

# Pilgrims Problems No. 6 Election

by Willie Mullan

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*Election is the doctrine that God chooses certain individuals for salvation before the foundation of the world, based on his sovereign will and foreknowledge.*

**Duration:** 1:00:44

**Scripture:** Matthew 23:37, John 3:16, Acts 13:48, Romans 8:29, Ephesians 1:4, 1 Timothy 4:9, 1 Peter 1:1

**Topics:** "Election"

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## Description

In this sermon, the speaker discusses the concept of a sovereign seizure, which is supported by seven statements found in the New Testament. The first statement is from 1 Peter 1:1, emphasizing the importance of placing faith in the living God. The second statement is from 1 Timothy 4:9, highlighting the reproach that believers may face for trusting in God. The speaker then emphasizes that God is the savior of all men, especially those who believe. The sermon emphasizes the need for the Holy Spirit to move in people's hearts and the importance of preaching the Gospel with the power of the Holy Ghost.

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## Transcript

And it's this mighty subject of election. Sometimes it's called choice. Sometimes by the theologians it's called sovereign choice.

When God choose us in Christ before the foundation of the world, before the hills in order stood, or earth received its frame, before man was made. But, you know, God who knew the end from the beginning, he did choose some of us on to salvation, you know. And we're looking at this that's sometimes called election, and these people who were chosen are called the elect, and sometimes called God's elect.

Sometimes this subject's called predestination, because my eternal destiny was settled before the world began. Predestination. That's settling my destiny before I was ever thought about.

Now this is the mighty thing. And all these truths, they bring thinking minds to ask questions. Many souls are troubled about the suggestions that sovereign choice and election and predestination brings.

And some of these questions bring great difficulties to some souls. Questions that the devil in his capacity as an angel of light loves to trouble and upset and oppress and depress some of God's choice of saints. And when you think that one of the big Bible schools in America has 10,000 volumes on election alone in its great library, you can see the bit of thinking that went into what we call election.

10,000 volumes. Didn't read them all. Had a look at one or two of them.

But there's a lot of thinking that's gone into this. That alone will tell you the vastness and the comprehensiveness and the difficulty of the subject this evening. But we've got God's word before us, and we've got God's spirit within us.

And I trust God's gift with us. We ought to be able to find our way through this maze of thought. And I think we will, quite easily.

Now, if you're looking at your notes, you will see that I penned down for you seven statements showing a sovereign seizure. Now, I want you to look at these statements with me in your Bible. Try and find the place and have a look at them one by one, and they will make the foundation for all our thinking this evening.

They're all in the New Testament. This first one, it's found in 1 Peter. And the first chapter, and let's begin at the first verse.

First epistle of Peter, and we're at the first chapter, and we're reading at the first verse. It's where we were reading on Sunday evening. Peter begins this mighty letter of his with the word Peter.

And that makes me love him dearly. Just Peter, an apostle of Jesus Christ. That's the great gift that they had in the church.

He was one of the great apostles. In fact, he was the great apostle to the Jews. And so Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, and Galatia, and Cappadocia, Asia, and Bithynia.

Now, if you hang on to the two words, strangers scattered, you know you can see he's writing to Jews. Because these Jews, and they're saved Jews, I'll prove that just in a moment. They're all saved, and they've been scattered out from Jerusalem.

I think some of them were saved when Peter preached on the day of Pentecost. You remember that when we were looking at languages last week, we found that some of the folks who listened came from Asia and Bithynia, and they must have got saved, you know, when Peter preached. But now they're scattered back through these different provinces.

Strangers scattered, it tells us they're Jews. But Peter, this great gift to the church, is thinking about them. He calls them, in this second verse, elect, according to the full knowledge of God the Father.

Why should he get all that in at once? Because these are God's elect. These fellows were elected. See the word elect there? Well, there's one or two translations, and Dr. Williams, who is the great translator among the Quakers many years ago, and who has one of the best translations in the world, he goes back to the word chosen.

Kos, elect, is chosen, isn't it? One of these days we're going to have an election. Kalachan knows it's coming, all right. Sooner than he thinks.

And of course when we have this election, many of the North Antrim folk will put their X at Paisley's name, won't they? Yes, and they'll choose him. He'll be chosen. He'll be elected, as sure as you're there.

I just thought he would say that, you know. I was only tempting him on. I don't know what he is, you know.

