

sinners to be saved, else none would be saved because of the intense God-blinding, God-rejecting, and God-hating sinfulness of man. Man's problem with sin forbids him to do anything good toward the God from which he repels in subjective horror and objective hatred.

God's initiative toward sinners in the Scriptures is called Election.

“Before the world was made, God's eternal, immutable purpose, which originated in the secret counsel and good pleasure of His will, moved Him to choose (or to elect), in Christ, certain of mankind to everlasting glory.” [The Baptist Confession of 1689]

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.
Ephesians 1:4

But man's perspective sees none of this, except as he grasps the eternal and infinite from the Scriptures and through the Spirit.

“When I was coming to Christ, I thought that I was doing it all myself, and thought I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this. I can recall the very day and hour when first I received those truths [i.e.election, et al.] in my own soul—when they were, as John Bunyan says, burnt into my heart as with a hot iron, and I can recollect how I felt that I had grown on a sudden from a babe into a man—that I had made progress in Scriptural knowledge, through having found, once for all, the clue to the truth of God.” —Charles Spurgeon, [A Defense of Calvinism](#)

May our limited yet developing perspective of election be tempered with the practical and Biblical perspective of responsibility.

church through his evangelistic efforts in Davao City. Bible Truth Inspirational Ministries began to help support Raul's ministry to become full time in 2004. With this support came regular reports on the activities and progress in Raul's ministry and church.

Because of Bible Truth's publication ministry, we began to send Raul our literature with others such as Mount Zion's fine literature ministry out of Pensacola, Florida. With these sovereign grace ministries, together with the reports given of Raul's evangelism practices, it became evident that there was some honest misunderstanding of God's way of seeking the lost for Christ through the Gospel of grace.

This led to many difficult e-mails and questions from this author concerning Raul's beliefs; and after much interchange, Raul e-mailed me the four questions on the next page. We immediately began writing an answer to his inquiry. That original fifteen-page letter is what constitutes this publication.

We thought it best to reproduce the letter with the personal references just as it was written, and so now present it to the readers of this present publication. Our hope is that for all honest believers and questioners of God's election of sinners, these answers might prove helpful for us all to recognize, serve, and worship the Real God.

before attempting to answer your questions; there are four **basics** or **rudiments** to consider . First, you must see that this teaching of God's election of some sinners is indeed in the Scriptures. Second, you must understand what election really is. Third, you must believe it as you must believe always God's Word. This assumes that you will believe the Scripture because of its authority. Fourth, you must come to understand that God really is God; and I mean by that, God is always doing His will according to His plan, His purpose, and His own perfect and good and righteous and holy wisdom. You must believe that God leaves absolutely nothing to chance or to man's will.

The Real God

God controls everything in His Kingdom and created universe. Raul, if He does not, then He is not God. Here is Who and What the True and Living God is,

⁸Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.

⁹Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Isaiah 46:8-9

Election is *God's counsel that shall stand*, and it is His *declaring the end* of all men *from the beginning*, it is *declaring...the things that are not yet done* (the Elect's salvation), and it is *God doing all His pleasure*. He declares, and thus determines, *the end* of many other things; in fact, He declared, and thus determined, *the end* or outcome of all things in creation *from the beginning* of the creation. For most folks this at most arouses only a somewhat curbed or limited resistance and rebellion from our sin. But for God to declare with certainty each man's eternal destiny and for the **Real God** to have chosen an Elect number of sinners to save, and Him alone to determine their eternal destiny, is hated by sinners feverishly and frantically, and even by some God-denying, ignorant Christians.

Raul, a shallow reaction to this truth about the **Real God**, and to each of these other basics numerated above, would be, "Of course I believe God's Word, and of course I know and believe that God is the true and living God." But as you see from *Isaiah 46:8-9*, genuine belief in the **Real God** Who is "true and living" is more difficult than first thought. *Isaiah 46:8-9* when "thought through" becomes absolute and deep truth. All of these four **basics**, named above in the first paragraph, are much more complicated than when initially considered. Yet, these four **rudiments** are precisely what are ne-

The problem, therefore, is this: **Most Christians have never “thought through” Who God is, what man’s problem is, and how and what God must do in order to solve man’s problem with sin.** Most Christians over-simplify God’s solution of man’s problem with sin by naming the cross of Christ. That is true, but the cross neither originates nor terminates God’s involvement in the solution, but is only the highest element of the solution. Or rather I could say, The cross of Christ and His resurrection is a sort of inductive, though the foremost, climax of God’s solution of man’s problem with sin. Much preceded the cross and much is yet to come from the cross. The four basics named above, when understood and “thought through,” are a foundation upon which to build deeper insight into, and appreciation for, God’s love, mercy, grace, holiness, and justice viewed in the cross, but originated in election and finished in glorification.

