

I Belong
to
JESUS

(The Doctrine of Election)

by

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Home Missionary Baptist Church

Taken from the transcription of

Mid-Week Service

July 19, 2017

Edited for readability by Mark Smith

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and

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The Doctrine of Election

INTRODUCTION



In John 17:1, we find, *"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come;"* What follows is the prayer of Jesus Christ. The context of this prayer is that earth has been a place of suffering and trial for Christ.

He was about to walk the winepress of God's wrath alone. Ahead was the agony of Pilate's hall, the torment, the false witnesses, the crown of thorns, the scourger's whip, the nails of calvary, substitutional death, and Christ prays. What's recorded there are depths that we can not fathom. The wonderful truths in these words.

In this message, Pastor Gordon focuses upon something that Jesus alludes to six times in the prayer. *God the Father has given a people to Jesus Christ.* In His prayer, Jesus says six times, very plainly, that God the Father gave Him a people.

Anyone who believes what the BIBLE says can not possibly deny, without denying the very word of God, that God the Father gave a people to Jesus Christ. What is being taught is known as "The Doctrine of Election".



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In John 17:1, we find, "*These words spake Jesus.*" That phrase refers back to what Jesus said to the apostles that evening, mainly in John 14 through John 16. If you read those chapters you'll see that Jesus told them in very plain terms who He was, told them in very plain terms that He would be leaving them, to prepare a place for them and He would return again for them. He told them that He loved them as the Father loved Him. That's pretty amazing statement. He told them they were one with Him. He also warned them of some coming difficulties.

"These words spake Jesus." Then we read, *"and lifted up His eyes to heaven and said, Father."* What follows of course is the prayer of Jesus Christ. Jesus prayed, *"Father, the hour is come; [He's referring to the cross] glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they [those given to Christ] might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they [keep in context who "they" are, those given to Christ] have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is*

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lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

The context of this prayer is that earth has been a place of suffering and trial for Christ. But now, with uplifted eyes to heaven in verse one, He says the hour is come. He was about to walk the winepress of God's wrath alone. Ahead was the agony of Pilate's hall, the torment, the false witnesses, the crown of thrones, the scourger's whip, the nails of calvary, substitutional death and Christ prays. That is what is recorded here.

The wonderful truths in these words recorded here are depths that we can not fathom. It's not our intent to look at the details of this prayer, it would take a lengthy series. I want to

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focus upon something that Jesus alludes to six times in the prayer. That is, a people given to Him by God the Father. In this message, I want to look at "I Belong To Jesus". God gave a people to Christ. We see it in verses 2, 6, 9, 11, 12, and 24 of John 17. Six times, Jesus says very plainly, that God the Father gave Him a people.

This is not the first time that Jesus makes reference to this fact. Notice in John 6:37 and 39, "*All that the Father giveth me [there it is again] shall come to me; and him that cometh to me I will in no wise cast out.*" Verse 39 says, "*And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*" This is also referred to in Hebrews 2:13, "*And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*"

You take the six references in John 17, two references in John 6, and another in Hebrews 2:13, each of these verses present God the Father as the giver and Jesus Christ as the receiver. What is very clear in each of these verses is that the Father gave a people to Jesus Christ. It is Christ, not Calvin, that declares the fact, that God the Father has given a people to Jesus Christ. He declares it over and over again.

What is stated in these verses is stated very clearly. It is stated very plainly, very distinctly, and is put forth in a very simple manner. God the Father gave a people to Jesus Christ. That's very simple, so He states in a very simple manner. Anyone who reads those verses can not possibly deny, without denying the very word of God, that God the Father gave a people to Jesus Christ. I mean, read the verses! It's very plain, it's very simple.

What is being taught in these verses? What is being taught is known as "the doctrine of election". What do we mean by that? Well, what do you mean when you use the word elect? We all know what that word means. What we mean is that God chose sinners to salvation. It is the unchangeable purpose of God, whereby He has by grace and according to the sovereign

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good pleasure of His own will, and not from any obligation to man, chose from the entire human race a certain people to redemption in Christ. That's what we mean.

