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THE RELATIONSHIP
OF THE
UNIVERSAL GRACE TO THE ELECTION OF GRACE

A Thesis presented to
the faculty

of

Concordia Seminary
St. Louis, Missouri

by

Paul Juergensen

In partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

Approved by

J. Theodore Mueller
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TABLE OF CONTENTS.

INTRODUCTION: Page 1.

SECTION A: The Use Of The Term "Charis" and Synonyms. -- Page 9.

SECTION B: Universal Grace as Taught In The Bible. -- Page 17.

SECTION C: The Election of Grace. -- Page 23

SECTION D: A comparison of Part B and C to Reach Some
Conclusions on the Relationship of the Uni-
versal Grace and the Grace of Election. -- Page 30.

SECTION E: Various Attempts To Rationalize God's Atti-
tude of Grace and Action of Election. --Page 33.

SECTION F: The Attitude of Biblical and Orthodox
Theologians. --Page 36.

CONCLUSION: --Page 40.

THE BIBLIOGRAPHY: --

THE RELATIONSHIP OF THE UNIVERSAL GRACE TO THE ELECTION OF GRACE.

The doctrine of election has for many centuries presented a problem to the theologians. As the theologians began to expand in greater detail the doctrines of the Bible, and when human reason entered, and they tried to build up a system of doctrine, and make everything harmonize, doctrinal impurities and false doctrines crept in. It was necessary to bring about doctrinal refinement from time to time. It seems that the Apostolic Fathers touched this doctrine lightly. The main problem was to face the hostile world and only a few basic concepts and doctrines were developed and promulgated. By developed we mean not the false development of human reason, but a better understanding of the doctrine and its implications as well as applications. But soon enough this doctrine of election was to come to the foreground. From our reading on the history of this doctrine it is clear that this doctrine played an important part in the refinement of doctrine. At any rate it became the very touchstone to ferret out the slightest error, especially on the doctrine of God and of sin and grace. When a controversy reached a peak on these matters, usually the doctrine of election became the storm center and the real views of the disputants came to light. Ever so often this doctrine became the center of doctrinal controversy, and always it threw light on the issue, the real issue, namely the full grace of God.

In the discussion of this one doctrine the discussions of other doctrines naturally are intertwined. Thus if one believes in an absolute God this attitude would color our interpretation on other subjects, such as election. Or if one would not realize sin in its true light, this would color the doctrine of election. Above all if one does not hold the sola gratia the doctrine of election becomes a real problem and doctrinal errors will creep in.

In general from the beginning there was a clear understanding of the sinfulness of man and the need of grace. But when the theologians started to define and to imply and to present the relationship of sin to grace, or of man's merit to grace, the trouble started and many there became uncertain and wavered between various opinions. The heretical opposition again and again had its effect on the emphasis which was laid first on one doctrine then on another. Gnosticism and Manichaeism, both mysterious systems of religion, caused the early Alexandrian church fathers especially to emphasize the civil freedom of the will of man, to the point of forgetting the doctrine of original sin. The neo-Alexandrian school did stress the universality of sin and did relate it to the sin of Adam, but did not associate the same with the doctrine of inherited sin. Chrysostom did realize that Adam's children would be affected by his sins, but not the rest of humanity to follow. The first Adam did introduce sin into the world and depravity, but it is left to each one to introduce it for himself. Man should do his part by virtue of his gift of his will and God should use grace, both should do their part. In general the Eastern Church did not grasp the idea of sin and grace as did the western branch of Christianity. Tertullian by accepting traducianism, paved the way for the idea of inherited sin. Monergism was on the way in. But Augustine of Hippo first drew some definite conclusions from the monergism of Tertullian.

It was in the days of Augustine that the doctrine of election really came to the foreground of doctrinal consideration, discussion and controversy. In his work, "De praedestinatione sanctorum" and "De gratia et libero arbitrio", and others, he outlined his views on the doctrine. In his case as in the case of many other leaders of the church, it is well to remember that they grew from error toward the truth, more and more discovering the truth as they progressed. Some of their principles

which were true from the beginning they maintained, but others were revised as their knowledge and insight were developed. Augustine's earlier life having been given over to sin certainly deepened his impression of the idea of sin. He knew he could not reach salvation on the basis of his early life. He became a student of the doctrine of grace and had a better conception of that than others before him of the church fathers, for he had experienced many things they had not experienced. He had tasted of tentatio. He had a better conception of the grace of God than many theologians who followed him in his doctrines.

Since Augustine is such an important teacher of the Church and his views have affected discussion of the history of the doctrine of election, it would be well to outline his system of doctrines. Augustine's views have been summarized as follows: Man originally was created in the image of God and possessed a free will in all things. He had the ability and was predetermined to immortality, holiness, and salvation, but he also had the ability to sin and to die. He still had to attain by self-determination to surrender fully to the will of God to full ownership of all the gifts and blessings of God. Had he obeyed God perfectly his ability not to sin and not to die would have been converted into the impossibility to sin or to die. But Adam sinned and so he lost the prerogative of this image of God and only a form of civil righteousness remained and also the potentiality of being saved. But Adam's sinful nature, with guilt, mortality, and punishment for sin was propagated to his offspring and all generations to come. For this reason only the grace of God is able to save mankind. Grace is absolutely necessary, it is the beginning, the means, and the end of the Christian life. Grace is shared with man not because he believes but that he might believe. Faith is also the work of God. First God gives the will to do good, then the ability. He held to a gratia pareveniens, or operans, and a gratia subsequens or cooperans, only it must be remembered that the latter is

also really effective. The forgiveness of sins is the prime benefit, but also the inspiration to a will to do the good. Justification is a process of constantly becoming more and more righteous by the infusion, or pouring in of new gifts of grace and new powers to will the good. The complete overdoming of concupiscense, evil lust, will not be experienced until the beatification in heaven. Augustine held to a form of absolute predestination. By experience one learns that not all men are converted. Since man cannot contribute to his own salvation, the cause for his salvation could not be imputed to man's attitude, but must be found in a divine decree, by which God determines to save from the mass of perdition some for the glorification of his grace, but to leave the rest to their doom to glorify his holy and righteous will. The cause for the election is only the will of God and nothing in man. God would have all men to be saved, means, "All that are predestinated." The reprobate can in no wise appropriate grace unto themselves, and thus the elect cannot resist the grace of God. The only sign of being elected is the perseverance in grace. Augustine did clearly teach the election by God. He did not teach a double predestination as later on was the case. He did operate to some extent with the foreknowledge of God, but he did not make it the cause of God's election, but merely a concomitant. He never identified the two concepts. Especially did Augustine try to counteract Pelagianism. Pelagianism was the doctrinal trend to impute to man the freedom of will, or a form of moral indifference. Irresistible grace and an absolute predestination did not fit into this system. Grace was not needed to save man. Augustine was so effective in his teaching that the Semipelagian movement was born. Pelagius' followers did not go all the way with him. The Semi-Pelagians held that the freedom of will is partly impaired and needs the assistance of divine grace. In the controversy the problem was debated among others: "How can the universal grace be harmonized with the decree of election. Both sides erred. Augustine held that the cause

lay in God, who did not treat all men alike, who did not give all men the same chance. The Semi-Pelagians held that the cause lay and lied in man. Some men used their natural powers more than others. The followers of Augustine did not go as far as to blame God, but did give voice to the opinion of Augustine.

John Cassianus of Massilia was the first real opponent of Augustine in the camp of the Semi-Pelagians. He believed that man was sinful and had inclinations to sin, but that he had the free choice to choose the good, in which process, however, he needed the grace of God to cooperate with his will to progress in sanctification. According to him there would be a constant cooperation between grace and free will of man to save him.

