

THE
SCRIPTURAL DOCTRINE
OF
ELECTION,

by

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Published by THE INTERNATIONAL OLD BAPTIST UNION BOOK AND TRACT SOCIETY, Emmanuel Church, Baker Street, Enfield, Middlesex, England; or may be obtained direct from the Author, "Centre View," De Moulham Road, Swanage, Dorset.

The Scriptural Doctrine of Election.

There is a Scriptural doctrine of Election, but it is not the teaching of hyper-Calvinism, for the following reason. One can always be certain that any command or declaration of God, whether made through the prophets with a "thus saith the Lord"; or by His Son, our Lord Jesus Christ; or by the Holy Ghost through the Apostles and other inspired writers in the New Testament; will never be contradicted by any other Divine words. Therefore, any interpretation of any text or portion of the Scriptures, which does not agree with every other plain statement in the Sacred Book, cannot by any possibility be its true meaning. For God's truth is *one and eternal*.

Bearing this fact in mind, we would ask you to read the following clear statements from both the Old and New Testaments:—

"Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn and live ye" (Ezek. xviii. 23, 32). "A just God and a Saviour, there is none beside Me. Look unto Me *and be ye saved, all*

the ends of the earth " (Isa. xlv. 21, 22). "*The Lord is not willing that any should perish, but that all should come to repentance*" (2 Peter iii. 9). "God our Saviour, Who *will have all men to be saved*, and to come unto the knowledge of the truth" (1 Tim. ii. 3, 4). Jesus said, "For God so loved *the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but *that the world through Him might be saved*" (John iii. 16, 17). "And I, if I be lifted up from the earth, *will draw all men unto Me*. This He said, signifying what death He should die" (John xii. 32, 33). "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that *whosoever believeth in Him* should not perish, but have eternal life" (John iii. 14, 15). "Jesus stood and cried, saying, If *any man thirst, let him come unto Me and drink*" (John vii. 37). "And the Spirit and the bride say, Come. And let him that heareth say, Come; and let him that is athirst, come; and *whosoever will let him take the water of life freely*" (Rev. xxii. 17). "Go ye into all the world, and *preach the Gospel to every creature*. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 15, 16). The Apostles spoke and wrote :—"We turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a Light of the Gentiles, *that Thou shouldest be for Salvation to the*

ends of the earth " (Acts xiv. 46, 47). " For the grace of God that bringeth Salvation hath appeared *unto all men* " (Titus ii. 11). " But we see Jesus . . . that He, by the grace of God, should taste death *for every man* " (Heb. ii. 9). " God now commandeth *all men, everywhere*, to repent : because He hath appointed a day in the which *He will judge the world in righteousness* " (Acts xvii. 30, 31). " The commandment of the everlasting God, made known *to all nations*, for the obedience of faith " (Rom. xvi. 26).

There are many other similar declarations of God's good-will to all men, but these should suffice.

Now, if the doctrine of Election meant, as many still teach, that God has chosen certain persons from among the world's inhabitants to be eternally saved, and all the rest of the world were predestined to be forever lost ; then all the above statements of Scripture are misleading and wrong. It is of no use for such teachers to argue that " all the world " only means the world of the elect ; and " every creature," only means the chosen few ; and that " all men," " any man," and " every man," mean something very opposite to what they say. This juggling with plain words only proves the rottenness of the foundation of such doctrine. And a doctrine which can only be upheld by the props of such un-Scriptural terms as " God's Sovereignty," or an appeal to some of Paul's arguments which were only intended to show that man has no right to criticise his

Creator, is a self-evident fallacy. Such a doctrine will never lead men to Christ, for it imputes to Him, Who is described in the Scriptures as a Merciful, Just, and Loving God, the very harshness, hatred, unreasonableness, and respect of persons, which He Himself has forbidden in His children. "The Gospel, which is the power of God unto Salvation *to every one that believeth*" (Rom. i. 16), is not propagated, but denied by such teaching; and instead of being, as the Angels proclaimed when Christ was born into the world, "Good tidings of *great joy, which shall be to all people*" (Luke ii. 10),—it is unrighteously claimed as the "Sovereign" prerogative of a chosen few!

Thanks be to God, "*we* have not so learned Christ." So we intend to go on preaching the "Glad tidings," that God Who laid on Christ "*the iniquity of us all,*" can "now be just, and the justifier" of everyone who believes on His dear Son; Who is truly "the Lamb of God Who taketh away *the sin of the world*" (John i. 29). And all the world may "Taste and see the riches of His grace."

