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# ELECTION,

FOREORDINATION, REPENTANCE,

AND FAITH.

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*to E. J. Boyce* BY

ELDER W. A. JARREL.

Author of "Liberty of Conscience and the Baptists,"

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# ' THE ELECTION HATH OBTAINED IT.'

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## ELECTION,

*Foreordination, Order of Regeneration,  
Faith and Repentance.*

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BY ELDER W. A. JARREL.

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To present the teaching of the Bible upon the much misunderstood fundamental doctrine of election, is the writer's purpose in this treatise. In writing it he disregards controversial or man-pleasing purposes.

### I. WHAT THE WORLD'S ELECTION AND FOREORDINATION SIGNIFY.

In the Old Testament the verb "elect" is used four times. The noun, election, does not there occur. The Hebrew *bachir* is the word rendered elect. In his Hebrew Lexicon Gesenius defines *bachir*, "to choose, to select." All its uses Gesenius refers "to choose, select," as its one signification. See Isa. 42:1; 45:4; 65:9, 22. In these passages

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there is, clearly, the selection from among others.

In the New Testament the verb, "elect," is not found. But, its nouns are there used thirty four times. They are *eklogee* and *eklektos*.

a. *Eklogee* is from the verb *eklego*. Lidell and Scott define the verb *eklego*, "to pick, single out; to pick out for one's self, choose out."—Lex. So, also, Greenfield, Robinson, *et caetera*. The noun having the same idea as its verb, *eklogee*, can mean only the "choice," "selection," "a picking out." See Liddell and Scott's, Robinson's, Greenoeld's, other Greek Lex. Robinson, therefore, says, it means, "the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter."—Lex. So, *eklogee* is the noun or designation of God's act in election, also an adjective.

b. *Eklektos* is the noun designating the elect *Eklektos*, having the same derivation hat *eklogee* has, can have but the same meaning. Lexicons, therefore, define it, "picked, chosen or culled out."—Liddell and Scott's Lex.; so, Robinson, Greenfield, *et caetera*.

The verb from which *eklogee* and *eklektos* are derived occurs twenty times in the New

Testament. In every one of these, save one, where it is rendered "made choice," (acts 15:7) it is rendered by such words as "chose," "hath chosen," etc. See Mat. 13:20; Luke, 6:13; 10:42; 14:7. John, 6:70; Acts 15:22 25. *Eklogēe* occurs but seven times. It is rendered "chosen," "election." See Acts 9:15 Rom. 9:11; 11:5; 7:28; 1 Thes. 1:4; 1 Ret. 1:10. *Eklektos*, is found twenty-three times in the New Testament. By two words, "chosen" and "elect," it is rendered. See instances in Mat. 20:16; 22:14; 24:22; Luke, 18:7; 23:35; Rom. 8:33; 16:33; 1 Pet. 1:2; Rey, 17:14. It has just been stated that the *verb* elect nowhere occurs in the New Testament. Of the English this is true, save 1 Pet. 5:13, where, in the English, *sunelektos*—a noun in Greek—is made a verb in the past tense, in English. Only as relates to the English is it stated that "elect" is used as only a noun.

As the result of the above investigation we are led to but one conclusion, that the primary meaning of these words, for "elect," "election," denotes "picking out" from among others, the "picked out from among others."

In fact they have but the primary meaning. So, the Scriptures mean by "electing" picking out from among others; they mean by the "elect" the "picked out" from among others.

c. The signification of foreordination or predestination. In the Old Testament neither of these families of words is represented. But, their ideas are represented in many ways.

(1) *Foreordination* is in our common ver., once an erroneous rendering from the Greek *proginosko*.

In all of the occurrences of *proprizo* in the Greek Testament the common version renders it by words signifying foreknowledge, save 1 Pet. 1:20, where it blunderingly has "foreordained." But, the new Anglo-Am. ver. properly renders it to foreknow in every instance. See Lexicons. It occurs five times. See Acts 26:5; Rom. 8:29; 11:2; 1 Pet. 1:20; 2 Pet. 3:17. It is from *ginosko* to know and *pro* before.

(2) Predestinate, predestination. "Predestinate," occurs but four times in the common version. But, the Greek it renders by these words, *proorizo*, is found there six times. It is rendered, "determined before," "did predestinate," "ordained before," "having predestinated," "being predestinated. See Acts 4:28; Rom. 8:29-30; 1 Cor. 2:7; Eph. 1:5-11. It is from the verb, *orizo* and the proposition *pro*. *Orizo* signifies "to divide, to separate from," "to mark out for one's self," "to limit, to determine." See Liddell, Scott's Lex., Robinson' and Greenfield's. *Pro* meaning before, Lexicons

properly define *proorizo* "to mark out before hand." Liddell and Scott and Robinson adds: "In N. T. trop. to predetermine, to predestinate, spoken of the eternal counsels and decrees of God." Also other Lexicons. The New-Anglo-American version everywhere, properly, renders it "foreordained." (The many Scriptural references are herein given, to enable the English reader to see how the Greek words are used.)

We now unavoidably conclude that, in the Greek Testament and in all correct versions the word foreordain should appear in the place of predestinate. Or, if predestinate is the preferred word, to render *proorizo*, let it always appear in lieu of foreordain. As foreordain is obviously the better word and is the rendering of modern scholarship let it be the word. The New Testament, then, means by foreordain, that, before the existence of anything, God ordained it.

Election means choosing some people from among others; foreknowledge that God foresaw them as his people; foreordination, that God foreordained them as his people.

## II. THROUGH ELECTION AND FOREORDINATION GOD BRINGS HIS PURPOSES ON EARTH TO PASS.

1. Man's time on earth is foreordained.  
"Seeing his days are determined the number of his months are with thee, thou hast ap-

pointed his bounds that he cannot pass.”—  
Job. 14:5.

2. Man’s position, etc., in life is divinely allotted. In the Scriptures it is called a “cup,” a “lot,” a “heritage”—Job, 20: 29; Ps. 16: 6. Even the “times before appointed” are “determined” and “the *bounds* of their habitation”—Acts 17: 26. “He performeth the things that is appointed for me; and many such things are with him”—Job, 23: 14. The miraculous birth of Isaac, the Egyptian bondage, the return to Canan, etc., etc., were foreordained by the Lord. Paul’s salvation, his apostleship, his safe passage with all the crew, etc., were foreordained—Acts 9: 15; 27: 10, 22, 24. These are but a few of the innumerable illustrations of foreordination and election in making that well ordained chain of providence by which “the very hairs of your head are all numbered,” and by which “not” a sparrow “shall” “fall on the ground without your heavenly Father”—Matt. 10: 30, 29.

3. These foreordinations are brought to pass by the *will of God*. The whole history of Israel, the birth of John the Baptist, the birth of Jesus, place of his birth, manner of his birth, flight into and return from Egypt, his life, death, resurrection, etc., but illustrate this great, mysterious truth—See Matt. 2; Acts 2: 22, 23, 24, etc. “Paul, an apostles, not of man, neither by man, but by Jesus



Christ, and God, the Father"—Gal. 1: 1; Rom. 1: 1, 2; 1st Cor. 1: 1; Eph. 1: 1. Concerning Pharaoh: "And in very deed for this same cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth"—Ex. 9: 16; Rom. 9: 17. "Of the blind man, Jesus said that he had been born blind, that (*alla ina*—in order that) the works of God should be made manifest"—John 9: 3. See Tholuck, Fikencher, Stier, Bengel, on this passage, Winer's N. T. Gram. p. 316. Even the crucifixion of Jesus was brought about by foreordination. See Acts 2: 23; Hackett, Bengel, *com in loco*. "For to do whatever thy hand and thy counsel determined before hand to be done"—Acts 4: 28. Where some things brought to pass without God's will, to that extent, he would not be the universal and particular Providence; to that extent it would not be true that, "His kingdom ruleth over all"—Ps. 10:3 10.