He goes to the Brethren on Sunday morning, and he's all out for Paisley, and he comes here every Tuesday, bless him. Say hallelujah, there are a whole lot of you. Yes, well, Dr. Williams, translating this, said, chosen according to the foreknowledge of God the Father.

But he went a little bit further than that. He said, chosen in Christ, according to the foreknowledge of God the Father. Now why I'm sort of emphasizing that is just to get this over to you.

That you see, a part of this great election truth this evening, this doctrine, a part of it, and only a part of it, is according to the foreknowledge of God the Father. I want you to get God the Father into that. I want you to see the other part is, chosen in Christ.

Because that's God the Son, you know. And I want you to read the whole bit now, because some of the folks that argue with me put the full stop where they shouldn't. But I'll tell you what it does say.

It says, chosen in Christ, according to the foreknowledge of God the Father, through sanctification of the Spirit. You'll need to get it all in, won't you? Because the triune God is in this thing. Oh God the Father has the knowledge, foreknowledge it is.

And God the Son is the one we are chosen in, before the foundation of the world. But the whole thing is not complete until sanctification of the Spirit takes place. Got that now? Because you know there are some little fellows take the word elect and get themselves into trouble.

All the triune God is in this. And you'll see it working out perfectly. Let's go back to Romans chapter 8. Romans.

And we're at the 8th chapter. So much in this wonderful 8th chapter about election, predestination. But we're just reading at verse 33 just now.

And Paul's been instructing these believers and he's been trying to show them their standing before God. Think I'll say a word to you about the difference between our standing and our state. You see I couldn't tell you what your state might be before God this evening.

Some of you might have had a battle with the wife before you came. I assure you I hadn't. Some of you might be here and you're worried about something.

And you're troubled. And your mind's upset. Or some of you may have physical pains.

I don't need to stretch this out, do I? Your state could be a million things. All but your state before God and your standing before God are two different things. See in this room this evening, there's a whole lot of folk, maybe the most of us, and we're called God's elect.

And in verse 33 Paul is trying to get this standing all right clearly before all the elect. He says, Who shall lay anything to the charge of God's elect? Who? You see what he said? It is God that justifies. You see, here we are this evening, and all us believers, we were brought to a place one day where we put our faith in the Lord Jesus and the mighty work of the cross.

And therefore being justified by faith. You know what justified means? I hope you do. Well, the old Puritan said it means that I stand before God just as if I'd never sinned at all.

Whiter than snow. Yes. Accepted in the beloved.

I'm seen in Christ this evening. Complete in him. Yes, that's God's elect you know.

Nobody as far as the standing before God is concerned can lay anything to the charge of God's elect. Oh, I've committed sins and I wouldn't like you to know about them. Ah, but you can't find them.

I'll tell you what's more, God can't find them. He said to me once when I came to him, your sins and your iniquities, I will remember no more. I believe that.

That's an act that only God can do. I may tell you that I'll not remember things anymore, but I might. They'll come to my mind.

Oh, you see, God can do this. This is his prerogative. He can take them in all their wretched, horrible scarletness.

As far as the east is from the west, remove them. And they're gone. And I'm found in Christ.

And I'm justified just as if I'd never sinned at all. And who can lay anything to the charge of God's elect? It is God the justifier. Little fellows like us don't say a word.

Yes. Just want to say that there are people down here, you know, and they are God's elect. Want you to get that.

That's quite simple, of course. Want you to get this bit. This is 2 Peter.

Have a look at 2 Peter. And watch the way Peter commences this letter. Doesn't use the word Peter now.

He uses the two words Simon Peter. Oh, that was really his name, you know. His name was Simon.

And then the Lord changed it to Peter. And here he claims both of them. The old man and the new man, if you like.

But we'll not make meat out of that this evening. Simon Peter, a servant. The word is a slave.

It's the old Greek word for slave. And an apostle. Just put that little bit to it this time.

Now, here's who he's writing to. To them that have obtained like precious faiths with us. You know, saving faith is precious faith.

And he's writing to boys who have obtained the same kind of faith. I can remember the night when I put my trust in the Lord Jesus. With no shoes on my feet.

And I'm sure you remember the night or the day or the place or the time. When you placed your trust in the Lord Jesus. And we've got like precious faith.

Now, he's writing to this kind of people. And at verse 5 he said. And beside this, giving all diligence unto your faith.

