Is the Doctrine of Election Unfair?
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John MacArthur

In spite of the clarity with which Scripture addresses this topic, many professing Christians today struggle in their acceptance of God's sovereignty — especially when it comes to His electing work in salvation. Their most common protest, of course, is that the doctrine of election is unfair. But such an objection stems from a human idea of fairness, rather than the objective, divine understanding of true justice. In order to appropriately address the issue of election, we must set aside all human considerations and focus instead on the nature of God and His righteous standard. Divine justice is where the discussion must begin.

What is Divine justice? Simply stated, it is an essential attribute of God whereby He infinitely, perfectly, and independently does exactly what He wants to do when and how He wants to do it. Because He is the standard of justice, by very definition, then whatever He does is inherently just. As William Perkins said, many years ago, "We must not think that God doeth a thing because it is good and right, but rather is the thing good and right because God willeth it and worketh it."

Therefore God defines for us what justice is, because He is by nature just and righteous, and what He does reflects that nature. His own free will and nothing else is behind His justice. This means that whatever He wills, is just; and it is just, not because of any external standard of justice, but simply because He wills it.

Because the justice of God is an outflow of His character, it is not subject to fallen human assumptions of what justice should be. The Creator owes nothing to the creature, not even what He is graciously pleased to give. God does not act out of obligation and compulsion, but out of His own independent prerogative. That is what it means to be God. And because He is God, His freely determined actions are intrinsically right and perfect.

To say that election is unfair is not only inaccurate, it fails to recognize the very essence of true fairness. That which is fair, and right, and just is that which God wills to do. Thus, if God wills to choose those whom He would save, it is inherently fair for Him to do so. We cannot impose our own ideas of fairness onto our understanding of God's working. Instead, we must go to the Scriptures to

see how God Himself, in His perfect righteousness, decides to act.

(Today's post adapted fromJohn's foreword to **Foundations of Grace** *)*

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