That's a hated doctrine. It's a very plainly taught doctrine. This is the truth that Jesus, here in these verses, very plainly states. It is a truth taught very plainly throughout the word of God. Biblical terminology states very clearly the truth concerning election. Anyone who says the Bible does not teach election, (I'm not being cruel, this is just a statement of fact), they're ignorant of scripture. You can't read the BIBLE and make such a statement. They may not understand it. That is an entirely different matter, but it can not possibly be said that the BIBLE does not teach election. The BIBLE very clearly teaches election. That does match up with a lot of folks theology. They need to change their theology and not deny what the scripture teaches.

I want to look at this truth. It's not our intent to go into great detail. We simply want to show how this doctrine is so simply stated throughout scripture. This ought to be a blessing to you and I, because we belong. We've been given to Christ, and we belong to Him.

There is Biblical terminology. There is the word predestinate. In Romans 8:29, "*For whom he...*" [that's God] "*... did ...*" So an action performed by God. "*He did.*" What did He do? "*For whom He did predestinate.*" What does that mean? Well the very word predestinate defines itself. "Pre" of course means before destiny. He before determined destiny, or He determined destiny before hand for whom he did predestinate. Well what did He predestinate them to? Romans 8:29 answers that question. "*For whom he did ... predestinate to be.*" That of course describes the destiny determined, the destiny determined beforehand, "*... to be conformed to the image of his Son.*" That of course will take place completely in glorification.

Notice in Acts 4:28, he's talking about the cross, the crucifixion and how the people were gathered together, "*For to do whatsoever thy hand and thy counsel determined before*

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[that's predestinate, determined before] *to be done.*" In 1st Corinthians 2:7, *"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before [before ordained, predestination] the world unto our glory:"* So, we have predestination.

We see that in Romans 4:29 that's it God who does this. In Ephesians 1:11, *"In whom [that would be Jesus Christ] also we have obtained an inheritance [our inheritance is in Christ], being predestinated according to the purpose of him who worketh all things after the counsel of his own will:"* You can't get any plainer than that. Predestinated according or in accord with the purpose of Him who worketh all things after the counsel of His own will. The very word predestinate teaches this doctrine that God the Father gave a people to Jesus Christ.

There is the word "chosen". Even a little child understands what it means to choose something. People go to bible college for four years and they come out and they don't know what the word chosen means. That's amazing. They knew what it meant before they went there, but they come out and chosen doesn't mean chosen. John 15:16 says, *"Ye have not chosen me, but I have chosen you,..."* Acts 10:40-41 says, *"Him [Jesus] God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, ..."* It was not an accident those who saw the resurrected Christ, these were people who were chosen before God, even to us. We have that word chosen.

Ephesians 1:4, *"According as he hath chosen (He hath chosen) us in him [that is in Christ]."* He has chosen us not because of who we are, but because of who Jesus is. Many will say, "Well, yeah, I guess the BIBLE does teach election, but that's talking about service. God chooses who will serve Him." Well, I believe that's true, but that's not merely what these verses are saying. 2nd Thessalonians 2:13, *"... God hath from the beginning chosen you to salvation ..."* How plane does it have to be? God hath from the beginning chosen, picked, selected, from a number. That means He didn't select all, He chose you to

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salvation.

There's the word elect. The word elect means to determine in favor of. That's what we do when we have an election. We determine in favor of. It means to designate, to chose to select as and object of favor. With that in mind, Matthew 24:31, *"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect ..."* Now if there is the elect, an election had to take place. Who did the choosing? God. Luke 18:7, *"And shall not God avenge his own elect ..."* If God didn't choose a people, then explain those words, "His own elect." God chose a people, the very people He gave to Jesus Christ. Romans 8:33, *"Who shall lay any thing to the charge of God's elect? ..."* Colossians 3:12, *"Put on therefore, as the elect of God ..."* 1st Peter 1:2, *"Elect according to the foreknowledge of God ..."* Again, I'm not going into the detail of all these things. My purpose is to show that this doctrine is presented in very simple terms.