I am concerned about your questions on election because they reveal your mindset that seems to presume upon God and His grace. You seem to think that God owes salvation to everybody when the truth is that God owes salvation to nobody. Your questions seem to miss the reality of or at least fail to apply the substance of what you admit in the first of your e-mail. You state, “that man is really incapable to reach God.

DO WE NEED TO EVANGELIZE THOSE WHO ARE ELECTED?”

You start out as if you doubt that God elects His own people with the use of an “If.” Raul, do you not believe the Bible is infallibly the Word of God? And do you disbelieve any of it? And who are you to question anything that God has clearly stated in His unerring and trustworthy Word? “**If** God elects His own people?” Surely, you mean, “Since God elects His own people!” Don’t you?

An Absolute Election from the Real God

Ye have not chosen me, but I have chosen you, and ordained you. John 15:16 [Same Gk. word both times, eklego = “to choose, select, to choose out as the recipients of special favor and privilege,” Analytical Lexicon, p. 125]

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

John 15:16

³Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

of mercies, kindness, humble of mind, meekness, longsuffering.
Colossians 3:12

Knowing, brethren beloved, your election of God,
I Thessalonians 1:4

[Same Gk. root but in another noun form, ekloye = “the act of choosing out, election; in N.T. election to privilege by divine grace.” The form used here in I *Thessalonians 1:4*, according to Analytical Lexicon, p. 125 means, “the aggregate of those who are chosen, the Elect.” Therefore, the term, the Elect, is the body or group of fallen humans that God chose out of the body or group of all fallen humans to deliver from sin and make into the image of Jesus Christ.]

In the light of these and many, many other Scriptures, surely you would change your “**If** God elects...” to “Since God elects His own people” wouldn’t you?

Now to the substance of your question, “Since God elects His own, do we need to evangelize those who are elected?”

Answer: Yes. But we do not evangelize because the Elect’s salvation depends upon us, but because the Elect’s salvation depends upon the Gospel.

The principal reason for evangelizing the Elect is therefore several-fold, namely:

third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things. Luke 24:46-48

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

John 20:21-23.

And since all who love Jesus and are devoted to Him keep His commandments, His Elect will indeed evangelize out of love for Christ and for God the Father and for Their directives. Love for God is the number one reason to evangelize.

If ye love me, keep my commandments. If ye keep my commandments, ye shall abide in my love. Ye are my friends, if ye do whatsoever I command you.

John 14:15; 15:10a, 14

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

We should not evangelize only, or even principally, because we are so greatly burdened for the lost. If we are not much burdened, then it is not a case where we must be unloving and uncaring for sinner, but we should evangelize because we love Christ and must keep—obey, guard, and cherish—His commandments. Jesus commanded us to evangelize the whole world and every creature in it,

And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

The Gospel is the only means that God uses to save sinners; therefore we evangelize with the only means that He has chosen to save sinners. We must use His mechanism since that Gospel *is the power of God unto salvation to every one that believeth, unto the Jew first, and also to the Greek, Romans 1:16.*

#3. GOD HAS ORDAINED AND PLANNED THAT HE WILL CALL THE ELECT TO HIMSELF THROUGH THE ELECT’S SUFFERING FOR EVANGELISM AND FOR THEIR EFFORTS TO EVANGELIZE. This is worded in Scripture through the phrase, *for Jesus’ sake* or *for his name’s sake*. When Paul was called to salvation, God announced His use of Paul in a ministry of evangelization to the Gentiles,

ing in order to bear His name to the Gentiles that will be instrumental in calling the Elect to salvation, since this evangelism is referenced in the phrase, for my name's sake.

Remember that Jesus Christ of the seed of David was raised from the dead according to my [i.e. Paul's] gospel:

Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound.

