

“Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost.”(1 Thess. 1:4-6.)

***“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began;”
(Titus 1:1-2.)***

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”(Col. 3:12-18.)

“Even so then at this present time also there is a remnant according to the election of grace.”(Rom. 11:5.)

At the very announcement of the text some will be ready to say. *“Why preach upon so profound a doctrine as election?”* I answer, because it is in God’s word, and whatever is in the Word of God is to be preached. It makes no difference that the people don’t want to hear it! To hear about foreordination, and predestination and election. You say *“But some truths ought to be kept back from the people, lest they should make an ill use of them.”* That is Popish doctrine; it was upon that very pretext that the priests kept back the Bible from the people; they did not give it to them lest they should “misuse” it. *“But are not some doctrines dangerous?”* Not if they are true and rightly handled. Truth is never dangerous; it is error and reticence that are fraught with peril. *“But do not men abuse the doctrines of grace?”* I grant you that they do; but if we destroyed everything that men misuse, we should have nothing left. Are there to be no ropes because some fools will hang themselves? And must cutlery be discarded and denounced because there are some who will use dangerous weapons for the destruction of their adversaries? Decidedly and absolutely not.

Besides all this, remember that men do read the Scriptures and think about these doctrines, and therefore often make mistakes or lie about them; who then shall set them right? I have told you many times that people are entitled to hear the truth of God from the Church of the Lord Jesus Christ. If we hold our tongues about these matters, who will tell? God shall guide me, to enter into those things that lie at the basis of the religion that we hold so dear. I shall not hesitate to preach before you the doctrine of God’s Divine Sovereignty; I shall not stagger to preach in the most unreserved and unguarded manner the doctrine of election. I shall not be afraid to propound the great truth of the final perseverance of the saints; I shall not withhold that undoubted truth of Scripture, to wit: the effectual calling of God’s elect; I shall endeavor, as God shall help me, to keep back nothing from you, who have become my flock. Seeing that many of you have now ***“tasted that the Lord is gracious,”*** we endeavor to go through the doctrines of grace, that saints may be edified and built up in their most holy faith. There is such a thing as election. God is the universal agent and doeth as He wills, and His will is supremely good.

Sunday, July 28, 2013

Sermon Outline...page 2

He is the superlative agent, and man, acting according to the devices of his own heart, is nevertheless overruled by that sovereign and wise legislation which causeth the wrath of man to praise Him; and the remainder thereof, He restrains. In this life, we cannot comprehend the answer, but in Heaven we may have a better understanding so that we might know the answer. But we know this; God has predestinated everything, yet man is responsible, for he acts freely, and no constraint is put upon him even when he sins and disobeys wantonly and wickedly the will of God. But so many as are saved, you will say, are saved because they believe. Certainly it is so; it is most true – God forbid I should deny it – but, why (!) do they believe? They believe as the result of the working of the grace of God in their hearts. Since every man who is saved confesses this, since every true believer in the world acknowledges that something special has been done for him more than for the impenitent, the fact is established that God does make a difference.

No one can successfully bring an impeachment against the Lord God that He has made such a difference, and why should any such an effort be made in complaint against God Almighty for intending to make that difference, which is, simply the doctrine of election. If I am saved, I know that it is not because of any goodness in me, and if you are saved you will freely confess that it is the distinguishing love of God that has made you to differ. The doctrine of election is simply God's intention to make the difference between people which you KNOW exists. While God gives mercy to all, He gives more mercy to some that the mercy already received shall be made effectual to their eternal salvation. Election of God is sovereign. He chooseth as He will. Who shall call him to account?

“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another to dishonor?”
(Rom. 9:20-21.)

That solemn utterance silences every one who would impugn the justice of the Most High. He has the right, seeing we are all criminals, to punish who He will. ***“Shall not the judge of all the earth do right?”*** (Gen. 18:25.) God rules, but ever according to the counsel of His own will. Election then, is sovereign. Election is free. Whatever may be God's reason for choosing a man, certainly it is not because of any good thing in that man. He is chosen because God will do so. ***“Even so, Father; for so it seemed good in thy sight,”*** and there we stop, for beyond that, no philosophy and no Scripture can take us. As election is sovereign and free, it is also irreversible. Having chosen His people, God doth not cast them away nor call back the word that is gone out of his lips, for it is written, ***“He hateth putting away.”*** ***“But he is of one mind, and who can turn him? and what his soul desireth, even that he doeth.”*** (Job 23:13.) Election is effectual.

“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; and whom he called, them he also justified; and whom he justified, them he also glorified.”(Rom. 8:29-30.)

Election is personal, for He calleth out his children one by one by their names. He calleth them even as He leadeth out the stars, and so He bringeth them every one to the Father's house above.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”
(2 Tim. 4:1-2.)

I love you. Amen.