

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: Box 910, Ashland, Kentucky

VOLUME 32, NUMBER 33

ASHLAND, KENTUCKY, SEPTEMBER 14, 1963

WHOLE NUMBER 1300

The Bible Doctrine of Election

By JAMES PETIGRU BOYCE (1827-1888)

Founder and first president of the Southern Baptist Theological Seminary (Louisville); president of the Southern Baptist Convention 1872—1879, 1888. Boyce is regarded as one of the outstanding Baptist theologians of the nineteenth century.



J. P. BOYCE

festated glory of his grace); but of his good pleasure (simply because he was pleased so to choose).

An analysis of the foregoing statement will show that this theory holds as to election, that: (1) It is an act of God, and not in any sense the result of the choice of the elect. (2) It has been with God an eternal purpose. (3) It is an election to salvation, and not to outward privileges. (4) This election, or choice, is one of individuals and not of classes. (5) It was made without respect to the action or merits of the persons elected. (6) It was made simply according to God's own good pleasure.

2. PROOF. Whether we should believe this doctrine or not depends entirely upon whether it is taught in the Scriptures. We have no other possible way of knowing anything upon the subject. We must therefore look to the Scriptures alone for the truth. Before proceeding, however,

with the direct proof that the doctrine of election, as stated above, is taught in the Scriptures, it should be remarked that the words *election* and *elect* are used in the word of God in various senses. They sometimes signify a choice to office, whether made by man or God. Compare: Luke 16:13 (Christ's choice of the twelve apostles), Acts 1:21-26 (the selection of an apostle in the place of Judas), Acts 9:15 (Saul as a chosen vessel), 1 Peter 2:6-3 (Christ spoken of as the cornerstone, elect, precious, etc.). They sometimes signify the choice of Israel to their peculiar national

privilege of being the chosen, or separated, people of God: "The God of this people Israel chose our fathers" (Acts 13:17). Again

they are used of a choice of salvation made by an individual: "Mary hath chosen the good part which shall not be taken from her" (Luke 10:42).

But in a large majority of cases these words have reference to the choice of salvation either in the purpose of God or the act of choice by God.

We will now take up the proof that the words are used in this last sense. Our aim will be to sustain, point by point, the doctrine of election as stated above.

(1) *Election an act of God, and not in any sense the result of the choice of the elect.* The inquiry here is not an inquiry into the reason for the election, but simply as to the agent. The simple question now is, Does God choose the elect? We are not concerned at this point whether it is of his own purpose, or because he fore-

(Continued on page 3, column 1)

The Limited Atonement

(From the NEW PARK STREET PULPIT, Volume IV, pages 70, 71).

By CHARLES HADDON SPURGEON

(1834-1892)

Pastor, Metropolitan Tabernacle, London, England

Edited THE SWORD AND TROWEL; Author of THE TREASURY OF DAVID; AN EXPOSITION OF MATTHEW; THE SOUL WINNER; MORNING AND EVENING; LECTURES TO MY STUDENTS; numerous other works.

There are in the world many theories of atonement; but I can not see any atonement in anyone, except in this doctrine of substitution. Many divines say that Christ did something when He died that enabled God to be just, and yet the Justifier of the ungodly. What that something is they do not tell us. They believe

in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward.

Now, such an atonement I depise—I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than a universal atonement that is not efficacious for anybody, except the will of man be joined with it.

Why, my brethren, if we were only so far atoned for by the death of Christ that any of us might afterward save himself, Christ's atonement were not worth a farthing, for there is no man of us who can save himself—no, not under the gospel; for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save

myself by faith as to save myself by good works. And after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemptions can pretend to be.

But do you know the limit of it? Christ hath bought a "multitude that no man can number." The limit of it is just this: **He hath died for sinners;** whoever in this congregation inwardly and sorrowfully knows himself to be a sinner, Christ died for him; whoever seeks Christ, shall know Christ died for him; for our sense of need of Christ, and our seeking after Christ, are infallible proofs that Christ died for us. And, mark, here is something substantial.

The Arminian says Christ died for him; and then, poor man, he has but small consolation therefrom, for he says, "Ah! Christ died for me; that does not prove much. It only proves I may be saved if I mind what I am after. I may perhaps forget myself; I may run into sin and I may perish. Christ has done a good deal for me, but not quite enough, unless I do something."

But the man who receives the Bible as it is, he says, "Christ died for me, then my eternal life is sure. I know," says he, "Christ can not be punished in a man's stead, and the man be punished (Continued on page 8, column 4)



C. H. Spurgeon

The Foreordination And Foreknowledge of God

AUGUSTUS H. STRONG (1836-1921)

President, Rochester Theological Seminary; Author, SYSTEMATIC THEOLOGY; other

foreknowledge implies fixity, fixity implies decree. From the fact that God foresaw all the events of the universe as fixed and certain. This fixity and certainty could not have had its ground either in blind fate or in the variable wills of men, since of these had an existence outside the divine mind. But if fixity, there must have been a cause; if anything in the universe was fixed, something must have fixed it. This fixity could have its ground only in the purpose of God. In fine, God foresaw the future as certain must have been because there was something in Himself made it certain; or, in other words, because He had de-

to be the ground and explanation of this certainty. Events were fixed only because God had fixed them. Shedd, Dogmatic Theology, 1:397—"An event must be made certain, before it can be known as a certain event." (Turretin Inst. Theol. loc. 3, quæst. 12, 18).

Decreeing creation implies decreeing the foreseen results of creation. To meet the objection that God might have foreseen the events of the universe, not because He had decreed each one, but only because He had decreed to create the universe, institute its laws, we may put the argument in another form. In eternity there could have been no cause of the future existence of the universe, outside of God Himself, since no being existed but God Himself.

In eternity God foresaw that the creation of the world and the institution of its laws would make certain its actual history even to the most insignificant details. But God decreed to create (Continued on page 8, column 5)



AUGUSTUS HOPKINS STRONG

GOD'S SOVEREIGNTY EXHIBITED

By ALEXANDER CARSON (1776-1884)

Author of BAPTISM IN ITS MODE AND SUBJECTS; HISTORY OF PROVIDENCE; THE ATONEMENT and other works.

(The following from LIFE AND WRITINGS OF CARSON, Volume II, pages 159-163).

In the reading of the Scriptures nothing strikes us more forcibly than the sovereignty of Jehovah. Almighty power is, without doubt, in all things exercised in wisdom and justice. But the ways of God are too deep for us; we cannot fathom them. He gives no account of His matters; and in innumerable instances His conduct is not only utterly beyond the grasp of our conception, but is the very reverse of what we would expect. Every page of Scripture is written with this impression deeply marked on it. The book of God is everywhere stamped with the seal of sovereignty.

Man Hates Sovereignty

This is the more striking, as there is nothing more displeasing to the mind of man. The fanatic is still bolder than the philosopher in blaspheming this attribute; and the sanctified raver, (Continued on page 6, column 4)

A SPECIAL ISSUE ON THE SOVEREIGNTY OF GOD

This is a specially prepared paper, setting forth the Biblical and Historical faith of Baptist on the doctrines relating to the Sovereignty of God. All of the writers are giants of Baptist history and the Confessions quoted are our greatest statements of faith.

Extra copies of this paper may be ordered at the following rates:

single copy — 10c
20 copies — \$1.00
100 copies — \$4.50

Order from: Colvory Baptist Church, P. O. Box 910, Ashland, Ky. 41101.

ELECTION

By J. M. PENDLETON
(1811-1891)

Outstanding Baptist Scholar of the late 19th Century; Author of CHURCH MANUAL, CHRISTIAN DOCTRINES, DISTINCTIVE BAPTIST PRINCIPLES, etc.

While there is nothing in predestination which forbids its use in the sense of the foreordination of all events, it is commonly employed with reference to human beings. It comprehends the purpose of election, and also, as will be shown, the purpose of "reprobation," as it has been called, which, as has been well said, "is nothing more than withholding from some the grace which is imparted to others." These two purposes may be expressed thusly:

"That God chose in Christ certain persons of the fallen race of Adam, before the foundation of the world, unto eternal glory, according to his own purpose and grace, without regard to their foreseen faith and good works, or any conditions performed by them; and that from the rest of mankind He withheld His grace and left them to dishonor and the just punishment of their sins.

The ideas brought to view in this statement need and deserve expansion. I may therefore say—

1. Election Is Personal

The choice exercised is a choice of persons. It is a choice of persons as distinguished from nations. The Jews were in one sense an elect nation, but their election from among the nations had no special reference to eternal life, to which persons are elected; and in addition to this, they were the only elect nation the world ever saw. But to see that election is not national, we need only turn to Revelation 5:9:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Here we are plainly taught that salvation is not national deliverance, but that the saved are redeemed out of every nation. An electic operation is referred to—persons selected out of nations. The theory of national election cannot be maintained as the doctrine of the New Testament.

Election is not only personal as distinguished from national, but it is of individuals as distinguished from individuals. The line of discrimination runs between persons. When Paul says in Romans 16:13, "Salute Rufus, chosen in the Lord," the reference must be to personal election, as also when he writes to the members of the Thessalonian church,

"God hath from the beginning chosen you to salvation." — II Thess. 2:13.

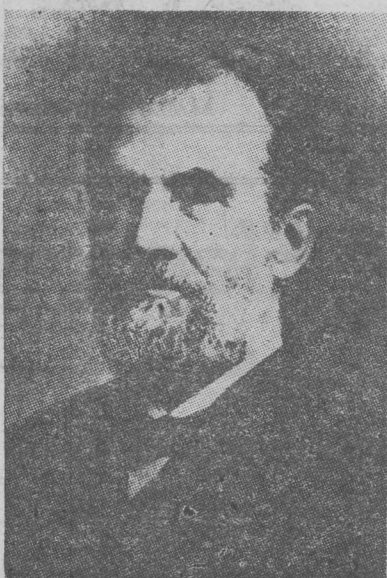
Peter, in writing to the "strangers scattered abroad," addressing them as "elect according to the foreknowledge of God the Father," must have meant personal election.

If it is said that the election of some is the rejection of others, it may be remarked: Rejection is a term needlessly strong, and it is preferable to say that God has left others as they were. The decree of election leaves them where they would have been had there been no election of any. No injustice is done them. The truth is, election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number, but which God can number, out of the fallen race of Adam, and raises them up to hope and Heaven.

II. Election Is Eternal

In proof of this, the following passages may be quoted:

"According as he hath chosen us in him BEFORE THE FOUN-



JAMES MADISON PENDLETON

DATION OF THE WORLD, that we should be holy and without blame before him in love." — Ephesians 1:4.

"Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus BEFORE THE WORLD BEGAN." — II Timothy 1:9.

"God hath FROM THE BEGINNING chosen you to salvation through sanctification of the Spirit and belief of the truth." — II Thess. 2:13.

After what has been said concerning the eternity of God, and the consequent eternity of His purposes, it is not necessary to enlarge on a point so plain as that His election of His people is from eternity. Election, being inseparable from the divine purposes, is as eternal as they. As it has to do with eternal life, it is eternal, as going back to the unbeginning past and forward to the unending future.

III. Election Was Not In View of Foreseen Faith And Good Works

There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election. When we read, "chosen . . . that we should be holy," it is obvious that the election is not because of holiness, but in order to holiness.