Having now said so much respecting false teaching about Election, we will proceed to point out the true Scriptural doctrine, which contradicts none of the gracious invitations and promises of God's Word.

This doctrine is two-fold in character and scope.

(1). Firstly, the Scriptures set forth an Election which has no direct reference to the individual Salvation of the ungodly, but relates solely to

God's choice of nations and individuals for special purposes of His own will. Thus—

Christ Jesus was designated as God's Elect Servant, for the great work of Redemption, and "the Restitution of all things spoken by the mouth of all God's holy prophets since the world began." (See Isa. xlii. 1 ; 1 Peter ii. 6).

Jacob was elected or chosen instead of Esau, to be the progenitor of the tribes of Israel. (See Rom. ix. 10-13).

Israel was an elect nation, "a royal priesthood," chosen for God's purposes in preserving His revelations ; and for bringing His Son into the world in fulfilment of His promises to Abraham and David ; and also to be God's witness to the end of time. (See Isa. xlv. 4 ; xli. 8 ; Psalm xxxiii. 12).

David was God's choice as king over Israel, and to be the progenitor of Christ, according to the flesh. (See 2 Sam. vi. 21 ; Psalm lxxviii 70).

The Apostles, including Paul, were specially chosen by Christ for their office and work. (See John xv. 16, 19 ; Acts xxii. 14).

And the prophets, Cyrus, and many others were God's Elect, for the fulfilment and manifestation of His will.

This is the first aspect of Scriptural Election. Now let us look at the second :—

(2). Secondly, the Scriptures teach the Election, in and through Christ, of every true believer in Him.

Christ Jesus was chosen and “fore-ordained before the foundation of the world” (1 Pet. i. 20), to be “the Lamb of God Who taketh away the sin of the world” (Rev. xiii. 8 ; John i. 29). And those who are Christ’s, by obedient faith in Him, are chosen *in Him*, (“before the world began” God pre-destined this) ; and because He is God’s Elect, and they have put on Christ (Gal. iii. 27), they too are God’s elect, and “partakers of the Divine nature” (Eph. i. 4 ; 2 Tim. i. 9). There is no election to Salvation apart from, and *in Christ*, and “whosoever will,” may be a partaker of that election, according to the loving invitations of Christ, and the world-wide proclamation of the Gospel for “every creature.”

The Scriptures nowhere say that men will be lost because God has not chosen them to be saved. But they *do* say that those who “*will not*” (*not cannot*) come to Christ in repentance, and believe in him, shall be condemned. Listen to the words of Jesus Himself: “*Ye will not come unto Me* that ye might have life” (John v. 40). “How often *I would* have gathered you, and ye *would not*” (Luke xiii. 34 ; Matt. xxiii. 37). “*He that believeth not* the Son, shall not see life” (John iii. 36),—not “he who is not of the elect.” Condemnation does not come upon

men because they have sinned, or are in darkness ; because Christ died for the sins of the whole world. And sinners are not condemned because God fore-ordained them to destruction no matter what they did, or did not do, merely because it so pleased Him to manifest His "Sovereignty." But, "*This is the condemnation, that Light is come into the world*" (even Christ, Who is "the Light of the world"), "and men loved darkness rather than light, because their deeds are evil" (John iii. 19). "For God sent not His Son into the world to condemn the world ; *but that the world through Him might be saved. He that believeth in Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God*" (John iii. 17, 18). "Verily, verily, I say unto you, *He that heareth My word, and believeth on Him that sent Me, hath everlasting life ; and shall not come into condemnation, but is passed from death unto life*" (John v. 24).

So then, our election, justification, redemption and future reward, are all in and through Jesus Christ our Lord. Out of Christ we are lost and undone ; but "in Him is Life," and all who have obeyed His invitation and are "in Him," are elected unto eternal life and glory. For *He* is "our Hope," "our Peace," "our Life," and "our Salvation."

This is the Scriptural doctrine of Election, and the only one which is in harmonious agreement with all the teaching of the Word of God. And it not only truly represents God as "just and holy," but as "Love."

And further, it also sweeps away the refuge of those who hide their unbelief behind the excuse that unless God forces them to believe, they cannot do so. For "*God now commandeth, all men, everywhere, to repent*" (Acts xvii. 30). "Repent and be baptized, every one of you, in the Name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38).

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