Some of the followers of Augustine later on toned down the absoluteness of the divine decree. They made the distinction of a general and special grace. Only the reception of this special grace would be effective. At the Council of Orange, 529 A.D., the doctrine of Augustine was confirmed, though this Council denied the predestination to damnation. It did not settle the problem. Nor did it commit itself clearly on this doctrine. Nor did this decree kill Semi-Pelagianism, so useful to the idea of the monks for a meritorious life. A thousand years later, Luther clearly stated the doctrine.

About the year 847 began a rediscussion of the stricter and laxer view of Augustine. The name that especially marks this discussion is one Gottschalk. He went farther even than Augustine in accepting and later on promoting the doctrine of the absolute predestination of man. He taught a double predestination, to salvation and to condemnation. He spread his doctrine to Italy. In 848 a synod in Mainz excommunicated him. After him the discussion broke out again concerning the doctrine he taught. Finally another synod, that of Quiersy, adopted four

propositions against Gottschalk's doctrines. This synod postulated the doctrine that while God wills all men's salvation, though not all are saved. Hincmar wrote several lengthy books against Gottschalk. The matter was not clarified or settled.

In later years the Catholic doctrine was that of the Semi-Pelagians, and Calvin arose with his absolute predestination, and Luther took the middle course. Much has been written concerning Luther's view in the matter. Some still tried to make of him an Augustinian. He was a student of St. Augustine, but he in reality did not believe that God predestinated anyone to condemnation. In the historical introduction to the Triglot this matter is treated.

In America the doctrine of predestination became a burning issue within Lutheranism. It was Walther, a close student of Luther, who led the battle for clarity and biblicality in this matter. This doctrine became the means to smoke out even the slightest bit of synergism that might be lurking in the minds of the proponents for a more reasonable view of this doctrine. Some leaders who tried to harmonize this doctrine with human reason got into difficulty. The Ohio Synod was affiliated with the Missouri Synod until Dr. Walther was accused of Crypto-Calvinism by Prof. F.A.Schmidt of the Norwegian Synod. This started the controversy on the doctrine of election. Such names as Walther, Pieper, Sjöbeckhardt of Missouri and Stelhorn, F.A.Schmidt, Allwardt, C.H.L. Schuette, and Ernst on the side of Ohio are significant here. We have read many of the articles presenting the discussions of this controversy, as they have been presented in our theological literature. One thing is clear, namely that this doctrine is a real touchstone to discover and uncover on the one hand any absolutism and on the other hand any synergism. When one tries to find and give an answer to rationalize, or harmonize the difficulty of the doctrine as presented in the Bible he must be ex-

tremely cautious. And if he have any Semi-Pelagism, synergistic, Calvinistic, or rationalistic views they will be exposed when he discusses this doctrine.

Since it is not our purpose to write a whole thesis on the history of this dogma of predestination, we shall confine ourselves to the sketch we have given to present the problem as it has been handled to date. We have consulted various historical and reference works for this history, such as Shaff-Herzog's Encyclopedia, Kurtz's Kirchengeschichte, the Concordia Cyclopedia, and we drew on the reading of the past on this doctrine in our own theological literature.

In preparing this thesis we shall not be able to present anything new on the subject. In fact we view our purpose, not to invent something new, but to present the Biblical view on this subject. It would be difficult for anyone even to invent a new error on this doctrine, since that field has been quite completely covered by human reason of the past. Even though the variations of such erroneous views are many and manifold, the basic errors are few. Our aim is not to invent anything new, lest haply we fall into error. Yet a study of this subject will have its direct value for ourselves. After this study, we ought to have a clearer view of the matter than ever before, and if nothing else, we will have a better appreciation for the GRACE of God, one great distinguishing mark of the Christian religion.

Human reason has discovered a problem with regard to the two concepts of UNIVERSAL GRACE and the GRACE OF ELECTION. The universal grace of God includes all sinners. God loves all, according to the doctrine of universal grace. Yet in the election of grace he has chosen only some to salvation. Human reason rebels and interposes its objection, saying:

"How can a God, who loves all, choose only a part of the human race for

-8-

salvation?" This question has been asked often in varying forms. The best known question that follows this is this: "Cur alii prae aliis?" It is the purpose of this thesis to consider, study, discuss, and make the proper conclusion with regard to the issue just raised by the question: "How can God love all men and yet, choose only a few to salvation?"

In order to cover this subject and this aspect of the whole doctrine, we must study the doctrine as a whole. The method of this thesis is to be the inductive, exegetico-dogmatic method. We shall first of all list and study a number of salient Bible passages that appertain to the matter discussed in the sub-headings to follow. We want to become clear as to the meaning of certain words and phrases that are pertinent. Induction studies the various cases and then draws a conclusion. Thus we will go to the Bible itself, the field of facts and truth on this doctrine, and we shall then draw the proper conclusions. After a number of passages have been exegetically studied, and their conclusions have been listed, we shall formulate the doctrine in a succinct and yet complete manner. This method will assure thoroughness, originality, and freshness for this paper. All this does not preclude the aim of citing the opinions of other theologians, both true and false, and of using the studies of others also in the exegetical and dogmatic field.

In approaching this problem anew, though we have made a study of this matter at the Seminary and also for ourselves by means of reading our theological literature and that of others, we realize that the chief problem is human reason. We wish to state that we place the Bible above human reason. We also confess that human reason, while a gift of God, has suffered as a result of sin, and is therefore darkened and prone to sin and error. We must, therefore, let the Bible be our teacher and guide in this study.

We wish to preface furthermore that we are convinced of the doctrine

of sola gratia. We are deeply appreciative of the GRACE of God in Christ Jesus. We would do nothing knowingly to limit that grace, or to introduce any thought foreign to this distinctive doctrine of the Christian religion. The sola gratia, when followed consistently and conscientiously, will remove all error of pride and prejudice. Profoundly grateful to God for His grace, we now approach the task before us of re-studying the question of

THE RELATIONSHIP OF THE UNIVERSAL GRACE TO THE ELECTION GRACE.

I A:-- The Use Of The Term "Charis" and Synonyms.

We shall now make reference to a few passages which use the term charis. The reason we shall study the word charis and its synonyms is because that word is used in connection with the doctrine of the election as taught in the Bible. In Romans 11,5 the expression "eklogee charitas" is used which connotes an election of grace, or an election of charis. Romans 11,5 reads: "Even so then at this present time also there is a remnant according to the election of grace." This is the clearest passage which uses the work charis together with the word eklogee. In Romans 11 the apostle is showing us that in the case of ancient Israel God had a chosen remnant, in fact seven thousand who had not bowed unto falso gods. He adds, as it was then there are now a certain number of people among the Israelites who are the chosen people of God. "Even so at this present time also there is a remnant according to the election of grace." Then the apostle proceeds to show that it is due to the grace of God alone that there is a remnant and that it is chosen of God. He stresses the meaning of the word "Grace." It does not and cannot include works as a motive for God's action of choosing this remnant. Israel did not ask for this blessing to be chosen. It was not an idea, or thought even, of Israel to be chosen and to be the remnant, much less was it due to any meritorious work of such as were chosen. "But the election hath obtained it, the rest were blinded, or "hardened."

There are other words used with regards to GRACE and also with regard to the word ELECTION as we shall see in this study. One thing is certain the election is pictured to us as an ELECTION OF GRACE. Therefore we want to become clear on the meaning of the word charis and its synonyms.

