

The Election

by Hendrik Joubert

That we have a “picking out” or “choosing” (εκλεκτος) revealed in the Scriptures is obvious; however we have to be careful what we make of this choosing. If the Sovereign Creator of the universe decided to save some without allowing others the opportunity to please Him it would be His prerogative and to deny Him this would be blasphemous. On the other hand, we must be careful not to quote God *out of context* – as so many among men often claim that they are. That is not what they meant to say...

We should not jump to conclusions, but rather wait to form a final opinion after we have considered all the verses related to this subject. It is when we consider Scriptures in isolation that we fail to understand the will of God. *Complimenting* (patronizing) God in the process does not make it right, but rather amounts to blasphemy.

The idea of an election where God decided before the foundation of the world who will be saved and who will be lost without giving man the opportunity to repent is in violation of a great number of passages, and simply not *fair* by anyone's terms. The objection of using man's sense of fairness is an objection against something the Son of God did, and it is a mere exercise to make one feel badly about opposing this ungodly interpretation of the election of God. **Romans 9:10-24** does not prove that God is unjust even by human standards, except for the unrepentant heart who demands to be saved in sin, rather than from sin. The demand to be saved merely because God made them.

There is a sense of fairness among men which the Son of God appeals to in order to make a point concerning the superior fairness of God. ***"Or what man is there among you who, when his son asks for a loaf, will give him a stone? ¹⁰ Or if he asks for a fish, he will not give him a snake, will he? (Matthew 7:9-10)*** It is the words which follow which confirm the fact that the Son of God appeals to man's sense of fairness, and then argues that God's exceeds that: ***"If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him! ¹² In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets. (Matthew 7:11-12)***

Closely related to the doctrine of predestination and foreordination is the doctrine concerning the *total depravity* of man – on his own initiative man is not supposed to be capable of any good. The words of the Lord Jesus prove that this depravity is not *total* as man is capable of good, although he is sinful. In the words of Jesus the condition for the availability of blessings are not by God's unconditional election, but by man humbling himself to show his reliance upon God to ask of Him what he needs.

Consider another rather problematic passage on the subject as interpreted by what may be described as Calvinism. ***Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹ for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you. (2 Peter 1:10-11)***

How could one be all the more ***diligent to make certain about His calling and choosing you*** if it is unconditional – totally removed from the *power* of man? The term power here seems offensive, however it refers to the power granted man by allowing him free will. It is not a power usurped, it is a gift man mostly abuse to do that which is evil in the eyes of God.

There are those who believe that Judas will not be lost as he did what *he had to do*. Pharaoh emphasized God's power, should he not be blessed for that? This would be speaking in human terms, if one does what needs to be done in order that God may eventually be glorified, why are we punished? In this way we only did what He needed from us? Why are we not chosen? – ***But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) (Romans 3:5)***

In order to be chosen one must surrender your will to God willingly. Are the following words spoken in truth, or did the Most Holy God speak them knowing they were not of the elect?: ***"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling." (Matthew 23:37)***