There is the word election. If there is an elect, as we've already said, there is an election. You can't have one without the other. What is an election? Well, it's the process by which one becomes elect. With that in mind, notice Romans 9:11, *"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, [then he elaborates] not of works, but of him that calleth;)"* Notice Romans 11:5, *"Even so then at this present time also there is a remnant (which is a small part of the whole) according to the election of grace." The election of grace. In verse 7, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest [those who weren't elect] were blinded [or remained blinded in their blind state]." 1st Thessalonians 1:4, "Knowing, brethren beloved, your election of God."*

There are those of a particular theological persuasion that say, "I hate the word election." But, it's in the BIBLE. It's in the BIBLE over and over. It's in the BIBLE! Yet they will say, "It's a doctrine straight from hell." Well, Jesus prayed about it in

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John 17 and referred to it in John 6 and John 10. It's referred to in Hebrews 2 as I stated earlier.

There's also the word appointed. The word appointed means to fix, to settle, to establish by decree or decision. With that in mind, 1st Thessalonians 5:9 *"For God hath not appointed us to wrath, but to obtain ..."* God has appointed us to obtain. He goes on to say, *"... salvation by our Lord Jesus Christ."* You're not saved by election, you're saved by the Lord Jesus Christ. God hath appointed us to obtain salvation and that's by our Lord Jesus Christ. There's salvation in no other.

There is the word ordained. To ordain means to decree to appoint to arrange to prepare. With that in mind, Acts 13:49, *"... as many as were [that's past tense] ordained to eternal life [that's what they were ordained to. What did they do? They] believed."* In time, they believed. They were ordained to eternal life.

All of those words, to me, speak very, very plainly of this wonderful truth, the doctrine of election. Jesus repeatedly speaks of a people that were given to Him of the Father. That is the doctrine of election. It is hated and denied by most who call themselves Baptist today. Most churches, with the name Baptist on their sign, hate this truth. They deny it. It goes against their whole system of salvation by works. It refutes their whole system.

I had a friend back in Illinois, who went to a so called Baptist church. His pastor was preaching through the book of Romans, covering a chapter a night. I said, "Let me know what he does when he gets to Romans chapter 9 and Romans chapter 11." He said, "You won't believe this, he skipped Romans 9 and then when it came time for Romans 11, he skipped that too." He said his pastor gave the reason for skipping it was that it was just too deep for people to understand. What is so deep about these words we just went over? This isn't mysterious. This is a very plane truth.

Romans 9 teaches very clearly that God chose Issac and not Ishmael, that God chose Jacob and not Esau. God chose a

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part of Israel to salvation and not the entire nation. God chose some gentiles to salvation. Then it is plainly stated this is the sovereign right of God. Notice Romans 9:15 & 18, "*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.*" That is the sovereign right of God. Verse 18, "*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*" Those are very plain statements. There is nothing mysterious about any of this.

Jesus prays in John 17, for those whom the father had given Him. That is the doctrine of election. We have seen it in Biblical terminology. Now, we have to ask the question, and we all know the answer to this. When did this take place? When did this choosing take place? When did it happen? When did God do this? Well, notice in John 6:37, and this is important, "*All that the Father giveth me [that's election, all that the Father giveth me. But then notice] shall [that's future tense. You don't have to have a doctorate in English grammar. Shall is future tense. Very simple. Shall] come to me;*" From that statement, "all that the Father giveth me shall, in the future shall come to me," it is obvious that they were given to Christ before they came to Him. All of these people who say, "Well once the sinner comes, God chooses them." That's not what this says. Besides that doesn't make sense. "All that the Father shall come to me."