Romans 4,4: "Now to him that worketh is the reward not reckoned of grace but of debt." In this chapter the context to the verse just cited makes it abundantly clear that grace is the opposite of works as the basis for salvation. It says: "If Abraham were justified by works, he hath whereof to glory, but not before God." Romans 4,2. Grace according to the context, and that is the Bible's own interpretation, means that God gives salvation, not because of works, or man's merit, but without works, and that means unearned and undeserved.

In Romans 11,6 we have the following language: "And if by grace (chariti) then is it no more of works; otherwise grace is no more of grace. But if it be of works, then is it no more of grace; otherwise work is no more of work." --Again it is plain that grace is the opposite of works as the cause of our salvation. Grace according to this passage means that God gives salvation without the merit of man.

In Ephesians 2,8.9 we read: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." --Tee gar chariti, for by grace are yet saved. This text is specific enough to constitute it legal language with its exactness. Grace is something in God that prompts Him to give it freely to man without works and without merit. It is not of ourselves. It is not something in man, for the text states that man has no reason to boast.-- Grace then is an attribute of God, which gives man salvation ✓ freely, and precludes all boasting on man's part, which indicates that man could have nothing to do with salvation, or specifically his own salvation.

In 1 Peter 5,10 it is written: "But the God of all grace (charitas) who hath called us unto his eternal glory by Christ Jesus."-- Grace is a part of God. He is called the God of grace, made up of grace, has called us unto his eternal glory, or salvation. Grace is something in God, which makes God the only one active in saving man.

Thus the word charis is used in the above passages. In every case it is something within God, that moves Him and becomes the basis for our salvation. It in every case gives God all the credit for our salvation and fully discounts the works, all works, or any works, of man as a basis for salvation. It also discounts all merit on the part of man with regard to man's salvation. In no passage is the work grace used except to point to God as the giver, and man as the unmerited receiver. Rom.3, 24 states that we are justified freely by his grace." But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." Rom.5,15. Jesus is presented as a gift by grace. And this has abounded unto many.--This gift of or by grace, is a FREE gift. This redundancy is effective, for it emphasizes that grace gives everything freely as a gift, so there can be no misunderstanding.-- In Rom.6,14 the law and grace are listed as opposites. Law demands something from man, perfection. Grace is the opposite, and therefore does not demand, but it deals with man's imperfection. "For ye are not under the Law but under grace." In no passage where this word is used is there anything that makes it mean anything that could give man the slightest credit for his salvation. It is always pictured as an attribute of God, except where it is used metonymically, as the effect for the cause, thus for example, when grace is used of the gifts for charity themselves.

FORMULATION of the DEFINITION of GRACE:

Grace (charis) is an attribute of God that disposes Him to give man

salvation and all good gifts man needs freely, and without any merit on the part of man.

The Bible uses synonyms for grace, or charis that are helpful because they also point to this attribute of grace in God. We refer first of all to the word eleos, or mercy.--

Titus 3,5:"Not by works of righteousness which we have done, but according to his mercy He saved us."-- From the passages using the word charitas, or charis,we note that because of charis man is saved. This passage speaks of salvation too, and says that it is because of eleos, or mercy. Since both charis and eleos provide salvation for man, they must refer to the same or similar attribute of God called grace. Eleos has a slightly different connotation. It refers particularly to God's sympathy with man's misery, and the consequences of sin, which prompts Him to save man.--In Ephesians 2,4 ff. the words eleos and charis are brought together and identified. We read: "But God who is rich in mercy, for his great love (polleen agapeen) wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). In this passage charis, eleos, and agape are used interchangeably.-- In Luke 1,78 the giving of knowledge of salvation and of the visiting of the dayspring from on high are attributed to the eleos, or mercy of God, the bowels of mercy.--Other words used are the words agape, or love which moves God to give His Son, that whosoever believeth in Him should not perish, but have everlasting life. As also in Eph.2,4 where the word agape is used together with eleos and charis. In Titus 3,4 we read: "But after that the kindness and love of God, our Savior toward man appeared." Here the words chreestotees and philanthroopia are used and again are the attributes of God that bring salvation to mankind.--In 1 Cor.1,3 the Father of Jesus Christ is referred to as the Father of mercies (oiktirmos) which describes God as a pitiful and sympathetic God.--In Phil.2,1 St. Paul reminds the readers of

the qualities of grace and love in God, using the words, that are coordinated: agapee, splanchna, oiktirmoi. Splanchna and oiktirmoi are words that indicate the seat of the emotions as the ancient Greeks thought of it, namely the bowels, or higher viscera, (those above the diaphragm), and they thought particularly of the emotion of pity, or sympathy, which sensations are deeply felt in the viscera. The words just studied all complement and supplement each other to give us a composite of a description of the attribute of God called grace. Each has its own shade of meaning, but they all converge on drawing this one picture of God, that God is Love. In Luke 1,28 the word highly favored has in it the root of charis. The word is kecharitoomenee. This word refers to Mary who was highly favored in being allowed to become the mother of Jesus. The usual meaning of this word in the New Testament is "the unmerited favor of God toward man." Then it is also used of the gifts of grace, as in the letters to the Corinthians St. Paul loves to refer to the collection as the grace they entrusted to the administration of the apostle. In other words: God is Grace, as God is Love. Grace is a very attribute of God, just as love. This attribute of God determines God's attitude toward mankind. If it were not for this attribute in God, He would never have decreed, carried out, and offered forgiveness of sins and salvation to man. But since God is Grace, He has a friendly attitude toward man in spite of man's sins. This attribute not only determines God's attitude toward man, but also each and every action of mind, from eternity till eternity, world without end. It determines God's action toward man and with regard to man. It is true that God is not only Grace but Justice, but since the justice of God was also considered in God's plan of redemption, surely the grace of God must have determined His action of redeeming mankind. Grace is the activating attribute of God with regard to our redemption and everything that preceded it and everything that follows it.

It might not be amiss to supplement our inductive study of the word charis as used in the New Testament with the definitions of Thayer. Charis can mean, according to Thayer: 1. Sweetness, charm, loveliness. 2. Goodwill, lovingkindness, favor, as of master to inferiors, or servants or of God to undeserving mankind. "Moreover the word charis contains the idea of kindness which bestows upon one what he has not deserved." Grace and debt are contrasted in Romans 4,4.16 The New Testament writers use charis preeminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept of eternal salvation through Christ. It is styled the grace of Christ in that through pity for sinful men Christ left his state of blessedness with God in heaven, and voluntarily underwent the hardships and miseries of human life, and by His suffering and death procured salvation for mankind. Charis is used of the merciful kindness by which God exerting His holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues. 3.a. The spiritual condition of one governed by the power of divine grace, what theologians call the "status gratiae." b. A token or proof of grace. 4. Thanks. The conclusion is the same: God is Grace, and when one is convinced of that one will never be able to find anything in God toward us sinners but grace when it comes to our election, redemption, salvation.

According to Liddell and Scott's Greek-English Lexicon on classical Greek the word has the root meaning of favor, but the classical Greeks did not apply it to the gods in the sense that they regardless of man's sinfulness favored man. It was rather the favor bestowed on man arbitrarily or to such as were favorable to God.