"There is Power—unseen, that rules the illimitable world—that guides its motions from the brightest star to the least dust of this sin-tainted world."

### III. GOD ELECTED AND SAVES SINNERS THROUGH ELECTION AND FOREORDINATION.

That God saves sinners through election is the logical sequence of the last proposi-

tion. For, if even temporal things are the subjects of his election and foreordination, much more must the Spiritual be their subjects. If election and foreordination are necessary to bring about God's will in the things of time, much more must they be necessary to bring about his will in the things of eternity:

1. The fulfillment of the promise made to Christ, of the certain result of his death, is dependent on the certainty of God's will to effect their fulfillment. As Fairbairn says, they are *promises* as well as prophecies. These promises are directly or impliedly expressed in such Scriptures as: "The people shall be willing in the day of *thy* power"—Ps. 110: 3. "Princes also shall worship *because of the Lord that is faithful,*" not because of their faithfulness—Isa. 49: 7. "He shall see the travail of his soul and shall be *satisfied*"—Isa. 53: 11. But, how satisfied, if only a part for whom he travailed in soul were saved? And with reference to the very same truth Jesus said: "*All* that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"—John 6: 37. If the certainty of Christ's reward, for dying for sinners, rested with the carnal mind," "the heart," that "is deceitful above all things and desperately wicked," which "is enmity against God" and dead in trespasses and sins," (Jer. 17: 9; Rom 8: 7;

Eph. 1: 1.) it would be a certainty about as reliable as unreliable can be. The argument of the Poet against Armonianism, upon the subject of the Final Perseverance of the Saints, is fatal to it; but it is no less applicable to this point.

“Whom once he loves he never leaves,  
 But loves him to the end.  
 Else Satan might full victory boast;  
 The church might wholly fall;  
*If one believer may be lost,  
 Then surely may be all.”*

On this point we need only change it to, “if one for whom he died may be lost, then surely may be all.”

One Scripture speaks of Jesus tasting “death for every man,” and some of his dying for all. But, (a) that in a temporal sense all share the benefits of his death, in averting immediate punishment in the blessings of a Christian civilization and in the moral influences of the Gospel, is not questioned. But in no other sense; certainly not in the sense in which he died for the “elect.” (b) The Scriptures that speak of his dying for all, are very careful to make that all a special, definite all, thus proving Armonianism false. Thus, in 2d Cor. 5: 14, while our English version leaves out the article we have the Greek, “*hoi pantes apethanon*,” “*the (hoi) all died.*” In no sense are any but the elect, said to have been crucified with

Christ, co-crucified—*sunestawrothee*—to have been crucified with and in him, as our representative. For surely we cannot twice pay the penalty; once as in and through our substitute and once in hell, by the finally impenitent; no just love can receive double satisfaction. Universalism is the logical doctrine of Armenianism.

2. Christ being, by the eternal covenant, the shepherd of "the sheep," secures their conversion and salvation.

a "I am the good shepherd and lay down my life for the *sheep*"—John 10: 11. "From the fact that such a surty laid down his life, it follows by necessary consequence, that his people shall be saved with an everlasting salvation"—Smeaton on the Atonement, vol. 1, p. 275. "For he who dies for another saves him from dying"—Tholuch, Com. *in laco*. "I lay down my life for the *sheep*"—v. 15.

(1) He laid down his life for only the sheep. (2) They are called his sheep at the time he gave his life for them. (3) They were his sheep by virtue of the previous covenant in which they were promised to him. "They are represented as his because given to him of old."—Smeaton on the atonement, vol. 1, p. 283.

(4) While that covenant makes them his certain property for the future, by which, in an anticipatory manner, they are before actual possession called his, his death and its

effect in their actual salvation make them his in fact. "They are represented as his because given to him of old, and because bought with a price."—Smeaton *idem. b.* The sheep hear his voice, come to him only because they are his sheep. (1) "I am the good shepherd and know my *sheep* and am known of *mine*."—v. 14. "And other sheep I have, which are not of this fold: them also, must I bring, and they shall hear my voice."—v. 16. Language could not possibly more forcibly express definite and certain and particular possession. Not to the other disciples, but to the "elect" of the Gentile world does our Lord here allude. "He means that other sheep were given to him of another fold, and that, in consequence of his atonement, he should lead or feed other sheep, who should be accounted his, irrespective of nationality."—Smeaton, *idem*, Tholuck, et al. (2) He says he "must bring" in all these sheep that they "shall hear his voice."—v. 16. This is an allusion to the promises in the Old Testament: "Princes also shall worship because of the Lord who is faithful;" "thy people shall be willing in the day of thy power,"—Isa. 49:7; Psa. 110:3 His sheep "follow him"—v. 4. (3) All who are not his sheep do not come, for the reason that they are not his sheep. "But ye believe not *because ye are not of my sheep*, as I said unto you *my sheep hear* my voice, and

I know them and *they* follow me.”—v. 26, 27. He is called the “Great Shepherd of the sheep, through the blood of the *everlasting* covenant in which these were given him.” (John 6:39; 10:20) and, as Prof. Smeaton remarks, “who came down from heaven with a charge to loose *none* that the Father had given him.”—*idem*, p. 32. On v. 24 the Comp. Com. well comments: “Ye are not of the number of the elect; and your unbelief, if ye persist in it will be a certain evidence that ye are not.” So Calvin: “Therefore he concludes that unbelievers are not his sheep, because they are not of the number of those whom God by Isaiah promised to him for his future disciples.”—Inst. vol. 2, p. 162; Jonathan Edwards’ W., vol. 2. p. 531.

3. Christ being, by the eternal covenant, the husband of the church secures its conversion and salvation. “Christ loved the church and gave himself for it.”—Eph. 5:25. *a.* It was, by covenant, his church before he gave himself for it. *b.* Became, in fact his when saved. *c.* He gave himself for it because it was his church in covenant and certain to be his in fact. *d.* As the love of the husband or lover must select and discriminate so did Christ’s love. Surely, only Universalists can say that all now are regarded in the passage his church.

4. By the eternal covenant God’s people

are converted and saved. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest"—save them.—Heb. 2:17. The obvious meaning of this Scripture is, that they *a*, were his brethren by the eternal covenant; *b*, that he saved them because of this kinship; *c* that he saves only his brethren." Who will join Universalism and make all his brethren?

5. Christ's people, being his children, by the eternal covenant, are converted and saved.

"Behold the the children which God hath given me. *Forasmuch* then as the children are partakers of flesh and blood he also likewise took part of the same that through death he might destroy him that hath the power of death, the devil; and deliver them who through fear of death were all their life time subject to bondage"—save them.—Heb. 2:13;15; see, also, verse 10. *a*. Jesus took the "flesh and blood" of his children because they were his children, by covenant—"forasmuch," etc. *b*, Saves them because they are his children, by covenant. But, surely, this cannot be said of all.

