to refute the Biblical Doctrine Election

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.

## **Lesson**

### **1. It is not Fair**

This is probably the most common objection given regarding the doctrine of Election. It is not Fair.

The assumption is that if God did not choose everyone or at least give everyone an opportunity to hear the gospel and respond, God is obviously unfair.

Its foundation is the Love of God and a misunderstanding of fairness and Justice.

This, is one of the anticipated objections of Romans 9

Romans 9 8-13

The Context is the Sovereign choice of God through Abraham, Isaac and Jacob...

Romans 9:8–13 (NKJV)

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

<sup>10</sup> And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac <sup>11</sup> (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), <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 9:14–18 (NKJV)**

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? Certainly not!

**adikia: injustice, unrighteousness (inequity)**

**Original Word:** ἀδικία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** adikia

**Phonetic Spelling:** (ad-ee-kee'-ah)

**Definition:** injustice, unrighteousness

**Usage:** injustice, unrighteousness, hurt.

93 adikía (a feminine noun derived from **1** /A "not" and **1349** /díké, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

*Paul is anticipating an objection, that if God makes a choice of one and not the other, He is not acting in a right way.*

*He is not right or doing what is right*

*is not Just or doing what is just*

*is not a God of equity but rather inequity*

*is not Fair or doing what is fair*

*The popular understanding of Fairness and even justice is that it is equity.*

*Everyone should get the same thing and everyone should get the same amount of everything. So when it comes to salvation, or being elect. Everyone should get the same opportunity to be saved and if God does not do this, then he is not a God of equity or justice and fairness.*

*Some dictionary definitions of fairness*

free from bias, dishonesty, or injustice:  
*a fair decision; a fair judge.*

<https://www.dictionary.com/browse/fair>

*: marked by impartiality and **honesty** : free from self-interest, prejudice, or favoritism*

<https://www.merriam-webster.com/dictionary/fair>

What drives this is an unbiblical view of fairness or justice.

Our human view of fairness says everyone should get the same thing. Same opportunity, same message, same gospel message.

If God is a Loving God, it is assumed, He should, and must do this.

But this betrays a lack of understanding of the character of God and the sinfulness of man.

This is what everything in Scripture regarding Salvation comes back to.

Who God is

Who man is

Also we need a Biblical view of Justice and Mercy and Grace.

When we understand what the Bible teaches about both, we will begin to understand a few important truths.

If God is only just, fair and a God of equity, then no one is saved and all go to Hell

If God is only just, fair and a God of equity, then no one gets even an opportunity to hear the gospel.

If God is only just, fair and a God of equity, then Jesus does not come and die on a cross to save anyone.

Also, God being a Loving God does not in anyway change His Justice. If His justice is compromise in anyway by His Love, He is no longer Just.

So here are some Foundational thoughts we need to have in our mind when we approach this objection, that God is unfair or unjust to choose one for salvation and not the other.

Lets start with Man.

This is a critical issue because although we can read the Bible and we see what it says about man's sin and deserving of death, we have moved so far away from this Biblical reality of the sinfulness fo sin, that we don't believe it.

Many look at it like this

We know we are bad, but not that bad.

We know that we are sinful, but not that sinful.

The typical response to our own sinfulness is that we have never murdered, and never committed adultery, and we try to help our neighbor when we can, we give to the poor etc.....

We see historically men like Hitler or Saddam Hussien, or a serial rapist and murderer in the US and compare ourselves to them and convince ourselves that we are not that bad. We are pretty good.

But in reality, we are just as corrupt. We may not act it out, we may be restrained by conscience, or by training from our parents or by the laws of society. But given freedom to express ourselves with no conscience and no laws and no fear of punishment and accountability, we would go off the rails in sin.

Romans 1 pictures what happens when the restraints are removed.

Men act out what is in their hearts all along.

The Bible uses many terms to refer to mans condition.

sinful, fallen, defiled, corrupt, darkened, dead, filthy, deceived, evil, depraved, rebellious, disobedient, dishonest, liars, hateful, murderers, unrighteous, unloving, despisers of good etc....

and this is not just applied to a select group, but rather all of humanity

## I. Man by Nature is thoroughly corrupt.

Ephesians 2:1–3 (NKJV)

And you *He made alive*, who were dead in trespasses and sins, <sup>2</sup> in which you once walked

according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

### Romans 8:5–8 (NKJV)

<sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. <sup>6</sup> For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup> So then, those who are in the flesh cannot please God.

### Jeremiah 17:9 (NKJV)

<sup>9</sup> “The heart *is* deceitful above all *things*,  
And desperately wicked;  
Who can know it?

### Jeremiah 16:11–12 (NKJV)

<sup>11</sup> then you shall say to them, ‘Because your fathers have forsaken Me,’ says the Lord; ‘they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law. <sup>12</sup> And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to Me.

