

Jacob have I loved, Esau have I Hated

By Henry Mahan

Bible Text: Romans 9:13

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Brother Barnard was holding a meeting in Olney, Illinois in 1951 right after he left here. He was here the first time in 1950. He was preaching in a church that had never heard this message of God's glorious gospel, the gospel of God's glory. And brother Barnard was preaching it, he felt, in the power of God's Spirit. He was staying in the pastor's home and both the pastor and his wife were rebelling against the message. She wouldn't speak to him, he said. She put his meals down on the table and walk away, you know. Had a hard time.

About the third or fourth night the pastor called the deacons together after the service and said he wanted to meet privately with them and they went down the basement and the pastor walked the floor and he said, "This man is going to ruin our church. He is going to tear up our church." And he said, "We have got to get rid of him and I don't know what to do."

And one of the men spoke up and he said, "Well," this was back in 1950. He said, "I'll give him...I'll give you three hundred dollars and you pay him off and put in on a plane."

And the pastor said, "Well, how does that meet with the rest of you men's feelings about the thing?" And they all agreed, every one of them around the circle. And they came to an old, Barnard said, white haired deacon. And he had been sitting there listening. And pastor said, "What do you think?"

And he stood up and he said, "Now, pastor and my friends," he said, "That man is preaching the gospel and you, pastor, have never heard it and your wife has never heard it and you deacons have never heard it." He said, "I have heard the gospel in my day." And he said, "That's the gospel." And he said, "I am going to speak now and warn every one of you. You had better not touch that man. You had better not lay your hand on him. God said something about touching my anointed and do my prophets no harm. Touch not my anointed." Now he said, "I warn you. That's all I got to say."

And he sat down and they sat there in silence for a while and the preacher says, "Well," it scared him. And he said, "Well, let's go on with the meeting."

And Barnard said they went on with the meeting and two or three nights later a man got up and sang that song you just sang, "Why should he love me so?" Pastor's wife was

accompanying it on the organ. And evidently the Holy Spirit used the message that Barnard had been preaching and the words of that song, "Why should my Savior to Calvary go? Why should he love me so?"

And the organ stopped playing and the pastor's wife put her head down on the key board and just sat there and wept. And the man stopped singing and nobody moved. And after a while here she came, fell on her face down here at the front and her husband joined her and seven of those deacons joined them. And God saved a pastor and his wife and seven deacons that night and a whole lot of other folk, brought them to a knowledge of the gospel.

If you are one of God's children you will fight it just so long. God is going to win. He is going to win. He is going to win with all of us eventually, but he is going to win with his people now. He is going to conquer the proud heart. He is going to break the wild asses' colt. He is going to ride you. He is going to put his yoke on you. He is going to put it on you and he will or he will...or he will deal with you in judgment. Now, you can just make up your mind on which ground you choose to stand. But God is going to have the victory. He is going to magnify and exalt his grace.

Jacob have I loved, but Esau have I hated.

Now, my friends, please don't imagine for a moment that I am pretending to be able to unfold all the great mysteries of predestination and election. I can't do it. There are some men today who claim to know all about it, all about election, all about predestination. I don't. Mr. Spurgeon had this to say. "It shows shallowness of mind to claim to see the bottom of all knowledge. He who dives deep finds that there is always a deeper depth still." No matter how deep you go into the Word, there is a deeper depth still, just right on down. Oh, how high and how deep and how long and how wide are the riches of God's wisdom.

But men have fought over this text for years. I know they have. I am looking at a text that has been a battle ground. Jacob have I loved, but Esau have I hated. They have fought over this thing and they are going to keep on fighting over it as long as it is in the Bible and as long as men are men with limited understanding. We preach in part, we understand in part. We see through a glass darkly.

Some men say it should read this way, "Jacob have I loved, but Esau have I loved less." Well, that may be so, but I don't believe it. I don't believe it. That is not the way it reads. It says, "Jacob have I loved and Esau have I hated." It says the same thing in Malachi 1:2-3, "Jacob have I loved, Esau have I hated."