6. Jesus saves his people because they are the spiritual seed of Abraham, by eternal covenant. "For verily he took not on him the nature of angels; and he took on him the *seed of Abraham*."—Heb. 2:16. By

examination of Gal. 2:22-31; Rom. 4:16-21 it will be seen that Abraham had two sons; but that only Isaac is reckoned as "the seed" and the child of "promise." *a.* Ishmael and Isaac represent all men—those who are not "the seed" and those who are "the seed." *b.* Jesus took on him only "the seed." *c.* Jesus, therefore, stands for and saves only "the seed"—the "children of promise."—Gal. 2:28. *d.* All now cannot be reckoned as "the seed," the "children of promise," without making Ishmael and Isaac *both the "children of promise,"* both "sons of the free woman." (v. 30) As Isaac's birth was brought to pass through a miraculous fulfillment of the "promise" so are "the seed"—the spiritual Isaacs born anew.

Jesus Christ, by the eternal covenant, being constituted the security for "the seed" secures their obedience and salvation. "Jesus was made a surety of a better testament."—Heb. 7:22. (The New-Anglo-Am. ver. properly renders it covenant.)

Liddell and Scott define *enguos*, the word rendered covenant, "giving surety or bail; hence, secured under good security." So other Lexicons. *a.* A security pays only when the principal fails. *b.* As Christ's people failed he paid. *c.* The security is for particular, definite person or persons. *d.* The satisfaction of the law by the security always releases the *whole* prin-



cipal from the claims of the law. *e.* All for whom Christ died as security are certain of release from all the claims of the law. *f.* As Universalism is false Christ, therefore, is the surety of only "the elect."

8. By the eternal covenant Christ makes the offering for only his people and secures their conversion and salvation. The typical atonement, of the Jewish law is well known to have not been made for all men—not for the Gentiles, etc.—but for particular, definite persons. It served its purpose to all for whom it was made.\* As the anti-typical priest and atonement Jesus, therefore, says: "For their sakes I sanctify myself, that they might be sanctified through the truth."—John 17:19. "I lay down my life for the *sheep*."—John 10:15. "He shall save *his* people from their sins."—Matt. 1:21.

9. The intercession of Christ is for only the "elect" and secures their conversion and salvation.

The typical high priest interceded for definite person or persons—not for all men. So must the anti-typical priest. The intercession, in both cases, is based upon the "offering," and can extend no farther than the offering extends.

The intercession of Christ must, therefore be limited in extent and effect to only the elect, so far as concerns salvation; though it may, possibly include all men so as to se-

cure them temporal and moral influences for time. We therefore read:

(a) That Jesus prayed for only his elect. I pray for them, I pray not for the world; but for them which thou has given me; *for* they are thine. And all mine are thine, and thine are mine." John 17:9, 10 The Greek perfect, as Winter's N. T. Gram., p. 271, says: "Does not always exclude the indefinite past." So here "hast given" evidently does not exclude the giving as being done in the eternal covenant.

(b.) Jesus prayed for them because, "for they are thine." The twentieth verse makes the prayer cover all the "elect" of all ages.

(c.) All for whom this intercession is offered will certainly be saved, for Jesus' prayer is certain the the answer. "And I knew that thou hearest me always," John 11, 42.

(d.) As only a part of mankind will be saved we are returned to the fact that Jesus prays for only a part; and then returned to the great doctrine of election.

Lampe properly concludes, "When Jesus thus excludes them from his intercession he declares that he is no their high priest, and, therefore, that he was not about to die for them. For their are two inseparable offices of the high priest, and they have an equal extent of operation." And Luthur concludes, "From this nothing can follow but that they must," he should have used

will in lieu of must—be altogether lost, as those for whom Christ will know nothing.” —Words of Jesus. vol. 6, p. 464. So Calvin, *et al.* (Inst. vol: 2, p. 157.)

10. Redemption, by the eternal covenant, secures the forgiveness of sins and Christ redeems only his people. “Christ hath redeemed us from the curse of the law, being made a curse for us.”—Gal. 3.13. The Greek is “redeemed,” indicative *aorist*.

In Eph. 1.7, this redemption is so indissolubly related as cause and effect to forgiveness that the work on the cross, redemption, is said to be the forgiveness. “In whom we have redemption through his blood, the forgiveness of sin.” As Prof. Smeaton remarks, on the, “Forgiveness of sins is subjoined as an apposition clause, as a convertible term. “They are here adduced as equivalent and convertible. . . . But how are redemption and forgiveness made convertible terms? Might we not expect to hear that the redemptive act of Christ was the cause of forgiveness? Undoubtedly a connection of cause and effect is affirmed in the verse. . . . But there is a sense in which the redemption of the one clause and the forgiveness which explains it in the next clause have an objective reality far in Christ as a public person; and this is the point of the expression. . . . There was a non imputation of sin to us at the

time when Christ was made sin for us, II Cor. 5 11, 21) any the two things went hand in hand. That non-imputation of sin was not a mere subsequent result of Christ's sacrifice, but in some sense an essential element of the Lord's redemptive act. It had an application to all for whom he died and whose person he representatively sustained." "The apostles celebrates God's praise for spiritual blessings for election in Christ, and for all contemplated by election."—Smeaton on the Atonement, vol. 2, pp. 269, 270, 268. Also, Harrelss' Chr. Eth., p. 136. Bengal, *et al.* Nothing can be more secure than the salvation thus wrought out upon the cross. But as this salvation is not the salvation of all we have, election securing it for only the elect.

11. According to this election the salvation of the "elect" is secured by their redemption from among men." "They sing a new song . . . thou wast slain and hast redeemed us to God by the blood *out of* every kindred," etc. *Heegoras* means to buy, redeem, acquire by a ransom or a price paid," Greenfields' Lex. *et al.* It is the "aorist" and correctly rendered in the New Anglo-American ver. "didst purchase." This redemption—as was seen in the previous argument, was certainly made on the cross. These people, were, therefore, redeemed "out of" "from

among men" by Christ purchasing upon the cross, his elect "out of every kindred," etc. The words admit of no other meaning, and they could not more plainly teach us election and that election secures the bright scenes "up there." See Rev. 5:9; 14:4. See Smeaton on A., vol. 1, p. 472. As well speak of the bridegroom taking all women when he selects his bride "from among" women as to talk of Jesus redeeming all upon the cross, as his people when the word of God so plainly says he redeemed his people, his bride—on the cross—of course as only there he redeemed, out of every kindred,' etc, from among men."

12. Jesus not loving any who were given to him in the eternal covenant is the assurance that "election" secures the salvation of every one of the "elect." All that the Father hath given me shall come to me. And this is the Father's will which sent me, that of all which he hath given me I should lose nothing," John 6:39. As Smeaton remarks, "The purchase of redemption and its application are co-extensive. The salvation is not now for any to whom it is not applied. All our Lord's sayings assume this, and take it for granted, John 10:15. To suppose the opposite, would imply that a costly price had been paid and that those for whom it was paid derived no advantage of it, which could only be on the ground that he wanted

either love or power. Not only so, a concurrent action and perfect harmony must be supposed to obtain among the persons of the Godhead. There can be no disharmony between the election of the Father, the redemption of the Son, and the application of the Spirit.—Atonement, vol. 1, p. 324. See Edwards, W. vol. 2 p. 538, Calvin, Inst, vol. 2, p. 185, Grotius, *et al.* The only way to avoid the plain doctrine of this Scripture is to come to the heretical conclusion of John V. Muller and Schleirmacher, what else can we infer from these words but that he hath given all men to the son. “Ye will all finally come to me for the father hath given me all.”

13. God is said to have a people, whom he designs to save, among the unconverted—secured by election. “For I have much people in this city,” Acts 18.10. The Arminian would naturally infer from this Scripture that there were many Christians at that time in Corinth. But there were then but few there.