Virtue. It's the old Greek word for goodness. And I'd rather have goodness.

Virtue sometimes puzzles people. The Lord went about doing good. You know, you need to add to your faith.

It's no use just going around saying, I'm a believer. You need to do good. Mind you, the fruit of the Spirit is love and joy and peace.

And longsuffering and gentleness and goodness. Don't forget that. You need to add this.

Then he goes on doing this. He says, unto goodness, knowledge. Got to add knowledge, you know.

And to knowledge, temperance. And to temperance, patience. And to patience, godliness.

And to godliness, brotherly kindness. And to brotherly kindness, love. You know, he's just showing you how you are through your faith.

You don't get saved and then get stuck, you know. You grow, develop, and add. Great we were.

Now he says in verse 8, For if these things be in you, or if these qualities, that's the word that Williams uses, if these qualities be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus. But he that lacketh these qualities, because there are folks who pretend to be saved and they don't have any of these qualities. I find them all the time.

Tell you the truth, I don't know whether they're saved or not. Do you ever know people like that? They go to church and give money, say prayers, have a whole lot of things, but there are certain qualities that are mentioned here. They're not there.

He says, but he that lacketh these qualities is blind and cannot see afar off. So he talks to this kind of person, he says, Wherefore there are brethren, give diligence to make your calling and election sure. Oh, you should just talk him about this subject, you know.

Oh, I can go over the Scriptures all right and I know where to find them and what to say. I need to know about my calling and election. Why did he put calling before election there now? I thought it was first.

Ah well, we'll find in a minute or two. Just don't rush it. Just take your time.

Now have a look at this. This is Ephesians and we're at the first chapter. Paul's letter to the Ephesians, he's writing to these believers who were in Ephesus and it's a lovely letter this.

And you'll notice that he just commences the same as Peter did. He commences with the word Paul. Ephesians chapter one, verse one.

Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus and to the faithful in Christ Jesus. Grace be to you and peace from God our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places, according as he hath chosen us in him before the foundation of the world.

That's a mighty statement, you know. You see, we are chosen in Christ by God the Father because of his foreknowledge. We're elect or chosen in Christ, as Peter said, according to the foreknowledge of God the Father through sanctification of the Spirit.

But we'll not rush you too much now. Just take your time. Because we'll level out the arguments as we get along, you know.

But just let's be absolutely clear that as we look back a way out of time, way into eternity before the world was, way back there before the hills had understood, you know, we were chosen in Christ. A mighty thing. That brings problems, but we'll face them in a moment.

I want you to see this one because this is very important. This is 2 Thessalonians, and it's the second chapter. 2 Thessalonians, and Paul's writing to these saints at Thessalonica.

And I don't know if you know that this is the first letter that Paul penned in the New Testament, and he's penning it only a few weeks after he had visited Thessalonica and preached the gospel and people got saved, and he's all thrilled and he wrote to these young believers. That's the bit I should be underlining. They're just young believers and he's writing back.

And in this second letter, in this second chapter, at verse 13 he said this to these young believers, But we are bound to give thanks always to God for you, brethren beloved of the Lord. That's what he called them. Because, this is why he was always thanking God, because God hath from the beginning chosen you to salvation.

That's a bit more that's in it now, you see. We're not only chosen according to the full knowledge of God through sanctification of the Spirit, but chosen in Christ according to the full knowledge of God through sanctification of the Spirit to salvation. Because you've got to get the through in and you've got to get the to in.

Chosen way back there, fancy that now. Chosen to salvation. Yes.

Now, it goes a little bit further than that, doesn't it? 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. It stretches from eternity to eternity that little bit. From the beginning away back yonder before the hills.

And it takes you on to the glory. There with the glorified saved by the Savior's side. Oh, what a mighty thing this subject is.

You're beginning to see its length and breadth and depth and height. And the more you see it, the more you will understand the problems are with us. Let's go to Romans chapter 8 for a moment.

Romans chapter 8, see verse 28, and we nearly all always quote this. And remember, I believe this with all my heart without any limitations. I don't believe in these limitations.

For we know, that is we believers know, that all things, and I mean they all, not cutting it into little pieces or anything, all things, yes, that's every single thing, everything that's physical and mental and diabolical and all that you can pack into it, all things. We know that all things work together for good to them that love God. To them who are the call, let's get that word again, according to his purpose.

