

ELECTION

The common conception seems to be that when an individual is received into a state of grace (that is to say, baptized by the Spirit into the body of Christ) that this work (which we will identify as regeneration) makes that particular individual one of the Lords elect. This also seems to be the view of the ONCE IN GRACE

ALWAYS IN GRACE persuasion... It is true that anyone who is accepted into the body of Christ, automatically comes under a covenant contract with him whereby they are entitled to all of the election benefits and privileges, and from this one perspective could be considered as one of the elect, inasmuch as it might in one sense be said, that they have taken on the election identity. Does the individual then become non-elect if they fall from grace or otherwise turn away from following the Lord. While they do (we say) lose the aforementioned "benefits and privileges" yet we also say that there is no such thing as becoming elect or non-elect as Jacob and Esau do so clearly teach us. Even if this actual illustration dealt only with the establishment of the Messianic lineage and did not reach unto their eternal destiny, the principle of determination (we say) still remains the same where it concerns the eternal destiny.

It is certainly true that the Lord will pardon any person who comes to him in faith (seeing as he went so far as to die for them) it remains however, that unless the Father foresees a finished vessel, such an individual is not one of the "elect" of our Lord and Saviour Jesus Christ.

We now say that many, upon reaching various points in the acknowledgment of divine sovereignty, have elected to stop and proceed no further, taking hold of the notion that by sovereign election and predestination, the Father would have violated his immaculate righteousness. The next step in waiting for you my friend, is regression into outright denial and/or denigration of Scriptural divine sovereignty. Let it therefore be known that sovereign predestination was decreed in absolute righteousness, and that (apparently) respective to each individuals innate capacity (or the lack thereof) for rendering respect unto the Almighty Creator. This principle of judgment seems to have been illustrated early on in the contrast drawn between Abel and Cain. Compare also, the Apostles Simon Peter and Judas Iscariot, also Kings, David and Saul to better understand the aforesaid "principle of judgment".

The election itself stands alone (see Rom.9:11 also 11Tim.2:19). It is not dependent upon any other factors than the sovereign mercy of God (Rom.9:18 1st.portion). Any attempt to use 11Pet.1:10 for the purpose of (supposedly) placing the election in the hands of man, is nothing less than an effort to void some of the most foundational Scriptures in the Bible, and to establish in the minds of the people a works based plan of Salvation. Trying to use this Scripture (11Pet.1:10) for the purpose of annulling the sovereignty of God as it is to be vindicated in "the election of grace" is comparable to using Rom.2:13 to try to prove that an individual can (without saving faith) be justified by "the deeds of the law". It appears early on that both of these Scriptures can be so used, but when certain other Scriptures are brought into the equation it will not work. We do not deny that the election catalyst is innately (although not strictly inherently) existent within the individual theirself.

We once proclaimed to the people in preaching that; the election is Gods business, but making our election sure is our business. We are not now going to renounce that statement, but we are going to amend. We thus say; It is also the business of the Lord Jesus, to make sure that all of his sheep (those whom the Father has given him) are present and accounted for whenever the story has reached its end.

We say, that every individual is ultimately going to reveal (under the sovereign decree of the Almighty, see 1Pet.1:2, Acts.13:48, Rom.8:29&30, also 11Pet.2:8, Jude verse 4) whether they are of the nature of a spiritual sheep or of a spiritual goat. The sheep are the Lords (Jn.10:14), both by rights of creation, and by virtue of sovereign election, 11Tim.2:19. The goats also are the Lords (Jn.1:11), by rights of creation but not of election. Satan owns nothing except that which he has stolen (Jn.10:10) and he has stolen nothing except that which the Lord has left out for him (notice we did not say "cast out" for him). We should also realize that this is the great danger for those who will fail to fully "commit the keeping of their souls to him in welldoing". See also Jn.17:12 as it concerns the release of Judas to "the power of darkness". The devil steals the souls of the goats from them, but he really steals nothing from the Lord, for the Lord is the good shepherd and he loses "none" of those who the Father has committed to him for keeping, see Jn.10:11 also Jn.17:6 & Jn.6:39, see also our pieces titled "HIS BODY THE CHURCH" and also "DIVINE SOVEREIGNTY IN JOHN CHAP.SIX" for further explanation of these things.

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P.S. The work of sanctification referred to in Heb.10:14 is far more than the initial sprinkling of the blood. This passage has reference to those who are already called, justified and glorified in the foreknowledge of God the Father and thereby predestinated also "unto the adoption of children". Second work sanctification can be received (but will not be retained) by those who are not "ordained to eternal life". Every other provisional blessing of the atonement can be received by those who are not "ordained to eternal life". The adoption however, which also is atonementally provided in the stripes of the Lord will be received by none but the Lords elect. Calvinism seems to be blind to these things (as also is Arminianism) for according to Calvinism, none will ever enter into grace except the elect, and then cannot ever fall therefrom. According to Arminianism, everyone who receives the initial work of grace which we usually call Salvation, do therein enter the election, but then exit the election if and whenever they turn away from the grace of God. This concept also greatly confuses the doctrine of divine sovereignty, concerning the "eternal purpose" of God the Father, which is sealed with the *hidden wisdom and knowledge* of the Lord Jesus Christ concerning those who are eternally "his" through the adoption, see also 1Cor.2:7&8. See also Col.2:3.