The purpose of election contemplates the sanctification of the elect, and therefore regards them as sinners needing sanctification. The same truth is suggested by the words,

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." — Romans 8:29.

Here evidently the predestination, including election, did not find its basis or reason in the conformity of the predestinated to the image of Christ, but the conformity is the result of the predestination.

As to the much-controverted passage in Acts 13:48. "And as

many as were ordained to eternal life believed," the only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the Word of God; for election is the source, the only source, whence spring faith, holiness, and good works.

IV. The Purpose of Election Is Irreversible

This is the only view of the matter that is worthy of God. Changeable purposes would detract from His glory as an infinitely perfect Being. The purpose of election is not arbitrary, is not without reason. God does nothing without reason, but the reason or reasons of His action, He is not always pleased to reveal. Why He chose some persons to eternal life in preference to others, we do not know. But if the reasons of His choice were satisfactory to Him when the choice was made, they will be satisfactory forever, unless better reasons should present themselves to His mind—a supposition which the perfection of His character does not for a moment tolerate.

In short, there can be no philosophic belief that God will reverse His purpose of election, and the Scriptures confirm the teachings of sound philosophy.

Jesus says of His disciples, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

Here the security of believers is strongly asserted; but whence arises the security? Chiefly from the fact the Father gave them to the Son in the purpose of election. If, however, the purpose is reversible, there is no security.

We are also taught that "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation." — Hebrews 6:17, 18.

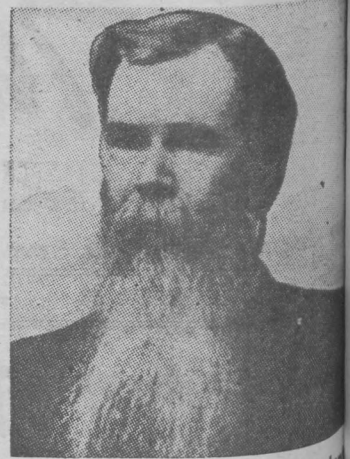
The "strong consolation" grows out of the immutability of the divine counsel, which is confirmed by an oath; and the purpose of election, being included in the divine counsel, is as immutable as the counsel itself. It is not necessary to enlarge. Surely the purpose of election is irreversible.

V. Election and Means

It is well at this point to answer an objection that is often made to the doctrine of predestination. It is said that while the economy of Nature and grace illustrates the use of means, predestination renders their use unnecessary. Why unnecessary? Because the objector supposes a predestinated end will be accomplished without means.

There is nothing, however, to justify such a supposition. We can find nothing in the realm of Nature to countenance it. God said to Noah, "While the earth remain-

B. H. CARROLL'S REMARKS ON PREDESTINATION AND ELECTION



B. H. CARROLL (1843-1914) — Founder and First President of Southwestern Baptist Theological Seminary

The last clause of verse 48, which reads thusly: "As many as were ordained to eternal life, believed," needs some explanation.

When I was a young fellow and had not imbibed the doctrine of predestination, I wanted that to read, "And as many as believed were ordained to eternal life." Perhaps that is the way you want to interpret it.

Brother Broadus said, "Let the Scripture mean what it wants to mean," and you let that passage stand—ordination to precede eternal life. Ordination to eternal life takes place in eternity.

Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it." Romans 8:29 reads, "For whom he did foreknow, he also foreordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called: and whom he called, them he also justified."

Justification comes at believing. So unless that passage reads, "As many as were ordained to eternal life, believed," it would break Paul's chain all to pieces.

Settle it in your mind that salvation commences with God, and not man.—(Pages 279, 280, **Commentary On Acts**)

What is election? Choice toward individuals. When was this choice made? Before the world was. As we were not then, in whom was it made? In Christ. To what end? That we should be holy and without blemish in love. He blessed us at that time in foreordination. What does that mean? To decree beforehand. Concerning whom? The particular individuals who were elected. Unto what? Unto adoption as sons. Through whom? Through Jesus Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of His grace. (page 79, **Commentary on Ephesians**)

eth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22.

The object in view requires me to refer only to "harvest" as included among the purposes of God. It will not be denied that God has decreed the production of harvests while the earth remains; but has He decreed the production of miraculous harvests, that is, harvests without the sowing of seed? Manifestly not. "Seed-time" is mentioned as before "harvest," and clearly preparatory to it. No harvest is predestinated apart from seed-sowing. The means are appointed equally with the end.

Let the nations practically adopt the philosophy of the objection under consideration—namely that predestination supersedes the use of means—and what must follow? Universal starvation. But we need not anticipate this worldwide calamity, for men exercise common sense on every subject except that of religion.

An Illustration of This Truth

Paul's voyage to Rome is often referred to as illustration of the connection between means and ends. The apostle had been as-

sured by an angel of God that the two-hundred and seventy persons on board the ship should be lost. But when he saw that "the shipmen were about to flee out of the ship," he went to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved."

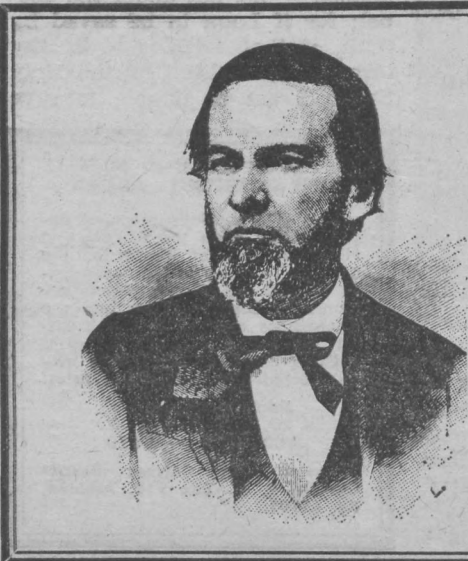
The safe deliverance of all on board the storm-tossed vessel was the predestinated event, but could not be accomplished until the "shipmen" remained in their position and performed their duty. Thus in the natural world on the land and on the sea, we see that means are predestinated as well as ends, and that ends cannot be accomplished without the use of means.

How is it in the realm of grace? The principle is the same, showing the God of Nature to be the God of grace.

God's eternal "Chain" "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."—Romans 8:30.

In this verse we have, if I may call it, a golden chain of links, and this chain reaches from eternity to eternity. The first link is predestination, and the last link is glorification, while the two intermediate links are calling and justification. The first link, predestination, connects with the last, glorification, through the intermediate link, calling. That is to say, there is no way in which the purpose of God in predestination can reach its end in glorification, if calling and justification do not take place between them. Calling and justification are inseparable from "repentance toward God and faith toward our Lord Jesus Christ."

Repentance and faith, then, to name other things, are necessary through which the purpose of God in election is accomplished. (page 13, **tor's note**: Repentance and faith are termed by Arminians to be "conditions" of salvation. This is a misnomer. (Continued on page 8, column 1.)



Broadus' Comment on Election

JOHN A. BROADUS (1827-1895)

Author of COMMENTARY ON MATTHEW; SERMONS AND ADDRESSES; JESUS OF NAZARETH; HARMONY OF THE GOSPELS; and other books.

Famous Baptist Theologian; Taught at Southern Seminary, Louisville

"From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure." (Commentary on Matthew, page 450).

Faith of Our Fathers, Living Still

BAPTIST CONFESSIONS AND STATEMENTS OF FAITH REGARDING THE DOCTRINES OF GRACE



The Testimonies of Outstanding Baptists Of The Past

(As quoted in A SYSTEMATIC STUDY
OF BIBLE DOCTRINE by T. P. Simmons.)

J. W. Porter, eminent preacher,
editor, author, and scholar:

"1. Election took place in eter-
nity. 2. It was an individual elec-
tion. 3. It was based wholly on
the good pleasure of God, and
not on the foreseen merit of the
elect" (From a letter to the au-
thor).

John Clark, founder of the first
Baptist church in America:

"Election is the decree of God,
of His free love, grace, and mer-
cy, choosing some men to faith,
holiness, and eternal life, for the
praise of His glorious mercy."

R. A. Venable (1849-1933), presi-
dent, Mississippi College, Clarke
College:

"I cannot agree with them
(Methodists) as to the doctrine
of election and predestination.
They hold that God's election un-
to salvation was based upon His
foreknowledge; that God fore-
knew that some would believe
and as many as He knew would
believe He elected to salvation.
The sovereign will of God had
nothing to do in deciding His
electing grace. This I believe to
be contrary both to reason and
revelation." (Why Baptist and
Not Methodist, in Baptist Why
and Why Not, p. 123, published
by Baptist Sunday School Board,
Nashville, Tenn.).

Robert Watts, Belfast, Ire., in
articles written at the request of
T. T. Eaton and published in the
Western Recorder during Eaton's
editorship, and later published in
book form by the Baptist Book
Concern:

"On behalf of Calvinism it can
be claimed that it is the doctrinal
system deduced from the Scrip-
tures."

And further, in speaking of the
Arminian notion that election is
based on foreseen faith:

"Is it not manifest that it takes
the government of His moral

2 Thess. 2:13: "God chose you
from the beginning unto salva-
tion."

(2) Election and eternal pur-
pose or choice, on God's part.
Another important fact to be
shown is the eternity of election
in opposition to the idea that it
was in time. The proof on this
point is two fold. There are pas-
sages which show that the elec-
tion took place before existence
in this world or before the world
began, and there are those which
actually declare that it was eter-
nal. Between the two classes of
passages there is really, however,
very little difference, as from the
nature of the case, what took
place before time must have been
in eternity, and besides, the ob-
ject of proof of an eternal elec-
tion is simply to show that it was
not dependent on human action,
but simply on the will of God
alone.

a. Those which show that the
election took place before man's
existence, or before the world be-
gan:

Jer. 1:5: "Before I formed thee
in the belly, I knew thee, and be-
fore thou camest forth out of the
womb, I sanctified thee."

Matt. 25:34: "Then shall the
King say unto them on his right
hand, Come, ye blessed of my
Father, inherit the kingdom pre-
pared for you from the founda-
tion of the world."

Eph. 1:4: "Even as he chose
us in him before the foundation
of the world."

2 Thess. 2:13: "But we are
bound to give thanks to God al-
way for you, brethren, beloved
of the Lord, for that God chose
you from the beginning unto sal-

John 15:16: "Ye did not choose
me but I chose you" (not to
their offices as apostles but)
"that ye should go and bear
fruit."

Rom. 8:33: "Who shall lay any-
thing to the charge of God's
chosen ones?"

Rom. 9:15: "I will have mercy
on whom I will have mercy."

Eph. 1:4: "Even as he chose us
in him."

Eph. 1:11: "Having been fore-
ordained according to the purpose
of him who worketh all things
after the counsel of his will."

THE WALDENSIAN CONFESSION (1120 A. D.)

"God saves from corruption and damnation those whom
He has chosen from the foundation of the world, not from any
disposition, faith, or holiness that He foresaw in them, but His
mercy in Christ Jesus His Son, passing by all the rest
according to the irreprehensible reason of His own free-will and
justice."

THE LONDON CONFESSION (1689 A. D.) AND THE PHILADELPHIA CONFESSION (1742 A. D.)