For whom he did foreknow, and we're back to this foreknowledge, he also did predestinate to be conformed to the image of his Son. Verse 30. 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.

And you've got the whole thing right through now, haven't you? It's a mighty thing, you know. Now, there are seven statements showing a sovereign saviour. And as you take the statements, you know, they bring many questions and difficulties.

And sometimes when the devil takes some of these statements up and pretends to be an angel of light, he throws the saints into confusion. You see, a man said to me once, this election, this sovereign choice, this being chosen in Christ before the foundation of the world, this being chosen to salvation, does this mean that some people were elected to be saved before the world began? And the answer is yes. And you must know that now.

Because I would only need to go back to 2 Thessalonians and read it over to you. Brethren, beloved of the Lord, God hath from the beginning chosen you to salvation. So there were people chosen away back there in Christ to salvation.

So you see, what he did that day, this old fellow who was wanting to fight with me, and this was a way up in an Indian reservation in Canada, supposed to be a great theologian and all that, he said, can I paint this for you? Can I show you this throne of glory? And there's no world, and there's no man, and there's no nothing, and God is on the throne. The eternal God was there. And because of his marvelous foreknowledge of everything, he could see the millions and billions of creatures that would fill and flock this earth.

And he's picking some out, he's saying, you, you are chosen to salvation. And you are chosen, and you are chosen, and you are chosen. They choose all these to salvation.

And I said yes. Then he said the people that he passed by, and who were not chosen, then they were chosen to be damned. Hold your tongue now, you're going far too fast now, sir.

You see how you would think, wouldn't you? Because I said, you know, you just painted the picture a little bit, but it's not just all together correct, you know. All the bit about God being on the throne, and choosing certain folks to salvation is right. But you're now supposing that he had chosen the rest to damnation.

But I shall show you different. He said, you know, I'm going to bring a lot of verses before you to show you that there was a double predestination. And this is what Calvin believed.

Now in case you're a real Calvinist, you'll have to take my word, because I can find it for you. Calvin believed, and remember, Calvin helped Luther to no end. Calvin believed that God predestined a crowd to be saved, and predestined a crowd to be lost, and that bit of it is wrong.

I don't believe that. That's an indictment on God. If God predestined somebody here to be damned, you haven't a chance.

You're damned. That is no doctrine at all. You see, I stepped into a big room of pastors one day.

I can't tell you exactly how many were there. I think there might have been 15 or 20. The door was open, and there was a fellow preaching to them.

It wasn't a meeting, he was just in the middle of them. And he's preaching this doctrine. Preaching that God elected and chose and predestined a crowd to be saved, and that bit of it is right.

So that of necessity, he must have predestined and elected and chose the other crowd to be damned. And he was expounding this as I came into the room. And I'll tell you where he was expounding it from, and I want you to follow his exposition.

I want to do justice to the man. We're at John's Gospel, chapter 3. Gospel by John, and we're at the third chapter. And I stood in the doorway for a moment or two while he went over this bit of double predestination.

And then he said, I shall show you this from John 3, and he turned to John 3, and he read from verse 16. He's talking to about twenty pastors, and he said to them, For God so loved the world. And then he stopped and he said, Remember that is the world of the elect.

That is not the whole world, you know. God just loved the world of the elect. For God so loved the world of the elect, that he gave his only begotten son.

Then he stopped and expounded this, that he gave his son to the death of the cross, and he laid on him the sins only of the world of the elect. And there was a limited atonement made at the place called Calvary, but for the other crowd there was nothing made. You see, there are folks before me now who believe this rubbish.

You've just got to listen to me just now. Follow me nice and closely. And he said, Whosoever out of the world of the elect believeth, and they eventually will all believe, all the elect, should not perish but have everlasting life.

For God sent not his son into the world of the elect to condemn the world of the elect, but that the world of the elect through him might be saved. And I had just let him go far enough with this. And I said, Now, let's hold it for a moment.

And I said, Now, you just watch me. Let's drop the word world for a moment, and let's look at the Lord Jesus. You and I are on the one side that he was God's Son, and that the Father sent the Son to be the Savior of the world, and he muttered the world of the elect.

I said, We're not talking about the world, we're just talking about his Son. Because he gave his Son, he sent his Son, and when the fullness of the time was come, God sent forth his Son. Now, I said when we come to verse 18, you watch it now carefully, He that believeth on him is not condemned.