But as Hackett comments, it means only that were then there “many who are appointed (elected) to become such” and, that “hence the activity of the Apostle must have free scope until they were converted”—Com. in loco. Baumgartner: “Much people, whom, in virtue of their election to eternal life he already designates as his”—Apost. Hist. vol. 2, p. 210, or this passage; also

Comp. Com., *et al.* The people of the Lord in every place are to be saved as in Corinth, out of the world; and as there, their election and the means of their conversion are fore-ordained and certain to come to pass.

14. Only the "ordained to eternal life" believe and all of them will certainly not fail to believe. "*As many as were ordained into eternal life believed*"—Acts 13: 48. *Tasso*, here rendered ordained, is used eight times in the New Testament, and in every one of them in the sense of appointment as ordination. See Matt. 28: 16; Luke 7: 8; Acts 15: 2; ("determined;" 22: 10; "are appointed") 28: 23; Rom. 13: 1. Compounded with *dia tasso* is used sixteen times in the New Testament, often rendered "commanded." So Liddell and Scott define it, "to appoint one to a thing, to be appointed." Robinson, "to set in a certain order, to constitute, to appoint, to arrange to appoint"—Lex. Greenfield, *et al.* So the plain meaning of the Scripture is as many as had been arranged or appointed to eternal life in the eternal covenant, believed. Luther renders it, "*verordenet*"—decreed. Hackett comments: "Hence it is impossible to render, those who believed were appointed"—Com. in Iaco; also Calvin, Kunvel, Olshansen, Usteri, DeWette, Winer, Meyer—in Hackett's Com. So the New, Anglo-Amer. ver. has represented the world's scholarship by ren-

dering *tasso* "ordained." Baumgarten comments on the passage, "it is distinctly stated that only so many believed as were foreordained of God; inasmuch as this election of individuals was to be the order of God's kingdom among the nations"—Apost. Hist. vol. 1, p. 428. And Bengel comments: "A man cannot ordain himself to everlasting life except by believing. But here the ordination is mentioned prior to faith; therefore the ordination is the act of God; "which operation no doubt flows from election"—Com. in loco, *et al.* The testimony of Bengel and some of these others is the more forcible from their being Arminians. Nothing, then, is clearer from this Scripture than that election and foreordination give faith and to only the elect.

15. Men are said to be left to do their wills in wickedness because they were not elected. "And they that dwell on the earth, shall wonder *whose names* were not written in the book of life *from the foundation of the world*"—Rev. 17: 8. "And all they that dwell upon the earth shall worship him whose names are not written in the book of life from the foundation of the world"—Rev. 13: 8. (*a*) That some and not all names were written in "the book of life from the foundation of the world" is here clearly, impliedly, expressed. (*b*) That all whose names were not there and no others wor-



shipped the beast is likewise expressed. This is only another clear expression of election securing our salvation. "We are, therefore, elsewhere said to be the elect . . . . . unto obedience; and others are said to "believe not because ye are not my sheep, as I said unto you"—1st Pet. 1: 2, 5; John 10: 26. The same truth is expressed. "I have reserved unto myself seven thousand men who have not bowed the knee to Baal. Even so to this present time there is a remnant according to this *election* of grace"—Rom. 11: 4, 5. Notice that *a*, only *God*—not themselves—reserved the seven thousand from idolatry; *b*, otherwise all would have bowed to Baal; *c*, that illustrates his grace to-day, so that there would be no worshippers of God now except for this reserving or election—not of and by themselves—but of *grace* of God.

16. The election secures obedience, salvation. "There is a remnant according to the election of grace." "What then? Israel hath not obtained that which he *seeketh* for; but the *election* hath obtained it, and the rest were blinded, by sin"—Rom. 11: 5, 7, 11. (*a*) Through Israel men are here represented as blind in sin, seeking after anything but God. So Paul says: "There is none that *understandeth*, there is none that *seeketh*, after God"—Rom 3: 11. But, *b*, election led to opening their eyes, turning "them from Satan unto God, that they may receive for

giveness of sins and inheritance among them that are sanctified by faith"—Acts 26: 18. "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"—Rom. 9: 11. Nothing is more obviously erroneous than the interpretation that Arminius gives this Scripture when he says: "*De rejectis et assumptis talibus, certa qualitate notatis*"—concerning such as are rejected and such as are chosen, being distinguished by certain qualities. For the Apostle mentions their "neither having done any good or evil" to guard against concluding that they were elected for any of their qualities, either present or foreseen. Adam Clark and some other Arminians attempted to remove personal election from this Scripture by referring it to nations. For argument sake, admit that it does refer to nations. Referring it to nations we have the *principle* of personal election taught, from which we logically conclude, that, as God deals with nations upon principles of righteousness, through election, he can surely so deal with individuals. But, the Apostle is speaking of persons; some elected out of the same family, and some out of the same nation. Surely God never elected all of any nation to salvation; and the Apostle is here illustrating the relation of election to salvation. Bengel here com-

ments: "The purpose, which is quite free, has its reason founded on election alone; comp. ch. 16: 25; Tit 1: 9. It might be said in Latin, *propositum Die electioui*, the elective purpose of God. It is presupposed that *prothesin*, the purpose, is prior to the might stand; *ouk ex ergon*, not of ~~marks~~ *works*. Observe it is not of faith, which is opposed to election but works—*ek ton kalontus*, of him that calleth. even him who called Jacob to be superior Esau to be the servant, Comp. v. 25.

Calvin, Luther, *et-al* interpret it as to get personal election out of it. In his earlier writings Augustine gave it the Arminian interpretation; but convicted of his erroneous interpretation, corrected it in his latter. But, as just proved, admitting its allusions to national election it establishes the principle of selecting some out of others, from which we logically infer personal election. As national election secures especial benefits, so does personal election.

17. Here we may appropriately see how national election unavoidably teaches personal election. God elected the Jews out of other to His special favor. In His all-wise, just providence other nations have been especially elected to both spiritual and temporal blessings while others have been left to be blotted from the pages of memory or history. Appropriate to this are the words

of Fairbairn: "The doctrine of election as unfolded in the epistles of the New Testament, is held by the advocates of a modified Arminianism to be improperly understood of our appointment to personal election and our eternal life, on the special ground that the election of the Jewish people was only their calling as a nation to outward privileges and a temporal inheritance. Rightly understood, however, this is rather a reason why in the Christian sense should be made to embrace something higher and better. For the counterpart under the gospel to those eternal relations of Judaism is the gift of grace and the heirship of glory—the lower in the one case shadowing the higher—the outward and temporal representing the spiritual and the eternal. Even Macknight, who cannot certainly be charged with any excess of the spiritual element, in his interpretations perceived the necessity of making as he expresses it, 'the natural seed, the type of the spiritual, and the temporal blessings the emblems of the eternal.'

Hence, he justly regards the outward professing church in the one case, with its election to the early Canaan, as an answering in the other to the 'invisible church, consisting of believers of all nations, who partaking the nature of God by faith and holiness, are truly the sons of God and have inheritance of all His blessings.' The characteristic

difference with their respective limitations and apparant anomalies, may be briefly stated thus: It belongs to the new dispensation to reveal divine and spiritual things distinctively to the soul, while in the Old they are presented under the veil of something outward and earthly. The spiritual and divine itself, which always as a living under-current, ran beneath this exterior veil, might, even during the existence of the old come directly into view; but whenever it did so there was no longer a figure or a type of the true, but the true itself. Thus, in so far as the seed of Israel were found in the election of God, actually partaking of the blessings of the covenant—in so far as they were a royal priesthood, circumcised in heart to the Lord—they showed themselves to be possessed of the reality of a justified condition and a spiritual life”—Faribairn’s *Typology*, vol. i p. 162, 163.