You say, "But can you use the word hate in reference to God? God hating something?"

Well, let's see. Turn to Psalm five. Now here is...if you change that text you are going to have to change some more. In the fifth chapter of Psalms, in the fifth Psalm and verse

five the foolish...look at this. “The foolish shall not stand in thy sight. Thou hatest all workers of iniquity.”

How about Psalm seven, verse 11, one page over? “God judgeth the righteous and God is angry. God is angry with the wicked every day.”

How about this Scripture? He that believeth on the Son hath life. He that believeth not the Son shall not see life, but the what? The wrath of God, the wrath of God abideth upon them. The wrath of God.

And then there are other people who say that this text doesn't refer to individuals, it refers to nations. Well, nations are made up of individuals. It doesn't say nations here. These two young fellows were not only the same nation, they were the same momma in the same womb at the same time. He says the children, not the nations, but 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, it is said, it is written, said to her, “The elder shall serve the younger,” as it is written, “Jacob have I loved, but Esau have I hated.”

My friends, here is what I am saying. We must not try to make the Scripture bow to our logic. We must not make the Scriptures, try to make them bow to our reason. The Word of God is as firm and secure and accurate and precise as the throne of God himself. This is the Word of the Lord. It says, “Jacob have I loved and Esau have I hated.” Let's find out what God is saying, not what we think he is saying. Not what we want him to say.

This is what we do so often. We make a Scripture mean what we want it to mean or what our congregation would like for it to mean so we won't offend them, or what the general run of preachers want it to mean.

Let's let the Word of God stand. Now, it is sad, but true. Most of Adam's race, most of Adam's race despises this Scripture and despises this truth. And they reveal that hatred in many ways. I will show you four or five ways in which men reveal their hatred of God's sovereignty, not in creation. The average person will readily admit that God created everything according to his own will. He made everything as it pleased him. There wasn't anybody with whom he could take counsel. Even when he made man he said< “Let us make man,” speaking of Father, Son and Holy Spirit. He didn't confer with the angels. He made man as it pleased him. He made the Sahara desert hot and the arctic region cold, America a fertile land and Africa a jungle because it pleased him. You got any arguments?

No arguments. God is sovereign in creation.

Well, we believe God is sovereign in the choosing of men over angels. Nobody...I don't hear anybody argue that. He took not on himself the seed or nature of angels, but he took on himself the seed of Abraham. When the angels—how many? A third of heaven's host rebelled against god and fell and are chained, reserved in everlasting chains of darkness.

I don't hear anybody marching in any kind of protest against the fact that for Jesus Christ didn't come down and become an angel and redeem the angels. He passed them by. And he chose Adam's race. And then back in the Old Testament every one of us talk about Israel, Israel, Israel, the tabernacle, the tabernacle, the Jews, the Jews, what about the poor Amalekites or Philistines or all the rest of the Babylonians, the Medes and Persians? Just keep naming these. Where are they? How come they didn't have any prophets, no prophets, no tabernacle, no law, no sacrifices, nothing. God passed them by. No protests. I don't hear anybody raising Cain even. But you speak today and say, "God chose, God elected, God chose to save this one and that one and passed by another one," and you...some people just grow so angry at the mention of election. Election, the very mention of it their eyes flash. Their faces turn red. The things stand out on their neck and they begin to argue and to rage. "You are going to ruin your ministry. You're going to ruin your church. You are going to ruin this, that and the other. You are going to lose your zeal. You are going to kill evangelism."

Preaching the truth? Telling the truth? Will that kill evangelism? I think it will kill fleshly evangelism. I think it will kill fleshly zeal. But, brother, if you...if you come to believe election and it makes you any less prayerful, you have misunderstood it. If it makes you any less careful about your personal walk you have misunderstood it. If it makes you any less enthusiastic for the salvation of your children and other people you are a fool. You have missed it. You have misunderstood it. You have got it all wrong.