He said, You see, this is the elect you're talking about, they'll eventually come to believe on him, and on the mighty work of the cross, this atonement that he made only for them, and they'll never be condemned. I said, You're quite sure now about what you're at? He said, Yes. I said, All right.

It says, He that believeth not is condemned already. He said, Well, that's the boys that God left out. And you tell me, sir, that there was nothing done for them, and that Christ did nothing on the cross for them, and that God condemns them for not believing something that wasn't there to believe.

That's the tripe you're talking. I'm waiting on him getting his breath back yet. He never recovered.

That is tripe. Don't try to tell me that God is condemning men for not believing something that's not there for them to believe. Don't try to tell me that now, because I shall come across you.

Oh, no. You see, men mix up the substitutionary sacrifice of the cross and the reconciling work that Christ did. You see, God was in Christ reconciling the world unto himself.

You see, I took this gentleman a bit further that day because I meant to level this out, you know. And if you start around with me, you'll have to wait till it's finished, you know, because I have no notion of letting the devil just beat me, not a bit of me. But you'll remember that little bit, that men cannot be condemned for not believing something that's not there for them to believe.

There was never nothing done for them. Oh, tripe. Now, let's get this bit in.

Let's go to 1 Timothy, and we're at chapter 4. 1 Timothy, and we're at the 4th chapter. Paul writes in to Timothy, said this, verse 9, For this is a faithful saying and worthy of all acceptance. Therefore we both labour and suffer reproach, because we trust in the living God.

You know, if you've really placed your faith in the living God, who loved you and gave his Son for you, who gave himself, you know, you'll suffer reproach from some quarters. He says, For therefore we both labour and suffer reproach, because we trust in the living God. Now, he begins to talk about God.

Who is the living God? God who is the Saviour of all men. Now, he stopped and took a breath and said, especially of those that believe, because that makes a difference in all men. You see this crowd that they talk about not being elected? Ah, well, he's the Saviour of them too.

See this crowd that's elected, especially of them that believe. Did you see the two crowds? Ah, yes, that's our God. That's the God we trust in.

The God who is the Saviour of all men. Then he took a breath and said, especially of them that believe. You see, it was Sir Robert Anderson, and some of us owe a tremendous lot to this gentleman, when I think that I'm going tomorrow and I might meet Sir David McNee, who's the boss of the London Bobbies, and probably of all the Bobbies, that once upon a time Sir Robert Anderson was there.

He was the man who formed Scotland Yard for Britain, and put it on its first foundations. But he was a great old thinker. And I will say this to all the young preachers here, that Sir Robert Anderson's preaching on the Gospel is perhaps the greatest writings in the world tonight.

See, Sir Robert Anderson said this. He said, you see, the people of Israel were in bondage in Egypt. But you know this story, and that's a picture of the time when we were held captive by the devil at his will.

We were in the world and we were captives. And then there came the night, you know, when the lamb was slain, and the blood was applied to the lintel in the two side posts of the door. And God gave the promise, when I see the blood, I will pass over you.

And don't think it says pass by you. It says pass over. Actually the word is hover over.

You see, the destroying angel was coming along the street in every house where there was no blood. The angel would enter in and destroy the firstborn. It would be a death.

But when God came to the door, where the blood was, he just put his wings over the door, and hovered over the door. There was no chance of the destroying angel getting in. But remember this, if the firstborn of the Egyptians was under the blood, they were safe too.

Did you get the hold of that? You see, there was a redemption made through the shed blood that would deliver anyone that got under it. And that's redemption for all men, if you'll accept it. Oh, but not until our redeemed people is brought out, and brought through the Red Sea, and brought into the wilderness.

Do we have any talk about substitution and putting your sins on the Lamb? That's different. My, don't mix it up. It would take you ten years to straighten them out.

Oh, substitution is for our redeemed people. But the Savior is there for all. Oh, I know they'll not all accept him.

I hope you got the hold of that. You see, that's why election is according to the foreknowledge of God. You see, this is very important.

Let's go to Romans, chapter 9. Romans, chapter 9. I want you to watch this, because this is very important too. Just to try to get the sense here. Verse 9, Romans 9, verse 9. For this is the word of promise.

He's talking to them about the word of promise. At this time will I come and Sarah shall have a son. She was promised a son.

