

## C. The Proper Application of the Doctrine of Election

1. The doctrine of election, along with the millions of other Christian doctrines, is basically for believers in Christ only.
2. The doctrine of the gospel, where Christ died for our sins, was buried and raised again, and that salvation comes by faith alone in Christ alone is the only Christian doctrine for the unsaved.
3. It is for the strengthening of the Christian's faith and the comforting of their souls.
4. It is by no means to be misconstrued that died only for the sins of the elect.
5. When Christ died on the cross, he died paying the penalty for the sins of the world.
6. It's proper application never limits evangelism, but enhances and motivates it,
7. To say that we don't need to evangelize, or that we don't have to witness to the unsaved because God is going to save the elect anyway is an improper application of the doctrine of election.
8. All believers in Christ have the responsibility to witness.
9. All believers in Christ have the responsibility to evangelize the lost.
10. Because the unsaved elect are still out there in the world, and we don't know **who** they are, we therefore must take the gospel to everyone.
11. The doctrine of election illustrates even further, the grace of God, the mercy of God, the total depravity of man and man's inability to do anything about his salvation.
12. The election by God of people to salvation guarantees that people will get saved. The doctrine of free will guarantees nothing.
13. The doctrine of election guarantees that when the Church witnesses and evangelizes the lost it will bear fruit, because out there, some where, are God's elect who will respond to the gospel.
14. Election is not the basis for pride, but true humility.
15. Election is in keeping with God's sovereign grace. Does not God have the right to choose? Does not God have the right to be merciful to whom he will show mercy?
16. Being chosen does not imply anything special about that individual.
17. Election is based solely upon the grace and predetermined purpose of God.

18. The basis of the teaching of free will is human pride, specifically the pride of human will and effort, and is another legalism that has crept into the Church.
19. Choosing some individuals for salvation does not imply that those who are not chosen can't or won't be saved. It simply states that, God according to his own purpose and grace, has chosen certain individuals.
20. The doctrine of election, when properly understood and believed, becomes a fantastic motivator to get the good news out into the world for the hearing of the elect.
21. It also becomes a source of great joy, peace of mind and amazing relaxation of soul.
22. It also gives the believer an overwhelming appreciation of the love that God has for him or her. And as such, it motivates the believer to serve the Lord from the heart in whatever capacity God has chosen for him or her.
23. Even though most believers in their heart of hearts know that God has chosen them; the sovereign grace believers knows that there will always be those who reject the doctrine of election, or twist it around where man still does the original choosing.
24. I don't know if the crowd, that holds to the doctrine of free will, is aware of it or not, but their incorrect teaching has robbed many a believer who believes in election of their joy in the Lord by putting them under the burden of works.
25. The informed grace believer leaves them to their beliefs, but at the same time does not let them steal the joy they have from the assurance of their election.
26. The Christian that believes the doctrine of election, and is willing to be used by God in evangelizing the lost, and allows himself to be led by the Holy Spirit, has the assurance that he will be led to the people that God is working with and that he will bear fruit.
27. He will also have joy and peace in the process because he is involved in the work that **God** is doing, not what he is doing out of his own works.
28. In carrying the gospel out to the unsaved elect he knows that he will always encounter those who are not interested. He is not daunted by this because he knows that God has those he is working with thereby guaranteeing results.
29. Under the doctrine of election, the believer involved in Spirit led evangelism, even though he may experience many failures, is not discouraged, but keeps on going forward because he knows that the elect are still out there and will one day believe on Christ.
30. The believer, who believes in election and is serving the Lord, has the full assurance, even confidence, that his work will not be in vain because the Lord's work of salvation will not be in vain and he is a part of that work.

## D. Understanding Terms

### 1. Numbers of people

The first thing we want to do is look at the terms the Bible uses to understand what they mean. Words have meanings; maybe not so much in some cultures, but in the Bible words have their own individual meanings. And it's important for us to understand the meanings of certain words before we begin our study.

The first one has to do with looking at a number of people, or the number of people that will have lived on earth by the time of Christ's return to earth. However large that number of people will be, and it will be a large number, there will be a certain, exact number of human beings that have existed on earth. That number is the **whole** of humanity.

Now out of that number **there will be another number of people** who will have believed on Christ as their Savior and be saved. How large a number will that be? We don't know, but we do know that it will be a number **smaller than the whole**. Often this is looked at as the **part of the whole**.