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 2:8-10

All that will live godly in Christ Jesus shall suffer persecution.

II Timothy 3:12

Clearly, to be called to salvation in order to *bear His name before the* [lost] *Gentiles*, and to *suffer trouble as an evil doer*, and to *live godly in Christ Jesus* is the gist of the Christian life, because all these elements are conditions of and experiences known when evangelizing. It was exceedingly true for Paul's ministry to the Gentiles and is true for all Christians always. There is no *living godly in Christ Jesus* without supporting evangelism. *Living godly in Christ Jesus* must include the Christian's supporting, sharing, and sustaining the preaching of the cross in evangelism. There is no calling to salvation without an included call to evangelism, and there is no *living godly in Christ Jesus* without some kind of involvement in evangelism.

the calling, the conversion, and the glorification of the Elect. And Paul's ministry, as well as the Philippians', and ours today, is largely effective for Christ's deliverance of His Elect through our suffering for Jesus' ministry as Redeemer. That is meant in the phrase, *for Jesus' sake* or *for His name's sake*. Raul, your own life has had difficulties caused directly from your living *for Jesus' sake*, i.e. for your life of commitment to the evangelization of the lost. The suffering of His Elect because of evangelism to the Elect has always been involved in God's call of His Elect.

#4. GOD CHOOSES THE ELECT UNTO SALVATION THROUGH HIS ELECT'S LOVE FOR SINNERS TO BE SAVED. Our own Christian walk with the Indwelling Christ will be always permeated with love for the lost; and any love for the lost must have love for God and love for other men as its basis.

The Scriptures make clear that love for other humans must be prioritized toward other Christians in order, rank, and fervency,

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

oucers.

Therefore, to love a *brother* above loving those who are not a *brother* must include a brother in potentiality; that is, the Elect before they are converted. The Elect is a body of predestined persons that is one group including all whether they have yet come to faith or not. Our greater love for other men is to be directed to the Elect before they are called by the Gospel as well as after they are converted. The only way to love the Elect as a group, corporately and especially and intensely, is to take the Gospel to them when they are lost so they will become the Elect in experience. In this manner is our Lord's command to love one another remarkably fulfilled.

But, is it possible to be indwelt by the Christ through the Holy Spirit, and to be influenced by Him, and not be burdened for the lost? No one can walk with a Lord Who loved the lost during His life on earth, and not love the lost also during his life on earth. Therefore, God uses our love to Him and His love through us to reach the lost Elect. How could a Christian who has been enlightened to the beauty and love and grace of Jesus not long to share Him with lost souls who are ignorant of His exquisite beauty? It would be impossible! God uses our care and concern to reach His Elect in order to call them to Himself through the shared Gospel.

preach the Gospel because it is commanded. We preach the Gospel because only it will deliver the Elect from sin. We preach the Gospel because our suffering from its presentations is meant to glorify God and call His Elect. But out of us as fellow humans, we preach the Gospel to men because we love to see God call and save His Elect. We love for sinners to be saved and to be delivered from sin and its penalty. God is pleased with that way to save His Elect and He will have it no other way. God has ordained our real love toward sinners to be His means to save those whom He chose, and it can be no other way.

#5. YES, WE ARE TO EVANGELIZE THE ELECT BY PREACHING THE GOSPEL TO ALL MEN BECAUSE WE DO NOT KNOW WHO THE ELECT ARE. Moses spoke a great and profound truth to Israel near the time of their entrance into Canaan,

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Deuteronomy 29:29

Basically, this verse deals with those things that *belong to the Lord our God* and those things that *belong unto us*.

that He is love and light and life. Some of these He has revealed in His Son and are not secret, but even His love, so evident in His Son, is not fully comprehended or completely understood. We know these things exist because He has said it in His trustworthy and eternal Word. But basically, fundamentally, and at the end, we know nothing except what God has chosen to reveal.

Second, those things which are revealed and belong to us are *all the words of this law*. All the words of this law at that time was all the Word of God that they had privy to. For us today it is all the Word of God that we have privy to, namely, the finished Scriptures that reveal to us just what God wants us to know and to do, and no more.

Should we evangelize God's Elect? In order to answer that question, we must first find the Elect, or determine who they are. We need to know who and where they are, else we can neither preach to them nor refrain from preaching to them.