And not only this, but when Rebecca also had conceived by one, even by her father Isaac. For the children, you know, when she conceived, there were twins there. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand.

You see, election was here, not of works, but of him that calleth. Let's get the word calleth in now. It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, and Esau have I hated. So you see, that God was choosing here. Now I want you to get the hold of this, that election, as far as Jacob and Esau were concerned, it was not on the grounds of merit.

Now they weren't born yet, and they had not done good nor evil. It wasn't because they belonged to Abraham's sheep. It wasn't because that Rebecca was the mother.

It wasn't because that Isaac was the father. It wasn't because they belonged to the promised nation. It wasn't because of a thousand things.

It had nothing to do with national, or human, or any other kind of merit. Let's get the hold of that. Because we were never elected on merit.

You see, when we talk about the foreknowledge of God, we're not just talking about advanced knowledge. I think that some people that I talk to, sometimes they think that foreknowledge of God is just a sort of advanced knowledge. I'm afraid not.

You see, God was in eternity, and the world wasn't made. And he, because he was God, knew the end from the beginning. And he could see every human being that would ever be.

And he could see a little fellow born in Newtonards, number 17 of a family, going about on his bare feet. But he could see the whole thing. He didn't save me because I was on my bare feet.

And he didn't save me because of anything about me. The election was not on the grounds of merit at all, of one kind or another. But what he could see, and it was this, he could see one day, faith in his son! Ah, that's what he saw.

He saw a day when I would tremble, and my whole heart would trust the Lamb, and the blood of the Lamb. And because of his foreknowledge of my faith, nothing else, not my name, not Protestant, no, not Orange Man, not King William, no! Just faith in his son. Then I was chosen in him.

Then I was elect. Then I was predestined. And he knew the very moment when I would be called.

Ah, I want you to get that. You see, this wasn't all finished back yonder. I know the chosen part was there.

Now let's go to 1 Thessalonians, 2 Thessalonians again. Do you see it working out? Because it's the most wonderful thing in the world. 2 Thessalonians.

Now watch this, and I'll take it easy for you. Verse 13. These are young believers.

Paul says, We are bound to give thanks always to God for you, brethren beloved of the Lord. Because God hath from the beginning, way before the foundation of the world, chosen you. Can I put the other bits in? Chosen you in Christ, to salvation.

Knew I would get saved. Knew I would trust Christ. Now, it has to have this bit.

Through sanctification of the spirit. Oh, what do you think that means? See, this word sanctification, seems to mystify some people. You know, some people say this is the second blessing.

And the other week when I was dealing with divorce, I let you see that the little saved woman in the house, that the unbelieving husband was sanctified, just because his wife could say it. You see, the word sanctification just means separation. That's all it means.

It means this man in this home is separated now from all the other homes around the bottom because he's got a wee saved woman inside, and it's a great thing when the wee woman gets saved in the house. Just made this place different. Now, I don't believe that anybody will ever have faith in the Lord Jesus until the spirit works and separates them out from the crowd.

See, I know a thing or two about gospel preaching. And I've had my joy at seeing thousands saved, you know. So I should know something about it.

And I know this, that on Sunday night I preach the gospel, and the gospel is that Christ died for our sins and was buried and rose again, and there is a mighty Savior and I've got to get it over. And I know it's not my language, or it's not my actions, or it's not my emotions, or it's not anything belonging to me, unless the Spirit of God moves in this meeting and people leave and another man is held on. See the big man there? Stand up for a second, Pop.

Let's have a look at him, nice looking boy around here. That big man, how long ago was this? Twenty years, that'll do, thank you. Twenty years ago, I preached it, preached my heart out.

See the whole flock, they get up and go out as quick as they can. See the big man sat on. See me up here.

I know what's happening. They don't think I'm a great preacher, you see. I know that the Holy Ghost has taken hold of him.

I know he's separated out from the crowd. It's got nothing to do with Willie Mullen. For God's sake, forget about it.

It's the Spirit of God moving. So I sit and pray here. Just wait till the crowd go away.

Go down the aisle carefully and sit down beside him. I said, what's wrong with you, Harold? He says, I'm not leaving till I'm saved. Twenty years ago, it says now.

So it's all tested. It didn't happen last night, you know. Now, here's what I know.

Watch the text again. You see, I know that God had chosen him for salvation way before the foundation of the world. I know that sanctification of the Spirit has taken place.