### Genesis 6:5 (NKJV)

<sup>5</sup> Then the Lord saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

### Job 15:14–16 (NKJV)

<sup>14</sup> “What *is* man, that he could be pure?

And *he who is* born of a woman, that he could be righteous?

<sup>15</sup> If *God* puts no trust in His saints,

And the heavens are not pure in His sight,

<sup>16</sup> How much less man, *who is* abominable and filthy,  
Who drinks iniquity like water!

### Psalms 51:5 (NKJV)

<sup>5</sup> Behold, I was brought forth in iniquity,  
And in sin my mother conceived me.

### Psalm 53:1–3 (NKJV)

- 1 The fool has said in his heart, “*There is no God.*”  
They are corrupt, and have done abominable  
iniquity;  
*There is none who does good.*
- 2 God looks down from heaven upon the children of  
men,  
To see if there are *any* who understand, who seek  
God.
- 3 Every one of them has turned aside;  
They have together become corrupt;  
*There is none who does good,*  
No, not one.

### Ecclesiastes 9:3 (NKJV)

- 3 ... Truly the hearts of the sons of men are full of  
evil; madness *is* in their hearts while they live, and  
after that *they go* to the dead.

### Matthew 15:19–20 (NKJV)

- 19 For out of the heart proceed evil thoughts,  
murders, adulteries, fornications, thefts, false  
witness, blasphemies. 20 These are *the things* which  
defile a man, but to eat with unwashed hands does  
not defile a man.”

Mark 7:21–23(NKJV)

<sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,  
<sup>22</sup> thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. <sup>23</sup> All these evil things come from within and defile a man.”

James 1:14 (NKJV)

<sup>14</sup> But each one is tempted when he is drawn away by his own desires and enticed.

**I. Man by Nature is thoroughly corrupt.**

**2. Man by Action is universally Condemned**

**Romans 3:19 (NKJV)**

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become **guilty** before God.

**liable** adjs. — subject to legal action.

**hupodikos: brought to trial, answerable to**

**Original Word:** ὑπόδικος, ον

**Part of Speech:** Adjective

**Transliteration:** hupodikos

**Phonetic Spelling:** (hoop-od'-ee-kos)

**Definition:** brought to trial, answerable to

**Usage:** answerable to, liable to (brought under) the judgment of.

**liable** adjs. — subject to legal action.

ὑπόδικος (from Aesch. Eum., 260) denotes a person or thing which by reason of certain facts is so struck by penal (*legal penalty*) δίκη (→ II, 178, 18 ff.) that he must be subjected to a trial, to judicial examination, prosecution and punishment: “guilty” in the sense of having offended against the law, “culpable,” “judicially actionable,” “accountable.

Maurer, C. (1964–). [ὑπόδικος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 8, p. 557). Grand Rapids, MI: Eerdmans.

Romans 3:23 (NKJV)

<sup>23</sup> for all have sinned and fall short of the glory of God,

Romans 5:12 (NKJV)

<sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Romans 6:23 (NKJV)

<sup>23</sup> For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 1:32 (NKJV)

<sup>32</sup> ....those who practice such things are deserving of death,

I think that most in the evagelical church believe this but only believe it academically

We understand that horrible sin and crime should be punished. But most do not really believe that every little sin should be punished by death.

Yes we would say.

A murderer, who willfully takes the life of someone else should be put to death.

And, yes, the who is a serial rapists should be put to death.

Someone who has abused children and done horrific things against them should be put to death.

A man who plans and executes the killing of nearly 3000 on 9/11

But what about the child who lies to his parents.

What about the college student who cheats on an exam.

What about the man who speeds and does 55 in a 35 mph zone.

What about the guy who gets drunk once in his life.

What about the person who counts a one receipt more than he should for his tax return.

What about the guy who is lazy and slothful sometimes

What about the Baptist that is glutinous at the 2nd Sunday Dinner.

should all these receive capital punishment and even more

should they be sentenced to death and eternal torment in the lake of fire.

The answer is Yes

And the reason is not so much because of kind of sin it is or the amount of sin that is committed, but rather it is the person to whom the sin is committed.

You have sinned against an infinitely Holy God. You have said by your sin, Your law does not matter to me and I will not have You rule over me!!! You have Rebelled against the highest authority in the Universe.

James 2:9–11 (NKJV)

<sup>9</sup> but if you show partiality, you commit sin, and are convicted by the law as transgressors. <sup>10</sup> For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all. <sup>11</sup> For He who said, “*Do not commit adultery,*” also said, “*Do not murder.*” Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

So, who is this God to whom we are accountable....

Most would say,

He is a loving, kind and gracious God who loves to forgive sin and give mercy to thousands.

And I would agree with that statement,

Micah 7:18–19 (NKJV)

<sup>18</sup> Who *is* a God like You,

Pardoning iniquity

And passing over the transgression of the remnant  
of His heritage?

He does not retain His anger forever,

Because He delights *in* mercy.