“Abel was the first member of the promised seed; and through him supplementary knowledge was imparted more especially in one direction. viz: In regard to the principle of election, which was practically to discover itself in connection with the original promise. That promise itself was read in the light of history, when read in the light of the instituted symbols of religion, might be perceived—if very thoughtfully considered—to have implied something of

our elective process. . . . .  
 . . . . . So far as the whole of the offspring of the woman being included, there was from the first to pervade the divine plan a principle of selection in virtue of which a portion only, and that by no means the likeliest, according to the estimation of nature, were to inherit the blessings; while the rest should fall in with the designs of the tempter, and be reckoned to him for a seed of cursing."—Etc. Idem. p. 265, 266.

From the preceding argument nothing is more certain than that there is a personal election, and foreordination, by which the salvation of a part of mankind is certainly secured. There are many other proofs of election, but these are sufficient.

#### IV. WHEN ELECTION AND FOREORDINATION WERE MADE.

1. The Scriptures quoted under the preceding proposition clearly prove that election and foreordination were made before the time that the soul comes to Christ.

2. This election was not only made before believing, but in the counsels of eternity.

*a.* We have seen that the names of the saved "were written in the book from the foundation of the world."—Rev. 17: 8. To be sure there names were not registered there before their election and foreordination.

*b.* Concerning Christ as the Savior of the elect. "Who, verily, was foreordained before the foundation of the world, but was manifest in these latter times for you."—1 Peter, 1: 19. That He was foreordained, or foreknown "for you before the foundation of the world"—when the "you" was not elected will not be claimed.

*c.* "According as he hath cosen us in him before the foundation of the world." (The Greek preterite, chose, exeloxato, to pick out elect.—Gr., the verb for elect —Eph. 1:4.

*d.* Concerning this election, calling and grace Paul says to Timothy, "before the world began." The New Anglo-Amer. ver. correctly renders it, "before times eternal"—*pro krownon aroni ou.*"—These Scriptures, —but a few of many of the same import—leaves no room to doubt that election and foreordination were done in eternity.

#### V. THE RELATIVE ORDER IN TIME OF ELECTION, FOREKNOWLEDGE AND FOREORDINATION.

In the abstract sense, foreknowledge must presuppose and antedate election and foreordination. But, as relates redemption, election is first; foreknowledge next; and foreordination last. Presupposing election, Paul says: "For whom he foreknew he also foreordained to be conformed to the image of His Son."—Rom. 8:29 (New Anglo-Amer. Ver.) That is, those whom he foreknew as

the elect, he foreordained to be made like Christ. Hackett therefore correctly says: "God's foreknowledge results properly from his purpose."—Com. on Acts 2:23. He foreknows things are certain to come to pass because they depend not on chance, or the fickle will of man, but on his decrees.

**VI. THE RELATION OF ELECTION AND FOREORDINATION TO REGENERATION ; AND THE RELATION OF REGÈNERATION TO REPENTANCE AND FAITH.**

1. From the fact that election and foreordination secures our salvation, it is clear that regeneration, repentance and faith are their effects.

2. Hence, the apostle says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated (foreordained, New Ver.) unto the adoption of children," etc.—Eph. 1:4,5. "As many as were ordained unto eternal life believed."—Acts 13:48. "Which were born not of blood, nor of the will of the flesh, nor of the will of man; but of God."

Joh 1:13, "Other sheep I have which are not of the fold, them also must I bring." John 10.16, "All the Father giveth me shall come to me." John 6 37, "Ye believe not because you are not my sheep," John 10.26. "Thy people shall be willing in the day of



thy power," Psa. 110 3. "Princes also shall worship because of the Lord that is faithful," Isa. 49 7. "Turn thou me and I shall be turned, . . . surely after that was turned I repented," Jer. 31.18. 19. "Turn thou us unto thee, O Lord, and we shall be turned," Lam. 5 21. "The hearing ear and the seeing eye (contrasted with the stubborn, heedless), the Lord hath made even both of them," Prov. 20.12 "But the natural (unregenerate) man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them for they are spiritually discerned," I Cor. 2.14. "There is none, of the unregenerate, that understandeth, there is none that seeketh after God," Rom. 3.11. "What then? Israel hath not obtained that which he seeketh after; but the election hath obtained it," Rom. 11.7. "Even so then at the present time, there is a remnant according to the election of grace," Rom. 11.5. Regeneration, repentance, faith, etc., are, therefore, most clearly according to the election of grace;" that the purpose of God according to election might stand." not of works," Rom. 9.11.

3. Regeneration precedes repentance and faith, and, as cause and effects. In but one or two instances in the New Testament does the word regeneration refer to the new spiritual creation, in Titus 1.5. But regenera-

tion is taught in a great variety of expressions in both Testament. It is called a new creation. See 1st Cor. 5:17; Eph. 2:10. Etymologically, regeneration is to *re-generate* that which was previously generated. So *palingenesia*, palin, again, back again, and genesis means to generate back again, as man by genesis is sin he must be regenerated back into holiness. As seed generates, the gospel is the regenerating seed, to *re-generate*. Therefore, "of his own will begat (*apekireesen*—generated) he, us with the word, the seed, of truth," James 1:18. "Begotten again, not of corruptible seed, (as was the first generating,) but of incorruptible by the word of God," New Anglo-Am. ver) I Pet. 1:25. "Whosoever is begotten of God doeth no sin, because his seed (the word sown in him by the second generating) abideth in him, and he cannot sin, because he is begotten of God," I John 3:9, new ver. In regeneration the seed of the new life is implanted, out of which grows and is born the child of God.

Here we must notice the distinction between regeneration and the new birth.

Regeneration is the begetting or *new generating* of the child; and, as in natural generation, the birth is the consequence of the generation, so in spiritual generation—*re-generation*—first generated, then born. As we shall see, this distinction is necessary

to understand the process of grace in making the elect the children. That regeneration produces repentance and faith is clear from: (a) The inability of the "natural man to receive the things of the Spirit." (See the next—"2"—point preceding this). (b) From the facts that the word produces repentance and faith, and that in its sowing, is the regeneration. As well speak of wheat where no seed has been generated as of repentance and faith being produced by the word before generated in the soul by the Spirit. (c) 1—No child has any part in its own begetting or generating. So of the Spiritual child. (2)—Regenerating being called creating anew, as well speak of the creation creating itself or helping to do so as to speak of the child of God creating or helping create itself. (d) The nature of true repentance and faith clearly teaches that they must be produced by a regenerate soul (1) They must partake, essentially, of the seed, the word. But this cannot be if produced by the seed of the first or natural generating. (2) Repentance is either one of three things; the result of mere slavish or criminal terror of punishment; a guilty feeling of remorse—as with Judas; or a feeling of sorrow for sin, produced by hatred to sin, love of righteousness and hatred of Satan and love to God. No one who knows anything of grace need be informed that only the last of the three

is true repentance. Repentance is, therefore, thus: "For Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."—2 Cor. 7:10. The two former are produced by "the sorrow of the world"—the natural seed, first generation—the third, by "the Godly sorrow"—the spiritual seed—the *re*—second generation. "The carnal mind (first generation) is enmity against God; for it is not subject to the law of God neither in deed can be."—Rom. 8:7. Surely, no such a mind will love God; be moved by that love to sorrow for sin, hate it and turn from it to God, to do righteousness; and, yet, only such turning is true repentance. But the new creature, the new generation, re-created, re-generated, by the new principle of life, the holy seed, the word, can but repent with true repentance. God is, therefore, said to have "*granted* repentance unto" the Gentiles "unto life," and Jesus to be exalted "to *give* repentance" as well as "forgiveness of sins"—Acts 11:18; 5:31. See Bengel Hackett, in *com. in loco, et al.* 2 Tim. 2:25. (3) As repentance is produced by Godly sorrow man will as easily do anything else, godly, without regeneration as he will repent without it. If he repents without it he needs no regeneration—the old seed, the old, first generation is all he needs.

