

THE DOCTRINE OF WHOSOEVER AND ELECTION

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11 He came unto his own, and his own received him not.

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:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:11-13

A long-standing mis-understanding of the scriptures in respect to “whosoever” has been perpetuated by Calvinists who say a man’s salvation or lack thereof is pre-determined by God. These mistakenly refer to this as *election*. However, after a brief reading of the use of the word in the Bible, one can easily see that *election* does not refer to someone getting saved. It refers, rather, to the course one is chosen by God to walk, and the course God calls that person to. One should give diligence to make his calling and election sure (2 Peter 1).

In correctly understanding the Doctrines of the Bible, we must always first go to Jesus, the Author and Finisher of our faith. He is the one who clears up all misunderstandings. He can give us light and wisdom. He is our wisdom (1 Corinthians 1).

So, in respect to predetermined salvation, what is the Doctrine of Christ? Let’s read these passages:

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.**

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, **O woman, great is thy faith: be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.

Matthew 15:21-28

Here, Jesus clearly says his mission was to a certain class only – the “lost sheep of the house of Israel.” One could say those not of this class were “doomed to hell.” However, we see that this woman, though a Gentile, because of her *faith*, she was given what she sought.

Faith in Christ pleases God. Faith in Christ is the means of salvation. God will reward this kind of faith.

When reading the New Testament, we find that, though Jesus “came unto his own” – the Jews – they did not receive him as a nation. In response, the Lord said, “as many as received him” (now, he includes Gentiles) he will save.

God opened the door to the Gentiles – a way of saying “whosoever” – and used the apostles Peter to testify of this. Peter, one could say, was a respecter of persons. He thought only Jews should receive the Gospel. God had to remind him that the Gentiles were part of God’s plan.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Acts 14:27

Israel *is* God’s elect. They were chosen for many things – caring for the oracles of God, being heirs of the promises, bringing for the Messiah, being the sheep unto whom Jesus was sent, etc. See Isaiah 65:9, 22.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isaiah 45:4

God uses elect in reference to some angels:

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

1 Timothy 5:21

Jesus also is God’s elect:

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 42:1-4

Peter now mentions we who are saved are elect:

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge 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.

1 Peter 1:1, 2

James includes the Jews, and Paul shows shows that as believers, there is no difference between Jews and Gentiles:

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

James 1:1

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

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

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

Colossians 3:11-14

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Romans 3:9, 29-30

Peter had to learn of Gentile election through the salvation of Cornelius and the other Italian believers:

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Acts 11:7-21

Paul learned this lesson also, that the Gentiles were part of God's plan:

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

Notice the "fulness of the Gentiles." Many more Gentiles will be saved during this time than Jews, but Jews can still be saved. The Gospel was to go the Jew **first**, then the Gentiles (Romans 1).

Gentiles become equal to the Jews, and made no difference. Gentiles who are saved are Abraham's seed, and heirs according to the promise:

Romans 11:13, 25

14 **That the blessing of Abraham might come on the Gentiles through Jesus Christ;** that we might receive the promise of the Spirit through faith.

26 **For ye are all the children of God by faith in Christ Jesus.**

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.**

29 **And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

Galatians 3:14, 26-29

This doctrine of election of Jews, Gentiles, and Jesus Christ shows us that "*whosoever shall call upon the Lord shall be saved.*"

We should not limit salvation to any class or pre-determined individuals. Both Jew and Gentile are able to receive the Gospel:

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

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

Romans 10:1-13

Understanding the Doctrine of Christ in respect to “whosoever,” we can now have a better understanding of this chapter in Romans (objective for class study and discussion):

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 9:1-33