There are words in the Greek that give us a general idea as to the numbers of people in regard to the whole. The first one would be **none**. None means no one, not one person. Now moving up from none would be a **few**. Then moving up in numbers we would have **many**. Then the next generalization would be the **majority**, somewhere over half. Then we would have the concept as *all* as a **whole** to refer to a group of people. Then finally we end up at **everyone**, every single individual.

So when the Word says, "**none**", it means there's no one, **not one person!** "*As it is written, There is **none** righteous, no, not one: There is **none** that understandeth, there is **none** that seeketh after God.*" Romans 3:10, 11. What this means is that there is not one member of Adam's race that is righteous, there is not one member of Adam's race that understands, that there is not one member of Adam's race that seeks after God!

If the word **few** is used it tells us that the number is more than none, one, or two, but less than one half and less than many. If the word **many** is used we know that we're dealing with an approximate number that is more than a few, but less than half. If the word **majority** is used we know that we're dealing with a number that is more than one half, yet less than every single person. Then there is **all** as a whole, and **all** when referring to every single individual.

And when we get to the idea of the word **all** that is used in the Bible, most people think that all refers to every single person. But there are two words in the Greek that are both translated as *all*. **Pas** is one word and it means all as a whole, or all in regard to looking at a group of people. The other word is **hekastos**, which is also translated as *all*, but it means every single individual. So we have: **none**, a **few**, **many**, the **majority**, **all** and **everyone**.

## 2. Pronouns

When we look at verb structures we have in the verb “to be”, I am, you are, he, she, or it is. If it's in the plural we say, we are, you are, and they are. This tells us who is performing the action of the verb and if it's a single individual, or a number of people.

“**We** went to camp”, tells us that a number of us went to camp, but it doesn't tell us any more than that. If we say, “**All of us** went to camp”, then we know that a group of us, and maybe it was a large group, went to camp. But if we say, “**Every single one of us** went to camp”, then we have a more definitive statement.

There are words that refer to **ourselves**, to **another person**, to **other people**, to **people grouped together**, to **our relationship with that person**, or **our relationship with that group**. Personal pronouns are used when referring to a person.

When referring to yourself, you say, “**me**”. When referring to another person, you say, “**you**” using the singular. When referring to a group of people, you say, “**you**”, using the plural, “you all”. When referring to a group of people that you belong to, that you are a part of, you say, “**us**”. And when referring to a group of people that you do **not** belong to, you say, “**them**”. So it's **me**, **you**, **y'all**, **us** and **them**.

Now with this understanding in mind, we shall go through the passages that refer to Christ's atoning death on the cross and see how these terms relate to us. Did Christ die as a universal principle for all mankind to satisfy the justice of God, with the possibility that some might be saved? Or, did Christ die specifically **for the sake of the elect**?

We shall start in the Gospels and work our way back through the New Testament keeping in mind the definitions of the two word concepts found in the personal pronouns and the grouping of people by number approximation. We will also have to define what each individual context is for these verses.

## 3. Scriptural References To Huper

a. In Luke 22:19, 20 we have, “*And he took bread, and gave thanks, and brake it, and gave unto **them**, saying, This is my body which is given **for you**: this do in remembrance of **me**. Likewise also the cup after supper, saying, This cup is the new testament in **my** blood, which is shed **for you**.*”

The word *huper*, that we have studied, will be considered later, but the word we will be looking at is the masculine genitive plural, *humon*, *for you*. At the Last supper Christ said that he had given his body and his blood for **you**, genitive masculine plural. This tells us that he was referring a group of people other than himself. Christ was not a part of the group of sinners. The context of this passage tells us that there was a group that he was dying for, and that group was the group of his disciples. He didn't say that he was specifically dying for the sake of (*huper*) the world as principle, but for people, for his disciples.

You say, what about the traitor Judas? Although Judas received from the Lord the morsel of bread that had been dipped in the bowl he did not eat it! “*Jesus answered, He it is, to whom I shall **give** a sop, when I have dipped it. And when he had dipped the sop, he **gave** it to Judas Iscariot, the son of Simon.*” John 13:26 And the next thing that we see is that Judas merely **received** the sop, but did not eat it. “*He then having **received** the sop went immediately out: and it was night.*” John 13:30

Satan entered into Judas and he then left the covenant supper. “*And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*” John 13:27 Judas left before eating of the bread or juice showing that he was not in covenant with Christ. And it was then that Christ said that he was shedding his blood for the sakes of those that were left using the word *huper*. “*Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed **for you**.*” Luke 22:20