(4) Repentance is either the act of the "carnal" mind or of the "spiritual," of the

new man or of the old. He who knows the "a, b, c" of grace well knows that repentance is a spiritual, not a carnal act, and that is, therefore, the act of the spiritual, the new creation.

(5) If repentance must proceed from the regenerate souls so must faith; for faith is as spiritual an act as is repentance.

(6) As repentance precedes it, faith must proceed from the regenerate soul. In every instance in the New Testament faith follows repentance. See Matt. 3:2; Acts 19:4; Mark 1:15; Heb. 6:1; 2 Tim. 2:25; Matt. 21:32. The last two Scriptures testify that repentance is necessary to believe—to acknowledge, by faith, the truth. Of course, there is an intellectual assent of the mind to the truth as preceding repentance; but, as it is inactive it is called by James a "dead" faith,—James 2;26. This the devils have, Agrippa had, etc., but as "evangelical" faith which worketh by love "is very different from the inactive"—"dead" faith—it must follow repentance.

7 The nature of faith clearly makes regeneration necessary to its production. As saving faith "worketh by love" and (Gal. 5:6) as "the carnal is enmity against God" and "dead" to righteousness (Rom. 8:7; Eph. 2:1) regeneration must produce it.

8. As such faith comes from the "seed," the word, the seed must be generated in the soul before it produces the "fruit"—faith. As

Jesus gives the spirit to implant the word into the soul and to there nourish, grow it, the spirit is said to produce faith, and Jesus to be its "author and finisher." Please carefully read Gal. 5:22; Heb. 12:2.

9. "The mighty power which he wrought in Christ, when he raised him from the dead," works in us to believe. (Eph. 1:19-20) See Macknight on this passage, *et al.*

10. Faith is a moral act of the soul; therefore, the effect of regeneration. Unbelief is said to be of "an evil heart," (Heb. 3:12) men's character and their eternal destiny judged by the purity of the heart, and belief and unbelief deciding what their character is and settling their eternal destiny, can be accounted for only by regarding faith as a holy condition of the soul, and unbelief as its unholy condition. Lexicons and ancient Greek writers all use the whole family of words, for belief and unbelief, to represent the trustworthiness or untrustworthiness of mankind, in the affairs of life. This family of words the New Testament clothes men's spiritual character in.

11. As faith is of the regenerate it is said to be "begotten"—"whatsoever (pan-neuter gender) is begotten of God overcometh the world—our faith."—1 John 5:4. (New Anglo-Am. ver.) Just as the father begets the qualities of the child God begets faith when he begets his children.

12. Faith, instead of preceding regeneration, is *prima facie* evidence of the regeneration having taken place. "He that doeth righteousness is begotten of him;" whosoever believeth that Jesus is the Christ is begotten of God."—John 2:29; 5:1. Faith, being proof of the existence of regeneration, and regeneration being necessary to baptism; Philip baptised the Eunuch only after being sanctified of his Scripturally believing that "Jesus is the Christ."—Acts 8:36-39.

13. As "we please God" by faith, (See Heb. 11 chap., especially v. 6,) are justified "by faith," live "by faith," do the "work of God" by "believing on him whom he hath sent," (John 6:29) and as faith "worketh by love," and, as "love is the fulfilling of the law," (Rom. 13:10 compared with Matt. 22:37) there is no requirement in heaven or earth that we will not fill without regeneration, if we can believe without it. For the result of faith see, compare Rom. 3:22-25 30-31; Gal. 2:16; Eph. 2:8; 3:12-17; Rom. 5:1; 9:30; 10:16; Gal. 5:5; John 3:15-16; Acts 16:31. If faith is the product of the natural seed, the natural man, the unregenerate, there is no possible need of the spiritual seed—the word of the spiritual man, of regeneration—of the gospel! The Baptist Confessions of faith are, therefore, Scriptural, in stating that the "proper evidence" of "regeneration appears" in the holy

fruits of repentance and faith, and newness of life."—Art. 7 of New Hamp. Conf. or the Phila. Conf: "This saving repentance is an evangelical grace;" "the grace of faith, whereby the elect are enabled to believe."—Chaps. 15, 16. We have now, most clearly, seen that election and foreordination lead to regeneration, repentance and faith, in the order here stated, as to time and relation of cause and effects.

#### VI. HOW THE NEW BIRTH IS EFFECTED.

Please turn back to "v" and "3" where the distinction between regeneration and the birth is drawn. Once the new man is begotten, regenerated, it must be born. The first move of the child, in the womb of grace, is repentance. The second is faith. By the second the birth is effected. Hence, to the unregenerate, Jesus said: "Ye repented not that ye might believe."—Matt. 21:32. And the Apostle says: "Ye are all children of God by faith"—born by faith.—Gal. 3:26. The universal testimony of Scripture is, that faith lays us upon the bosom of God, as his children. Under the symbolic birth of water, Jesus speaks of our being born of water.—John 3:5. Thus the regenerate nature leads the man to repentance, to faith—into justification, into salvation.



VII. AS CAUSE AND EFFECT ELECTION AND RE-  
GENERATION MUTUALLY PROVE THE  
EXISTENCE OF EACH OTHER.

Since election causes regeneration neither electing nor regeneration can exist without the other. From what has been said this is so evident as to need no argument. Inasmuch as election and regeneration mutually evidence the existence of the other whatever Scriptures prove the one prove the other.

VIII. THE RELATION OF ELECTION, FOREORDINA-  
TION TO THE FREE GOSPEL AND TO THE  
MORAL RESPONSIBILITY.

1. The relation of election and foreordination to the free Gospel. Many such Scriptures as: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" "the Spirit and the bride say, come. And let him that is athirst come. And whosoever will let him take the water of life freely," clearly imply that the Gospel is free for all—John 3: 16; Rev. 22: 17, etc., etc. Baptists, therefore, while believing in election, as I have proved that the Scriptures teach, hold that "he freely offereth unto sinners life and salvation by Jesus Christ"—Phila. Conf. of Faith A.D. 1689, chap. 7; "that the blessings of salvation are made free to all by the Gospel. . . that nothing presents the salvation of the greatest sinner on earth, but his own de-

terminated depravity and voluntary rejection of the Gospel"—New Hamp. Conf. ch. 6; or as the Conf. of the Seven Churches of A. D. 1648, (Sec. 25), reads, the preaching of the Gospel to the conversion of sinners is absolutely free"—(See Presb. Conf. chap. 1, sec. 4), where the same truth is taught. On election our Presbyterian brethren agree with what has been proved in the foregoing. That the question, how can the Gospel be especially for some and free for all, is a difficult one to explain will not be denied by any one. But, as it is the doctrine *taught of God*, the difficulty is no justification for the rejection of either special or free grace. The anti Mission Baptists (?), who are, in fact, the New School Baptists (?), originating in 1832, deny the free Gospel, and, thus run into fatalistic infidelity. Some of the true or Old School Baptists have run into the other extreme of denying the special grace. Both are like the clock-tinker, who, not knowing how to put the clock together, after cleaning it, found too many wheels in it, and threw some of them away. With some diffidence I here suggest some explanations: (a) So rich in value are the merits of Christ that, while they were paid for only the "elect," they constitute a sufficient means—not satisfaction, as he satisfied the law for only the "elect"—by which Jesus is able to satisfy the law for all, if they would only come to him.