"Although God knoweth whatsoever may, or can come to
pass upon all supposed conditions; yet hath He not decreed
anything because He foresaw it as future, or as that which
would come to pass on certain conditions. By the decree of
God, for the manifestation of His glory, some men and an-
gels are predestinated, or foreordained to Eternal Life through
Jesus Christ, to the praise of His glorious grace; others being
left to act in their sin to their just condemnation, to the praise
of His glorious justice." (Chapter II).

PARTICULAR BAPTISTS OF ENGLAND (1697 A. D.)

Article III:

"We believe that, before the world began, God did elect
certain number of men unto everlasting salvation, whom He
predestinate to the adoption of children by Jesus Christ, of
His own free grace, and according to the good pleasure of His
will; and that, in pursuance of this gracious design, on the be-
half of those persons, wherein a Saviour was appointed, and all
spiritual blessings provided for them; and also that their per-
sons, with all their grace and glory, were put into the hands
of Christ, and made His care and charge."

Article VI:

"We believe that that eternal redemption which Christ
has obtained, by the shedding of His blood, is special and
particular, that is to say, that it was only intentionally design-
ed for the elect of God, and sheep of Christ, who only share
the special and peculiar blessings of it."

Article VIII:

"We believe that the work of regeneration, conversion,
sanctification, and faith, is not an act of man's free will and
power, but of the mighty, efficacious, and irresistible grace of
God."

Article IX:

"We believe that all those who are chosen by the Father,
redeemed by the Son, and sanctified by the Spirit, shall cer-
tainly and finally persevere, so that not one of them shall ever
fall, but shall have everlasting life."

THE NEW HAMPSHIRE CONFESSION (1833 A. D.)

Article IX:

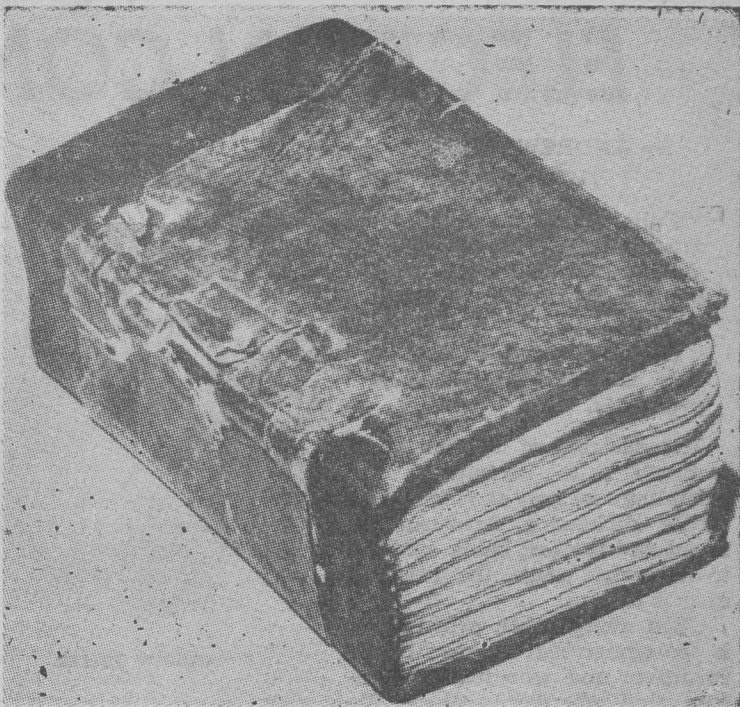
"We believe that election is the eternal purpose of God
according to which He graciously regenerates, sanctifies, and
glorifies sinners; that being perfectly consistent with the free-
agency of man, it comprehends all the means in connection
with the end; that it is a most glorious display of God's sover-
eign goodness, being infinitely free, wise, holy, and unchange-
able; that it utterly excludes boasting and promotes humility,
prayer, praise, trust in God, and active imitation of His
mercy; that it encourages the use of means in the high-
est degree; that it may be ascertained by its effects in all who
believe the Gospel; that it is the foundation of Christian
perseverance; and that to ascertain it with regard to ourselves
demands the utmost diligence."

Doctrines of Election

(Continued from page one)

that they will believe, or
any other reason. The sole
question now is, Is the election an
act of God? The fact on this point
would appear more clearly if we
were to exchange the common
word choice or chosen with the
equivalent word elect. The fol-
lowing passages are sufficient,
though the examples are far
too numerous.

John 13:18: "I know whom I
have chosen."



"Heaven and earth shall pass away, but my words shall not pass
away."—Matthew 24:35

agent out of the hands of God? should be holy.' See Eph. 1:4."
and does it not represent Him as (An American [Baptist] Com-
mentary on the New Testament).
occupying the position of a mere
spectator, whose line of action
is determined by the creatures of
His hand" (Sovereignty of God,
pp. 63, 128).

J. B. Moody, author of more
than forty books, when ninety-
five years old, said:

"Election to salvation is sover-
eign, eternal, unconditional, with
predestinated means and agencies
to secure the betrothal of a bride
to become the Lamb's wife, vic-
ariously redeemed" (The Plan
and Way of Salvation, p. 5).

D. F. Estes, in "New Testament
Theology," p. 180:

"Upon what this divine choice
depends we have no basis for as-
sertion, but we note that the di-
vine choice is never made to de-
pend on a previous choice of God
by men, but is made to anticipate
their action."

D. B. Ford, in comment on
Rom. 8:29:

"That . . . election . . . does not
depend on God's foreknowledge
of our faith or goodness is also
evident from the declaration of
the . . . apostle, that we are
chosen in Christ 'before the foun-
dation of the world that we

Alvah Hovey, general editor of
the above commentary, as quoted
by Strong:

"The Scriptures forbid us to
find the reasons for election in
the moral action of man before
the new birth, and refer us merely
to the sovereign will and mercy
of God, that is, they teach the
doctrine of personal election"
(Systematic Theology, p. 427).

E. C. Dargan in "The Doctrines
of Our Faith," page 128:

"Are there conditions to God's
choice? Does He choose because
he foresees that men will repent,
or on the condition of faith? No;
in choosing men to save men God
is sovereign, free, untrammelled,
gracious; acting on His own initi-
ative."

A. H. Strong, in "Systematic
Theology," page 427:

"Election is that eternal act of
God, by which in His sovereign
pleasure, and on account of no
foreseen merit in them, He
chooses certain of the number of
sinful men to be recipients of the
special grace of His Spirit, and
so to be made voluntary partak-
ers of Christ's salvation."

written in the book of life from
the foundation of the world,
when they behold the beast how
that he was, and is not, and shall
come."

Referring to the adherents of
the Lamb as persons "with him,"
it is said in verse 14, "They . . .
that are with him are called and
chosen and faithful."
Rev. 21:27: "And there shall in
no wise enter into it anything un-
clean or he that maketh an
abomination and a lie: but only
(Continued on page 4, column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS { Editors
JOHN R. GILPIN }

Published weekly, with paid circulation in every state and many foreign
countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all
subscriptions and communications should be sent. Address: P. O. Box 910,
zip code 41101.

SUBSCRIPTION RATES

One Year	\$2.00
Two Years	3.50
Five Years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent
keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at
Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or
special arrangements are made for their continuation.

WHEN YOU MOVE please notify us at least three weeks in advance.
The Post Office does not forward your paper to you but charges us 10c each
time they have to notify us of a change of address.

ELECTION CONSISTENT

By ANDREW FULLER
(1754-1815)

Fuller "held the rope" for missionary William Carey. He was the author of a number of doctrinal and practical works.

(The following from Fuller's **COMPLETE WORKS**, pages 341, 342).

The doctrine of election, as it is taught in the Scriptures, is of humbling and holy tendency. The whole difference between the saved and the lost being ascribed to sovereign grace, the pride of man is abased.

Upon every other principle, it is the sinner that makes himself to differ; and who must, therefore, find whereof to glory. We may allow ourselves to be unable to repent and believe without the aids of the Holy Spirit; but while we maintain that these aids are afforded to sinners in common, and that faith, instead of being "the gift of God," is the effect of our having improved the help afforded, while others neglected it, if we think we do not ascribe the very turning point of salvation to our own virtue, we greatly deceive ourselves.

But election, while it places no bar in the way of any man which would not have been there without it, resolves the salvation of the saved into mere grace: "and if of grace, then it is no more of works; otherwise grace is no more grace." Such a view of things tends to humble us in the dust. It is frequently the last point which a sinner yields to God; it is the giving up of every other claim and ground of hope from his own good endeavors, and falling into the arms of sovereign mercy. And having here found rest to his soul, he will not be less, but more attentive to the means of salvation than he was before. His endeavors will be more ardent, and directed to a better end. Then he was trying to serve himself; now he will serve the Lord.

Election and Means

But if election be viewed in certain connexions, it will cease to be a doctrine according to godliness. If faith and works foreseen be connected with it as the effects, the interests of sobriety, righteousness, and godliness are relinquished. If we take our views of this great subject with simplicity from the word of God, we shall consider it, like other Divine purposes, not as a rule of conduct to us, but to Himself. We shall agonize through life that we may at last enter in at the strait gate, no less than if all was in itself uncertain. Nay, more so: for as Paul's assuring the mariners that there "should be



ANDREW FULLER

no loss of any man's life" would, if believed, inspire them with hope; so our being predestinated to be conformed to the image of Christ furnishes encouragement to be pressing on towards the mark. And as they were told, nevertheless, that except certain means were used they "could not be saved," so we can have no evidence of our "election to salvation," but as being the subjects of "sanctification of the Spirit and belief of the truth."

Thus, while the blessing itself is an antidote to despair, the means connected with it are a preservative from presumption. In short, we shall view the doctrine of election in much the same light as we do other Divine appointments concerning our lot in the present life. We are given to believe that what we enjoy in this life is so ordered by the will of God, and so much the effect of providence, that there is no ground whatever of boasting in any creature; yet we do not on this account neglect to plough or sow, or pursue the good and avoid the evil.

Believe the Word; Fret Not About "Consistency"

A "fleshy mind" may ask, How can these things be? How can predestination be made to comport with human agency and accountability? But a truly humble Christian, finding both in the Bible, will believe both, though he may be unable fully to conceive of their consistency! and will find in the one a motive to depend upon God, and in the other a caution against slothfulness and a presumptuous neglect of duty.

A Christian minister also, if he takes his views simply from the Scriptures, will find nothing in this doctrine to hinder the free use of warnings, invitations, and persuasions, either to the converted or to the unconverted. Not that he will found his hopes of success on the pliability of the

human mind; but on the power and grace of God, who, while he prophesieth to the dry bones as he is commanded, is known to inspire many with the breath of life.

Thus, while the apostle, in the ninth, tenth, and eleventh chapters of his Epistle to the Romans, traces the Divine sovereignty in his calling some from among the Jews, and leaving the greater part of them to perish in unbelief; he nevertheless, so long as they were in the world, was deeply concerned for them. Even in his preaching to the Gentiles he had an eye to them, "if by any means he might provoke to emulation them that were his flesh, and might save some of them." And though he taught believers from among them to ascribe their salvation entirely to electing grace, and spoke of the rest as being blinded, yet he represents that blindness as being their own fault, to which they were judicially given up of God, Romans 11:7-10.