Immediately, we encounter a problem. Because the Elect's identity is one of *the secret things* that *belong unto the Lord our God*, we will never know who they are until after they have been evangelized. We know the identity of the Elect through their faith in Jesus Christ and their lives of love for God and man. That leaves us with only one alternative. We must evan-

earth, we will be rendering unto the Elect the things that are the Elect's, and rendering unto God the things that are God's.

#6. Yes, We are to Evangelize the Elect because Only in Evangelic Work Aimed at the Elect are We Going to be Successful.

All men are depraved in their desires and choices. As you said at the first of your e-mail, "Man is incapable to reach God. [They have] No desire [for God] because of their own will." When we evangelize the non-Elect we are always met with failure.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no not one.

Psalms 14:2-3

Man's totally disabled faculty for the spiritual things of God makes every member of the human race unable and unwilling to embrace Christ and His Gospel. Only when God intervenes with His Spirit to accompany our presentations of the Gospel, will sinners be converted to Him. *No man can come to me, except the father which hath sent me draw him* [*draw helkuo* = "to make move toward one," "cause to follow along after by exerting a force."] **John 6:44**. Since God

tion of the Gospel which sinners are outwardly and physically called to come to Christ. This can be by witnessing, sharing, preaching, teaching, or any number of ways; but left to itself it is fruitless and ineffectual. Jesus contrasted that failed *call* on our part to God's choice of the sinner. We outwardly call *many* and we see rejections multiplied; truly they are *many*. But there are *few* Elect who are converted compared to the *many* refusing sinners called to Christ in our presentations.

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

[Added emph.] *II Thessalonians 2:13-14*

Though *few be chosen*, there is nevertheless an encouragement in this. That each of the Elect exists somewhere among all the sinners out there in the worldly world guarantees some to whom we preach will be saved. Through the doctrine of election, success is assured for the evangelizing of the world. And an added blessing is that their salvation is authentic. It is eternal. Their salvation is the genuinely demonstrated power of the Gospel to save sinners. What a blessing to be a part of God's eternally conceived and predestinated and presently

one's dignity or status, treat, refuse, or reject with abhor contempt or scorn." [Dictionary of the American Language, College Edition, p. 418] Raul, you have chosen the perfect description of God's feelings for the non-Elect. God hates the non-Elect because they are wicked. Those whom God does not choose to save are described in the Scriptures as the wicked, the iniquitous, and the sinners of the most terrible degree. The non-Elect are simply the lost, and in a condition of all men as they exist as born physically into this world. They are produced in procreation from depraved parents, who similarly were born in sin. ***Behold, I was shapen in iniquity; and in sin did my mother conceive me, Psalms 51:5.*** Since Adam's fall, the entire human race is in a condition of disdainment and destined to die eternally.

Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Romans 5:12.

This verse serves to answer your question about the eternal destiny of the non-Elect. Eternal death is the ***death passed upon all men, for that all have sinned.*** Physical death is included in this reference to ***death***, but it is not the primary allusion. Paul is speaking in this Book of Romans about spiritual truths, and this ***death*** is death in its most comprehensive sense. In Paul's usage ***death*** is physical, spiritual, and eternal death. God needs to do nothing for all men born from Adam to be disdained to

physically in their bodies, spiritually in their spirits, and eternally in their existence in *the lake of fire*.

Love to God is the essence of virtue because God is love, and His essence determines and defines what virtue is and what sin is. Sin is essentially selfishness that chooses an exaggerated self-love as the supreme end which constitutes man's nature. Since God is love in His essence of Being, everything not love is the antithesis or direct opposite of God. God will not co-exist with what is hostile, averse, and unfriendly with His nature. God can never love what is hostile and opposed to His fundamental temperament. This is why, as non-Elect, every sinner is hated by God, as the inspired Psalmist testified,

The foolish shall not stand in thy sight: thou hatest all workers of iniquity. *Psalms 5:5*

The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth. *Psalms 11:5*

There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them. *Psalms 53:5*

God judgeth the righteous, and God is angry with the wicked every day. [Several added emph.] *Psalms 7:11*

The Elect's position, rank, and status in Christ Jesus now alone marks them as no longer God's enemies, because the death of His Son removed forever any reason for His antagonism toward His Chosen Ones. This reference to *the death of His Son* as being the reason for this reconciliation shows the passive nature of the term *enemies*. In other words, normally God is not actively engaged in showing Himself in His anger and hatred toward all non-Elect sinners. Because the reason for this referenced reconciliation is Christ's death, this shows that it is God Who is being referred to as our enemy, and not we as His enemies. At no time did the death of His Son change our attitude toward God, until first His was changed toward us,

For when we [the Elect] were without strength, Christ died for the ungodly [Elect].