John 10:11, 28 & 29, they were given to Christ before He laid down His life for them. That's also made plain in John 17. They were given to Christ before they were given eternal life. You can not say Well they were saved before the foundation of the world. No they weren't. They are saved in time. They were chosen to salvation to salvation, chosen before they were given eternal life.

Paul makes it clear that those given to Christ, this took place before the foundation of the world. Ephesians 1:4, "*According as he hath chosen us in him before [before is not a difficult word to understand] the foundation of the world,*" Then notice 2nd Timothy 1:9, "*Who hath saved us, and called us with*

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an holy calling, not according to our works, but according to his own purpose and grace," That's why I believe in eternal security. I was saved not according to works but according to His purpose and grace, "*which was given us in Christ before the world began.*" Titus 1:2 "*In hope of eternal life, which God, that cannot lie, promised before the world began;*" When did it take place? Before the foundation of the world, before time, this took place.

Who are those that are given to Christ? To what purpose were they given to Christ. God gave a people to Jesus Christ before the foundation of the world. Before the fall, when God viewed the human race in Adam, He viewed a fallen mass. Read Romans 3: 10-23 when you get a chance. All have sinned, all have come short, there is none that understand. He didn't view man, some has worthy of salvation and others not worthy of salvation, He view it all as a fallen mass. They are all corrupt. Every single one of them.

Someone will say, "Well the Lord knew that I would believe, therefore He chose me before the foundation of the world. Don't you see that is salvation by works. That is saying God saw that I would be smart enough that I would choose Him so therefore He chose me. That's works. That's human merit. God viewed man in Adam, "They're all fallen, none of them are worthy, none of them."

We read in Ephesians 2:3, "*... were by nature the children of wrath, even as others.*" That's talking about you and I that are saved. We were by nature the children of wrath the children of condemnation even as others. God chose a people. they were sinners. they were a people who were at enmity to God, who were desperately wicked. yet he chose them. People will say all the time, "I don't know why God chose me." Well the answer to that is there's nothing in you why he chose you. the reason He chose you is because that was His purpose. he wanted to. That's amazing. God wanted me! God wanted me, that's amazing. I don't have to understand it. It's just amazing. God chose me because He wanted to.

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The choice is based entirely, and I mean ENTIRELY upon the will of God. We referred to Ephesians 1:4, where we were chosen before the foundation of the world. Ephesians 1:5, "*Having predestinated us...*" Well who's the us? The chosen before the foundation of the world. "*Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*" Simply because He wanted to. That's all there is to it. He simply wanted me. Not because of anything in me not because of anything in you. He wanted to.

Therefore, in Romans 11:5, it is called what? The election of grace. It is the election of grace. You see, the Armenian today will say if you believe in election you're saying that you're better than anyone else. But turn that around. If you say God saw that I would choose Him, then aren't you better than the one who didn't choose Him and God chose you on that basis. These people don't understand grace. They refuse to understand grace.

An election of grace. Well does that mean? Paul elaborates on that in Romans 11:6, "*And if by grace,*" What's he talking about. He's talking about election of grace. "*And if by grace, then is it no more of works: otherwise* [in other words, if you mix works into this] *grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*" It's grace. One hundred percent grace. God gave a people to Jesus Christ and it was not based upon any foreseen merit in those given to Christ.

Everything God does He does with purpose. He does it according to His purpose. So, why did God give a people to Jesus Christ? It was so that Christ would save them. Chosen to salvation. That's made very plain throughout John 17. In John 6:37, Jesus says, "*All that the Father giveth me shall come to me;*" That's assurance, of Him that cometh. Who's coming? Those whom the Father gave Him. Who are the elect? They are the ones that come to Christ. They will come to Christ.