Bible Doctrine of Election

(Continued from page 3)

they which are written in the Lamb's book of life."

b. The passages which distinctly declare that this, which may be thus inferred to have been an eternal election, is really such:

Eph. 3:11: "According to the eternal purpose which he purposed in Christ Jesus our Lord."

2 Tim. 1:9: "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal."

(3) Election to salvation, and not to mere external privileges. The next point to be proved is that this is an election to salvation, and not to mere external privileges. This is proved by such passages as the following:

John 10:26: "Ye believe not, because ye are not of my sheep." Verse 27: "My sheep hear my voice, and I know them, and they follow me."

Rom. 8:28-30: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." Paul now proceeds to tell who these are. "For whom he foreknew he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." This passage shows that foreknowledge foreordination to holiness, calling, justification, and a state of glory, are inseparably connected, and hence that the election from which they proceed is to salvation.

Eph. 1:4-9: This passage speaks of our being chosen before the foundation of the world; "That we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him."

2 Thess. 2:13: After referring to others who were to have the same outward privileges, but upon whom God would send strong delusion, the apostle says in this verse, "For we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the

A Few Remarks By An Old Writer On God's Distinguishing Grace

By ABRAHAM BOOTH
(1734-1806)

Author of a number of books. The following excerpts are from his famous **REIGN OF GRACE** (pages 55-63).

The doctrine of election, or, which is the same thing, the doctrine of distinguishing grace, is now very much exploded. It is generally deemed unworthy of serious notice, by the learned and philosophic gentlemen of the present age. Though it cannot be denied to have made a considerable figure in those systems of divinity that were adopted by men of eminence for piety and learning in former ages; and particularly by our first reformers from Popery; yet now it is ranked by many, among the rash opinions of a credulous antiquity. It is cashiered, as a doctrine abhorrent from reason, and as at eternal war with the moral perfections of God. It is consigned over to oblivion, as worthy of no more regard than the bold inquiries and wild conclusions, the laborious trifling and learned lumber, of the ancient, dotting, Popish schoolmen. It is also traduced as a declared enemy to practical piety, and as highly injurious to the comfort and hope of mankind. This being the case, we need not wonder that it is now become quite unfashionable.

But what is the reason of this tragical outcry against it? If I be not greatly deceived, it is as follows. **This doctrine lays the axe at the root of all our boasted moral excellence.** This doctrine, in its native consequences, demolishes every subterfuge of human pride; as it leaves not the shadow of a difference between one man and another, why the Deity should regard and save this person rather than that; but teaches all who know and all who embrace it, to rest in that memorable maxim; **Even so, Father, FOR SO IT SEEMED GOOD IN THY SIGHT;** resolving the whole into divine grace and divine sovereignty. Without paying the least compliment to the learning, sagacity or character of any who dare to arraign the divine conduct it repels their insolence in the following blunt manner; **Nay but O Man! who art thou that repliest against God?**

It further teaches that as unmerited kindness and sovereign favour began the work of salvation so the same grace must carry it on and complete the vast design: while the Most High, ever jealous of his honour, is determined to have all the glory. Other reasons might be mentioned; but these may suffice to show, that the spirit of independence which is natural to man, and reigns in the unregenerate, must be fired with resentment by such an attack upon it. Hence the few notaries of this unpopular doctrine, must expect reproach and ridicule, if not something more severe, to attend the profession of a tenet so unpolite.

"Fruits" Not the Cause of Election

Faith in Christ and holy obedience are represented by the unerring Spirit as the fruits and effects of election: they cannot, therefore, be considered as the cause without absurdity in reason, and a contradiction to divine revelation. For it is written; **As many as were ordained to**

beginning unto salvation" etc.

1 Peter 5:10: "The God of all grace who called you unto his eternal glory in Christ," etc. Here the apostle is speaking of that effectual calling, which is the result of election, and tells us that it is a call unto eternal glory.

(4) An election of individuals and not of classes. This position needs to be explained. It is not denied that the elect that are to

eternal life, believed — He chosen us—that we might be holy. They believed because they were ordained to eternal life; not because they were chosen to eternal life, because they were foreseen they would believe. They were chosen, not because they were or ever would be holy; but that they might be so.

Those and those only, parents of faith, who are called by distinguishing grace: but such only are called to faith and holiness, who were predestinated to be conformed to the image of Christ. For when he did predestinate, them he also called.

Again: The chosen of God are the sheep of Christ. None of those who are so denominated believe on Him, according to his own declaration; **Ye believe because ye are not of my sheep.** By which we are taught, that believing in Him does not make us sheep, or give us a right to his character; but is an evidence that we were so considered in the sight of God, and given into his hands of the great Shepherd to be saved by him.

Once more: God hath called us with an holy calling, not according to, not in consideration of our works, whether past, present, or future; but according to His own purpose and grace, which he purposed in Christ Jesus before the world began. If, then, we are called according to our works, our worthiness but according to our everlasting purpose, and our distinguishing grace of Him who worketh all things after the counsel of his own will; much less can it be supposed, that we were chosen according to them, or any foresight of them.

To illustrate the truth and firm the argument, it may be further observed, that faith and holiness, in the method of grace, occupy a middle station. They are neither the foundation, nor the topstone, in the spiritual building. Though inseparably connected with election, they neither its cause nor its consummation. That is sovereign grace, this infinite glory. Faith and holiness are, as one observer has said, what stalks and branches are to a root; by which the vegetable juices ascend, to produce the ripen the principal fruit. By which ye are saved THROUGH FAITH, chosen to salvation THROUGH THE SANCTIFICATION OF THE SPIRIT, and belief of the truth.

Consequently, they are no means necessary to attain the valuable end are the cause appointing that end; than which nothing can be supposed more absurd. Besides, if men were seen as possessed of faith and holiness, prior to their election and independent of it, it is to conceive what occasion there was for their being elected. It could be no necessity for them to secure their final happiness. The Judge of all the earth will do it: and eternal misery never designed to be the portion of any who believe and are sanctified for peace and salvation are inseparably joined to such a state and to such characters. To have ordained those to happiness who were thus qualified, would, therefore, have been altogether unnecessary.

THE LONDON CONFESSION

This is the same Confession which is known as the Philadelphia Confession of Faith. Since it is in print now, we have been using the London Confession in place.

30c (plus 10c for postage)

Calvary Baptist Church
Ashland, Kentucky 41101

SUBSCRIBE TO

Salvation

Published by Calvary Baptist Church, Ashland, Ky.

Edited by Bob L. Ross

Published Monthly — \$1.00 per Year

SALVATION is solely devoted to spreading the Gospel of Jesus Christ to the lost. The articles, poems, pictures—everything—seeks to point the reader to his sin and his need of Jesus Christ. The paper is attractively printed in two colors, on the best quality paper, and is excellent for use as a Gospel tract.

Many churches and individuals have standing orders for bundles of each issue. Some churches pay an extra \$5.00 each month to have their own name and address printed in the masthead. Others order the paper with a blank masthead and use a rubber stamp in putting their name and address in the masthead.

We will be glad to send you **SAMPLE COPIES** and complete information about the paper upon request. Just use the following form:

Name _____

Address _____

Mail To: Salvation, P. O. Box 910, Ashland, Kentucky

Chosen, Redeemed and Called

By JOHN GILL
(1697-1771)

He wrote the church later pas-
sage by C. H. Spurgeon; wrote
commentary on the whole
of six large volumes; also
of Divinity and numer-
ous other writings.

Justus Toplady said of him:
"One man can be supposed
to tread the whole circle of
learning it was Gill."

subjects of effectual voca-
tion whom God calls by His
to His eternal glory (I Pet.
are those who are chosen:
He did predestinate, them
also called" (Rom. 8:30).

and vocation are of equal
The objects are the same,
more nor fewer. They
were chosen from eternity,
in time; and they that
before the foundation of
world. The "vessels of mercy,
prepared unto glory" are
and described by such
God hath called; not of the
only, but also of the Gen-
23-24). They are such
in Christ, and secured in
for they are called accord-
the grace given them in
Jesus before the world be-
and as grace was given
so early, they themselves,
in sense, must then have a
in Him; which they have
being chosen in Him, and
coming into His hands,
secured and preserved in
in consequence of which
are called by grace.

stands the order of things
by the apostle Jude (V. 1).
men that are sanctified by
the Father"; that is set apart
in eternal election; "and
in Christ Jesus"; being
to His hands by that act of
"and called" in virtue of
ongoing acts of grace. They
who are redeemed by
vocation follows redemp-
tion, and is the certain conse-
quence of it: "I have redeemed

thee: I have called thee by thy
name; thou art Mine" (Isa. 43:
1).

Election, redemption, and voca-
tion, are of the same persons.
Those whom God has chosen in
Christ are redeemed by Christ,
and who are chosen and redeemed
are, sooner or later, called; and
the reason of their being called
is because they are redeemed. "I
will hiss for them, and gather
them for I have redeemed them"
(Zech. 10:8). Those that are called
are for the most part either the
meanest, or the vilest among men,
the meanest as to their outward
circumstances. "Not many mighty,
not many noble are called."

And the meanest as to their in-
ternal capacities; "Not many wise
men after the flesh." The things
of the gospel and of the grace of
God, are "hid from the wise and
prudent, and revealed unto
babes" (I Cor. 1:26; James 2:5;
Mat. 11:25). And oftentimes some
of the worst and vilest of sinners
are called by grace; publicans
and harlots went into the king-
dom of God when scribes and
pharisees did not; attended the
ministry of the Word, and were
called by it, when they were not.
Christ came, as He says, "not to
call the righteous, but sinners to
repentance" (Matt. 9:13; I Cor.
6:11).

that election refers. But, it may
be asked, does it not refer to
them in that character? Did not
God choose those whose faith he
foresaw? This will be fully
answered before this discussion is
closed.

(5) Without respect to the ac-
tion or merits of the persons elect-
ed. This is merely a negative
form of the same fact stated by
the next point affirmatively. It is
better therefore, to unite this
with the succeeding one, which is,

(6) Simply according to God's
own good pleasure. The last point
to be noticed in this theory is that
the election was made through
the mere good pleasure of God.
Of course it is not meant that
God acted arbitrarily or caprici-
ously in electing certain persons
out of the universal ruin to make
them objects of his special con-
straining grace. God never acts
without good and sufficient rea-
sons. And if God had seen fit to
tell us why he chose some, with
the purpose that whatever the
rest might do, these at least
should certainly be brought to
salvation, we should, doubtless
magnify and extol his wisdom in
so electing. But he has not seen
fit thus to explain. He has acted
of his own sovereign will, accord-
ing to his own good pleasure. One
thing we do know, he has not
made the election because of any
action or merits of the persons
elected. He has made it because,
as sovereign, he had the right so
to make it, and because, for rea-
sons satisfactory to himself, it
was his good pleasure to do so.

Several classes of passages may
be cited in proof of this point.
Some of these simply affirm a
choice by God's sovereign will;
others, while asserting this, also
deny merit in those elected; and
still others represent the fact of
sovereignty by asserting a choice

of such persons as would not or-
dinarily be chosen. The following
are some of the passages which
prove these points:

a. Such as simply assert sov-
ereign will. Such are Matt. 24:40-
41 and Luke 17:33-36. These de-
clare the sovereign choice of God
by showing such choice exercised
as to persons in the same situa-
tion, so that the one shall be
taken and the other left; "two
men on one bed"; "two women
grinding at the mill"; "two men
shall be in the field"; one of each
shall be taken and the other left.