So the context of the Last Supper in all four gospels has as its goal and end Christ dying **specifically for the sake of** the disciples, who are a part of the group of the elect. This is not to say that Christ did not pay the penalty for the sins of the world, he did. But that his death was directed for the sake of redeeming the elect!

b. In Matthew 26:28 we have, “*For this is my blood of the new testament, which is shed **for many** for the remission of sins.*” The word for *many* is *pollon*, the masculine plural genitive of *polus*. And, as we have seen, *polus* does not refer to everyone, or even the majority of people, but only to many people.

c. And, as we have also seen, that the term **many** was an Old Testament term referring to the elect, where the Messiah would justify **the many** and bear **their** iniquities. And the Gospels are the end and fulfillment of the Old Testament era. “*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make **his soul** an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify **many**; for he shall bear **their** iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of **many**, and made intercession for the transgressors.*” Isaiah 53: 10-12

d. In John 10:11,15 we have Christ laying down his life **specifically for his sheep**. “*I am the good shepherd: the good shepherd giveth his life **for the sheep**. As the Father knoweth me, even so know I the Father: and I lay down my life **for the sheep**.*” In both verses the word *huper* is used telling us that Christ's atoning death was specifically **for the sake of** his sheep, for the elect. For he was given this flock by his Father.

e. John 6:37 is an amazing verse and gives us so much insight on this matter. “*All that the Father **giveth me shall** come to me; and him that cometh to me I will in no wise cast out.*” We first notice that not everyone has been given to the Lord. The word for *all* is *pas* and it looks at a group of people as a whole. All of this group of people that the

Father has given to me shall come to me. The next thing we see is that it is the Father who gives them to Christ. And next we notice that they **shall** come to him!

f. In John 15:13 Christ said that he lays down his life for his friends, “*Greater love hath no man than this, that a man lay down his life **for** his friends.*” Once again the word that is used is *huper* and all that it entails. That a man lay down his life **for the sake of** his friends, to protect them, for their benefit, etc..

g. Now we go on to Paul's writings in the book of Romans. In Romans 5:6 Paul wrote that Christ died for the ungodly, which is what the elect were prior to their salvation. “*For when we were yet without strength, in due time Christ died **for the ungodly.***” And in Romans 5:8, “*But God commendeth his love toward us, in that, while we were yet sinners, Christ **died for us.***”

So who is Paul referring to when he says “**we**” and “**us**”? The whole world? Or believers in Christ? If we start with the immediate context of verse one on down, we see that he's referring only to Christians. **We** have been justified by faith. **We** have peace with God through **our** Lord Jesus Christ.

Then there is the overall context of the letter itself. To whom is Paul writing this letter? To the world? Or to only believers in Christ? If we go to the beginning of the book in chapter one we will find in the introduction to whom Paul is writing! “*Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*” We see that he is writing it to **Christians**. Romans 1:6,7

Then there is his use of the word **us**. This is used when one is referring to a group that he is a part of, a group that he belongs to. So when Paul uses **us** or **we** he is only referring to Christians. So when he wrote that Christ died **for us**, he's referring to the redeemed elect.

h. It's like the ministry and work of the Holy Spirit in regard to the elect. The Spirit intercedes for us with groans that words cannot express. “*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession **for us** with groanings which cannot be uttered.*” Romans 8:26

Another passage it says that the Spirit of God is interceding for the saints according to the will of the Father. “*And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession **for the saints** according to the will of God.*” Romans 8:27

This “**us**” theme is carried right on through his letter. “*What shall we then say to these things? If God be **for us**, who can be against us?” Romans 8:31 “*He that spared not his own Son, but delivered him up **for us all**, how shall he not with him also freely give **us** all things?” Romans 8:32**

Again showing that Christ's sacrifice was done specifically **for us**. “*But if thy brother be*

*grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, **for whom** Christ died.* Romans 14:15 And in all these Roman passages we have the word *huper*.

i. In 1 Corinthians 1:13 we see this me, you, us, them idea in another angle. “*Is Christ divided? was Paul crucified **for (huper) you?** or were ye baptized in the name of Paul?” Paul is writing to the Corinthian Christians and asks, “was Paul crucified for you?” Now he puts them in the context of a separate group distinguishing them from himself to make a point.*

And again the context of whom the you and us is in this passage is stated by Paul's introduction in his letter. “**Unto the church of God** which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:” 1 Corinthians 1:2 Showing in the context that the letter was written to believers in Christ.