We shall also give the definitions of Bauer for the word "charis." Since Homer the word means "Anmut" and "Lieblichkeit", i.e. charm

and grace, or pleasingness. Demosthenes uses the word meaning a certain charm as pertaining to words that are used, as in an oration. Then the word is also actively used of favor, goodwill, gracious care as in Luke 2,40, where it says that the grace of God was upon him, that is upon Jesus, the child. In the Septuagint, and in the writings of Philo, and in Josephus the word is used of the gracious attitude of God. The word is also used of the gracious pardons of the Caesars, to describe their motive and attitude in freeing prisoners. Charis is used to convey the idea of the gracious attitude of Christ which presents undeserved gifts as in Romans 3,24, where we read: "Being justified freely by His grace through the redemption that is in Christ Jesus." Before this verse the text brought out that all have "sinned" and come short of the glory of God." Surely "grace" there must mean that everything meritorious must be in God alone. Or in Galations 1,15:"But when it pleased God, who separated me from my mother's womb, and called me by his grace." In this connection the apostle is pointing out how he was separated from God, and that no human agency can be credited with his conversion. He accounts for his conversion altogether on the basis of the attitude of God. In Ephesians the word charis is clearly used of the gracious attitude of God toward man. Paul thanks God for all spiritual blessings, such as being chosen, and he points out that it was due "solely" to the praise of the glory of his "grace."

But there is no doubt as to the use of the term charis in the New Testament. As we have shown from passages adduced, or rather as we have learned and must conclude from the passages studied, the word charis indicates an attribute of God called grace, or the disposition to give man all blessings temporal and spiritual freely and without merit on the part of man. It therefore, since it is an attribute of God, determines all favorable attitudes and actions of God toward man.

Since God is always "the same", He must always be gracious, which is an attribute of God attributed to Him in the Bible. Hence God cannot and will not act graciously once and then not, and since man has no merit, circumstances as to man could never enter, to alter the need of the grace of God. We consider the understanding of Grace as basic to the understanding of the doctrine of the election of grace, or the grace of election. It is fundamental. And because men have erred on this first point they went astray on this doctrine.

In our inductive study we shall make the next step toward discussing and coming to proper conclusions on the subject: The Relationship of Universal Grace To The Election Of Grace. The next step is to study those passages that describe the attitude of God toward all men, called universal grace.

1 Tim. 2,4
The antecedent, which is God, our Savior, is referred to.--God our Savior is used in the verse preceding this verse.-- There can be no doubt about the antecedent.

Will-Takes-This connotes an act of the will- it means "to be resolved" "to be determined",-- But from the use of the word it is the determination that flows out of desire and love, or wish.-- In other words, God wills because He in this case desires all to be saved.

all men-pantas anthropous-all human beings.--The word pagtes makes it universal -- hence there are no exceptions.

B.-- UNIVERSAL GRACE AS TAUGHT IN THE BIBLE.

Having examined various passages that tell us of the grace of God, and having arrived at a conclusion and definition for grace as the unmerited love of God, it would be well if next in order we would list and study a number of Bible passages that speak of the universality of the grace of God in its aims and applicability. Let us take up a number of passages.

The outstanding passage on the universal grace is 1 Tim. 2,4, where we read: "God, our Savior will have all men to be saved, and to come unto the knowledge of the truth." Let us examine the context and the very words of this passage. St. Paul in this chapter has just urged that the Christians should pray for the various government officials and for all human beings without distinction or discrimination. We should pray for them that we might lead a quiet and peaceable life in all godliness and honesty. Then the Apostle brings out the thought that God considers this good and acceptable, and adds that he will have all men to be saved and to come unto the knowledge of the truth.

1 Tim. 2,4:

WHO-The antecedent, which is God, our Savior, is referred to.--God our Savior is used in the verse preceding this verse.-- There can be no doubt about the antecedent.

WILL-Thelel-This connotes an act of the will- it means "to be resolved" "To be determined".-- But from the use of the word it is the determination that flows out of desire and love, or wish.-- In other words, God wills because He in this case desires all to be saved.

ALL MEN-pantas anthropous-all human beings.--The word pantas makes it universal -- hence there are no exceptions.

TO BE SAVED-sootheenai-this is the passive infinitive--the word soozoo from Homer on down means to keep safe and sound, to rescue from danger.--In the Septuagint it is used to translate Hoschiah, malat, nazal, hoziel, and sometimes for azar.-Hoshiah from the root iasha is used in the Old Testament of eternal salvation, in a religious sense.--The Greek word for Jesus is derived from the same stem.--Accordingly sootheenai refers to eternal salvation, as the goal of all believers.

TO COME UNTO THE KNOWLEDGE OF THE TRUTH-kai eis epignosis aletheias elthein-to come means "to attain unto the knowledge of truth"--aletheia can be used of all knowledge, or any part of knowledge, but from the connection it must naturally be restricted to the truth which pertains to spiritual well-being, or man's relationship to God. It refers to the truth as taught in the Christian religion, as pertains to God and the execution of His purposes through Christ, contrary to the false notions of the various Jewish sects and false teachers among the Christians, such as the Gnostics and the like. In the very next verses the Apostele mentions the essentials of the truth - He tells of the one God and mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all. It is evident then that the truth as pertaining to man's relationship with God is the truth which is meant.

From this passage it is clear that God desires all human beings to be saved. He does not at all restrict His wishes and desires and the will that follows such earnest wishing and earnest desires. In other words, His feelings are favorable toward all men. His attitude is favorable toward all. He loves all men. He wants them all to be saved.

Let us now consider a passage from Ezekiel 18,23,32. Here we have two verses which read as follows: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" And now verse 32 as follows: "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." In the former verse God asks a question and in the second verse cited is the clear answer. God does not take pleasure in the death of the wicked. That is stronger than saying that God hates the death of the wicked. It means that God absolutely does not want to, nor does He delight in condemning anyone. But God does want man to turn from sin and live. God takes no pleasure in (achpooz) which is from the root chaphaz which means to bend and to curve, as to bend the tail, or to bend wood. Metaphorically it means to bend toward, or incline toward someone. To delight in and to love. Again it indicates the emotion of delight or please. God does not according to these texts delight in the death of the wicked, but He does delight in the salvation of the unbeliever, by the unbeliever's turning from his way of sin and death. By death is meant eternal death. The Hebrew text has bemooth. The Lord does not delight in the death of the wicked, for that means that he died in his sins and is lost forever. The Lord is defending His justice in all His dealings. If He then permits the wicked to die, it is not because He delights in such a terrible death which means condemnation forever, but because it has to be, and it is the fault of the sinner himself. In Ezekiel 33,11 we read: "As I live, saith the Lord, God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." The same word for pleasure is used as in the passages just ad-duced from Ezekiel. God wants the sinner to turn from his way and live. In other words God wants everyone, even the wicked to turn and to be saved. The word for wicked used in the text in Ezekiel is harashaa and means wicked and impious. Its root meaning is "to make noise, or tumult." From this it has derived the meaning of wicked, since the

wicked usually is boisterous.

Another passage that brings out the general, or universal, goodwill of God toward man and even the wicked is found in 2 Peter 3,9 where we read: "(The Lord is) not willing that any should perish, but that all should come to repentance." The Greek word for "not willing", is mee boulomenos. Boulomai is used to indicate a strong willingness as an affection, meaning to desire. The Lord does not desire that any should perish. He does not want any to perish. The word for any is tinias. It means anyone and used with a negative as here it means noone, or none. That is exclusive. And when the text continues to say that God wants all (pantas) to repent, which is tantamount to being saved, as used here, it is evident that God wants everyone to be saved, as God is consistently pictured as a God who does not want people to be lost, but wants everyone to be saved. His attitude, His feelings, His will are all inclined toward saving all, yea even the wicked. Can anyone doubt any longer the obvious fact of Scriptures that God wants everyone saved? Can anyone then blame it upon the hatred, or coldness, or indifference of God, if any are not elected, and saved?