John 3:3-8: Regeneration is
here spoken of as essential to en-
trance into the kingdom of God.
This precedes any act on which
election is said by any to depend.
Yet the sovereignty of God in this
is declared in verse 8: "The wind
bloweth where it listeth, and
thou hearest the voice thereof,
but knowest not whence it
cometh, and whither it goeth; so
is every one that is born of the
Spirit."

John 6:37, 39, 44, 64, 65: "All
that which the Father giveth me
shall come unto me . . . This is
the will of him that sent me, that
of all that which he hath given
me I should lose nothing . . . No
man can come to me except the
Father which sent me draw him
. . . Jesus knew from the begin-
ning who they were that be-
lieved not, and who it was that
should betray him. And he said,
For this cause have I said unto
you, that no man can come unto
me, except it be given unto him
of the Father."

John 15:16: "Ye did not choose
me, but I chose you, and appoint-
ed you, that ye should go and
bear fruit." The object to be at-
tained cannot be the cause.

John 17:2: "As thou gavest him
authority over all flesh, that
whatsoever thou hast given him
to them he should give eternal
life." (See also verse 6-12).

Acts 22:14: Ananias says to
Paul, "The God of our fathers
hath appointed thee to know his
will."

Eph. 1:5: In the fourth verse
having referred to God's choice
of us before the foundation of the
world, he says in this fifth verse:
"Having foreordained us unto
adoption as sons through Jesus
Christ unto himself, according to
the good pleasure of his will, to
the praise of the glory of his
grace." In verse 11 we are said to
be predestinated to our inheri-
tance "according to the purpose of
him who worketh all things after
the counsel of his will."

James 1:18: "Of his own will
he brought us forth by the word
of truth."

b. Such as deny merit in the
persons elected as well as assert
the sovereign choice of God.
Ezek. 36:32: In this passage after
describing the blessings connect-
ed with the new dispensation and
the gift of the Spirit and the new
heart which he would give them,
—gifts which the Calvinistic
theory regards as the result of
election, but which the Arminian
maintains to be its cause,—God
adds: "Not for your sakes do I
this, saith the Lord God, be it
known unto you: be ashamed and
confounded for your ways, O
house of Israel."

John 1:11-13: "He came unto
his own, and they that were his
own received him not. But as
many as received him, to them
gave he the right to become chil-
dren of God, even to them that
believe on his name: which were
born not of blood, nor of the will
of the flesh, nor of the will of
man, but of God."

In Rom. 9:11-16 election is il-
lustrated by the case of the twins:
"The children being not yet born,
neither having done anything,
good or bad, that the purpose of
God according to election might
stand, not of works, but of him
that calleth . . . So then it is not
of him that willeth, nor of him
that runneth, but of God that
showeth mercy."

Rom. 11:5, 6: "Even so then at
this present time also there is a
remnant according to the election
of grace. But if it is by grace, it
is no more of works; otherwise
grace is no more grace."

Gal. 1:15, 16: Paul says, "When
it was the good pleasure of God,
who separated me even from my
mother's womb, and called me
through his grace, to reveal his

son in me, that I might preach,"
etc.

Eph. 2:1-13: The description of
the condition of those who were
dead in trespasses and sins, and
in that state were quickened,
proves that the quickening and
salvation was due to no merit of
their own.

The tests thus exhibited under
these three classes prove conclu-
sively that not on account of their
own merits, but because of the
good pleasure of God, does he
choose men. They have been
presented at some length, be-
cause this is after all the point
upon which all that is important
in this controversy turns. For, al-
though other matters are equally
essential to the doctrine, the
whole opposition arises from an
unwillingness on the part of man
to recognize the sovereignty of
God, and to ascribe salvation en-
tirely to grace.

This proof, however, has been
by no means exhausted, the at-
tempt having been to select some
only of the numerous passages,
and mainly such as from their
conciseness allow of presentation
in full. Let the Scriptures be read
with reference to this doctrine,
and every passage marked which
indicates God's dealing with men
as an absolute sovereign, and also
every declaration which ascribes
election or the fruits of it to his
choice and not to the will or acts
of men, and every illustration af-
forded that this is God's usual
method, and it will appear that
scarcely any book of Scripture
will fail to furnish testimony to
the fact that in the acts of grace,
no less than those of providence,
God "doeth according to his will
in the army of heaven and among
the inhabitants of the earth."
(Dan. 4:3-5).

(Taken from ABSTRACT OF
SYSTEMATIC THEOLOGY by J.
P. Boyce, now out of print.)



John Gill

John Bunyan's 'Statement of Faith' As To Elective Grace

As Stated in THE
WORKS OF JOHN BUNYAN
Volume II, pages 598, 599



John Bunyan
(1628-1688)

Wrote the famous book, THE
PILGRIM'S PROGRESS.

Spent many years in old Bed-
ford jail for preaching the Gos-
pel. He still preached to sinners
who gathered outside the jail
and hundreds were saved.

1. I believe that election is free
and permanent, being founded in
grace, and the unchangeable will
of God. (Romans 11:5, 6; II Tim-
othy 2:19).

2. I believe that this decree,
choice, or election, was before
the foundation of the world; and
so before the elect themselves,
had being in themselves: For
"God who quickeneth the dead,
and calleth those things which
be not as though they were" (Ro-
mans 4:17), stays not for the
being of things, to determine His
eternal purpose by; but having
all things present to Him, and
His wisdom, He made His choice
before the world was. (Ephesians
1:4, II Timothy 1:9).

3. I believe that the decree of
election is so far off from making
works in us foreseen the ground
or cause of the choice: that it con-
taineth in the bowels of it, not
only the persons, but the graces
that accompany their salvation.
And hence it is, that it is said;
we are predestinated to be con-
formed to the image of his Son
(Romans 8:29), not because we
are, but "that WE SHOULD be
holy and without blame before
him in love." (Ephesians 1:4,
Ephesians 2:10). He blessed us
according as He chose us in
Christ. And hence it is again that
the salvation and calling of which
we are now made partakers, is
no other than what was given
us in Christ Jesus before the
world began; according to His
eternal purpose which He pur-
posed in Christ Jesus our Lord.
(Ephesians 3:8-11; II Timothy 1:9;
Romans 8:29).

4. I believe that Christ Jesus
is He in whom the elect are al-
ways considered and that without
Him there is neither election,
grace, nor salvation. (Ephesians
1:5, 7, 10; Acts 4:12).

5. I believe that there is not
any impediment attending the
election of God that can hinder
their conversion, and eternal sal-
vation. (Romans 8:30-35, Romans
11:7, Jeremiah 51:5; Acts 9:12-15).

6. I believe that no man can
know his election, but by his call-
ing. The vessels of mercy, which
God afore prepared unto glory, do
thus claim a share therein. (Ro-
mans 9:24, 25).

7. I believe therefore, that
election doth not forestall or pre-
vent the means which are of
God appointed to bring us to
Christ, to grace, and to glory; but
rather putteth a necessity upon
the use and effect thereof; be-
cause they are chosen to be
brought to Heaven that way;
that is, by the faith of Jesus
Christ, which is the end of effect-
ual calling. (II Peter 1:10; II
Thessalonians 2:13; I Peter 1:12).

c. Such as so describe the per-
sons chosen as to imply this. Matt.
11:25, 26: "At that season Jesus
answered and said, I thank thee,
O Father, Lord of heaven and
earth, that thou didst hide these
things from the wise and under-
standing and didst reveal them
unto babes; yea, Father, for so it
was well pleasing in thy sight."

Luke 4:25-27: Christ illustrates
this sovereignty of God by men-
tioning that many widows had
been in Israel, yet had only a
heathen widow been blessed; and
again many lepers cured. "Of a
truth I say unto you, There were
many widows in Israel in the
days of Elijah . . . and unto none
of them was Elijah sent, but only
to Zarepath in the land of Sid-
don, unto a woman that was a
widow. And there were many
lepers in Israel in the time of
Elisha the prophet; and none of
them was cleansed, but only Naa-
man the Syrian."

Acts 26:12-23: Paul's descrip-
tion of his personal condition at
his conversion shows that God
chose him not for his merits but
from His own good pleasure.

I Cor. 1:26-30: "For behold
your calling, brethren, how that
not many wise after the flesh, not
many mighty, not many noble,
are called; but God chose the
foolish things of the world that
he might put to shame them that
are wise; and God chose the weak
things of the world that he might
put to shame the things that are
strong; and the base things of the
world, and the things that are
despised, did God choose, yea, and
the things that are not, that he
might bring to naught the things
that are, that no flesh should
glory before God. But of him are
ye in Christ Jesus," etc.

Gal. 1:15, 16: Paul says, "When
it was the good pleasure of God,
who separated me even from my
mother's womb, and called me
through his grace, to reveal his

son in me, that I might preach,"
etc.

Eph. 2:1-13: The description of
the condition of those who were
dead in trespasses and sins, and
in that state were quickened,
proves that the quickening and
salvation was due to no merit of
their own.

The tests thus exhibited under
these three classes prove conclu-
sively that not on account of their
own merits, but because of the
good pleasure of God, does he
choose men. They have been
presented at some length, be-
cause this is after all the point
upon which all that is important
in this controversy turns. For, al-
though other matters are equally
essential to the doctrine, the
whole opposition arises from an
unwillingness on the part of man
to recognize the sovereignty of
God, and to ascribe salvation en-
tirely to grace.

This proof, however, has been
by no means exhausted, the at-
tempt having been to select some
only of the numerous passages,
and mainly such as from their
conciseness allow of presentation
in full. Let the Scriptures be read
with reference to this doctrine,
and every passage marked which
indicates God's dealing with men
as an absolute sovereign, and also
every declaration which ascribes
election or the fruits of it to his
choice and not to the will or acts
of men, and every illustration af-
forded that this is God's usual
method, and it will appear that
scarcely any book of Scripture
will fail to furnish testimony to
the fact that in the acts of grace,
no less than those of providence,
God "doeth according to his will
in the army of heaven and among
the inhabitants of the earth."
(Dan. 4:3-5).

(Taken from ABSTRACT OF
SYSTEMATIC THEOLOGY by J.
P. Boyce, now out of print.)

Particular or Limited Redemption

By J. R. GRAVES
(1820-1893)

Edited THE TENNESSEE BAPTIST: Wrote JOHN'S BAPTISM; SEVEN DISPENSATIONS; many other works.

(The following excerpts from SEVEN DISPENSATIONS, Chapter VII).

"If His atonement was limited, and to Adam's race only, did it include all, or only a part, of the human family? All denominations, with the above exception (Universalists) hold and teach that only a part, and comparatively a small part, of Adam's race will be saved; and if not, then must it not be because they were not included in the Covenant of Redemption, and given to Christ to save?"