For scarcely for a righteous man will one die; yet peradventure for a good man, some would dare to die.

But God commendeth his love toward us [the Elect] in that, while we [the Elect] were yet sinners Christ died for us [the Elect].
Romans 5:6-8

Every reference in the Scriptures to *us, we, our*, and to Christians in any word, is a mention of the saved, or the Elect of God, whom only He loves in Christ. But every reference to the wicked, the lost, the scorner, the fool, or any other mention

He that believeth on him is not condemned [the Elect], *but he that believeth not is condemned already* [i.e. “the non-Elect are now, presently, *condemned*”], *because he hath not believed in the name of the only begotten Son of God.* **John 3:18**

He that believeth on the Son hath everlasting life [the Elect]; *and he that believeth not the Son shall not see life* [the non-Elect]; *but the wrath of God abideth on him* [on the non-Elect, as in the Psalms above quoted.] **John 3:36**

This *condemnation* for every unbeliever is hell, the lake of fire, and God’s supreme judgment *against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Romans 1:18*. The *wrath of God* that *abideth* (Gk. meno = “remains, dwells, and continues”) on the non-Elect now in this life, never is removed. Could it be a surprise to you that they are disdained by God eternally? This disdainment is already begun and continues when each dies, and because they are not called spiritually to Christ, they have no hope at all. God extends His mercy only to the Elect.

¹⁵*For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

¹⁶*So then it is not of him that willeth, not of him that runneth, but of God that showeth mercy.*

the ones who were first invited made light of the invitation [the Jewish non-Elect], and attacked and killed the king's servants. After slaying them all and burning their city, the king sent his servants out and ***brought both good and bad*** to the marriage feast. At the feast one man had failed to put on a wedding garment supplied by the king. This ill clad guest was a picture of the non-Elect without the righteousness of Christ. Immediately, the king (Jesus) told his ***servants bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*** This designates the eternal death and eternal torment in the ***eternal lake of fire.***

Jesus had much to say about the eternal hopelessness of the lost and the wicked who comprise the non-Elect group. One of the most pointed is His teaching about not being chosen as one of His sheep. But before His disclosure concerning His Elect sheep, He had already made it clear that some of mankind—the non-Elect—could not hear so as to understand His invitations to believe in Him and be eternally saved,

Why do ye not understand my speech? even because ye cannot hear my word.

He that is of God [the elect] heareth God's words: ye therefore hear them not, because ye are not of God [i.e. not of God's Elect].
John 8:43, 47

Elect sheep], *and they* [the Elect sheep] *follow me:*

And I give unto them [the Elect sheep] *eternal life; and they* [the Elect sheep] *shall never perish, neither shall any man pluck them* [the Elect sheep] *out of my hand.*

[Added emph.] *John 10:24-28*

Christ's sheep are His Elect; therefore only to them does Jesus promise eternal life. All others are non-Elect and must suffer the eternal death in torment for ever and for ever.

QUESTION #4. IS GOD NOT UNFAIR?

Answer: No, God is not unfair. He is good and far more than fair to save any of us. I should ask you a question to set you thinking about your question suggesting God's unfairness.

My question: Would God be unfair if He chose to elect no one? I will answer my own question to you, and by answering my question to you, I will be answering your question to me.

The initial answer to my question to you is the same as yours to me, **NO! God need not elect anyone to be fair, and this fact alone confirms that He is not unfair by electing some.**

Your question illustrates your absolute ignorance about your sin and God's holiness, and about what grace is to you and what God's justice is in your estimation. Raul, when I refer to your ignorance, I do not mean that you are stupid or less

grace, and justice, are clearly revealed in the Gospel of His Son. But none of mankind—NOT EVEN THE ELECT—if left to themselves would ever respond with reverence and respect toward, or even acknowledge any of, Christ’s sacrifice. If God did not first choose, select, and elect, some sinners and then correspondingly control mankind in Providence so that those who are elected will obey the Gospel, none would be delivered from their hatred and rebellion even though the Gospel offers it. Only God’s election can save sinners through the Gospel, else none would be saved.

