

1. Tonight we will continue our study of the Book of Colossians at verse twelve of chapter three. Last week I completed the exegesis of Col 3:11 and our study of The Doctrine of The Essence of God.
2. When time expired we were in the process of exegeting Col 3:12.
3. Before we continue that analysis you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
4. So far we have exegeted that portion of Col 3:12 which in the KJV has been rendered "Put on therefore, as the elect of God ..." noting it might better be translated **"Therefore in view of what we have just learned you must clothe, adorn and invest yourselves like what you are, elected ones of God, members of His forever family ..."**
5. The entire verse has been translated in the KJV.

KJV-New Sentence

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

6. 'Put off,' in verse nine conveyed the idea of divesting, as of a garment, and of passing judgment upon the old man, i.e., by identification with Christ in his death. Verse ten, in contrast, spoke of putting on a new garment--the new man just as our verse twelve speaks of putting on certain other ethical imperatives as: bowels of mercies, kindness, humbleness of mind, meekness and longsuffering.

7. Our position "in Christ" must increasingly be actualized in the individual Christian as we use the two power options. We actualize our position in Christ when we make manifest the likeness (in part of course) of Christ by actual living.

8. This means that believers do not merely put on new attributes, but are to undergo a transformation. Rom 12:2

Rom 12:2 Be you not conformed to this world but be you transformed by the renewing of the mind.

9. At Christ's second coming, we will be seen in our radical and comprehensive character when we will be completely, totally and perfectly changed.

10. We must always be involved in a renewing process.

11. When time expired last week we had just begun a review of the Doctrine of Election.

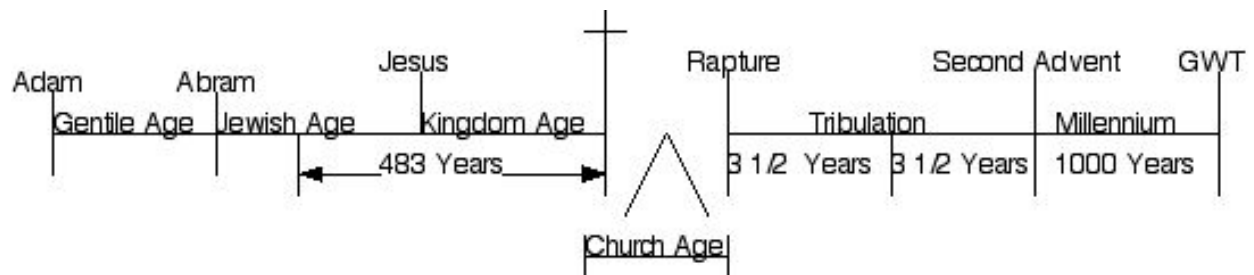
The Doctrine of Election

1. Election concerns God's divine choice of some individuals out of all mankind to become His own through regeneration and salvation.

1.1 Predestination, foreordination and foreknowledge are certainly related doctrines given the incontrovertible fact that all Greek words in the New Testament translated predestination, foreordination and/or foreknowledge are translations from Prognosis, Proginosko or Proorizo; all of which mean in varying forms "to know beforehand" or "to map out beforehand."

1.2 It is from this before knowledge, God "elects or calls" certain people.

1.3 The decrees of God encompass all that shall come to pass and includes both foreordination and predestination. After all God is omniscient and sovereign.



2. That God has the right to do whatever He chooses should never be in dispute. Certainly He can do whatever He wants, whenever He wants; except for certain self imposed limitations-the Bible.

2.1 God has chosen to limit Himself by His Word. Keep in mind one of the ten essences of the Trinity is immutability and therefore God's will has the limitation of His very own Word. God never changes His Word; it is absolute and eternal.

3. Therefore God's sovereignty is limited only by His immutability, a product of His Word.

4. Six of the ten essences of God are particularly related to our study; they are sovereignty, omniscience, immutability, love, righteousness and justice.

5. What God chooses is perfect given His omniscience, love, righteousness and justice. God's Word sets forth the rules of life's game. It is always helpful to know the rules of the game before you play just as it is always good to know the laws of the land before you drive, play or work - so also with living the Christian life.

6. If God elects to save some and leave others to the horrors of hell without even making known to the unbeliever the gospel, as many hyper Calvinist allege, that would again be solely within His purview. However, His Word says He did not do that.

7. An early writer of the hyper Calvinist persuasion has written in error: "Out of His great grace He has elected some of the fallen race of men to everlasting salvation ... the rest He leaves in their sins to the praise of the glory of His justice." Clearly in the Word of God He didn't do that. Hardly, God went to a great deal of trouble to make the gospel clear to all men.

