

#### PART 4: Election is not merit based

Does the reader take the view (held by many sincere Christians) that they were elected to salvation based upon God's foreknowledge/prescience which foresaw them come to faith, accepting the gift of Christ, and therefore elected them to salvation?

1Peter 1:2 is the proof text frequently cited by those who hold such a view.

I raise this question because if that is the case, then salvation is connected to man's merit, not God's grace.

The reward or wages given to an individual which is merited/deserved is always just, flowing from God's justice.

Justice and grace are on two opposite spectrums of God's will.

Scripture clearly defines the wages or reward we have all earned/merited/deserved: death (Romans 6:23).

Scripture also teaches, in numerous ways, that salvation flows from God's grace, which is undeserved and unmerited. It is the free, unmerited, undeserving, unearned gift of God.

It is freely given by God to whom He pleases, without regard to anything worthy, positive, or endearing in the recipient.

*Being justified freely by his grace through the redemption that is in Christ Jesus* (Romans 3:24).

Those who hold to the theory that 'election is due to/caused by foreseen faith' are also denying the truth taught in Scripture, that faith is God's gift to man, not vice-versa.

As Christians, should we not be concerned if we believe an untruth relating to the very essence of how it is we were, are and shall be saved?

The confusion which exists today actually turns the doctrine of Election on its ears. It makes man's merit (foreseen faith) the cause of Election, which is simply not true. It is not true because it contradicts God's testimony about Himself, as well as God's testimony about man's corrupt condition.

There is a misunderstanding about how, exactly, foreknowledge is defined.

The most typical misunderstanding has it to mean 'God knows all things, including the future acts of His creatures.'

The problem with this definition is that it does not take into account the fact that there is nothing for God to foresee but what God decrees.

For example, if we were to use the erroneous view of foreknowledge with Pharaoh as our model, we would say God foreknew Pharaoh would ultimately reject the command to "Let my people go," and as a result, God hardened his heart turning him into a vessel of wrath fitted to destruction.

But that is not what Paul says:

*For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. (Romans 9:17).*

Pharaoh was born into the exact family, at the exact time, with the

exact attributes which would culminate in his own destruction. Pharaoh was born and raised to his exalted position by God's eternal decree for the express purpose of using Pharaoh's wickedness as the means by which the Lord would reveal to the world His omnipotent power as Supreme Creator, Governor and Judge.

Think of it this way. If, as an unregenerate, I saw blood coming out of my showerhead, for example, the Lord would have my immediate attention and submission.

But such was not the case with Pharaoh, whom God hardened, requiring Pharaoh to dismiss the obvious solution to his woes (i.e., to let the Israelites go), thereby culminating in the death and destruction of much of Egypt.

BTW, I recently had the acquaintance of an Egyptian who admitted the history of the plagues was well known and believed by many Egyptians.

God's foreknowledge in the context of 1Peter, is the knowledge of God pertaining to those He purposes to save.

Those God purposes to save are called 'Elect.' They are the ones God has 'elected/chosen' to save.

It has nothing whatsoever to do with discovering whether or not they will come to Jesus, whether by free will, grace or otherwise.

God's foreknowledge infers 'intent.' What God intends has been determined in eternity before He actually began creating.

God 'knows beforehand' the outcomes of all things because He knows what His intentions and purposes are regarding all things.

God's intentions toward the Elect will result in their ultimate good:

*For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.*

*12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.*

*13 And ye shall seek me, and find me, when ye shall search for me with all your heart. (Jeremiah 29:11-13).*

Notice when God has intentions of reconciliation toward Elect men, they will call upon Him, seek Him and find Him.

It is God's irresistible grace which turns them to Him. Men do not turn to God by their own power, nor do they seek Him.

All men by nature are impotent when it comes to seeking that which is holy and spiritual.

*There is none who seeketh after God (Romans 3:11).*

Believing on Jesus is a good thing.

However, Scripture tells us *there is none that doeth good, no, not one.* (Romans 3:12).

Therefore, it is impossible God foresaw some men receiving Christ and from that knowledge elected them to salvation.

The truth is God foresaw no man, fallen in Adam, obeying the command to repent and believe the Gospel, without God's first taking the initiative to save many from destruction.

God purposed to save many men and devised the way and means to do

so, without impugning His holiness, righteousness and justice.

He would save many by His efficacious grace, mercy and compassion, contingent on nothing good or worthy or meritorious in men.

Paul goes into detail regarding this in Romans 9.

By claiming one's faith was the cause of God's election places the creature as the cause of the Creator's will to elect.

Nothing could be farther from the truth.

The doctrine of Election is one which sets our holy magnificent God apart from His creatures in ways that boggle our lowly, human minds.

We, as humans, tend to give ourselves too much credit for that which we do not deserve.

By so doing, we are actually, sharing the glory and honor with God.

But what does Jesus say?

*But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?*

*8\*And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?*

*9\*Doth he thank that servant because he did the things that were commanded him? I trow not.*

*10\*So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. (Luke 17:7-10).*

We honor and glorify God when we believe His truth.

Belief in the truth is an essential part of our sanctification (2Thess.2:13).

---

---

---