An Admission of All Men’s Helplessness

When you said in the first of your e-mail, “Man is really incapable to reach God.” Man has “no desire because of their own will,” you sounded as if you believed that all men are sinners to that same degree. That is correct theology, because *All have sinned and come short of the glory of God, Romans 3:23*. Therefore, if you do believe that, then you must “think through” what that admission really means concerning God’s election of some.

First, this means that God is “fair” if He saves no one, because all men are sinners to the same degree. That is, all men are not equally evil, but all men are equally violators of God’s holiness and righteousness. Any violation is in effect a violation of all,

Namely this: Since God is not "unfair" if He saves none of mankind with the Gospel, is God being "unfair" to save just some through Christ's sacrifice?

It should be clear now that only because God elects some from among mankind that any are saved. Since it is accepted by you that "man is really incapable to reach God," and "none have any desire for God because of their depraved will," then you must concede that none are saved unless God elects some. God's election assures that those elected will be saved from among the entire race, a race from which none would be saved without His election of some.

Because of God's election, He supervises in Providence the happenings in each of the Elect's life. When He has adequately prepared an elect person through events in one's life, He uses the Holy Spirit to bring conviction of personal sin, followed by conviction of personal condemnation in hell, followed by conviction relative to Jesus Christ's substitution for the believing sinner. God regenerates this prepared sinner with an influx of enlightenment of Christ's work and Word and thereby produces faith unto justification. This happens only because God elected that individual from among all the rest of humankind. If no election, then there is no profitable management of Providence. Without that management, there is no adequate conviction of sin and

pleasure. *Isaiah 46:9-10*
*So then it is not of him that willeth, not of him that
runneth, but of God that showeth mercy. Romans 9:16*

In other words, no human being has anything to do with whether he can believe and be saved, or else cannot believe and is not saved. God only decides who will and will not enter into His eternal heaven. It is not man's heaven. Man is not a god, but is only a creature. It is not according to man's will but only according to God's will if any of mankind is delivered from his wickedness and can enter into God's heaven. I would not want to enter into a heaven that was a god's heaven who was not really being and acting like God. I would never feel secure in heaven, or presently in this life, if God was not an active and alive and Sovereign God. We find clarification and description of this in *Romans Chapter Nine*.

THE EVIDENCE OF ROMANS NINE

¹¹*(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;)*

¹²*It was said unto her, The elder shall serve the younger.*

¹³*As it is written, Jacob have I loved, but Esau have I hated.*

fault? For who hath resisted his will?

²⁰*Nay but, O man, who art thou that replieth against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

²¹*Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

²²*What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:*

²³*And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*

²⁴*Even us, whom he hath called, not of the Jews only, but also of the Gentiles? Romans 9:11-24*

Many, many years ago, Mama Ruth was having the same trouble with God's Sovereignty that you now are having. She was directed to ***Romans Chapter Nine***. After reading and just meditating on Paul's inspired declaration of God's Sovereign Election in ***Romans Chapter Nine***, she became settled, strengthened and established in the Doctrine of Election. She did not read many Sermons or Expositions or Lessons on ***Romans Nine***, but just read, re-read, and "thought through" what she was reading. When she just believed what she read in those Scriptures, she had peace just to believe God. She had to

uncertainty concerning God's fairness in election. Here its fundamental truth is plainly presented in bold and strong language. Raul, will you please read and study in Romans Nine? Presently, you do not believe Romans Nine because you have never considered and studied it, and for that reason you have never "heard" and believed it. You can discover what God's Word plainly states about His Sovereign Mercy in His Sovereign Election of sinners to be saved.

In Romans Nine Paul makes clear Who God is and what He does as God just because He is God; and that admission is the primary benefit in considering, studying, and believing the Doctrine of Election. My answer to your inquiry might be what Paul said to questioners of God's fairness and of His right to do as He pleases with His creatures. ***Nay but, O man, who art thou that replieth against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Romans 9:20.*** A child of God is not able to "reply" in that way to his Father in heaven, if he really hears his Father in heaven through His Word.

