



Cherreguine Bible Doctrine Ministries

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DIVINE ELECTION

Divine inspiration concerns the method by which the Holy Spirit superintended the writing of Scripture; and illumination refers to the ministry of the Spirit by which the meaning of Scripture is made clear to the believer.

The unregenerate man cannot experience this illuminating ministry, for he is blinded to the truth of God (I Corinthians 2:14). The Lord promised His followers that when the Spirit came on the day of Pentecost He would lead them into the truth (John 16:13-16), and this includes understanding the deep things of God (I Corinthians 2:9-10).

However, such understanding is not without conditions. The believer must himself be maturing and in fellowship with the Lord to experience this full perception of truth, for carnality in his life will hinder the ministry of the Spirit (I Corinthians 3:1-3). He also would expect to benefit from the Spirit ministering through others who have the gift of teaching (Romans 12:6-7), and such ministry can be experienced orally or through the printed page or various other media of Bible doctrine.

But ultimately it is the Spirit who is the direct connection between the mind of God as revealed in the Scriptures and the mind of the believer seeking to understand the Scriptures.

The Scripture speaks of election of grace which refers to: The election of individuals to office or to honor and privilege like, Abraham, Jacob, Saul, David, Solomon, were all chosen by God for the positions they held; so also were the apostles.¹

There is also an election of nations to special privileges, that is, the Hebrews or Israel [Deuteronomy 7:6, Romans 9:4). The election of individuals to eternal life (2 Thessalonians 2:13; Ephesians 1:4; 1 Peter 1:2; John 13:18) the ground of this election to salvation is the good pleasure of God (Ephesians 1:5, 11; Matthew 11:25, 26; John 15:16, 19) not the good works of the individual.

God claims the right to do so (Romans 9:16, 21). It is not conditioned on faith or repentance, but is of sovereign grace (Romans 11:4-6; Ephesians 1:3-6). All that pertain to salvation, the means (Ephesians 2:8) as well as the end, are of God (Acts 5:31; 2 Timothy 2:25; 1 Corinthians 1:30; Ephesians 2:5, 10).

Faith and repentance and all other graces are the exercises of a regenerated soul; and regeneration is God's work, a "new creature." Men are elected "to salvation," "to the adoption of sons," "to be holy and without blame before Him in love" (2 Thessalonians 2:13;

¹ See figure 14 –page 136

Galatians 4:4, 5; Ephesians 1:4). The ultimate end of election is the praise of God's grace (Ephesians 1:6, 12).

The Scripture employs a very rich vocabulary to express several aspects of election. Five types of election call for distinction. First: the elections of angels (1 Timothy 5:21; 1 Corinthians 6:3; 2 Peter 2:4; Jude 6) as elect servants of the Lord.

Election to service is evident in God's sovereign choice of David as Israel's king (1 Samuel 16:7-12) and in Jesus' choosing of the disciples and apostles (Luke 6:13; John 6:70; 15:16; Acts 9:15; 15:7).

The election of Abraham's descendants to form the theocratic nation of Israel (Deuteronomy 4:37; 7:6-7; 10:15; 1 Kings 3:8; Isaiah 44:1-2; 45:4; 65:9, 15, 22; Amos 3:2; Acts 13:17; Romans 9:1-5)