

GREAT BIBLICAL DOCTRINES -- Original Goodness & Election**INTRODUCTION.**

- A. Thanks to John Allen Chalk, and his book, Great Bible Doctrines.
- B. During the scope of this study the following doctrines will be reviewed:

1. Election.	7. Regeneration.
2. Predestination.	8. Adoption.
3. God's Covenants.	9. Justification.
4. Atonement.	10. Perfection.
5. Redemption.	11. Sanctification.
6. Reconciliation.	12. Salvation.

I. ORIGINAL GOODNESS.

- A. THREE QUALITIES OF EACH PERSON. A drive for:
 - 1. Progress. A continuing belief in man's potential for ever-increasing accomplishment as well as life's possibility for richer meaning.
 - 2. Ought. A pervasive moral sense that grips men in all parts of the of the world. (The atheist says "I itch.")
 - 3. Justice. Although it may manifest itself in various ways, there is a powerful drive for what is right throughout society.
- B. A FORMER STATE.
 - 1. To explain why mankind has these three "drives" is to know that a situation once existed that all three were fulfilled, and now mankind longs again to enjoy them.
 - 2. Humans cannot imagine anything "new." To push to the future in ways that will make life better, means that at one time in the past these things were realized.
 - 3. Adam and Eve's world, in the Garden of Eden, was such a time when man knew his potential in meaning, morality, and justice.
- C. MAN'S ORIGINAL STATE.
 - 1. Man was made in God's image and after His likeness (Gen. 1:26-27).
 - 2. Man was a partner with God in the management of nature (Gen. 1:28).
 - 3. Man was given a special home in which to live (Gen. 2:8).
 - 4. Man was given limits as to what he/she could do (Gen. 2:16-17).
 - 5. Man was given the power of choice (Gen. 3:1-3).
- D. MAN'S REVOLT.
 - 1. Man's open, free, unhindered communion with God was broken (Gen. 3:8).
 - 2. Upon taking the responsibility for knowing good and evil, man began consistently losing the battle between evil and good (Rom. 7:18-24).
 - 3. Man carries the following burdens:
 - a. The continual struggle between good and evil (Gen. 3:15).
 - b. The relationship between men and women (Gen. 3:16).
 - c. Childbirth pain and threat to women (Gen. 3:16).
 - d. Uncooperative soil which must produce crops (Gen. 3:17-18).
 - e. Certain physical death (Gen. 3:19).
 - 4. But the most alarming development produced by man's sin is the disruption of the beautiful, constant communion with God (Gen. 3:22).
- E. THE RESTORATION OF ALL THINGS.

To restore means to return to an original condition (Mt. 17:11-13).

 - 1. The restoration of man is to his original relationship with God (Rom. 5:15,17-18).
 - 2. The restoration of Israel's glory and power in Canaan (Ac. 1:6; Jer. 30:17-20).

3. The restoration to obedience and service of a person who once was a faithful disciple of X (Gal. 6:1; Ac. 8:20-22).
 4. The restoration to glory and majesty of the entire universe, the cosmos (Rom. 8:18-25; Col. 1:15-17).
- F. THE MISSION OF CHRIST.
1. This is what X's life was all about: man's restoration to God's favor, man's renewed relationship with his Creator (2Cor. 5:19).
 2. Just as disobedience severed man's ties with God in the beginning, so obedience brings man to the place where God has promised to restore his soul and renew his life (Heb. 5:9).
- G. THE RETURN OF CHRIST.
1. We hereby place ourselves at God's disposal, ready to obey the directions of our new Lord, JC, in anticipation of that great day when He returns to give God the kingdom and to be recognized by all men--obedient and rebellious alike (1Cor. 15:22-28; Phil. 2:9-11; Rev. 19:11-16).
 2. At that time the restoration of all things to God's original creation and purpose will occur (Rom. 8:18-25; Ac. 3:20,21).
 3. The rebellious will suffer eternal punishment and the obedient--those who have known God's restoration in X will live forever with God (Mt. 25:46).
- H. SUMMARY.
- In summary we might observe that the story of the Bible is the story of God restoring His creation. The Bible is not the story of man's progress toward some man-made utopian society. It is the story of God bringing man into communion and fellowship with Himself and with other men.

II. ELECTION.

- A. Augustine and John Calvin argued that God's election was His capricious choice of certain individuals. It negated man's volition.
- B. GOD'S GREAT PURPOSE.
1. Our election is not to damnation or condemnation (Rom. 3:21-26).
 2. God chose in eternity all who would respond to JC for salvation (Eph. 1:3-4).
 3. Election is not a man-centered event about which we must be anxious. God graciously and lovingly elected our salvation (Rom. 8:28-30).
 4. We need not look for a dramatic "personal experience" to know when one's election occurs. It has already occurred in JC (Eph. 1:13-14; 2:8-9).
- C. THE BIBLICAL DOCTRINE OF ELECTION.
1. Election is the outworking, the execution, of "the purpose of God." God has always made choices concerning the salvation and care of His people. God's eternal purpose was to make the choices (decisions) necessary for salvation to be in X (Rom. 9:11; Eph. 3:8-12 (esp. v11)).
 2. Election took place before time and creation in God's mind (Eph. 1:4; 2Th. 2:13-14).
 3. Those elected by God have no reason for boasting. This election is "of grace" and not of works. It's not based on human merit (Rom. 11:5-7; Ti. 2:11-13).
 4. Election is God's loving, merciful work on all who accept JC (Rom. 11:28-32).
- D. OUR RESPONSE TO GOD.
1. We must answer the call of JC (2Th. 2:16; Gal. 3:26,27).
 2. We must live the elect's committed life of faithful service (Col. 3:12-14; Rom. 8:31-39; 2Pet. 1:10-11).

CONCLUSION.

- A. God's redemptive process to save all men is found in JC. This is a restoration of mankind/creation to the pristine condition like that of the garden of Eden.

- B. Election was determined by God before the creation of the universe, and we can be part of the elect of God by the obedience of faith in X.
- C. The next lessons in this series includes, "predestination," and "God's Covenants."