We might also note that the grace and peace of God is only for believers in Christ. The unsaved are still under the wrath of God. “**Grace be unto you**, and peace, from God our Father, and *from* the Lord Jesus Christ.” 1 Corinthians 1:3

j. When Paul wrote his letter to the church at Corinth, he passed on to them what the Lord had told the disciples about his death; he told them that he was dying for (*huper*) them. “*And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is **broken for you**: this do in remembrance of me.*” 1 Corinthians 11:24

Remember, in *huper* the relationship existed before the act, not after it. It was the relationship that was the causative factor that motivated the act!

And again, later on down in his letter, he gives them the gospel that Christ died for **our** sins. “*For I delivered unto you first of all that which I also received, how that Christ died **for (huper) our sins** according to the scriptures;”* 1 Corinthians 15:3 The word **our** in context, once again, refers to the believer in Christ.

k. In the book of Galatians Paul was writing to the churches in Gaul, believers in Christ being the subject in context, and said, “*Who gave himself for **our** sins, that he might deliver **us** from this present evil world, according to the will of God and our Father:”* Galatians 1:4 Showing that the work of Christ on the cross was directed specifically at, toward and for those whom God had chosen.

l. Now all along Paul has been including himself in the group of the redeemed by using the words **us** or **we**, but in Galatians 2:20 he refers solely to himself. “*I am crucified with Christ: nevertheless **I** live; yet not **I**, but Christ liveth in **me**: and the life which **I** now live in the flesh **I** live by the faith of the Son of God, who loved **me**, and gave himself **for me**.*”

This, among many other passages, certainly indicates that Christ did not die for a universal principle, be it justice, or love, or something else, but that he died for a specific

individual, individuals, or a group of individuals. The word, **me**, is pretty personal!

m. If you want to see a clear example of a reference made to another group outside your own, and in using the words they or them, you can find this in 1 Thessalonians 2:14-16, “For **ye**, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for **ye** also have suffered like things of **your** own countrymen, even as **they** have of the Jews: Who both killed the Lord Jesus, and **their** own prophets, and have persecuted **us**; and **they** please not God, and are contrary to all men: Forbidding **us** to speak to the Gentiles that **they** might be saved, to fill up **their** sins alway: for the wrath is come upon **them** to the uttermost.”

n. In Galatians 3:3 Paul wrote that Christ had become a curse for us, for those whom God had chosen and saved. “Christ hath redeemed us from the curse of the law, being made a curse **for** (huper) **us**: for it is written, Cursed is every one that hangeth on a tree:”

o. In Romans 8: 28-32 Paul wrote that Christ died **for** those whom God had called, chosen, predestined and justified. “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be **for us**, huper, who can be against **us**? He that spared not his own Son, but delivered him up **for us all**, huper, how shall he not with him also freely give **us** all things?”

p. Then we have Paul writing in Ephesians 5:1,2, “Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself **for us** (huper) an offering and a sacrifice to God for a sweetsmelling savour.”

And we want to note the context and subject of the wife and husband in Ephesians 5:25 in its relationship to Christ and his Church. “Husbands, love your wives, even as Christ also loved the church, and **gave himself for it**.” The reference to the Church by Paul was not just to the present Church in Paul's time, but to the entire Church of Christ as a whole spanning the centuries. And note, Christ gave himself up **for, huper, her**. All these references show that Christ died specifically, in the sense of *huper*, for a certain group of people, who are referred to as the elect, or the Church.

q. In 1 Thessalonians 5:10 Paul wrote, “Who died **for us**, that, whether **we** wake or sleep, **we** should live together with him.” And when Paul wrote Titus he said, “Who gave himself **for us**, that he might redeem **us** from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:14

r. When the Apostle Peter wrote to the believers in Jesus Christ, whom he called the elect, after stating that they had been chosen by God, said, “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **Elect** according to the foreknowledge of God the Father, through sanctification

*of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” 1 Peter 1: 1,2, stated that Christ had died for them. “For even hereunto were **ye** called: because Christ also suffered **for us**, leaving us an example, that ye should follow his steps:” 1 Peter 2:21*

S. Peter also stated in 1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” The word *once*, *hapax*, meant one time. Christ died one time for our sins and this was done specifically for us.

He also wrote in 1 Peter 4:1, “Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;”

The Apostle John wrote in 1 John 3:16, “Hereby perceive we the love of God, because he laid down his life **for us**: and we ought to lay down our lives for the brethren.”

In everyone of these references it has Christ dying for the sake of the elect, for this group chosen by God. Now Christ's death on the cross may have had a propitious nature to it concerning the sins of the world, and it did, but there is a very special significance in the use of the word *huper* in every one of these cases, and not once is it mentioned in connection to the world.