The well-known passage John 3,16 cannot be overlooked. "God so loved the world." The word for LOVED in the Greek text is eegapeesen. This is derived from the word agapee, which means love. This word is a purely Biblical and ecclesiastical word. It is not used in the writings of Philo nor in the writings of Josephus. The word is not used in The Acts, or Mark, or James. It occurs only once in Matthew and Luke, twice in Hebrews and Revelation, but frequently in the writings of Paul, John, Peter, and Jude. The translators of the Septuagint use the word agapee to translate the word Ahabah in Canticles. Ahab means to breathe after, to long for, to desire, and from this has been derived the meaning of LOVE, God loved the world. That means that He could never be accused of doing anything against anyone in the world, of His own volition, as being evil,

or malicious. God loved the WORLD. The word WORLD is all-inclusive. It is universal. It includes all men. God loved ton kosmon, the world. Kosmos stands for the inhabitants of the earth. It would indicate completeness by the very nature of the word, which from Homer on down has as its first meaning ORDER. After the age of the Ptolmies, the word was used also of the complete circle of the earth. It means also all the inhabitants of the earth. The very fact too, that in this text God leaves it open to all people without exception to be saved makes His love to the world universal. "That whosoever (paas) believeth in Him etc." If God did not love all He would not offer the chance to be saved to all which is here emphasized. The conclusion agains is that God's desires are favorable to all. He wants all to be saved.

In Romans 11,32 we read furthermore: "For God hath included them all in unbelief that He might have mercy upon all." St. Paul had just brought out that the disobedience of the Jews brought it about that the Gospel and mercy of God might come to the Gentiles. And now God would be just as merciful to the Jews and also save them, and to change their disobedience to faith, the same as He had to do with the Gentiles. And then he says that God has included them all in unbelief, He has dealt with all of them, Jews and Gentiles, on the same basis. They are disobedient by nature, and so He includes them all in His mercy, that He might have mercy upon all. Here again this universal kindly disposition of God is brought out. He wanted to, His aim is to have mercy on all. That He MIGHT HAVE MERCY (eleeesee) upon all (tous pantas). Both Jews and Gentiles, and that spells universality. God is no respecter of persons. Eph. 6,9.
All have come short; all are by nature sinful and come short of the glory of God; He desires to be merciful and is merciful to all. If anyone is lost it cannot be blamed upon the attitude and feelings of God. His grace and love is universal.

The universality of the grace of God is also brought out by the fact that He has sent a Redeemer for all, That He invites all to accept Christ, that the Holy Spirit is always operative upon all. We shall cover that point in another connection in this thesis, so the mention of it may be sufficient here to support the truth that God's grace is universal. We shall now formulate a conclusion to this study of the verses.

By universal grace is meant the attitude, feeling, and disposition of God toward all human beings which may be described as one of love and favor without regard to the difference in men, or the merits and demerits of man. It is wholly of divine origin without any merit or worthiness in man. It includes all human beings in its scope and application. This truth must be kept in mind in order not to err in the doctrine of the election grace, when one considers that not all are saved after all.

C. THE ELECTION OF GRACE.

To continue our study of the relationship of the gratia universalis to the election of grace let us examine a number of Bible passages which speak of the election.

In Ephesians 1,3-6 we read: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us to Him before the foundation of the world that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

In his letter to the Ephesians the Apostle St. Paul right from the outset writes these words. He is showing them that and how they have been blessed by the Lord. This letter contains the carefully wrought out statements dealing with the great doctrines of the Gospel.

Ephesians 1.

Verse 3 ---

BLESSED-eulogeetos-to bless-to praise, celebrate with praise.-The meaning is "God be praised."

WHO HATH BLESSED-eulogeetas-when used of God it means of favor and blessings bestowed by the Lord.

SPIRITUAL-blessings-God has especially remembered His Christians with spiritual blessings, blessings that pertain to their eternal blessedness in heaven.

PLACES-this is not found in the Greek text.--The translators of the English Bible offer the marginal note which suggests using the word "things" instead of the word "places."

Literally: in the heavenlies.

VERSE 4 ---

CHOSEN-exelexato-from the verb eklegoo this is 1 aorist as used in the

text which would connote a closed act.--The word eklegoo has been used in Greek writings from Herodotus on down.--It is used in the Septuagint to translate the Hebrew word bachar, "to pick out or choose."--In the New Testament it is always used as middle except in Lk.10,42. The meaning is to pick out for one's self, as when Jesus chose His disciples. It does not imply relative merit. This verb occurs eight times in the New Testament and always means to choose, to select, or pick out. In Acts 1,24, Matthias is chosen as an apostle. Acts 15,7 (Th choice of Peter to preach the Gospel to the Gentiles.) Acts 13,17 (Th choice of the fathers of Israel by the Lord.) Eph.1,4; Mark 13,20; 1 Cor.1,27;28; James 2,5. (Speaking of the election unto salvation).--The word means here that God had chosen US, that is US CHRISTIANS from the whole population of human beings ever on the earth which election brought about a separation, segregation, from the rest of humanity.

BEFORE THE FOUNDATION OF THE WORLD.--pro katabolees kosmou-the word pro brings out the time when this took place-the word means before temporally speaking. The context makes that clear.--foundation-katabolees-throw down, lay down, found.--It means before the world was even founded, or begun, God chose those Ephesian Christians, including the Apostle Paul who wrote these words.

THAT WE SHOULD BE-holy and without blame before him-this states the purpose of the election of the Ephesian Christians.-God chose them to be holy in His presence, to be true Christians, also in their life.-Holy -hagios-those set apart to God, Christians.

IN LOVE--en agapee-this obviously must be combined with the thoughts that follow in verse 5 etc. particularly with the word having predestinated us. -It indicates that it was an election motivated by agapee i.e. love.

VERSE 5 ----

HAVING PREDESTINATED-proorisas-the word proorizein occurs six times in the New Testament.--In all of these passages GOD is the subject of the word. Acts 4,28:"For to do whatsoever thy hand and thy counsel determined before to be done." Herod and Pontius Pilate, the writer of the Acts here brings out, in dealing as they had done with the child Jesus merely carried out what the hand and counsel of God had foreordained, to be carried out.--1 Cor.2,7: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." In listing six passages using proorizein we here see the word used again as of some determination of God from eternity. In this case God ordained that the Gospel should be preached and that it should minister to our glorification.--Rom.8, 29: "For whom he did foreknow he also did predestinate." Here again it refers to some action of the will and the hand of God.--In these and the other passages where the word is used it means an act of God before the beginning of time, yea, from eternity, and in four of these passages it means foreordaining, and a predetermination of the elect for a special purpose and goal as given in the various passages, as for example, "To be conformed to the image of his son," (Rom.8,29), or, "unto the adoption of children." (Eph.1,5). Or "To the praise of his glory." Eph.1,12.

UNTO THE ADOPTION-of children-eis hyothesian-to become and be adopted children, in contradistinction to natural children.--This is an excellent term which not only connotes the loss of the natural relationship as children of God, but also indicates the restoration to the position of children by adoption.--Thus God has chosen and foreordained that the Ephesian Christians, St. Paul and all Christians should be children of God. It is an act of the will of God.

BY JESUS CHRIST-dia-by means of, by the way of Jesus Christ-dia with the genitive has the meaning of: mediator, indicates the means by which anything is attained, or gained.--Our election is based upon Christ and is mediated through Christ.

GOOD PLEASURE-kata teen eudokian-eudokia means good-will, kindly intent, benevolence, all of which without doubt indicates that this election of God is born out of the love of God and is not produced, or brought about by anything good in man.--It is by and from the good-will of God after deliberation which has caused the election of foreordination.

This text has in it the elements of the election of grace, in that it indicates the time of its origin, its nature, its purpose, its means, and its motive. It is a rich text on the matter we are studying.