"It is quite impossible to bring an unprejudiced mind and a balanced reason to the examination of these questions. All Bible readers have taken position; and the verdict of the world is made up; and how difficult to reverse or modify it. They involve the sovereignty of God in the bestowment of His favors. All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken the advantage of this natural feeling, and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to His 'determinate counsels,' His electing love, or His distinguishing grace. They presumptuously and impiously assert, that, unless God extended the same grace to all the lost that He did to those who are saved, He is justly chargeable with partiality and injustice, and, if He saw fit, in the dispensation of His grace, when none would, if left to themselves, accept or desire it, and, indeed, all have rejected it, to so influence the wills of some that they would seek His grace, He is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it plainly revealed that He passed by all the fallen angels, who will charge Him with sin or wrong had He passed by all of Adam's race? How, then, can He be charged with injustice, if He saw fit to save a portion of it?"

"Now, will not, must not, all unprejudiced Bible-reading Christians agree to the following propositions?"

"1. That the Son undertook and will save all the Father, in the Covenant of Redemption, gave Him to save.

"2. Since all are not saved, as all evangelical Christians admit, we must conclude that all were not given to the Son.

"3. That the Father, in the Covenant of Redemption, gave some of Adam's race to His Son to be redeemed.

"Christ is pleased to allude to Himself as the Shepherd of Israel, chosen by the Father—the Good Shepherd, who lays down his life for His sheep, i.e., those the Father gave Him to redeem from among men. The shepherds of Palestine, as well as those of England and Scotland in our day, have the sheep counted out to them in the spring; and for the safety of these they become personally responsible: so that in the fall, when they are returned, they are counted back and they are compelled to pay for all they lose. The loss of a part of the flock is an implication of unfaithfulness or lack of ability on the part of the shepherd."

"Christ magnifies His office of Shepherd; He is faithful and true; He is omnipotent; no one is able to pluck the least lamb of the flock out of His hands. His sheep are those His Father gave to Him in the Covenant of Redemption. All these Christ, from the beginning, knew (John 6:64); and all

these will believe on Him, and come to Him; nor come unto Him, discover from this that they are, at least, not His sheep."

"Then—of this we may be confident—all given to the Son by the Father will certainly come to Him and be saved."

"We must admit that not all of Adam's race were given by the Father to the Son to be saved, else all will be saved, as the Universal redemptionists falsely teach."

"Christ took hold of a special class, and a definite number, known by the Father, to succor and to save, and whom He calls the 'Seed of Abraham,' 'His Seed,' 'His Sheep,' 'The lost sheep of the house of Israel.' To save none others was He specially sent into the world. 'I was not sent except to the lost sheep of the house of Israel.'" (Matt. 15:24).

"Those He foreknew He gave to His Son to save; and these Christ received, and is said to have written their very names in His Book of Life from the foundation of the world. (Rev. 13:8). These, given to Him by the Father, whose names He has written in His Book of Life, He also, as their High-priest, bears upon His shoulders, and upon His breastplate, as Aaron did the names of the twelve tribes of Israel, whom God, in Covenant, gave His Son. Various are the designations given these in the Scriptures: 'The Seed of the woman,' 'the seed of Abraham,' 'the Elect of God,' 'the Election,' 'Israel,' 'the seed of Jacob,' 'my People,' 'my Sheep,' when Christ is referred to as Shepherd; 'the Lamb's Wife,' 'Peculiar People,' 'Holy Nation.'

"These are those Christ repre-



JAMES ROBINSON GRAVES

sent Father foreknew, from the beginning; each man and woman, and therefore the entire number that would come to His Son and be saved; for 'the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his,' and 'known unto God are all his works' (and this must be true of His plans) from the beginning of the world.' But those of the race the Father gave to Christ, while known to Him, are unknown to me, and Christ, as Saviour, therefore is freely offered to all to whom the gospel is preached or the Bible sent."

"If any are saved, it must be because God, in the exercise of His sovereignty, willed, i.e. determined that some should be saved; and these He quickens from their death in trespasses and sins and gives to them repentance and the remission of sins. The Brazen Serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life for a look was made, and urged upon all; and yet doubtless thousands died

conditions and races of men, and, savingly, only all men given Him by the Father. Is not this His explanation of the phrase 'all whom the Father giveth me shall come unto me?' These are the 'all' from whom He gave himself a ransom to be testified in due time."

"It was for the 'all men' given by the Father that Christ savingly died; and it was for their justification He rose from the dead; and it was for these alone He prayed on earth, and intercedes in heaven."

"It must therefore be admitted that, if the Father had given all men to His Son, in the sense He did some men, then all men would come to Christ for salvation; but all do not come—comparatively few do come; and these would not, unless graciously drawn to Christ by the Father. (John 6:44)."

"The Arminian, we know, will

plant the batteries of his lion against the sovereign God in man's salvation, expressed in this prayer, and sumptuously charge his God with partiality and even thus dealing with man, will effect no more than to cover the unsubdued rebellion of his own heart to the government of God. Why does he not God with partiality and passing by the lost angels taking hold of men instead of inferior order of beings will not these Arminians charge God with the partiality in not creating an equal constitutionally and actually? Why in not offering all nations, and all men to nation, the same gospel and sin, or blame, in the one in the other. We have no versy with a sovereign God. Rom. 9:14-26."

Sovereignty Exhibited

(Continued from page one)

with the boldness of an infuriated demon, will dare to denounce, as an Almighty tyrant, the Lord God who reveals himself the Sovereign Jehovah. Audacious man prescribes measures to Omnipotence, and will not trust sovereignty even to God. There is no degree of force which he will not employ to banish it from the Scriptures.

The God of the Scriptures stoops not to satisfy his impertinent demands. He speaks as a sovereign, and deigns not to smooth the way to the reception of his testimony by removing difficulties to faith; but in almost everything that he teaches, he leaves something to manifest disaffection where it exists. There is not a doctrine in Scripture which perverse ingenuity has not found something at which to cavil, in the manner of its exhibition in the words of the Holy Spirit. No man would have written, if left to his own wisdom, as God has written, the Bible. The style of it is indeed truly in wisdom, but it is in sovereign wisdom. It strikes continually at the pride of man. God sends the message of mercy in such a way that many cry out that they will rather expose themselves to his wrath than receive such a forgiveness.

Providence Testifies to Sovereignty

Even the rejection of revelation will not relieve from the evidence of the sovereignty of God. The ways of the God of Providence are in sovereignty as well as those of the God of the Bible. It is impossible to deny sovereignty, consistently with the admission of perfect power and wisdom in the Ruler of the world.

That misery exists is a fact that cannot be denied, whatever account the vanity of human wisdom may be inclined to give of its origin. Why did an Almighty, All-wise God permit sin and misery to enter? Human wisdom, or folly, has always been employed in giving an answer to this question. But it will always remain unanswered. The human faculties cannot grapple with the subject. It must be left with divine sovereignty. How the existence of sin and misery is consistent with omnipotence, wisdom, goodness, etc., the intellect of man cannot perceive.

Sovereignty in the Gospel

The sovereignty of God is most illustriously displayed in the gospel. It meets us at the very threshold, in the fact that Christ interposed for man and not for fallen angels. Why did He not rather take on Him the recovery of the superior nature? Why did He not save both? To ask such questions with the impression that an answer is either necessary or possible for man, is most audacious arrogance. Can human ingenuity

find out what God has concealed? We know nothing about revelation but what God has revealed. No absurdity can be greater in the matter of redemption than to go beyond revelation.

In the redemption of sinners sovereignty offends human wisdom with respect to its exercise. Why are not all men saved from hell? Acres of earth have been wasted in attempts to account for this, independent of the divine sovereignty, may attempt to impose on themselves with words. But after considering everything that wisdom can allege, have we an answer which enables us to acquiesce with satisfaction in eternal misery of either angels or men? We have no relief but in unreserved acquiescing in the sovereignty of God.

Opposition to No Arminian

The sovereignty of God is offensive to the proud heart of man, that every expedient to testify has been employed to withhold it from the Bible. But no expedient has ever succeeded in expelling the sovereignty of Jehovah from every page of the Bible.

Nothing more strongly than the enmity of the human heart to this part of the divine testimony than the forced attempt at learning and ingenuity to withhold it from the ninth chapter of the Epistle to the Romans. Every line of torture has been employed to make the apostle retract, to vacillate, or soften. But all in vain. The obstinate witness, after every sinew is cracked, still holds joint is dislocated, still stands. "Sovereignty, sovereignty, sovereignty, that willeth, nor of him that runneth, but of God who showeth mercy."

Even the Christian, if he listen to his own wisdom, will admire this feature in the providence of God, and will not be disposed to throw it into shade. He will talk like a scientist in the language of science, and adopt as an improvement on criticism that makes God hateful in the wisdom of man. But after all that human ingenuity can allege, the only man that keeps any man from seeing a sovereign God in this is that he does not like a sovereign God.

Sovereignty in Substitution

The sovereignty of God is in the substitution of Christ in the room of his people. Sin is represented in Scripture as a debt. The representation is true; it does not give the full view of sin. Sin must be viewed as crime as well as debt. In the payment of a debt justice can make no difference, whether it comes from the debtor, or from another who is willing to assume it. Justice cannot refuse to accept payment from any substitute. (Continued on page 8, column 1)

GRAVES ON THE LIMITED ATONEMENT

In the "Great Carrollton Debate," between J. R. Graves and Jacob Ditzler (Methodist), held at Carrollton, Missouri in 1875, Graves made the following remarks in his defense of the doctrine of Eternal Security:

"He (Christ) did not contract for the lost angels, nor for all men. He only took hold of the 'seed of Abraham,' not of Adam.

"If He had taken hold of the nature of the lost angels, they would all have been saved. If of the seed of Adam, all men would have been saved, and Universalism would have been the true doctrine. But he contracted as surety, Mediator, only for 'the seed of Abraham'—the elect of mankind.

"I know this is death to Arminianism, the natural religion of all natural men. They want to believe that they elect themselves, and then Christ takes them into His Covenant. The Christian's will has been subdued to the will of God, and he is willing for God to be an absolute sovereign—and in his own experience he knows it, if a Christian, and if not, he doesn't know it, and dislikes to receive it. We were made to love God because He first loved us. We elected or chose Him, because He first elected or chose us." (page 1136).

"It was owing to God's Sovereign love," says an Evangelical writer, 'and mere good pleasure, that the elect, the seed of Abraham, and not others in the same condemnation, by the fealty of the first Covenant, were represented and contracted for by Jesus Christ in the second, that their names were put in the eternal contract, while those of angels and others were left out. They were the father's choice, and that was enough for Christ, and should be enough for us.' 'Even so, Father, for so it seemed good in thy sight'."

"Infidels may wrest this hard doctrine, more fully developed by Paul than any other Apostle, to their own destruction, but a host of the best and clearest minds that have ever lived on earth have advocated it—as Augustine, Calvin, etc., and Knox, Henry—and it is crystalized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (page 1138).

within sight of it through wilful unbelief as sinners do now, with salvation's offer in their ears, and the Cross before their eyes.

"Who gave himself a redemption for all to be testified in due time' (I Tim. 2:6), should be interpreted by Christ's own words: 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' (Matt. 20:28). And when Christ said, 'If I be lifted up, I will draw all men unto me' (John 12:32), He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue: He meant all

"The most unyielding Arminian must admit that the Omnis-

Divine Foreknowledge

By ARTHUR W. PINK
(1886-1952)

Edited STUDIES IN THE SCRIPTURES, Author of THE GOSPEL OF JOHN; SOVEREIGNTY OF GOD; Commentaries on Genesis, Exodus, Hebrews; THE DOCTRINE OF SANCTIFICATION; THE SATISFACTION OF CHRIST; THE LIFE OF DAVID; and many other books and booklets.