One way to understand this is suppose one of your children go out to dinner with some friends. They have a nice dinner and quite a bill is run up. When the check is presented the waiter demands payment, but there is no money to pay it. They won't let your child pay his share and go because everyone who ate are all lumped together on the same bill. So he calls his father on the phone and the father comes down and pays the entire bill.

Now everyone who was at the table eating owed a debt to the restaurant, and they did not have the money to pay for it. The father satisfied the debt for dinner, but why did he do it? He paid the entire bill for dinner, but he did it specifically for the sake of his child. And so it is with the elect. Christ's death on the cross was done specifically for the sake of the elect, but there was no way to separate their sins from the rest of Adam's race's sins, so Christ had to pay the penalty for all the sins that man has ever committed on earth.

There are twenty four places in the New Testament that specifically refer to Christ dying for a certain group of people, whom we refer to as the elect, and all of these references use the word *huper*. There are seven other places where *huper* is used that seems to indicate something else, but we will see that the seven other places carry on the same theme. There is not one place that states that Christ died for the sins of the world using the word *huper* with all its deep personal meanings. This is very significant.

But before we get into the seven other passages to find out what they're really saying, let's review once again the word *huper*. **Causal**, where something is being done “for the sake of” a friend or loved one. **Representative**, where one is doing something “on behalf of” that person. And **substitution**, where one is doing something “in place of” that person.

## E. Special References to Huper

1. There are three references in John 11: 50-52 that says Christ would die for (*huper*) the Jewish nation. “*Nor consider that it is expedient for us, that one man should **die for the people**, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should **die for that nation**; And **not for that nation only**, but that also he should gather together in one the children of God that were scattered abroad.*”

This is a reference to the two southern tribes of Israel, called the house of Judah, and the ten northern tribes, called the house of Israel, that were still in dispersion. This was a special situation to show that Christ's atoning death was for the sake of Israel in the sense of the fulfillment of the prophecies in taking away the sins that it had committed while Israel was under the Law.

As we have seen with *huper*, one of its concepts is that a special relationship preexisted that caused an individual to perform a certain act. The special relationship that existed between Yahweh and Israel was his covenant with her. This covenant relationship was the thing that caused, in the special sense of *huper*, Christ to die for the sins of the nation of Israel that she had committed while under the Law and in covenant with God. The substitutionary aspect of Christ's death for Israel was still there, but it brings out also the idea of him doing it for her sake.

2. When we come down to the Apostle Paul, he wrote in 2 Corinthians 5:14, “*For the love of Christ constraineth us; because we thus judge, that if one died for (*huper*) all, then were all dead.*” η γαρ αγαπη του χριστου συνεχει ημας κριναντας τουτο οτι ει εις **υπερ παντων** απεθανεν αρα οι **παντες** απεθανον

Now we know that the **one** who died for **all** is a reference to Jesus Christ, but who are the **all**? On the surface this may appear to be referring to every person who has ever lived, but actually is referring to a group of people. First of all we have the use of the word *pas* for all, which tells us that we're looking at a whole, or all of a group of people, and not everyone on earth. The word *hekastos* would emphasize every single one. Then there is the use of the word *huper*, but these two by themselves in this passage are not strong enough to carry the point.

The answer lies in the rest of the verse, “*that if one died for (*huper*) all, then were (the) all dead.*” Or, “*therefore **the all died.***” To start with the word *all* has the definite article “the” before it and should read “*the all died*”. This tells us that we are dealing with a certain group of people, a people who have died, the redeemed elect of Christ as a whole, or a body of people.

But the next point drives it home even further. It says that, “*the all died*”! Now this is not a reference to physical death, but to spiritual death. Only those who believe on Christ as their Savior experience this kind of death and then spiritual life! We, and only we who are believers in Christ, die! We have died with Christ.

In 2 Corinthians 5:15 he finishes the context, “*And that he died for **all**, that **they** which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*” For the sake of “*the all*” he died, it says. And he died for *all* (*pas*), that those who live should no longer live for themselves, but for him who died for them and was raised again. **He died for the sake of them!**

“*And for the sake of the all, (for the sake of the group of the elect), he died, that those who live, (the saved elect), should no longer live for themselves, but for him who died for their sakes (hyper) and was raised again.*” Expanded translation of 2 Corinthians 5:15 .

και **υπερ παντων** απεθανεν ινα οι ζωντες μηκει εαυτοις ζωσιν αλλα τω **υπερ αυτων** αποθανοντι και εγερθεντι