

Part 5: The Cause of Election

It is my conviction that because of Paul's supernatural conversion -- he was an avowed enemy of Christ when Christ revealed Himself --- causing him to immediately hear the voice of the Good Shepherd calling, Paul was convicted of the nature of free grace, as well as the free nature of God's electing purpose.

Thus, Paul was the perfect chosen vessel to write Romans 9.

Although Israel as a nation was chosen as the sole recipients of the true knowledge of God, that knowledge, in and of itself, was insufficient to breathe faith into its citizens.

Within carnal Israel -- fleshly descendants of Abraham --- were a remnant of Jews born of the spiritual promise of God: He would be their God and they would be His people.

For they are not all Israel, which are of Israel (verse 6).

Paul traces the spiritual lineage of Abraham through Isaac (not Ishmael, though they had the same father), and then through Jacob (though Esau shared the same mother and father).

Why did God not choose Ishmael over Isaac? Perhaps it was because Sara, the mother of Isaac, made the difference.

If so, then why did God choose Jacob over Esau? They both had the same mother and father.

Paul not only eliminates the possibility of genetic lineage being the cause of election, he goes so far as to eliminate the possibility of Jacob's foreseen faith being the cause of election.

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth) (verse 11).

Had foreseen faith been the cause of Jacob's election, Paul should have said, "For the children not yet born, God foresaw Jacob's future faith, and on that basis elected Him."

But the Holy Spirit eliminated that possibility when He led Paul to write that neither had done any good or evil which could have contributed to God's decision-making.

So here we have the truth of the matter: Election is the eternal purpose of God to save certain sinners, contingent on nothing meritorious in man, foreseen or otherwise.

The cause of election is not foreseen faith, foreseen sincerity, foreseen kindness, foreseen good deeds, genealogy or any other possible cause outside of God.

When Paul testifies election is not of works, he is declaring there is nothing man can say or do to merit election.

By using the phrase, 'that the purpose of God might stand,' he is indicating it is God's eternal will which has bearing on the matter of election, *not* the will of man.

This truth repudiates the common erroneous teaching which states 'it is the foreseen free will decision for Christ which prompts God to elect that man.'

I fully realize there is much dispute regarding the nature of interpretation of Romans 9.

I would now like to recapitulate the reasons why rightly understanding God's election of certain specific sinful individuals unto salvation, without reference to anything meritorious in them, and having done so before the foundation of the Earth, is so very important.

Election is an essential part of God's truth which He has revealed to us through His Word. Had He not disclosed this mystery to us, there would be no need to discuss the doctrine.

Not only has our holy God revealed this to us, He has revealed it to us for our edification which contributes immeasurably to our growth in grace and knowledge of the Lord Jesus Christ.

And since Jesus, our Lord, is the Truth personified, and the Word of God the truth of God containing no errors, as followers of Christ our holy desire should be to know and believe the truth, the whole truth and nothing but the truth.

God has placed that desire in the hearts of His people.

And that desire has brought us all here :>))

When one investigates the revealed attributes of our Almighty God, several truths come to light.

God is infinitely perfect and cannot fail in successfully executing His objectives, whatever they may be.

God does not begin creation without specific objectives.

All His creative works have an end which He, alone, has determined.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:10).

Therefore, God's purpose in election is to bring many sinners into eternal fellowship with Him.

And this electing purpose of God cannot fail.

Election comprises not only the end (salvation), but the means to the end.

The means had been wisely determined by God before He set creation

into motion.

The cause of our Election resides in the sovereign will of God's good pleasure, contingent on nothing outside of Himself.

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself (Ephesians 1:9).

That mystery is the mystery of election, whereby it was revealed to the gentile Ephesians, after the fact, (as well as all who are saved throughout history), that they were always included among those whom God purposed to save.
