

God's Election and Gospel Preaching.

A question regarding this is often earnestly asked by dear children of God, and exercise of heart is helpful, so long as saints are kept from (a) worry, (b) human decision, and (c) argumentativeness, and caused to be willing (i) to leave what God has **not** revealed and (ii) to worship rather than "speculate" or "infer."

Praise God, we read "God hath chosen the foolish things of the world," and also read "Go ye into all the world, and preach the gospel to every creature." Spiritual faith accepts "all Scripture."

One thought has been helpfully before me—If there were no election, could you go to any one and say, "You can be saved?" God either sees all that will be, or He does not. If the latter, His **prophecies** are inexplicable. These include definite statements regarding times, mankind, and individuals. If the former (the only possibility, when we realize His absolute Deity and glory), nothing **can** happen to make **Him** untrue. Hence you cannot say to every individual, "You **can** be saved," if you refer to facts of **coming** "history." Possibly you answer, "But so far as our knowledge goes, he can be saved." Yes, and does election alter this? Not at all. Election never hinders a single one from coming to Christ: the gospel of grace declares, most definitely, that **any sinner coming as a sinner, is welcome**. Then election does not hinder true open hearted free gospel proclamation. **If** it is hindered, the hindrance would be God's eternal knowledge of everything. But if **that** hinders this holy activity, it would equally hinder every arrangement as to the future in daily life. Such a standpoint is impossible. May I add that, beloved children of God sometimes think that a **covenant redemption** hinders gospel proclamation, and that we must be able to include (mentally) "Christ died for those who will not be saved" in order to preach a free gospel? But the reverse is the reality. If He died for those who will not come to Him (i.e. who will not be saved), I would lovingly ask—

(a) Did He take the curse and judgment of their sins, and **yet they too** will bear this?

(b) Did God view their sins as taken away by Christ's precious blood when He knew they would not be removed?

(c) Was the Lord Jesus **Substitute**, and yet they will have **no** eternal benefit thereby?

(d) Did He die for those who will be His saved ones only in this **ineffectual** way? Then His death cannot be the **real** cause of the salvation of any! Many of these difficulties come, because of a hesitation to realize that God's thoughts and ways are **not** to be made parallel with man's. We cannot identify them with what a limited creature knows, nor compare them with our ideas of what **we** would do. The only right attitude is (a) Humble acceptance of **all** that God has said, and acknowledgement that He is ever **RIGHT**.

(b) Lowly recognition of our limitations, in wisdom, knowledge, inference and power.

(c) Godly and glad obedience to His Sovereign appointment in declaring a full and free gospel to **sinners**, as such, without adding or subtracting. We do not go forth to proclaim "Christ died for **you**" nor "Christ died for **the elect**," but "Christ died for the ungodly."

(d) Grateful worship as we realize the wondrous personal grace which we have received, in the quickening power of the **Holy Spirit**.

"He is mine" may soon become dangerous, but "I am His."—not as a mere expression, nor to contrast oneself with others, but as heartfelt joy in His rights,—is a blessed experience.