It's the Spirit of God that held onto him. I know what he needs now is belief of the truth. I know the job, you know.

For you second blessers, can I talk to you? What comes first? Sanctification of the Spirit or belief of the truth? I'll tell you what comes first. Sanctification of the Spirit. That's the first blessed man.

That's not the second one. That's the first one. What the big man needed was belief of the truth.

And what the old preacher needed was to be able to put the truth before him. Now watch it again. We're not finished with it.

You see, God works like this. Harold McKeown was chosen in Christ before the foundation of the world to salvation remember through sanctification of the Spirit and belief of the truth whereunto God called you by our gospel. He was called that night.

That's an effectual call, you know. It's got nothing to do with Willie Mullen Shoten or anything like that. That's God.

You see, if you go through this book carefully you'll find there's an outward call and an inward call. You see, let's go back to Acts chapter 17. I can't see the clock so you can't blame me.

I hope it's still snowing. Ah, here's Paul. I want you to get this, you know.

This is very wonderful. Press one just to get the connection. Now, when they had passed through Amphibolus and Apollonia, they came to Thessalonica.

We were down there one day. And there was a synagogue of the Jews. Where was the synagogue of the Jews? And Paul, as his man of wars, went in unto them and three Sabbath days reasoned with them out of the Scriptures opening and alleging that Christ's needs have suffered and risen again from the dead and that this Jesus whom I preach unto you is Christ.

And some of them believed. You see, the call of the gospel got right into their hearts. That's what you call the inward call.

See verse 5. But the Jews which believed not Oh, there were some of them. They had the same gospel. Oh, just for the outward ear, of course.

Because there's an inward calling and an outward one. And many folks hear this outward one. But the inward one.

That's why we need to be on our knees. That's why the assembly would need to get to prayer. That's why we would need to be looking to God instead of a poor stupid pastor.

It is God that saves folks, you know. I believed this all my life. Let's go back to 1 Thessalonians where he's writing to them now after this happened.

He's saying to the saved ones. 1 Thessalonians chapter 1 For our gospel came not unto you in word only. You see, if it comes in word only it just gets your ears.

Just the outward thing. Ha ha, but it didn't. Our gospel came not unto you in word only but also in power and in the Holy Ghost and in much assurance.

You know the Spirit of God was with them. You know what happened. See verse 9. See the middle of the verse.

And how ye turn to God from idols to serve the living and true God and to wait for his Son from heaven. That's how it works. You see, you need all this.

You need the old fashioned gospel. You need it preached not in word only. You need it preached in the Holy Ghost sent down from heaven.

Needs to get into hearts because it's with hearts that man believeth. And a way back yonder before the world began God saw every heart that would believe. You know, there are men that Christ called make no mistakes about this when he stood in the temple he said to them Oh, how often would I have gathered you together as a hen doth gather her brood under her wing and you would not.

Don't ever quote it, you could not. Don't you try to tell me there are folk damned that never had a chance. He said you would not.

He looked at the cloud one day and his heart was breaking. He said ye will not come unto me that ye might have life. Oh, don't blame him.

Blame sinners. You see this bit that you see clearly how they were elected. That's the sovereignty of God who saw the faith in their hearts.

See this bit here where they will not come. That's the responsibility of man who turns his back on the Savior. Tell me who's to blame now.

Rather straight-talked about this. I hope you've got it. It's a difficult one.

My dear friend takes the old gospel preached in the power of the Holy Ghost to get through to hearts before they believe in Christ. Let's bow together and not keep you any longer. Lord, we bow at thy feet.

Thank thee for thyself. We thank thee that thou art the Savior of all men. Ye have offered salvation to all.

Lord, grace wouldn't stop halfway. It wouldn't be grace. For where sin abounded, the grace did much more abound.

Lord, we thank thee that the gospel got through in power. We thank thee for the men that prayed and the men that preached. We thank thee for the Holy Ghost being at work.

Lord, we have a triune God to thank tonight for our salvation. Lord, we thank thee for thinking about us. Thank thee, Lord Jesus, for dying for us.

Thank thee, Holy Ghost, for working on us. Thank thee for the servants that you sent. Thank thee for the gospel that came.

Thank thee for the very faith you gave us. Part us now in thy fear and with thy blessing. For thy name's sake.

Amen.

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