

Stephanos Church

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## The Doctrine of Election and Calling

- I. Introduction: Election and Calling are two related but separate actions of God. Election is related to God's foreknowledge, a product of His omniscience. In eternity past God foreknew every person in every dispensation who would believe in Jesus Christ. God "chose" these individuals because of their +V and for no other reason. Those whom He chose, He also calls. The calling takes place *in time* via a Gospel message.
- II. Vocabulary
  - A. ἐκλέγω/eklego (verb): "to pick out to chose" (Eph. 1:4).
  - B. ἑκλογή/ekloge (noun): "election or choice, act of choosing" (II Pet. 1:10).
  - C. κλήσις/klesis (noun): "a call, calling, invitation" (II Pet. 1:10)
  - D. κλητός/kletos (adj): "called, invited" (Matt. 22:14).
  - E. καλέω/kaleo (verb): "to call, to invite" (Rom. 8:30).
  - F. προορίζω/prooridzo (verb): "to predetermine, decide before hand" (Rom. 8:30.).
- III. Election is a function of God's foreknowledge
  - A. Because He is omnipotent, God cannot help but to know everyone who, given the opportunity, will believe in Jesus Christ when presented with a Gospel message sometime in his life.
  - B. In eternity past He decreed that all whom would believe (having ph1 +V) are chosen to be in His plan and His family. It is in this sense that we can be said to be "predestined" (Rom. 8:29).
  - C. While we are foreknown and chosen in eternity past, we are called during our lives here on earth (Rom 8:30).
  - D. God chooses, predestines and calls up on the basis of +V alone. Anything else would require God to be partial (Rom. 2:11).
  - E. Hence, election is based on His foreknowledge (I Pet. 1:1, 2).
- IV. Election and Calling function along the lines of God's Grace
  - A. There is nothing man can do regarding works that can make him the object of election and calling (Rom. 11:5, 6; II Tim. 1:9).
  - B. God has brought salvation to all of mankind, not just certain people (Tit. 2:11).
  - C. Christ died for the sins of all people, not just some (I Tim. 2:6; 4:10).
  - D. God does not desire for any person to perish in Hell (II Pet. 3:9).
  - E. However, He cannot violate people's free will and somehow force them to believe or make them +V (Luke 16:29-31).
- V. The time of election and calling

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- A. Election takes place in eternity past as part of God's divine decrees (Eph 1:4; II Tim. 1:9).
  - B. Calling takes place in time via Gospel hearing (II Thess. 2:14).
- VI. Who is called and chosen?
- A. Everyone who was chosen in eternity past will be called in time (Rom. 8:29, 30).
  - B. Some are called who are not chosen. Such is analogous to the fact that many people will hear a Gospel message in their lifetime, but due to -V will not accept the message and thus perish (Matt. 22:1-14).
  - C. Some may be called one or more times (Gospel Message) and not accept it, but later accept the Gospel (John 7:5).
  - D. Jesus Christ was chosen in eternity past by God the Father (Matt. 12:18; Luke 9:35).
  - E. Israel has an election that follows the same principles as ours (Rom 9:1-13; 11:1-32).
  - F. The Church has been called as Royal Priests (I Pet. 2:9).
  - G. Those chosen are the few, not the many as the majority of the human race is -V to the Gospel account (Matt. 7:13, 14; 22:14).
  - H. The elect tend not to be from the VIPs of the world (rich, famous, highly intelligent, artistic, etc. - I Cor. 1:26ff; James 2:5).
- VII. Why has God chosen some and not others
- A. The overriding reason that God only chose the elect is because of our +V.
  - B. God, because He is omniscient cannot help but to know who will accept the Gospel and who will not. Hence through His foreknowledge He knew us in eternity past and "chose" us (I Pet. 1:1, 2; Rom 8:29, 30).
- VIII. Calvinism rejects the Doctrine of Election and Calling and Predestination and asserts a false doctrine of predestination
- A. Calvinism features God as randomly choosing people to convert to belief in Jesus Christ.
  - B. Its tenants are identified by the TULIP acrostic
    1. Total Depravity of man: Man can do nothing, in and of himself, to save himself or to overcome his depraved, sinful condition. This part is true.
    2. Unconditional Election: There is nothing man does to be chosen. God merely chooses some to be saved. This flies in the face of the Doctrine of Volition.
    3. Limited Atonement: Christ only died for the sins of those who are chosen, a minority of the human race. This flies right in the face of Scripture (I Tim 2:4).
    4. Irresistible Grace: The Holy Spirit places an irresistible force upon the person forcing them to believe in Jesus Christ, those whom God has randomly

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chosen. This is a violation of one's volition and denies the fact that God wants all men to come to belief in Jesus Christ. If he wants all people to believe, why only choose a few, place the irresistible grace upon every person in the history of the world (I Tim. 2:4). If the call to salvation is irresistible, how is it that the majority of those that are called do not accept the message (Matt. 22:14).

5. Perseverance of the saints: All believers will pan out spiritually. This is obviously fallacious and again denies the presence of volition.

C. Calvinism is taught by the Presbyterian Church as well as various "Reformed" churches in the United States and elsewhere.

IX. Exhortations regarding our election and calling

A. Remain in the niche in which you were called (I Cor. 7:20-24).

B. Walk worthy of the One who Calls us (I Thess. 2:9-12; II Thess. 1:11).

C. Exploit the eternal life to which we were called (I Tim. 6:12).

D. Make certain of our election and calling (II Pet. 1:10).

X. Jesus taught the Doctrine of Election and Calling using a parable (Matt. 22:1-14).

A. The King is God the Father who gives a wedding feast of his Son, the Lord Jesus Christ (vv. 3 & 4).

B. The slaves sent to invite the guests are those sent to the Jews (vv. 5 & 6 cf. I Thess. 2:16).

C. Note the two general categories of those who reject the Gospel, those who preoccupied with the things of the cosmos (v. 5) and those who are antagonistic and abuse those who give the invitation (v. 6).

D. The destruction of them along with their city is a reference to the 5<sup>th</sup> cycle of discipline at the hands of the Romans which will occur in 70 AD (v. 7).

E. The new guest list represents the spread of the gospel to the Gentiles over the course of the Church Age (vv. 8-10).

F. The guest not wearing wedding clothes speaks of an unbeliever who will of course not be allowed to attend the Millennial Feast and will be cast into Hell (vv. 11-13).

G. Verse 14 applies to all of mankind and sums of the Doctrine regarding election and calling.

XI. Our election is completely secure. All whom God has chosen will be called and accept the calling in time (Rom. 8:33-39; John 17:1-3).