I have more concern for the loss and zeal to see people saved, more concerned for missions than I ever had in my life. I am preaching to more people than preachers in this town put together. That's right. I am preaching to more people every Sunday than all the preachers in this town put together on television and radio to half this nation and they sit around and call me a [?].

This church gave more to missions last year than any church in this city. I challenge any church in this city to come up with \$60,000 to foreign missions alone. I mean personally to foreign missions alone. We spent \$171,000 last year not building gymnasiums, but preaching the gospel. Now, that is a smoke screen what that is. Barnard used to say, "I'll tell you what they do. They build a straw man and they beat the day lights out of him and it makes them look brave."

We can lay the challenge down before them. It is not me. It is God's Word they hate. It is not this church, it is the truth of God's Word. They don't have the courage and boldness to declare God's Word. And they have got to make the man who does appear ridiculous. That's right. Some people cry, "Unfair. It is unfair. How can God be so unfair? Doesn't every man deserve a chance?"

Salvation is not by chance. It is by grace. Man had a beautiful chance in the Garden of Eden. God said, "Everything is yours. Help yourself. Rule and reign over it. Multiply and subdue the earth." And man said just, "I will. But I am not going to have you reign over me."

The Lord Jesus Christ came to this earth and ministered to Adam's race and stood before them, never his...his mouth never spoke evil, his eyes never flashed with any kind of hatred or lust or evil or prejudice. His hands never performed anything but good. His feet never walked anywhere but the paths of righteousness. And this race nailed him to a cross.

How many more chances is God going to give us?

I am tired of hearing people take the side of the sinner against God almighty. God hasn't offended. We have. God didn't crucify us. We crucified God.

Somebody said one time, "I can't understand that verse of Scripture, 'Jacob have I loved, but Esau have I hated.'"

I haven't either. I can't understand it either.

But what can't you understand?

I can't understand how God could love Jacob. I know how he could hate Esau. I don't see how God could love Jacob. I don't see how God could love any son of Adam.

How can God be just and justify the ungodly? How can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in God's sight. How much more abominable and filthy is man that drinks iniquity like the water?

I tell you if God saves anybody I am going to give him thanks. I can't save anybody and nobody can save themselves. And I am going to give thanks to God if he saves a one, just one. Some people, here is the way they show their hatred for election. Some just get mad and argue and gnash their teeth and spit. And some say, "It is unfair, it is unrighteous. God is unrighteous."

And Paul deals with that two or three times. But some do it this way. They seek to explain it away. You mention this sovereign grace. Read something about God's elective grace and they immediately say, "Well, what are you going to do with this verse? What are you going to do with this?" They immediately go to another verse of Scripture which appears to deny it. And they will take that Scripture, they do just like the Church of Christ and just like the Catholics and just like the Seventh Day Adventist and every other cult. They will take that verse out of its context and try to disprove the Word of God. They will do it every time. "God is not willing that any should perish." They won't quote the whole chapter where God is longsuffering to us ward, talking to believers, not willing that any should perish, but that all should come to repentance.

They say, "Whosoever will may come." It doesn't say that in the Bible nowhere. It says, "Let the Spirit and the bride say Come. And let him that heareth say Come. Let him that is athirst come. And whosoever will let him what? Take the water of life."

Who takes water? Thirsty people, made thirsty by the Spirit of God.

That is a weapon they will use. They will...and they will just try to seek to explain it away and they will use every means at their disposal to do away instead of dealing with it, instead of facing man's responsibility and facing God's sovereignty and facing elective grace and facing man's responsibility before God's Word, they seek to do away with it.

I'll tell you something else they do. This is what some preachers say. "Well, I believe it. I believe it. Election is in the Bible, but it is not to be preached. It is not to be preached to the unsaved. It is not to be preached to the unsaved."

A group of men came to see brother Barnard one time over in North Carolina. They wanted him to come hold a city wide meeting. It was going to be sponsored by a whole lot of...county wide meetings, county wide meetings. It was going to be sponsored by a lot of preachers. And they said, "Now, brother Barnard, we want you to come, but we want you to promise one thing."

He said, "What is that?"