Raul, you may choose merely to scan quickly and weakly the Biblical resources God has provided you, and you may do likewise with these answers to your questions. If you do this, you will then continue to complain, "I just don't understand how God can elect some and not all." But if you will study your

absolute truth, but only the saved sinner who believes how wicked one sinner is, can understand them. And only such enlightenment of one's own wickedness can cause one to cherish, acclaim, and praise God's mercy toward just one sinner. Jesus means precisely this in His Parable of the Lost Sheep,

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke 15:7

You do not yet appreciate God's mercy to you as you ought, else you could not charge God with unfairness for not saving all. He saved you. What more could He do to show you His utterly immense mercy to sinners. Who is man to ask of God, ***What doeth thou?*** especially in view of man's extreme wickedness and his own unjust and unfair indulgences.

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him. What doeth thou?

[Added emph.] ***Daniel 4:35***

One gets out of anything exactly what one is willing to put into it. If I have applied 38 years of ministering God's Word, together with about 14 hours of study and writing over several days, to prepare these answers, surely it would not be too much to ask you to spend at least an equal number of hours, as I have

hope, and so pray, that these resources would be put to use by your ministry to your church. Please consider Romans Chapter Nine through these commentaries. Find the truth regarding God being God through these sources. Be willing to sit at their feet and seek Christ's Spirit to instruct you through them. That is why I bought and sent them to you, at your request.

You seek now for a book on Theology to study. But I tell you emphatically, only a direct confrontation with the Word of God will bring faith, acceptance, and peace to you about God and His Sovereignty in salvation! If you lightly read what a theologian writes about God's election, you may no more believe it than you have when you have lightly read what I have written about it. You must study the Word of God yourself through Christ's spiritually gifted teachers to believe the Doctrine of Election or any other doctrine. If I had sent you an automobile that you requested, would you have left it just sitting and not have used it? You seem nearly to have done that with these study resources, that a Sovereign God, Who is your heavenly Father, has already provided you.

Fairly and forever in debt to the **Real God**, Who by Sovereign grace chose to save me from my wicked hatred of Him and His ways,

Daddy Douglas.

Within about one week of sending that letter in response to Raul's four questions, we received Raul's response to our answers that contained another question. For clarity we include his entire paragraph near the end of a lengthy e-mail as originally written.

“I remember your teaching about ‘easy believism’ don’t worry I am aware of it. I do believe that when elect person will do the prayer of acceptance will help him to know the Lord personally and bring him to repentance of his sin, What do you think and suggestion regarding a sinner’s prayer?”

What follows in this Addendum is our answer to this question, which was sent by e-mail the day after we received it. We have edited it slightly from the original, since it was hastily written. But we have maintained its structure and basic content as originally written to Raul.

This publican prayed a single prayer of acknowledged guilt in himself and acknowledged holiness in God, with a complete absence of self-worth and a faith in God's sacrificial provision for his sin (i.e. *merciful* (Gk.) is a reference to the mercy seat in the yearly sacrificial atonement for Israel's sin). Certainly, you would not suggest that because Jesus declared this publican justified (v14) when looking down and smiting the breast, that both these acts are part of acquiring salvation? So neither could his prayer be so designated. Jesus is not instructing us that we have to, or even instructing us that we should, pray as the publican prayed in order to be justified or saved. Certainly, to acknowledge one's guilt and God's holiness and one's complete worthlessness and God's provision in His bloody sacrifice for one's sin, is necessary in salvation, but just how each sinner acknowledges those things, and just how many other acknowledgements should become a part of a sinner's initial expressions of personal faith, only God knows. But only one's faith is involved in justification (*Romans 3:28*).

And the reason for the Scriptures' silence, and Christ's silence in His personal ministry too, about any so-called "sinner's prayer" is because justification, salvation, and deliverance from one's sin and death is only **by faith alone**.

prayer” as the acceptable way to be saved. Just think, Kahl, if the Scriptures gave a certain prayer, or even some sort of guideline for any “sinner’s prayer unto salvation,” then it would become a kind of meritorious work and achievement that would then become salvation by works (prayer) instead of salvation **by faith alone**. Indeed, any supposed salvation from rehearsing any “sinner’s prayer” will eventually be manifestly proven false.