But we shall now turn to Romans 8,28. Here another term is used than either of the terms we studied thus far which obviously refer to the same matter of the election of God. Rom.8,28; "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." The Apostle Paul has emphasized the blessings of the Spirit of God for the children of God. In this verse he shows that everything in the life of God's children serves their good and their welfare. Those "that love God" are referred to and this expression stands in apposition to the term "them that are called" (kaletois). Then the expression is added "according to his purpose"- kata prothesin. The word "his" meaning God must be supplied. The word prothesis interests us here. He speaks of those who are called according to his PURPOSE. The word "called" means those who are Christians by the effective will of God; they have actually become Christians. This fact that they are Christians is due to the prothesis of God. This work is also used in the following passages:Eph.1,11; Eph.3,11; 2 Tim.1,9, that is in connection with the doctrine of the election. The word is used in other passages of Scripture. It occurs in other

passages. It is used in Matt. 12,4 of the bread which was exhibited, called the SHEWbread. This is the literal meaning of the word: "to be placed before." It means "setting forth a thing," placing it in view." In Acts 11,23 in speaking of the Christians of Antioch it says: That Barnabas exhorted them all that with PURPOSE OF HEART they would cleave unto the Lord. In this case prothesis expresses purpose, an act of will. In Acts 27,13 we read that the sailors sailed close by Crete "supposing they had obtained their purpose." (doxantes tees protheseoos kekrateekenai). The word protheseoos means purpose. These sailors thought they had fulfilled their purpose, or attained their purpose by sailing thus. When the word is connected with God as it is in the text Rom.8,28 and in three others (Eph.1,11; Eph.3,11; 2 Tim.1,9) it means the PURPOSE of God pertaining to the election of men to salvation. It means God's free, voluntary determination of God as applied to those who are finally saved. In the four passages where the word is used with God as the subject it always is described as an act of the will of God from eternity, and 1 always pertains only to salvation of the object of such purpose, and never pertains to the damnation of any. So prothesis is the free purpose and determination of God pertaining to the salvation of certain people, which selects them for salvation and causes their conversion and final salvation. It is not dependent on anything within man. It is purely a free act of God subject to no influence from without, of any kind.

In Romans 8,29 we are confronted by another word that needs to be studied with regard to the passages on the election of grace. In Romans 8,29 we read: "For whom he did foreknow, he also did predestinate." For whom proegnoo. On the surface this word would seem to mean to foreknow as a prophet foreknows something, prior knowledge, and that this knowledge of God determined His choice of certain people to salvation. In other words God knew that certain people would come to faith in Christ, and would be

faithful until the end, and would be saved, so he set their names down and chose them for salvation. But does the word have this meaning?

The word prognosis is used in the Acts 2,23 and in 1 Pet.1,2. In the Acts it refers to the dealings of the Jews with regard to Jesus. Peter in his sermon on Pentecost day says concerning Christ: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

In 1 Peter 1,2 we find that the Apostle is speaking of the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. They were the faithful of the diaspora, or the dispersion. He refers to them as the elect ACCORDING TO THE FOREKNOWLEDGE OF GOD. Here too the word prognosis is used. Some use the word prognosis as equivalent of boulee will spec. the will of God. Others say that it means merely a foreknowledge. (Praescientia.) Gremer in his lexicon has both meanings. He speaks of prognosis as a decision made beforehand, or generally knowledge beforehand. Luther constantly translates the word as pertaining to the election. He also interprets 1 Pet.1,2 in the sense in which prognosis would mean the same as VERSEHUNG, or rather VERSEHEN. Obviously Luther used "Foreknown" and "elect" synonymously. There is some distinction or a different shade in meaning but they are used interchangeably. Perhaps prognosis brings out the action of the whole intellect of God and eklogēe especially the act of the will. The reasons for this view are as follows: Both passages indicate that the prognosis of God stand in a causative relationship to the effects of Jesus being given into the hands of the unrighteous as well as to the election of the strangers of the dispersion. In other words, if it is used in a causative manner it cannot be merely a foreknowing. Mere foreknowledge does not in itself bring about a certain effect. The word prognosis is often used in the Bible in the obvious sense of not

only knowing certain people as His own but acknowledging such as his own. Jesus as the good shepherd says: "And I know them." He acknowledges them as His.--Thayer's Lexicon gives both meanings for prognosis, "foreknowledge", and "forethought" and "pre-arrangement." Meyer, Philippi, Van Hengel and others stay with the meaning of plain "foreknowledge." It appears to be a handy tool to introduce a factor into the election of God which would make it seem more reasonable and sound more plausible. The burden of proof rests with such as would use the meaning "foreknowledge", for all passages on the election show it to be an act of the will of God and indicate nothing in man to bring about the decision and choice of the will of God. It is an election of grace, out of the love (agapee) of God.

As for the terms used in the Bible and studied by us mentioned in the foregoing part they are interchangeably used. They are synonymous. NO one of these terms exclude the other. Let us compare Rom.8,29 and Ephesians 1,5.6. Rom.8,29: "For whom he did foreknow (proegnoo) he also did predestinate (pro-orise). Eph.1,4.5: "According as he hath chosen (exelexato) us --- Having predestinated (proorisas) us unto the adoption of children." In the former passage the proorisoo is preceded by proegnoo; in the second passage proorisoo is preceded by exelexato. In other words proegnoo and exelexato are used interchangeably and synonymously. It is also true that these four terms are not identical. Let us now formulate the Biblical doctrine concerning the election of grace.

The election of grace is that will and act of God whereby before the foundation of the world, motivated by grace alone in Christ chose certain individuals from the mass of humanity of all times and determined that they should be saved by the Word of the Gospel and the power of the Holy Ghost, and that they should be holy and without blame, and to the praise of the glory of his grade.

From the study of the passages adduced it is evident that God did choose and that the cause of such an election is nothing but the grace of God in Christ Jesus.

We shall now proceed to discuss the relationship of the universal grace and the grace of election to state more clearly the relationship of grace to God's love of all men and of His act of choosing some.

D.--- A comparison of Part B and C to Reach Some Conclusions on
The Relationship of the Universal Grace and the Grace of
Election. (The Election of Grace.)

From our study of the various pertinent Bible passages we have found that both the doctrine of the "universal grace of God" and the doctrine of the "gratia electionis" are taught. We shall now discuss the relationship of the two doctrines which to many seem to be contradictory.

The grace of God whether it be that which motivates His redemption of the world, or whether it be the grace that motivates His election of some to salvation must be identical in essence. Grace is grace. Grace is always of the same kind. Grace cannot be different from any other kind of grace, if it is the grace of God. God is one, and God is perfectly integrated, so His grace must be one. In other words the "universal grace" and the "election grace" are essentially the same. It is also taught that both are necessary to salvation. In other words they are both causative and basic for salvation. Without the "gratia universalis" none could be saved for all would be excluded from grace, the only remaining basis for salvation. Without the "gratia electionis" none would be saved considering the nature of God and the status quo of man. Both are the cause of salvation, and both are basis for salvation.

Grace, whether "universal grace" or "the grace of election", is effectual, i.e. grace has in it all the potentialities to be effective, even when frustrated. Grace is effectual because God wants all men to be saved and to come unto the knowledge of the truth. God gave His only-begotten Son for the redemption of all mankind. God commanded that the Gospel should be preached to every creature. The Bible teaches that the Holy Ghost is always operative by means of the Word of God. When we combine these facts of the Bible it becomes clear that Grace is always effectual, whether it be universal, or elective. Add up the facts that God had the will to save, made a sacrifice of Jesus to save, had His forgiving grace preached to all, and has His Spirit always operative, and you have the conclusion that God is earnest and sincere about His grace for all men, as well as for those elected and is in no wise discriminatory, as though His grace would not be as effectual for some as for others. Grace is always grace in all of its glory and effectualness.

