

## Hermeneutics 2 Lesson 6

### The Election Principle

#### Romans 9:10-13

**Theme:** This is the principle of Divine revelation whereby God in presenting His purposes in redemption sets aside the first in order to establish the second.

**Introduction:** This is the election of God and not the creation of man.

God has a purpose, and it will stand! God's purposes never fail. The second is always based upon the Cross. In Scripture we see that God has His own divine sovereign purpose, and that purpose is according to election. God is faithful and his purposes are not changeable. Neither the Devil nor men can upset or change His purposes. This election principle runs all through the Scripture.

The election is a word that disturbs much of the church. Right now it is a subject that is hotly debated, especially among Baptist. The first thing that we must realize is that the Word of God plainly uses the word election. Paul says in **1 Thessalonians 1:4**, "*Knowing, brethren beloved, your election of God.*" Peter also says in **2 Peter 1:10**, "*Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.*" There are two extreme positions that a lot of preachers and theologians have taken on this issue. One view of course, is that the elected are those who have been predestinated by God to be saved. So they say that God has predestinated some to be saved for heaven while others have been predestinated to the eternal destruction and separation from God in hell. In their view that say that God's grace is limited to those whom He has predetermined to be saved. This view almost completely removes the freewill of man from the equation. The second extreme may be in response to the first, which is to completely ignore the subject. This is, in my estimation as much of an abuse as the first. We called on to live by every Word that proceeds from God. We should approach Scripture with the desire and design of understanding what God is saying and not be waylaid by the opinions and doctrine of others. The understanding of this doctrine and the Election Principle can be understood by good hermeneutical practices. When you look at these passages in the light of context the meaning becomes clear.

The word that Paul and Peter used for election is *eklogē* (*ek-log-ay*). Zodhiates says, "Generally as in **Acts 9:15**, a chosen vessel, an instrument of usefulness. Election, the benevolent purpose of God by which any are chosen unto salvation so that they are led to embrace and persevere in Christ's bestowed grace and the enjoyment of its privileges and blessings here and hereafter. In **Rom. 11:5** we have clearly demonstrated the motive of God's election being grace. 'According to the election of grace' means according to the election which results from grace. In **Rom. 11:28**, 'as touching the election' means according to the principle of election which precludes personal worth as in the case of unbelieving Israel. However, they were beloved because of their fathers, such as Abraham who believed God, who rejoiced in seeing the day of Christ (**John 8:56**). God does not choose unto salvation and bestow His grace because of the worth of any person, but only because of and for the sake of Jesus Christ. In **1 Thess. 1:4**, 'knowing, brethren beloved, your election of God,' the verb that is used is *eidōtes*, to

perceive intuitively. What Paul is saying is that one recognizes that his salvation and conversion is of grace only when he has experienced that grace. 2 Pet. 1:10, 'to make your calling and election sure,' stresses the responsibility of the Christian believer to live conformably to his new nature in Christ Jesus (2 Pet. 1:4). Rom. 11:7, 'What then? Israel hath not obtained [*epétuchen*, the aor. of *epitugchánō*, to attain one's aim] that which he seeketh for; but the election hath obtained it [*epétuchen*, attained it or succeeded in accomplishing its purpose], and the rest were blinded,' indicates that in spite of the corporate rejection of Christ by Israel, yet Christ's election of grace succeeded in saving some Jews. Paul also says in Rom. 11:26 that Israel's election unto salvation will yet be accomplished in that 'all Israel shall be saved,' which refers to Israel as a nation who will, consequent to the great tribulation, acclaim Christ as their Messiah.

By implication meaning free choice, free will, election. In Rom. 9:11 we have the expression, 'The purpose of God according to election might stand.' This means that God's intention (*próthesis*) was according to the principle of election which is God's free choice without being affected by any outside circumstances or the worth of the individuals concerned. Such free election by God must never be considered as a demonstration of injustice by God as Rom. 9:14 declares, 'What shall we say then? Is there unrighteousness [*adikía*, injustice] with God? God forbid.' God's principle of the exercise of His freedom to choose is always in favor of man as long as there is no violation of God's justice. Man is a fallen creature and deserves God's punishment. Whenever God makes a choice, it is always a choice unto salvation energizing those whom He calls to believe without forbidding those who do not believe to do so.

Rom. 9:22 is very helpful in the understanding of the principle of election: 'What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.' The verb 'fitted' in Gr. is *katērtisména* which is the perf. pass. part. with mid. meaning of the verb *katartízō*, prepared or adjusted. These unbelievers were not fitted to become vessels of perdition by God Himself, but by their own selves in refusing to believe on the Lord Jesus Christ. Therefore, the whole principle of election is that man may know that his salvation is not because he deserves it, but because of the grace of God. Also, someone who will not accept God's salvation can never face God and claim that He was unjust and had caused his loss.

Those who are lost are not lost because Christ discriminated against them, but because they did not respond to Christ's offer of grace and salvation. This is why we never have any of the three words in the group (*eklégomai*, to choose; *eklektós*, chosen one or ones, or the subst. *eklogé*) used with man as the subject and God as the object. The subject is always God and the object is always man when it comes to salvation. Man cannot choose God but God chooses man and makes effectual His call to accomplish His eternal purpose to redeem and save mankind."

In this principle God sets aside all firsts and establishes all seconds is known as the Election Principle. The second is always based upon the Cross. The firsts are connected with sin and Satan (Hebrews 10:7-9), while the seconds are connected with the Spirit.

## I. Old and New Creations

**II. The Two Adams**

**III. Esau and Jacob (Gen. Ch. 27-28:9)**

**IV. Blessing of Ephraim and Manasseh (Gen. Ch. 48)**

**V. The Old and New Covenants**

**VI. The Ordinances and the Offering of Christ**

**VII. Israel and the Potter's House**