For these and many other reasons, both the Old and New Testaments declare in most certain terms,

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isaiah 45:22.

A *look* is not a prayer; it is not any kind of prayer, but is simply a look—a consideration, a regard, a perception—, a look to the One Who outside of Jesus Christ’s sacrifice for sin remains invisible. This saving *look* might eventuate into a prayer of verbal acknowledgement, or may not, but the salvation of sinners is through faith alone,

Verily, verily, I say unto thee, He that believeth on me hath everlasting life.

John 6:47

very next verse, *Romans 10:14*, explains,

How then shall they call on him in whom they have not believed?

Paul makes sure that we understand that the *calling on the name of the Lord*, is the result of faith and not the means to secure salvation in itself alone. But the particulars of just what *calling on the name of the Lord* is will be moderately different in each sinner's case. Every sinner is different and distinct, with a personality that God deals with differently. What sin and guilt will need to be confessed, and in what way will that be done? And what peculiar circumstances in that particular sinner's life need to be rehearsed before God, if at all? Could God have devised some "one prayer fits all" "sinner's prayer"? No! Only *by grace through faith* alone is a sinner saved, and because it is *by grace*, then it must be *through faith* alone, because "**by faith alone**" is the only means to salvation that in itself (i.e. in the faith itself) there is **an absence of human merit** *in* the believing sinner's faith. But there is a corresponding and contrasting **presence of free and altogether Sovereign favor from God** *to* the believing sinner; *therefore it is of faith, that it might be by grace Romans 4:16.*

even of works of prayer, of which every man should boast.”
But it is,

For by grace are ye saved through faith, and that [faith] not of yourselves, it is the gift of God, not of works [which includes the work of prayer], lest any man should boast.
Ephesians 2:8-9

This is a difficult thing I must say, but say it I must. Any gospel preaching that includes any work (and prayer is a work of man to God) is preaching another gospel rather than the one of the Scriptures. The Gospel of Jesus Christ is “good news” because it is of God’s work and man’s faith in His work, and no human works. The Gospel of Jesus Christ is a gospel of faith only, faith without accompaniment, faith without works, faith without prayer, faith alone to the exclusion of everything and anything else! Even the reception of Jesus Christ as Savior is really just the expression of a faith in Him alone,

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name,
John 1:12

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31

We have God to thank for His grace and mercy that it does not read, “and that praying ye might have life through His name.” Then we might not pray the correct and acceptable prayer, in other words, our work of prayer might be imperfectly spoken because we are imperfect sinners.

Because faith, and not prayer, is what the Gospel of Jesus Christ is all about; therefore it is faith that must be preached as the way to receive Jesus Christ and the free pardon of sin, and not prayer at all! And that is because faith is what must come first before any real prayer to God and Christ. Therefore, we as preachers of the true spiritual Gospel must preach, *Believe on the Lord Jesus Christ, and thou shalt be saved*. We must be careful to install into every sinner that only his faith in Christ is what is acceptable to God, and no work—not even prayer to God through Christ—can save him. He must be told and be convinced by the Holy Spirit of God that just his faith in Jesus’ finished work as the Real God and Savior will save him. It is for these reasons that I detest the idea of any “sinner’s prayer”

encouragement from our letter. May God bless you with a deeper understanding of those very “theories and doctrinal stands” that erroneously you are not too interested in, but will one day become very interesting to you when you are confronted with a God and Savior Whom you do not know so well as you should. And that ignorance will be only because you considered the “theories and doctrinal stands” as uninteresting and as unimportant. Doctrine is what makes Christians, and then makes them grow into maturity. And what may seem to be “theories” to you now, will then prove to be Theology—The Knowledge of God—about which you may sorrowfully grieve that you failed to seek to know better the God and Savior that you sought to serve, not to mention the failure to teach His sons how they were saved and about the God and Savior Who saved them.

Looking forward to your next e-mail, Daddy Douglas

P. S. I am thinking of making the letter sent to you one of our publications. I would edit it somewhat, but leave it basically as written in the form of a letter. I trust that this will not offend you, and that it will meet with your approval. I believe that it could be useful to others as well, according as Christ would direct. May His will be done. Amen.