But while grace is always EFFECTUAL, it is not always EFFECTIVE. The truth of this is clear when we observe how some have fallen away who once were saints. The Pharisees heard the Gospel too, and beheld "that Light", but received it not. God was gracious to those Pharisees but they rejected knowledge and were condemned, with the exception of course of such as repented. That God was as gracious to some Pharisees as to other Pharisees, we can learn from the example of Paul. He was a Pharisee, but was converted. In other words in the case of many Pharisees the grace of God, while effectual, was not effective. In the case of others it was effectual and effective. The same with regard to the Gentiles. Many rejected the grace of God, others accepted it. Since the grace of God is always effectual, but not always effective, and since it is evident that God wants ALL MEN TO BE SAVED, we cannot project the blame for the rejection of His grace to God. The fault must lie somewhere else. And if not all are graciously elected the cause does

not lie in God, but somewhere else. The cause for the rejection of grace lies not in God, but in man. Of course man can lay the blame on Satan, if he wants to, but he cannot escape assuming the blame for rejecting the grace of God. The Bible teaches that God's grace is a reality, and that it applies to all men without distinction, even if so many are lost. Certainly God has not failed in such cases. He has always functioned with His grace but in the case of rejection men have failed God.

Let us now proceed to expand somewhat upon the functioning of the "grace of election." From the Bible texts adduced and studied we have learned certain facts about the grace of election. We know from the Bible that God moved by grace, truly effectual, chose some to salvation before the foundation of the world, in Christ, and that because of this election they will hear the Gospel, be converted, justified, sanctified, and glorified, or beatified in heaven. The total number of those elected will equal the same number which is elected. The fact, however, that the elect will all be saved finally and eventually, does not preclude the possibility of a fall. The grace of election is not the application of arbitrary power which simply forces someone after having being elected to become a Christian no matter what he would do, so that one might say such a person as is once in grace will always be in grace. Grace does not work by means of coercion, or compulsion. To hold such a doctrine would make some secure, who would feel they are elected, and would make such as are not sure of their election feel rather hopeless, and end in despair. But grace can never produce such reactions. The elect too are always in danger of being lost. Does not Jesus point to the last times as being so perilous that the very elect shall almost fall. If there were no danger of a fall for the elect, these words would not have been spoken

by the Lord to picture the severity of the last days and their distress. The elect may also temporarily fall from grace, but will be restored. They will not be permanently lost. Furthermore to complete the picture of the situation it must also be concluded that the election grace does not rob man of his power to reject grace, to resist God, and to frustrate divine grace. Man can reject the grace of God. The elect have that power but do not permanently and ultimately use it. Paul could have rejected the grace of God.

From the discussion it is obvious that man alone limits the effectiveness of universal grace and could also reject the grace of election, if he wanted to. Man can do nothing about being elected. That is a gift of grace. Man can do nothing toward the realization of the goal of his election, that is salvation. But man can gamble all these gifts of God away, and reject God. Thus if any are lost, the fault lies with such as are lost. And as far as those saved by election, God alone must be credited.

E.- VARIOUS ATTEMPTS TO RATIONALIZE GOD'S ATTITUDE OF GRACE AND ACTION OF ELECTION.

This discussion, while it presents the implications of the doctrine of the grace of election, does not clarify how this can be harmonious. This has been a problem ever since this doctrine was considered, and ever since the doctrine of the universal grace and the grace of election were set side by side. To make these two doctrines harmonize many attempts to rationalize God's attitude and action have been made. The cause for such attempts is the pride of human reason which first of all is opposed to God, His attitudes, and manner, and secondly for this reason is critical, and feels that God's rationality must be measurable by human reason. There have been also some who no doubt were quite sincere. They were confronted with the problem by their students

and parishioners and tried to save the face of God, or also to try to clarify the apparent contradiction in these two phases and functions of the grace of God, its universal application, and its selective nature. The history of the doctrine of grace as considered by man indicates several standard approaches to the problem of reconciling and harmonizing the gratia universalis and the gratia electionis. There have been those who made of God an arbitrary God who simply picked some out of the mass and applied His divine and gracious efforts to them and, as it were, left the rest to their fate. The doctrine of Calvin conceived of God as such an arbitrary God, which is a concept of God peculiar to his theology and that of other Reformed teachers. Another approach to the problem to harmonize these two doctrines was that of the theologians of the Ohio Synod, Iowa Synod who carried on the predestinarian controversy in the early days of Missouri Synod Lutheranism. From our reading in the old Lehre and Wehre it all crystalizes down to this: God chose some in view of their faith. (Intuitu fidei). He saw that some would believe and so He chose them. In other words God saw something in a few of the human beings, which He did not see in the rest, and chose them. Of course those that used this approach contend that it is still the grace of God which works faith in those in whom God foresaw such faith. But the fact is that God then would not do the electing, but man's attitude would become the basis of the election. This does not answer the question: "Cur alii prae aliis?" Some have spun out the difference in some people from others, that they predicated to some men a lesser resistance to the grace of God than that found in others, and hence this made a difference in the one being elected and the others rejected. There could be not universal grace in a God that would be arbitrary, as the Calvinists and others taught, who would choose some and reject and neglect the rest. There could be little

grace, if inherent in some people were any merit, or difference which could impress God even in the slightest. Grace would no longer be the cause of salvation, and election would not be election.

A certain H.A.Allwardt in a pamphlet, published by the Lutheran Book Concern in 1909 states a view which represented the doctrine of the Ohio Synod. He writes in part: "They (Missouri) knew and now know that that is not true and cannot be true, since we are battling for that exactly, that God already in the eternal election looked for the faith, hence elected only the believers." This from their own pen of that time. Allwardt also states it like this: "Thus God now in time constantly elects from the whole mass of humanity all such unto salvation, as believe, and rejects all such as do not believe." Incidentally this tract was written in the German language and we have provided the translation. Dr.F.Piper is cited (Lehre und Wehre,1903 p.131) as saying: "That not only an election unto faith, but also unto the call, justification, sanctification, and preservation is to be taught." In this tract he takes up one point after the other held by Missouri and gives an answer. To give an example of his theology:

Missouri: That God chose unbelievers in Christ and thus imputed to unbelievers forgiveness, since God at the time of the election saw them in their unbelief.

Answer: Scripture teaches that the merit of Christ was for all people and that His merits cannot be imputed to anyone until he believes in Jesus.

Allwardt contends that according to the doctrine of Missouri universal grace is denied and negatived. Missouri directs the hearts and minds of people away from the means of grace to the secret and mysterious counsel of election, he contends.

Scripture gives us no method of reconciling the doctrine of election and the doctrine of the universal grace which would satisfy human reason. It does teach certain elements of the election of grace and insists throughout that man is elected unto salvation and is saved by grace, and that this election is applied to individuals, and it asserts that if man is lost it is his own fault and neither the election nor grace can ever be blamed if man is lost. A good theologian bases his faith on what the Bible teaches even though he cannot comprehend the relationship of two doctrines, as that of universal grace and the grace of election.

But what has been the attitude of theologians on this point, especially such as are Biblical and orthodox. We shall next list a number of such expressions and give a brief symposium of comments on this problem.

F. THE ATTITUDE OF BIBLICAL AND ORTHODOX THEOLOGIANS.

Dr. C.H. Little, professor of Dogmatic and Systematic Theology in the Evangelical Lutheran Seminary of Canada, of Waterloo, Ont. Canada in a book dated May 19, 1933 summarizes the traditional orthodox and Lutheran attitude toward this doctrine. We quote: "The doctrine of Predestination or Election is a great mystery. We cannot with our finite minds penetrate into the secret counsels of God. Neither can we lay down rules according to which He must govern Himself in His dealings with men. Before His counsels we can only marvel and exclaim with St. Paul: "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall not be recompensed unto Him again!" (Rom. 11, 33-35). Quoted from the book: "Disputed Doctrines." This states the conclusion reached by all true

theologians after they had presented the doctrine according to the Bible, when they stood face to face with the problem: "Since the universal grace of God is Biblical, how does this harmonize with the grace of election.

