

## Synopsis of the Doctrine of Election - I. Introduction

According to Ephesians 1:4, every believer in Jesus Christ was chosen by God for special function in His plan. This is referred to in Scripture as election.

God is not limited by time but, as God, knows all that is knowable—past, present, and future. God’s omniscience enables Him to perceive the future as perspicuously as He does the past. And prior to the creation of the universe, all of human history was still yet future but nonetheless completely perceived by Him. Therefore, it is possible for God to distinguish between those things which are potentialities in human history and those things which are realities in human history.

Having decreed to create man and to impute as part of his soul essence a completely free volition, God’s omniscience perceived that man would violate His divine prohibition and would, because of resultant unrighteousness, be separated from Him. Knowing this to be a fact, God provided a way of salvation from this fallen state through the provision of Himself in the incarnate perfection of the Hypostatic Union. God Himself as undiminished deity was inseparably united with true humanity in the Person of Jesus, thus bringing into human history the Isiah of Israel.

God decreed that when any human being comes to realize and then accept through faith alone the fact that Jesus is the Christ, that person will be imputed eternal life and thus saved from his hopeless condition brought about by sin. Sin is the violation of imperative moods issued by God. Thus, sin is always an act of rebellion against the will and desire of God.

Rebellion always merits chastisement. For the unbeliever, this chastisement is inflicted by the justice of God for the purpose of bringing the sinner to a moment of objectivity. During that moment of objectivity, God supplies messengers of the Gospel to reveal to the sinner his true condition—all have sinned and come short of the glory of God—and to introduce him to the only solution—Jesus is the Christ and the only means of salvation.

Now comes the most decisive moment in the life of any individual and, from God’s standpoint, the sinner's most pivotal regarding his eternal future. God decreed to elect for special function those who believe that Jesus is the Christ and to leave in just condemnation all those who do not believe.

Once faith alone is placed in Christ alone for salvation, then God decreed that He would apply salvation to that believer. Therefore, at salvation the sinner is judged to be free of the guilt of sin and thus free of its chastisement.

Since our sin was imputed to Jesus on the cross and He suffered chastisement for them in our place, then we are not only free of sin's guilt but also its punishment.

**Isaiah 53:4** - He was pierced through for our transgressions, He was crushed for our iniquities. The chastening [*mûsar*] for our reconciliation fell upon Him and by His scourging we are healed.

The phrase “*chastisement for our reconciliation*” refers to our punishment for sin being taken off us and imputed instead to Christ on the cross.