7.1 He is not willing that any should perish but that all should come to repentance about Christ. 2Pe 3:9

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

7.2 Joh 16:10 tells us the Holy Spirit will convict the world of sin, of righteousness and of judgment.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

7.3 Paul in Rom 1:28 compared to Rom 2:1 tells us that when unbelieving man knew Him they rejected Him and thus mankind is without excuse.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ...

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

7.4 John in Joh 1:8 when compared to Joh 1:9 tells us Christ was the Light which lighteth everyman who cometh into the world. Certainly that would include all mankind.

Joh 1:8 John the Baptist was not that Light, but was sent to bear witness of that Light.
Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

8. Chafer has written in his Systematic Theology as follows:

"The doctrine of election is not without its difficulties-precisely such indeed, as are normal when the finite mind assays to trace the paths of infinity. Within his own consciousness, man recognizes little outside his own power of determination; however, in the end and regardless of the means by which man has reached his destiny, it will be that destiny which was not **only foreseen**, but was divinely purposed. Rom 8:28-29 and 1Pe 1:20

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:29 For whom he did foreknow (**Proginosko** meaning to know beforehand, i.e.

foresee), He also did predestinate (**Proorizo** meaning to layout in advance, i.e. to predetermine-**Pro** means before and **Horizo** means to mark out or bind by boundaries ("horizon") i.e. to appoint, decree, specify to be conformed) to the image of his Son, that he might be the firstborn among many brethren.

1Pe 1:20 Who (Christ) verily was foreordained (**Proginosko** meaning to know beforehand, i.e. to foresee) before the foundation of the world, but was manifest in these last times for you,

Such must be the conviction of every devout soul that contemplates the obvious truth, that the Creator is as resourceful in executing His purposes as He is in originating them."

9. Some Reformed scholars teach double predestination, that is, predestination to salvation for the elect and predestination to damnation for the lost (Augustine, Gottschalk, Calvin, Melancthon and Luther).

9.1 One of our fine Baptist brethren of the Calvinist persuasion in speaking of the irresistible will of God has said, "God does not even make known His salvation message to those not elected but leaves them to their destiny in hell."

9.2 Others such as August H. Strong more reasonably have taught, "That the reprobate have been left behind because even after the glorious gospel of salvation had been made clear to them they then rejected His so great salvation."

Dr. Strong is in essence paraphrasing Tit 2:11 which says "The glorious gospel of salvation has appeared to all men."

10. Somewhere in between all these pontifications of man lies the truth of what God does-but regardless of your persuasion or status in this world, God will do whatever He pleases with His very own creatures.

10.1 It would seem many are straining at a gnat while overlooking the charge of the elephant.

11. Controversy relating to election developed within the early church. The controversy involved Pelagianism versus Augustinianism. Pelagius argued for the ability of the natural man to accept Christ without sovereign grace.

11.1 It was Pelagius' view that there was an element of goodness in man. He did not believe in the total depravity of man.

12. Augustine, however, maintained the doctrine of the total depravity of man and the need for sovereign grace. The followers of Saint Augustine developed the concept "because of man's total depravity believing would be impossible; man in his fallen condition could never believe and be saved."

13. From this supposition the latter day Augustinians concluded that God out of his

sovereignty simply chooses those who will be saved and condemns the rest to the lake of fire.

13.1 This divine choice would be made for no reason except His sovereign will and that will they concluded was irresistible.

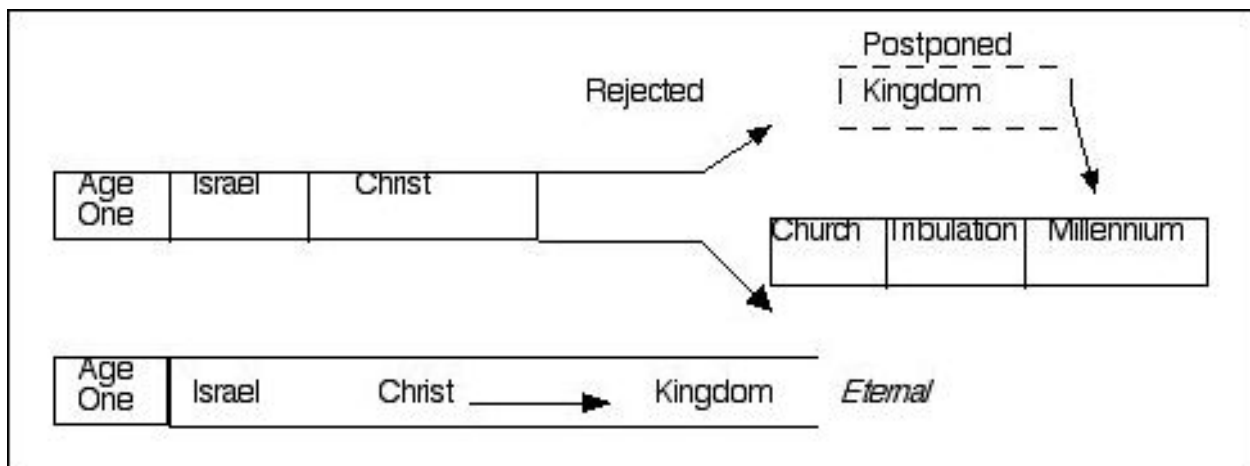
13.2 The Roman Catholic church chose a semi-Pelagian position, arguing that man has some ability to help God out. Thus man participates in his own salvation out from an aspect of goodness inherent within man.