<sup>19</sup> He will again have compassion on us,

And will subdue our iniquities.

You will cast all our sins

Into the depths of the sea.

but I would say that that is not the whole picture.....  
God is more than that

### Exodus 34:6–7 (NKJV)

<sup>6</sup> And the Lord passed before him and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, <sup>7</sup> keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”

### Exodus 23:7 (NKJV)

<sup>7</sup> Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked.

### Exodus 23:21 (NKJV)

<sup>21</sup> Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him.

## Deuteronomy 32:35–36 (NKJV)

<sup>35</sup> Vengeance is Mine, and recompense;...

<sup>36</sup> “For the Lord will judge His people

## Joshua 24:19–20 (NKJV)

<sup>19</sup> But Joshua said to the people, “You cannot serve the Lord, for He *is* a holy God. He *is* a jealous God; He will not forgive your transgressions nor your sins. <sup>20</sup> If you forsake the Lord and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good.”

## Isaiah 45:21 (NKJV)

<sup>21</sup> .....

And *there is* no other God besides Me,  
A just God and a Savior;  
*There is* none besides Me.

## Nahum 1:2–3 (NKJV)

<sup>2</sup> God *is* jealous, and the Lord avenges;  
The Lord avenges and *is* furious.  
The Lord will take vengeance on His adversaries,  
And He reserves *wrath* for His enemies;  
<sup>3</sup> The Lord *is* slow to anger and great in power,  
And will not at all acquit *the wicked*.

### Nahum 1:6–7 (NKJV)

- <sup>6</sup> Who can stand before His indignation?  
And who can endure the fierceness of His anger?  
His fury is poured out like fire,  
And the rocks are thrown down by Him.
- <sup>7</sup> The Lord *is* good,...

### Romans 2:4–9 (NKJV)

<sup>4</sup> Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? <sup>5</sup> But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup> who “*will render to each one according to his deeds*”: <sup>7</sup> eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; <sup>8</sup> but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, <sup>9</sup> tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

## Abrahams dialogue with God in Genesis 18:25 (NKJV)

<sup>25</sup> Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

That is the question and the answer is frightening.

He is a Righteous judge and He will do right and since He does what is right  
**WE ARE ALL CONDEMNED**

God is a Holy and Righteous Judge and will do what is Right and Holy and Just.

Therefore

Sin we are violators of His Law, we deserve death, NOT life.

We are not owed or deserving of anything except what the Law says.

We deserve death.

God owes us punishment only and justice.

We are not owed Mercy or Grace.

If God sent all to Hell, He would have done nothing wrong.

Our question is not why doesn't He save everybody  
But rather  
Why does he save anybody at all.

We get used to Mercy and Grace and think it is to be expected and that God is unfair if He does not show Mercy and Grace.

Mercy is Not getting what we do deserve  
Grace is Getting what we don't deserve.

God is not obligated to show mercy to any criminal.  
He is the Judge and must do right and sentence him to death.

God is not obligated to give Grace to the criminal  
He is the Judge and must Judge HIM and give him death.

If God chooses to save anyone, it is because he has chosen to act merciful and gracious towards the sinner at the expense of His Son.

*Romans 9:15*

*<sup>15</sup> For He says to Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”*

Exodus 33:17–23 (NKJV)

<sup>17</sup> So the Lord said to Moses, “I will also do this thing that you have spoken; (to go with Moses into the promise land) for you have found grace in My sight, and I know you by name.”

<sup>18</sup> And he said, “Please, show me Your glory.” (let me know you, Let me understand You)

<sup>19</sup> Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” <sup>20</sup> But He said, “You cannot see My face; for no man shall see Me, and live.” <sup>21</sup> And the Lord said, “Here is a place by Me, and you shall stand on the rock. <sup>22</sup> So it shall be, while My glory passes by, that I will put you in the cleft of the rock,

and will cover you with My hand while I pass by.  
23 Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

16 So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

17 For the Scripture says to the Pharaoh, “*For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.*”

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

### Psalm 136:10–11 (NKJV)

10 To Him who struck Egypt in their firstborn,  
For His mercy *endures* forever;

11 And brought out Israel from among them,  
For His mercy *endures* forever;

*He was merciful to Israel, a stiff-necked people and He judged Egypt, but was merciful in the judgment caused He didn't kill all of them.*

## So in conclusion

To say that God is unfair is to assume that God has been unjust in choosing to save some and not all.

But that shows that you do not understand that all deserve to die and if any are saved it is underserved mercy and underserved Grace.

R.C. Sproul has rightly observed, "God shows electing mercy to some, withholds mercy from others, but shows injustice to none." "When God elected some, there was no injustice to the elect" (R.C.Sproul, Chosen By God pg.37-38)

*John Calvin, once said, we need to remember 4 words*

*"God owes us nothing"*

*I would add to John Calvins words by saying*

*God owes us nothing, but Hell.*

*His justice demands it*

*His mercy suspends it.*