Luther was charged with Calvinism but falsely so. Luther never denied any of the proposition of the Visitation Articles adopted in 1592 as a norm of doctrine for Electoral Saxony. Note the following propositions on "Predestination and the Eternal Providence of God," as the pure and true doctrine of our (Lutheran) churches. Quoted:

1. "That Christ has died for all men, and as the Lamb of God has borne the sins of the whole world.
2. That God created no one for condemnation, but will have all men to be saved, and to come to the knowledge of the truth. He commands all to hear His Son Christ in the Gospel, and promises by it the power and working of the Holy Ghost for conversion and salvation.
3. That many men are condemned by their own guilt, who are either unwilling to hear the Gospel of Christ, or again fall from grace, by error against the foundation or by sins against conscience.
4. That all sinners who repent are received into grace, and no one is excluded, even though his sins were as scarlet, since God's mercy is much greater than the sins of all the world, and God has compassion on all His works." (Concordia Triglot, 1153.)

It is well known of course that Luther and the Formula of Concord, and Dr. Bente has shown that both of them are in agreement on the doctrine of Election, the doctrine of Universal grace, and the doctrine of the election of grace,- firmly held fast the election of grace. On the mystery involved the Formula of Concord states "For that we neither can or should investigate and fathom everything in this article, the great

Apostle Paul declares (teaches by his own example), who after having argued much concerning this Article from the revealed Word of God as soon as he comes to the point where he shows what God has reserved for his hidden wisdom concerning this mystery, suppresses and cuts it off with the following words, Rom.11,33.f.

Dr. P.E.Kretzmann in an article on "The Election of Grace" covers the problem in hand in the following language; as quoted from his Commentary Volume 2, page 47: "If we thus adhere strictly to the argumentation of Scriptures and apply the comfort of Scriptures to our heart, then our thoughts will not revert to others, then we shall not yield to the temptation of speculating of this doctrine in its so-called reasonable conclusions and will thus be spared the dangers into which such speculations lead."

From the book Christian Dogmatics, by J.T.Mueller, we quote the following as pertaining to the problem: "In conclusion we may say that just as we are not to solve the mystery of election by denying the sola gratia (synergism), so we must not solve it by denying the gratia universalis and ascribe to God, contrary to Scripture, an eternal decree of reprobation. Both "solutions" are equally rationalistic and in direct conflict with the Word of God."

We submit also this statement from the book, Christian Dogmatics, J.T. Mueller, page 612: "In summary, it is clear who so many reject the Scriptural doctrine of eternal election, namely, for the simple reason that they wish to "harmonize" the divine testimonies when they seemingly contradict each other" (universalis gratia; sola gratia). Synergism harmonizes the divine testimonies by denying the sola gratia; Calvinism, by denying the universalis gratia. In both cases, as Dr. F. Bente says, "human reason criticizes, and lords it over, the infallible Word of God."

Dr. F. Pieper thoroughly and clearly presented the doctrine of universal grace and election grace at the same time. We quote a definition given by him to a class in dogmatics as dictated by him: "Definition: Die ewige Erwaehlung ist die Handlung Gottes an den Christen, wodurch er sie von Ewigkeit nicht um ihre Werke Willen, sondern allein aus Gnaden um Christi Willen. Aus dem Wege der Gnadenmittel mit Berufung, Glaube, Rechtfertigung, Heiligung und Erhaltung Bedacht hat. Die ewige Erwaehlung steht im kausal Verhaeltnis zu dem ganzen Christenstand, in dem die Christen in der Zeit sich befinden."

Dr. Adolph Hoenecke gives a clear objective and dispassionate presentation of the doctrine of election, appending also the various divergent views upon this doctrine. Concerning efforts to harmonize the universal grace and the grace of election, he makes the following comments: "Eine dritte falsche Stuetze ist der Grundsatz, dasz die Theologie die Aufgabe habe, die Glaubenslehre in Harmonie oder gar in ein System zu bringen. Im Gegenteil, die Theologie hat nur die Aufgabe, die von Gott in der Schrift gelehrten Glaubensartikel aus derselben vorzulegen, zu beweisen und in ihrem von Gott wirklich gesetzten Zusammenhange zu zeigen. Sie hat aber weder im strengen Sinne ein System zu bauen, noch Harmonie zu bewerkstelligen, wo Gott keine gemacht hat. Dasz Herstellung der Harmonie die Aufgabe der Theologie sei, wird von Vertretern der Intuituslehre behauptet; vgl. den oben angefuhrten Bericht der Synodal-konferenz." Cf. Dogmatic-Hoenecke. Bd.III. sub Election.

We have given a brief cross-cut of the opinion of various theologians of the early days, as we did in the historical sketch, in the introduction to this thesis, and we have now listed the conclusions of various Lutheran theologians. The Lutheran viewpoint is unique in the history of this doctrine. The Lutheran viewpoint is unique in that it attempts no harmonizing, and therefore indulges in no rationalizing in this doctrinal problem of reconciling the doctrine of the "gratia universa-

lis" and the "gratia electionis." Calvinism as well as synergism can have no place in Lutheran theology, even though Dr. Walther and the Missouri Synod have often been labelled as Calvinists. All truly Lutheran, or Bible theologians, have concluded the matter with the words from Romans 11, 33f. which we quoted at the beginning of this symposium. In this symposium it was not our intention to give a comprehensive, or even a summary of the presentation of these theologians of the doctrine as a whole, but we confined ourselves to their comments on the problem involved in the subject of this thesis. In other words what was their opinion on the matter of the problem of holding to UNIVERSAL GRACE and at the same time clinging to the GRACE OF ELECTION, one being general, and the other being a particular application. All without exception leave it as an unsolved mystery, and urge all to take their reason captive and to believe.

We shall now conclude the thesis in the following chapter.

CONCLUSION.

There is some relationship between universal grace and the grace of election. It is clear from our study that GRACE is the motivating power behind salvation, and the election is the cause of salvation. God desires earnestly that all men repent and live, that all be saved. By grace God chose certain individuals to salvation. The way we might express the relationship between the universal grace and election grace is to consider the universal grace, as grace essential, and to think of the election grace as grace functionally, or grace applied. Essentially grace is grace in both cases. Functionally there is a difference, considering the effective application. Universal grace expresses the true attitude of God toward all men. The election is this grace applied in the mind of God to individuals and carried out by means of the means of grace and by the power of the Holy Ghost.

We now shall list some general and practical conclusions to this matter.

1. There can be no contradiction between universal grace and the grace of election.
2. The true logical relationship, or rather theological relationship, between these two doctrines of the Bible cannot satisfy man in his human state on earth, because of man's limitations.
3. The relationship between these two doctrines exists and it is divinely logical.
4. We must stress universal grace everywhere, also to the Christians, but especially to such as are not, and are concerned about their salvation.
5. We must use the doctrine of the grace of election properly. Its comfort lies in the fact that man is elected and saved BY GRACE, and not by merits and works. That makes man feel personally certain of the possibility and reality of his salvation.
6. This doctrine is a warning to all such as would seek salvation by their own good works, and are self-righteous.
7. Thus both doctrines, the doctrine of universal grace and the grace of election are to be used to glorify God as the source of salvation.

S.D.G.

THE END.

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