But what truth of Holy Scripture is there which has not made the occasion of theological and ecclesiastical battles? His atoning death, His second advent; the believer's justification, sanctification, security; church, its organization, of discipline; baptism, the supper, and a score of precious truths might be named. Yet, the controversies have been waged over did not close the mouths of faithful servants; why, should we avoid the vexed question of God's Foreknowledge, forsooth, there are some will charge us with fomenting strife? Let others contend if will, our duty is to bear witness according to the light vouchsafed.

Foreknowledge Misunderstood

There are two things concerning the Foreknowledge of God which many are in ignorance of. Because this ignorance is so widespread, it is an matter for preachers and to palm off perversions of the subject, even upon the Word of God. There is only one against error, and that is the established in the faith; that, there has to be prayer and diligent study, and a rebuke with meekness the Word of God. Only then fortified against the attacks of those who assail us.

There are those today who are using this very truth in order to discredit and deny the sovereignty of God in the lives of sinners. Just as high as are repudiating the inspiration of the Scriptures; the work of God in the hearts of men; so some pseudo Bible scholars are perverting His foreknowledge in order to set aside the unconditional election unto life.

the solemn and blessed Word of Divine foreordination, when God's eternal decree of certain ones to be conformed to the image of His Son, the Enemy sends forth, some man to argue that is based upon the foreknowledge of God, and this "foreknowledge" is interpreted to mean that God foresaw certain ones who would be more pliable than others, and that they would respond readily to the strivings of the Spirit, and that because God foreknew they would believe, He, accordingly, predestinated them unto salvation. But such a statement is not only wrong, it repudiates the fact of total depravity, for it makes God's decrees rest upon what He foreknew in the creature. It turns things upside down in saying God foresaw that sinners would believe in Him, and that because of this, He predestinated them unto salvation. The very reverse of the truth. Scripture affirms that in His high sovereignty, He chooses out certain ones to be re-created in His distinguishing favor (Acts 13:48), and therefore He predestinated them to the gift of faith. False theology makes God's foreknowledge rest upon the creature, whereas, the truth is, election is the cause, and believing in Christ is the effect.

Foreknowledge Defined

proceeding further with our



ARTHUR W. PINK

discussion of this much misunderstood theme, let us pause and define our terms. What is meant by "foreknowledge"? "To know beforehand" is the ready reply of many. But we must not jump at conclusions, nor must we turn to Webster's dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What is needed is to find out how the word is used in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. It is failure to apply this simple rule which is responsible for so much confusion and error. So many people assume they already know the signification of a certain word used in Scripture, and then they are too dilatory to test their assumptions by means of a concordance. Let us amplify this point.

Take the word "flesh." Its meaning appears to be so obvious that many would regard it as a waste of time to look up its various connection in Scripture. It is hastily assumed that the word is synonymous with the physical body, and so no inquiry is made. But, in fact, "flesh" in Scripture frequently includes far more than what is corporeal; all that is embraced by the term can only be ascertained by a diligent comparison of every occurrence of it and by a study of each separate context.

Take the word "world." The average reader of the Bible imagines this word is the equivalent for the human race, and consequently, many passages where the term is found are wrongly interpreted.

Take also the word "immortality." Surely it requires no study! Obviously it has reference to the indestructibility of the soul. Ah, my reader, it is foolish and wrong to assume anything where the Word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen these words are never applied to the soul, but always to the body.

Now what has just been said on "flesh," the "world," "immortality," applies with equal force to the terms "know" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, the different passages in which they occur require to be carefully weighed. The word "foreknowledge" is not found in the Old Testament. But "know" occurs there frequently. When that term is used in connection with God, it often signifies to regard with favor, denoting not mere cognition but an affection for the object in view.

"I know thee by name" (Ex. 33:17).

"Ye have been rebellious against the Lord from the day that I knew thee" (Jer. 1:5).

"They have made princes and I knew not" (Hos. 8:4).

"You only have I known of all the families of the earth" (Amos 3:2).

In these passages "knew" signifies either loved or appointed.

In like manner, the word "know" is frequently used in the New Testament, in the same sense as in the Old Testament.

"Then will I profess unto them,

I never knew you" (Matt. 7:23).

"I am the good shepherd and know My sheep and am known of Mine" (John 10:14).

"If any man love God the same is known of Him" (I Cor. 8:3).

"The Lord knoweth them that are His" (II Tim. 2:19).

Foreknowledge of PERSONS

Now the word "foreknowledge" as it is used in the N. T. is less ambiguous than in its simple form "to know." If every passage in which it occurs is carefully studied, it will be discovered that it is a moot point whether it ever has reference to the mere preception of events which are yet to take place. The fact is that "foreknowledge" is never used in Scripture in connection with events or actions; instead, it always has reference to persons. It is persons God is said to "foreknow," not the actions of those persons. In proof of this we shall now quote each passage where this expression is found.

The first occurrence is in Acts 2:23. There we read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." If careful attention is paid to the wording of this verse it will be seen that the apostle was not there speaking of God's foreknowledge of the act, but of the crucified: "Him (Christ being delivered by," etc.

The second occurrence is in Rom. 8:29, 30. "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," etc. Weigh well the pronoun that is used here. It is not what He did foreknow, but whom He did. It is not the surrendering of their wills nor the believing of their hearts, but the persons themselves, which is here in view.

"God hath not cast away His people which He foreknew" (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in I Peter 1:2: "Elect according to the foreknowledge of God the Father." Who are "elect according to the foreknowledge of God the Father"? The previous verse tells us: the reference is to the "strangers scattered" i.e. the Diaspora, the Dispersion, the believing Jews. Thus, here too the reference is to persons, and not to their foreseen acts.

Now in view of these passages (and there are not more) what scriptural ground is there for anyone saying that God "foreknew" the acts of certain ones, viz., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, None whatever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe, yet this is not what Scripture refers to as the object of God's "foreknowledge." The word uniformly refers to God's foreknowing persons: then let us "hold fast the forms of sound words" (II Tim. 1:13).

Decree Precedes Foreknowledge

Another thing to which we desire to call particular attention is that the first two passages quoted above show plainly and teach implicitly that God's "foreknowledge" is not causative, that instead, something is His own sovereign decree. Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God" (Acts 2:23). His "counsel" or decree was the ground of His foreknowledge. So again in Rom. 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What, then, does the previous verse say? This, "all things work together for good to

NOTES ON ELECTION

By H. BOYCE TAYLOR, SR.
(1870-1932)

Edited NEWS AND TRUTHS; Author of WHY BE A BAPTIST?; NOTES ON ROMANS; NOTES ON GENESIS; HURTFUL HERESIES, and other writings. Pastor, First Baptist Church, Murray, Kentucky.



1. Election is God's Act.

John 15:16—"Ye have not chosen Me, but I have chosen you."

Mark 13:20—"For the elect's sake, whom He hath chosen."

James 2:5—"Hath not God chosen the poor of this world rich in faith."

Luke 18:17—"Shall not God avenge His own elect?"

I Thess. 1:4—"Knowing, brethren beloved, your election of God."

2. Election is God's Sovereign Act.

Romans 9:15-20 — "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. . . . Nay but, O man, who art thou that repliest against God?"

3. Election is an Act of Sovereign Grace.

Romans 11:5-7—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . a remnant according to the election of grace."

4. Election was before the foundation of the world.

Ephesians 1:4—"According as He hath chosen us in Him before the foundation of the world."

5. Election was from the beginning.

II Thess. 2:13—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

them . . . who are the called according to His purpose." Thus God's "foreknowledge" is based upon His "purpose" or decree (see Psalm 2:7).

God foreknows what will be because He has decreed what shall be. It is therefore a reversing of the order of Scripture, a putting of the cart before the horse, to affirm that God elects because He foreknows people. Truth is, He "foreknows" because He has elected. This removes the ground or cause of election from outside the creatures and places it in God's own sovereign will. God purposed in Himself to elect a certain people, not because of anything good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for so it seemed good in Thy sight." The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (II Thess. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His Son," etc. God did not predestinate those whom He "foreknew were conformed," but, on the contrary, those whom He "foreknew" (i.e., loved and elected) He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

Foreseen Faith Not the Cause of Election

God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever does believe until God gives him faith; just as no man sees until God gives him sight. Sight is God's gift, seeing is the consequence of my using His gift. So faith is God's gift. If it were true that God had elected certain

Get these facts: The beginning was before anything was created. Gen. 1:1 and John 1:1. That was when the election took place. God elected men before He created them. The election was unto salvation. Salvation takes place through the sanctification of the Spirit and belief of the truth. The truth believed by which men are saved is revealed in the gospel. II Thess. 2:14 shows that no man was ever saved, who did not hear and believe the gospel.

6. Election was before birth.

Romans 9:11-12—"For the children being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, the elder shall serve the younger."

7. Election is personal.

Rom. 9:13—"As it is written, Jacob have I loved, but Esau have I hated."

Acts 9:15—"He (Saul) is a chosen vessel unto Me."

John 13:18—"I know whom I have chosen."

John 15:16—"Ye have not chosen Me but I have chosen you."

Romans 8:33—"Who shall lay anything to the charge of God's elect?"

Ephesians 1:11—"Having been foreordained according to the purpose of Him who worketh all things after the counsel of His own will." (R.V.)

ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have ground for "boasting," which Scripture emphatically denies: Eph. 2:9.

Surely God's Word is plain enough in teaching that believing is not a meritorious act. It affirms that Christians are a people "who have believed through grace" (Acts 18:27). If, then, they have believed "through grace," there is absolutely nothing meritorious about "believing," and if nothing meritorious, it could not be the ground or cause which moved God to choose them. No; God's choice proceeds not from anything in us, or anything from us but solely from His own sovereign pleasure. Once more, Rom. 11:5, we read of "a remnant according to the election of grace." There it is, plain enough; election itself is of grace, and grace is unmerited favor, something for which we had no claim upon God whatsoever.

It thus appears that it is highly important for us to have clear and Scriptural views of the "foreknowledge" of God. Erroneous conceptions about it lead inevitably to thoughts most dishonouring to Him. The popular idea of (Continued on page 8, column 3)

SEND A COPY TO ANOTHER PERSON

If you would like to have a copy (or copies) of this special issue on the Sovereignty of God mailed to a pastor, young preacher, Sunday School teacher, or some other Christian, we will be glad to do this for you. Simply enclose 10c to cover our expenses and type or print the name and address of the person to whom you wish to have the paper sent. You may use the following form:

NAME _____
ADDRESS _____

AN OLD QUESTION ANSWERED—

"IF SOME ARE ELECT, WHY PREACH?"

By C. H. SPURGEON

Captious and cavilling persons will object, "You say that God loves His people, and therefore they will be saved; then what is the good of preaching?" What is the good of preaching? When I say that God loves a multitude that no man can number, a countless host of the race of men, do you ask me what is the good of preaching?