“Enough for one, enough for all  
Enough for every one”

(b) The Gospel call to repent, believe, is, therefore, to all within reach of the Gospel. “God . . . . now commandeth all men everywhere to repent”—Acts 17:30. Inasmuch as this is the case, nowhere in Scripture are election and foreordination regarded as, in the least, preventing sinners’ salvation; but their doom is charged home upon themselves. “And ye will not come that ye might have life;” “I am the door, if any man enter in he shall be saved;” “ye would not,” “they *would* none of my counsel; they despised all my reproof;” “turn you at my reproof—behold I will pour out my Spirit upon you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand and no man regarded. . . I also will laugh at your calamity; I will mock when your fear cometh. . . . Therefore shall they eat of the fruit of their own way, and be filled with their own devices. . . . But whoso harkeneth unto me shall dwell safely.”—See compare Prov. chap. 1; John 5: 40; 10: 10; Isa. 55: 6, 8; Ezek. 18: 23, 19, etc. Our Conf. therefore, says: “Nothing prevents the salvation of the greatest sinner on earth, but his own depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.” (Ch. 6)—See

John 3: 18. (c) Not only is the Gospel freely offered to all, but there is a universal operation of the Spirit on their souls. Just what is the nature and extent of that operation, except that it gives light and deepens conviction and is not regeneration, is not revealed. "Lighteneth every man that cometh into the world;" (John 1: 9) "he will reprove—convict—the world of sin and of righteousness and of judgment, of sin; because they believe not on me, etc"—John 16: 8'9. Compare also Gen. 6: 3; Acts 7: 51; Heb. 3: 7 8; and Heb. 6: 4: 9 especially with Num. 23: 5-13; 24: 2, 10-13; 31: 3-8. The last references show how men are given such a taste of heavenly things that they even desire "the death of the righteous" but finally die under the judgment of the Lord. (d) But the special call is to only the "elect." It carries with it the certainty of the Spirit to regenerate and save with an everlasting salvation. Referring to the special call, Paul said: "Being confident of this very thing, that he which hath begun (in regenerating), the good work in you will perform it (be sure to make the "elect" perfect as Jesus), until the day of Jesus Christ."—Philip: 1: 6. Our Conf. of Faith teaches the special and the general call. The special call is certain to save all the "elect;" the general call is thrust away by the sinner. The different calls to the great supper men-

tioned in Luke 14: 16-24, as Scott, in his Com. is inclined to believe—*et al*—not improbably illustrates, and also teaches the general and the special call. The word, here rendered “compelled” is not *angaruo*, to force against the will; but, it is *anankazo*, to constrain by moral influence. The special call regenerates, so that the free will leads to repentance, accepting Christ—being born—“by faith”—

“He drew me and I followed on,  
Rejoiced to own the call divine!”

(d) But, even without any Gospel, the obligation to love God and man—fulfill the law—and man’s damnation for not doing so are clearly taught in the Scriptures. Were not this true, man could not be sent to hell, without the Gospel to place him under moral responsibility. And, by the Gospel all who die impenitent, who could not have been sent to hell, had it not been preached to them, are eternally lost! Arminianism boldly avows sin without the Gospel to be a “misfortune and not a crime,” for which man is not and cannot be responsible!—See Shedd’s Hist. Chr. Doc. vol. 2, p. 189, 190. So, logically, according to Arminianism, God was determined to damn some men; he could not do so, as they were irresponsible without the Gospel; and he, therefore, gave the Gospel to those whom he knew would reject it, to make them responsible, so that

eh might justly damn them! As to how men can be said, in the Scriptures, to "not be subject to the law of God, "neither indeed can be," as to how they "cannot please God" (Rom 8: 7, 8); as to how they can be said, by the same Scriptures, to be able to love God—in that they are damned for not doing so—that is nowhere explained by the Scriptures. The same difficulty meets us everywhere in morals. How can persons who are raised up by the lowest criminal parents and who live under the same influences, be judged by the same moral law by which others are judged? The human legislator meets the same question, when he makes the same laws for all sane men. Here, infidelity, which is Arminianism gone to seed in morals, has ever boldly claimed that crime is not guilt, but only misfortune; and, that criminals are not to be punished, but to be cared for as irresponsible! The explanation furnished by Andrew Fuller covers the questions of responsibility, in both the divine and the human governments. It is: Man is naturally unable, but morally able to obey the law. See Works of Andrew Fuller. vol. 2, p. 480, 481, 519-521. In other words, man is able to obey both divine and human law, without the Gospel, but is not disposed to do so; is biased to sin and has no heart to obey. His inability is one of disposition not of power, not

absolute but only relative. Thus there are innumerable examples of men in every-day life, who do not meet their responsibilities, not because they cannot, but because they have no heart to do so. And we justly regard their not having a heart to do so as no excuse.

(e.) Election, foreordination have nothing to do with taking away man's ability to do right. While some men, throughout the Scriptures, are said to be elected to salvation, nowhere are any said to be elected to damnation. Election is never, in the Scriptures, applied to the finally impenitent. And wherever foreordination (See distinction between foreordination and election under III and I) is applied to them it is only because of their wickedness. In other words, the Scriptures teach that, while God forordained the salvation of his people not because of their merits, but because they were elected to Christ's merits, that he foreordained curses and final doom upon the others without electing them to sin and because of their wickedness.

#### IX. WHY ARE SOME ELECTED TO BE SAVED WHILE OTHERS ARE LEFT TO THEIR SINS?

This question is one of the undiscoverable secrets of God. It is a like question to, Why did he not call all all nations as he did the Jews? Why did he not ordain the same Gospel privileges for all nations for the past 1800 years? Why does he exalt some persons to

higher places in his blessed kingdom than others? Why are some born to disease and frowning providences while others are exempt? Why are some nations favored with the blessings of civilization, fine climate, etc., while others die of barbarism? Even Mr. Wesley concedes these discriminations in Providence. The opponents of Augustine objected, that it is "unjust in the case of those who are guilty to pardon one and punish another." To this objection Augustine well replied, "It is certainly just to punish both; we ought, then, to render thanks to our Savior that he has not treated us like our fellow-man. . . . We must not then seek for a cause, either in the distinction of merit, or in the necessity of faith, but in the depth of the treasures of God's wisdom which the apostle admires, without unfolding," Augustine's Eph. ad Sixtum, quoted in, Shedd's Hist. Chr. Doc. p. 70. Even such an Arminian as the Meth., Richard Watson, admits that "God has a right to elect whom he pleases to enjoy special privileges; in this there is no unrighteousness," Theol. Inst. p. 2, chap. 26. and Mr. Wesley says, "Not that I deny that there are exempt cases, wherein

'The overwhelming power of saving grace' does for a time work as irresistible as lightning falling from heaven."—Ser. on general spread of the Gospel—both quoted by Rice in God Sovereign pp. 144-145. If in some cases there is such grace, there may be such in all



the elect. This has been proved concerning them. We know that our election is done in the highest justice, righteousness mercy and wisdom of God. Let us not place ourselves under the fearful rebuke of the apostle, "Nay, but, O, man, who art thou that repliest against God!"—Rom. 9:20 "Without controversy, great is the mystery of godliness", I. Tim. 3:16. If the Son of God, before *this very mystery* of election, exclaimed, "Even so, Father, for so it seemed good in *thy* sight", (Luke 10:21), how much more does it become us to fall upon our mouths, in dust and ashes, and praise "Him from whom all blessings flow."