14. The Pelagian view leads to the conclusion that election, namely, God's choice of some, depends upon the foreknowledge of God; the Augustinians went further concluding that it depends on His good pleasure and grace.

14.1 Arminius argued, like Pelagius, that election depends on God's foreknowledge of the good deeds man would do. Arminians today still hold the same position.

15. The truth lies between these two extremes. Mankind receives from God the Holy Spirit an explanation of salvation doctrine, the recipient then decides to accept or reject the gospel. God, having seen the choice of man then elects His family based on His foreknowledge.

15.1 God knew Christ would come and offer His kingdom to Israel and He knew Israel would reject His kingdom offering. God also knew that rejection would occasion the need for a Church Age, a Tribulation and a Millennium.



16. Let's look at the uses in the KJV of foreknowledge, foreknow, predestinate and foreordained and how each is related to God's omniscience.

16.1 God knows all things; He is all knowing and is not limited except by His Word. God knows the beginning and the end, nothing has been hidden from Him.

Psa 147:4 He determines the number of the stars and calls them each by name.
Psa 147:5 Great is our Lord and mighty in power; his understanding has no limit.

Isa 46:10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

Job 37:16 Do you know how the clouds hang poised, those wonders of him who is perfect in knowledge?

17. Certainly the Scriptures teach His before knowledge; all being part of His omniscience.

18. Clearly the Scriptures teach that although God knows He does not effect choices as many hyper-Calvinist assert.

Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Acts 2:23 Him (Christ), being delivered by the determinate counsel and foreknowledge (**Prognosis** meaning forethought) of God, ye have taken, and by wicked hands have crucified and slain:

Acts 2:24 But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

19. In 1Pe 1:2, Peter makes the point that God knew what Christ would do; what blasphemy it would be to assert that Christ had no choice but to fulfill God's plan.

1Pe 1:2 Elect (**Eklektos meaning to select; by implication it means to select one as the favorite**) according to the foreknowledge (**Prognosis meaning before knowledge**) of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

19.1 Christ and all believer's were elected by the Father after seeing the entire time line and all choices made; all of this was done without effecting choices made.

20. If there is one thing made clear in Scripture, it is that salvation comes to those who make a decision to believe on the Lord Jesus Christ. For example:

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is

condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1Jo 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

21. Election and foreknowledge.

21.1 Election includes God's foreknowledge as to what a man did in his own freedom.

21.2 Wycliffe says in his encyclopedia, "The Scriptures teach that God takes up what man will do in his freedom, and adds to this what He will do in His grace to save a man, to make effective His election of an individual."

21.3 There are volumes which have been written on the subject of election. For the layman it suffices, God from His omniscience saw the entire time-line and all the choices made. He then developed a special plan for the life of every believer to best get His result.

21.4 This includes your life and my life and all others in whom we may contact during our brief sojourn on this earth. Just as Christ was seen on the cross as the perfect sacrifice even before time began and just as the believer was seen in Christ before time began, both Christ and the believer were elected.

21.5 Better yet, a perfect plan for both Christ and us was developed and implemented without in anyway effecting our choices; God simply saw those choices and then adjusted and finely tuned our very own spiritual life.

22. Conclusions

22.1 It is quite evident that we should observe certain principles in teaching the doctrine of election.

22.2 We should go no further than God's Word takes us. There will always be mysteries about election that we can never fully explain or fathom.

22.3 Our duty is to preach the gospel in the power of the Holy Spirit to all men as God makes possible.

Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Acts 1:8 But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

1Co 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

1Co 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1Co 2:3 And I was with you in weakness, and in fear, and in much trembling.

1Co 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

22.4 Election should be a doctrine of hope and comfort to God's people, not a doctrine of horror and despair. Believers are encouraged to make their calling and election sure.

22.5 These principles, held in proper balance, will enable us to avoid those extremes which are so often associated with this glorious truth.

23. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Col 3:12 As those elected of God as members of His forever family, you must show the world how you are manifestly ...

24. And now for the phrase "holy and beloved."

End Lesson Taught 10-14-09