What is the good of preaching? To fetch these diamonds of the Lord out of the dunghill; to go down to the depths, as the diver does, to fetch up God's pearls from the place where they are.

What is the good of preaching? To cut down the good corn, and gather it into the garner.

What is the good of preaching? To fetch out God's elect from the ruins of the fall, and make them stand on the rock Christ Jesus, and see their standing sure.

Ah, ye who ask what is the good of preaching, because God has ordained some to salvation, we ask you whether it would not be a most foolish thing to say, because there is to be a harvest, what is the good of sowing? There is to be a harvest, what is the use of reaping? The very reason why we do sow and reap is, because we feel assured that there is to be a harvest.

And if, indeed, I believed there was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be saved and I do not care to preach. But now I know that a countless number must be saved; I am confident that Christ "shall see his seed, he shall prolong his days." I know that, if there is much to dispirit me in my ministry, and I see but little of its effects, yet He shall keep all whom the Father has given to Him; and this makes me preach.

I come into this chapel tonight with the assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call someone by the use of the ministry, so why not by me? I know there are not a few souls whom God

has given me through my ministry, not only hundreds, but thousands. I have seen some hundreds of those who profess to have been brought to God through my preaching at Park Street, and elsewhere; and with that confidence I must go on. I know that Jesus must have a "seed." His people must increase, and it is the very purpose of the ministry to seek them out, and bring them into God's fold. Our Saviour tells us the use of the ministry is, that they may "believe on me through their word."

There is one peculiarity about this. Christ says, "They shall believe on me through their word." Have you never heard people call out about running after men? They say, "You are all running after such-and-such a man." What then, would you have them run after a woman? You say, "The people go after one particular man." Whom else shall they go after? Some persons say, "We went to such-and-such a place, and the people there love their minister too much." That would be very dreadful, but it is not so. As for ministers being in danger of being ruined by too much love in any particular place, they get too much of the reverse somewhere else. If we get a little sweet, somebody else is sure to put in much that is bitter. Is it not singular that Christ should say, "They shall believe on me through their word"?

Now, do God's people believe on Christ through the word of the ministry? We know that our faith does not rest on the word of man, but on the Word of God. We do not rest on any man, yet it is through "their" word; that is, through the word of the apostles, and through the word of every faithful minister.

Election

(Continued from page 2)
in harmony with the Arminian scheme; but repentance and faith are not conditions of salvation, but rather, means of salvation, as Bro. Pendleton here points out. If the two were conditions of sal-

vation, then the sinner would be the one to perform the conditions of himself, and salvation would be, in part, the work of the sinner. But since repentance and faith are means to salvation, not conditions of salvation, and since the means are the gifts of God, salvation is wholly of God's efficacious, irresistible grace.)

God, therefore, in predestinating the salvation of His people, predestinated their repentance, and faith, and all other means necessary to their salvation. If any inquire, as is sometimes the case, what will become of those elected to eternal life if they do not repent and believe, it is best to answer by asking what would have become of the persons in the ship with Paul if the "shipmen" had not remained at their posts of duty. If it is said that the "shipmen" did remain, I say, those chosen to salvation will repent and believe.

The following passages teach the use of means in connection with the purpose of God in election:

"God hath from the beginning, chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH."—II Thessalonians 2:13.

"Therefore I endure all things for the elect's sake, that they may also OBTAIN THE SALVATION which is in Christ Jesus with eternal glory."—II Timothy 2:10. (Also I Pet. 1:2; Eph. 2:10).

From the first of these Scriptures, we learn that election to salvation is indicated by "sanctification of the Spirit and belief of the truth;" from the second, that Paul's many trials as a minister had an instrumental connection with the salvation of the elect; from the third, that election is not only through sanctification of the Spirit, but unto obedience and sprinkling of the blood of Jesus Christ; and from the last, that the purpose of election embraces foreordination to good works. In view of these passages, it is plain that the doctrine of predestination does not supercede the use of means, but requires them.

VI. Election Only Known By Calling

Before dismissing this topic, it should be said that as God's purpose of election is "in Himself," we can know nothing about it till it is disclosed in the "calling" already referred to. Paul, for example, when he preached in Thessalonica, knew nothing of the election of any of its citizens to eternal life, but after the grace of God was displayed in "effectual calling," he did not hesitate to write, "Knowing, brethren, beloved, your election of God."—I Thess. 1:4).

Hence, too, Peter wrote to his brethren, "Give diligence to make your calling and election sure."—II Peter 1:10. It is observable that he puts calling before election. God begins with election, but man cannot. He must begin with the calling, and when he makes that sure, the election is sure. The calling is the only attainable proof of the election.

It will be seen, therefore, that the question of election is, in the hands of a sinner, the most unmanageable of all questions. The reason is, it is none of his business, and he can do nothing with it.

The time has been when in some places sinners, becoming serious on the subject of salvation, instead of repenting and believing in Christ, employed themselves in efforts equally earnest and fruitless to ascertain whether they were elect or non-elect. This was, is, and ever must be, an absurdity. That which is required of sinners is expressed in the words of Peter: "Repent ye, therefore and be converted, that your sins may be blotted out."—Acts 3:19.

Divine Foreknowledge

(Continued from page seven)
Divine foreknowledge is altogether inadequate. God not only knew the end from the beginning,

but He planned, fixed, predestinated everything from the beginning. And, as cause stands to effect, so God's purpose is the ground of His prescience. If then the reader be a real Christian, he is so because God chose him in Christ before the foundation of the world (Eph. 14), and chose not because He foresaw you would believe, but chose simply because it pleased Him to choose; chose you notwithstanding your natural unbelief. This being so, all the glory and praise belongs alone to Him. You have no ground for taking any credit to yourself. You have "believed through grace" (Acts 18:27), and that, because your very election was "of grace" (Rom. 11:5).

Sovereignty Exhibited

(Continued from page 6)

But it is not so with crime. The sheriff could not execute another who should present himself in the room of the prisoner. An absolute sovereign might in his sovereignty accept such substitution. God, then, in accepting the substitution of Christ, acts in sovereignty, and provides what the law has not provided. Had it been possible for man to have presented a substitute able to make atonement for transgression, God might have rejected him. The law under which man was made knows nothing of fulfillment by substitution. The acceptance of Christ as our substitute is in sovereignty. "This," says God, "is my beloved Son, in whom I am well pleased." Here is a declaration of the Father's acceptance of the Son in the room of the guilty.

Sovereignty Makes Us Differ

There is sovereignty not only in God's choice of his people, there is sovereignty also in His conduct toward them. Even to them he gives no account of His matters. One He places in affluence, another in poverty; to one He gives much knowledge, to others very little; to some He gives health, others have scarcely a day free from pain. They all have troubles, but some have troubles beyond others. Sometimes He continues the least distinguished of them to the utmost term of human life, while the most talented are cut off in the midst of a glorious career of usefulness.

In ten thousand ways the Lord shows his dealings with His people to be in sovereignty as well as in mercy. They must not presume to question his comparative treatment of them. That He does all things well, they must believe on His own testimony.

The Limited Atonement

(Continued from page one)
afterwards."

"No," says he, "I believe in a just God, and if God be just, He will not punish Christ first, and then punish men afterwards. No, my Saviour died, and now I am free from every demand of God's vengeance, and I can walk through this world secure; no thunderbolt can smite me, and I can die absolutely certain that for me there is no flame of Hell, and no pit digged; for Christ, my ransom, suffered in my stead, and, therefore, am I completely delivered. Oh! glorious doctrine! I would wish to die preaching it! What better testimony can we bear to the love and faithfulness of God than the testimony of a substitution eminently satisfactory for all them that believe on Christ?"

I will here quote the testimony of that pre-eminently profound divine, John Owen:

"Redemption is the freeing of a man from misery by the intervention of a ransom. Now, when a ransom is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable considera-

tion? If I should pay a thousand pounds for a man's deliverance from bondage to him that tains him, who hath power to set him free, and is content with the price I give, were it injurious to me and the prisoner that his deliverance not accomplished? Can it possibly be conceived that there should be a redemption of men, and men not redeemed? That should be paid and the ransom not consummated?

"Yet all this must be made and innumerable other assertions, if universal redemption be asserted. A price is paid, yet few delivered; the redemption of all consummated, yet of them redeemed, the judge is satisfied, the jailer conquered, yet the prisoners in the prison. Doubtless 'universal' and 'redemption' where the greatest of men perish, are as irreconcilable as 'Roman' and 'Calvinistic' redemption." "If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from misery, virtually or actually, whereunto they were in bondage, and that by the intervention of ransom. Why, then, are any not saved? In a word, the redemption wrought by Christ being full deliverance of the prisoner from all misery, if they were unwrapped, it would be the price of His blood, it could possibly be conceived to be universal unless all be saved; that the opinion of the Universalists is unsuitable to redemption."

Foreordination

(Continued from page one)
and to institute these laws so decreeing He necessarily decreed all that was to come, fine, God foresaw the events of the universe as decreed because He had decreed to decree but this determination to decree involved also a determination to all the actual results of that decree; or, in other words, decreed those results.

E. G. Robinson, Christianology, 84—"The existence of divine decrees may be inferred from the existence of natural law." Law—certainty—God's decree for the doctrine of the purpose of God, yet they are us to the iron necessity of natural forces and natural laws. Inson also points out that decrees are "implied in the properties of things." We cannot conceive that events should have converged toward the one great event, the death of Christ—without the intervention of an eternal purpose.

No undecreed event can be foreseen. We grant that God decrees primarily and directly His own acts of creation, providence and grace; but we claim that it involves also a secondary and direct decreeing of the free creatures which he foresees will result therefrom. Therefore no such thing in God as *scientia media*, or knowledge of an event that is to be, though it does not enter into the plan; for to say that God foresees an undecreed event, is to say that He views as future an event that is merely possible in other words, that he views an event not as it is.

Only knowledge of that which is decreed is foreknowledge. Knowledge of a plan as decreed is possible may precede decree. Knowledge of a plan as decreed must follow decree. The latter knowledge is proper to foreknowledge. God foresees creation, causes, events, consequences, because He has decreed creation, causes, events, consequences; that is, in His plan. The denial of decrees logically involves the denial of God's foreknowledge of human actions; and to this some Arminians, and some Calvinists actually led.

(Systematic Theology, pages 356, 357).

Spurgeon's SERMONS on SOVEREIGNTY

By Charles Haddon Spurgeon

\$3.50



A volume of 18 select sermons by the great preacher who was unexcelled in the preaching of these Scriptural doctrines.

If you want a book which contains some of the greatest sermons ever preached on the Sovereignty of God, you will want this one by Spurgeon.

SERMON SUBJECTS

- Misrepresentations of True Calvinism Cleared Away.
- Divine Sovereignty
- The Infallibility of God's Purpose.
- Election
- Election: Its Defences and Evidences
- Particular Redemption
- Plenteous Redemption
- Prevenient Grace
- Human Inability
- Effectual Calling
- Resurrection With Christ
- Free Grace
- Distinguishing Grace
- Salvation Altogether by Grace
- The Perseverance of the Saints
- The Doctrines of Grace Do Not Lead to Sin
- Providence
- Providence—As Seen in the Book of Esther

CALVARY BAPTIST CHURCH, ASHLAND, KENTUCKY