When they come, because they have been given to Him

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to save, He will in no wise cast them out. Then in verses 38 and 39, *"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing,"* All which He hath given me. The word "all" must always be taken in context. Here it is referring to all that are given to Christ. *"... all which he hath given me I should lose nothing, but should raise it up again at the last day."* Remember Romans 8:29, *"... predestinated to be conformed to the image of His son ..."* That's what verse 39 is talking about, raised up at the last day.

Stated in John 17:2, is the answer to the question of why were these given to Christ. *"As thou hast given him power over all flesh, [Jesus Christ has power over all flesh, over every single human being, over everything] that [here's the reason] he should give eternal life to as many as thou hast given him."*

He has power over all flesh that He should save as many as God has given Him. Matthew 1:21, *"... thou shalt call his name JESUS: for he shall save his people from their sins."* Who are the "His people"? Some, in order to refute the doctrine of election will say, that's the Jews. Well, that leaves gentiles in a lot of trouble. His people are those whom the Father has given Him. He shall save His people. God the Father gave a people to Jesus Christ to save. That's a wonderful truth. It's a very simple truth, very plainly stated throughout the scriptures.

Romans 8:29, *"For whom he did foreknow, he also did predestinate ..."* The word foreknow by the way is talking about a relationship. he said there in the book of Amos, of all the nations, I've known only thee. He's talking about a relationship. *"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."* That's an unbreakable chain because it is according to the purpose of God.

God the Father gave a people to Jesus Christ, makes

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salvation a certainty to those given to Christ. I am so thankful that my salvation was an absolute certainty. Nothing could prevent it. My stubborn will couldn't prevent it, nothing could prevent it. We that are saved, it ought to amaze us, this simple truth.

It ought to fill us with wonder. It ought to fill us with awe. God chose me! How thankful we ought to be. How filled with praise we ought to be. the humility that ought to overcome us, because we weren't chosen because of anything within us. We were chosen despite ourselves. The humility.

What zeal it ought to cause. What determination for Jesus Christ to serve the one who has made us apart of those who were given to Christ to save. You and I that are saved are part of a people that were given to Jesus Christ to save. I believe with all my heart in John 17, Jesus did not just pray for those that were given to Him of the Father in a general term. I believe he had each individual upon His mind, upon His heart. he was praying for me that night, in that garden of Gethsemane. He was praying for me.

Because I've been given to Christ, I belong to Him. I belong to Him for a lot of reasons. I belong to Him simply because I was created. I belong to him because he chose me. I belong to him because he paid a price, because He saved me. I belong to Jesus Christ, and so do you that are saved. We're nobody, but we're somebody in Him. I belong to Jesus Christ. that ought to always be upon our hearts and our minds. It ought to govern how we behave how we conduct ourselves. I belong to Christ. I am to represent the Lord. That's true of all of us. We're to represent Him.

It was not our purpose to go into the details of this wonderful doctrine, but just to show how simple of a truth it is. By simple I mean how plainly it is revealed in scripture.

If someone denies the doctrine of election, and many do, I'm not going to argue with them. I'm going to ask them, "Do you believe this book is the word of God?" They will say, "Yes I do." "So, if I show you something in this book you'll believe it?"

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"Well, yes." Alright then. Well, then they just refuse because salvation by works theology is more important to them than what God's word says. How sad. It's really sad. It's another gospel. Baptist, people with the name Baptist, they will criticise the church of Christ for insisting on infant baptism while they're no better. They just insist on something else. It's all works. they insist you say a prayer that you choose Christ.

It gets back to works. That is another gospel. It must be refuted. There is a movement today amongst, for lack of a better word, Chrisindom, of more and more people claiming that they believe in salvation by grace rather than repeat a prayer. The reason for that movement is very simple. Pastors are starting to look out at their congregation that have two or three thousand in it and realizing that almost all of them are lost, because of this false narrative that's being preached.

Oh, how we ought to love grace. I don't see how a sinner can get upset about grace. I can't understand that. Grace is marvelous, it's amazing and we are the recipients of it.