#### CONCLUSION—THOUGHTS AND FACTS

1. The doctrine of election is clearly proved, and is a fundamental scriptural doctrine.

2. "IX." Is only explanation—not part of the argument. (See Point IX.)

3. The doctrine of election, as herein laid down, is substantially that of all our colleges and theological seminaries and confessions of faith. Far back in the dark ages Baptists said, in the second article of the Waldensian creed, "All that have been or shall be saved have been chosen of God before the world began."—Perrin's Hist. Wald. In this our Presbyterian brethren are, happily, with us.

4. Whatever a man's creed, he will pray

election, if a Christian, when he prays, "subdue my stubborn will;" "save by thy *mighty* power." Though Arminian in argument, he is scriptural on his knees.

5. The only hope of any is election. Arminians not only pray election—called Calvinism—but sing it:—

"Why was I *made* to hear thy voice  
 And enter while there's room,  
 When thousands make a wretched choice,  
 And *rather* starve than come?  
 'Twas the *sane* love that spread the feast,  
 That *sweetly* forced us in;  
 Else *we* had still refused to taste,  
 And perished in our sins "

6. No doctrine so humbles the Christian as election. It takes away all his own glory and makes Christ the *alpha* as much as the *omega* of his salvation. It fills his heart with—

"O for this love let rocks and hills  
 Their lasting silence break,  
 And all harmonious human tongues  
 The Savior's praises speak."

7. Election stimulates greater Christian activity. Through the gospel God gathers in his sheep. The Arminian asks, why preach if they are elected; why preach if the final perseverance is true? To this we reply: The Lord ordained the means to carry election into effect in regenerating and fi-

nally preserve of the regenerate. Preaching etc., repentance, faith, the Christian life are all ordained as the effect of election, as the conditions to glory. As well have asked Paul why try to save the ship and abide in it, (See Acts, 27:22:31-44), when it was certain that God had ordained that "There shall be no loss of any man's life among you." When we preach, election assures God will bless.

8. Election is the cause and certainty of the final perseverance of the saints. The two are essential parts of the same doctrine.

9. Election is proved by its fruits.

As N. L. Rice says: "Never was it known that any man holding the doctrine of the Divine decrees and Free Agency embraced fundamental error without renouncing the doctrine."—God Sov. Man. Free, p. 19.

The Romish and Greek churches have been Arminian for many centuries. Since the Council of Trent the Romish church has been, avowedly, fundamentally Arminian. (This Council opened Dec 13, 1545.) See Shedd's Hist. Chr. Doc., vol. 2, pp. 140-151. The Reformers of the Reformation period, and the "leading Protestant symbols," were for election.—Shedd's Hist. Chr. Doc., vol. 2, pp. 152, 164. "The only one of the leaders of the Protestant Reformation" who did not accept the doctrine of election

was Zuingle. "But the opinions of Zuingle" . . . were confined to the circle of his own personal influence, and did not spread like those of Luther and Calvin through the Protestant churches," *idem*, p. 174. In the Romish church and the Greek, we have had, and have, a seething mass of corruption. Those whom James Arminius led off from "Calvinism"—election, etc—soon fell into gross heresy and bad lives.—See Mosheim's. Eccl. Hist., vol. 4, pp 131-142 Compared Archbishop Laud introduced Arminianism into England.—Mosheim, vol 4, p. 80. Buckle says, "The character of Laud is now well understood and generally known. His odious cruelties made him so hated by his cotemporaries that after his condemnation many persons shut up their shops and refused to open them until he was executed," Hist. of Civ. vol. 1, p. 251; God Sov. Man Free., p. 15, *et al.* Cromwell's army were Calvinists, nearly all of Baptist sentiments (Bap. Hist., by Wm. R. Williams, p. 214, 237) and were, as Macaulay says "chiefly distinguished . . . from other armies" by their "austere morality and the fear of God which pervaded all ranks," Macaulay's Hist. of Eng., vol. 1, p. 36. All historians record the great falling away from the fourth century, as taking place as the great doctrine of grace, in election, became repudia-

ed. Jansenism, essentially Calvinistic. (Buckle, Palmer) wrought such a stir in the Romish church of France in the eighteenth century against the immoralities so prevalent.—Buckle's *Hist. of Civ.* vol. 1, p. 614 *Univ. Knowledge*, vol. 8, p. 434; Kurtz's *Ch. Hist*, vol. 2, p. 191, *et al.* Such great evangelists as Whitfield, Spurgeon, J. R. Graves, Jonathan Edwards, (Seniar), J. M. Pendleton—and many other such great men illustrate the fruit of election in making great preachers great evangelists, zealous, faithful workers—preached election. Buckle, an infidel, observes, "Calvinism is the doctrine for the poor and Arminianism for the rich." "Arminianism is aristocratic in tendency, Calvinism democratic in tendency Calvinism is more favorable to the sciences." *Hist. Civ.* vol. 1, p. 612, 613. Presbyterians are firm adherents of election; and none are so near the true church—the Baptist. Concerning the infidelity and prejudice against Calvinism so largely prevalent, and its result, Ralph Waldo Emerson, an unprejudiced skeptical observer writes not long ago in the *North American Review*, "I confess our later generations appear ungirt, frivolous compared with the religions of the last or Calvinistic age."

Turning to the Baptist church, the truest representative of the great doctrine of election, we find that the world is indebted to it

for its religious liberty. Never has it persecuted. Gervinus, a great German historian, says, "Its principles are underneath all the free movements of Europe." The New American Ency. says, "The article on religious liberty in the American Constitution was introduced into it by the united efforts of the Baptists in 1789." (Send 25 cents to St. Louis Baptist Pub. Co., for "Liberty of Conscience and the Baptists," by the author of this work.) The Baptists have been, indirectly, the originators of all the great Bible societies. They have more converts on foreign lands than all others put together. And Drs. Ypeij Jand Dermout, of the Nat. Ref. Ch. of Meth., in their *Gerchied, d. Nederl. Hervormendes Kerk, t. 1., 1819, p. 148*, as quoted by Wm. R. Williams' *Lect. on Bap. Hist. p. 172*; says, "The Baptists may be considered the only religious denomination that have continued from the times of the apostles, as a Christian society who have kept the evangelical faith pure through all ages." Thus wrote two of the most eminent Pedobaptist scholars. The cause for the purity of Calvinistic adherents is in that election empties man of all glory, casts him at the foot of and behind the cross. Our age needs more preaching and teaching to exalt God as *absolute sovereign*, to *stop the mouth* of proud men from continually crying, "God would be unjust," (horrible talk)

if such and such is truth. Let us preach *God* on the *throne*; *man* in the *dust*, crying "unclean' unclean am I!"

10. Are you unregenerate? Do you desire to be saved? Then you are the "elect." Repent, believe now. God commands you to do so, Acts 17:30. Do you feel no concern, prefer to remain in sin? Why, then, complain because God leaves you to your own choosing? To the "elect" and the non-"elect" the invitation of the cross is, "Whosoever will, let him take of the water of life freely, Rev. 22:17. If you do not 'will' to come this invitation will meet you in the judgment. Man is free.