They said, "Promise us you won't preach on election."

Well, he said, "I am not coming."

And one of them said, "Well, brother Barnard, you can preach without preaching election, can't you?"

He said, "Sure, I can. Why I sure can." But he said, "I won't be there two nights and it will leak out on me that I believe it and then I am going to have to deal with it."

I had a brother E.J. Daniels stood over in my den about 11 years ago and he said to me, "You don't preach election in revival meetings, do you?"

Well, I said, "I don't take the term election and preach it because I'm not preaching the doctrine, I'm preaching Christ." I'm not preaching doctrine. I'm not trying to convince anybody of a doctrine. What I am preaching is not the sovereignty of God, but the God who is sovereign and the Christ who is sovereign and the Christ who is successful, the Christ who prospers in what he lays his hand to do, who shall see the travail of his soul and be satisfied. It forms the background of what I preach. A man who preaches the gospel is going to...it is going to come out on him that he believes God is the Savior, that salvation is not something that you do for God, but something God does for you.

You don't have to use what they call the terms, but, brother, I tell you this. If is a Bible term I am going to use it. Now, if it is in God's Word, I am going to use it. I am not apologizing for this book.

“No, it is too deep for the saved. It is too deep. That’s too deep. That’s deep doctrine.”

It’s not just deep, it is so. It is not deep, it is just so. That is the whole problem. It is not too deep at all. You understand that God almighty will take of the same lump, just like a potter and make one vessel unto honor and another unto dishonor. What is deep about that?

That the whole human race was fallen in depravity and corruption and God was pleased to save some for his glory, all whom he can wisely save and let the rest of them go, let them perish in their darkness, leave them to themselves. What is deep about that? It is just so.

And then some men say this. This is what one fellow said to me, Linda, down at Madisonville when I was in Madisonville some time ago. I asked him...he was visiting from another church and I said, “Does your pastor preach grace?”

He said, “ Yeah, but he don’t harp on it.”

I know what he meant. He meant he didn’t preach it at all.

Well, you know. Don’t leave it out of the whole chorus, you know, just don’t harp on it, you know. That’s what...that’s a good way out.

Well, how often does he preach it? Every 10 years? No. He doesn’t harp on it. I’ll guarantee you that. He doesn’t harp on it.

Well, the mountain will not fall. It will not fall. The mountain will not fall. Our carnal logic and arguments and reason is not going to do away with it. There it stands. Jacob have I loved, but Esau have I hated.

What I want to...what I want is the strength to climb higher. I want the strength of mind and hear to climb higher and higher in my understanding of God’s divine truth, of his glorious gospel. He said he made known his ways to the children of Israel. He made known his will to Moses. I want in on his will, don’t you? He made known his ways, his judgments to the children of Israel. He dealt with them in judgment and in his acts of power, but he took Moses aside and showed him his glory. And that is what I want to see. I am not content with just seeing the judging hand of God and seeing some fellow with a trick knee straighten it out and walk kind of funny across the front of the auditorium and say, “Whoopee God healed me.” I want to see his glory, don’t you?

The glory of God. Lord, I believe, help my...

Turn over here to the book of Acts. Listen to Paul when he is leaving this church. I read it this morning, but let’s look at verse 20. Paul said in verse 20 of Acts 20, Acts 20, verse 20, “I kept back nothing that was profitable unto you.” I have got a responsibility. I

must give an account. If God teaches me I am going to teach you. I have kept back nothing profitable unto you.

Verse 27, Acts 20. "I have not shunned to declare unto you all the counsel of God."

Now, here are six statements I want to make about election. Number one, is it true? Well, it is. It is.

Number two, it is absolute, not because of what we are or what we have done or what we will do, but the reason for sovereign election is found only in God, only in God.

And, thirdly, it is eternal. This election took place before the world began.

And, fourthly, it is personal. God hath chosen you. "You didn't choose me," Christ said, "I chose you." Not you all, you.

And, fifthly, it produces results.

And, sixthly, I am going to deal with what it does for the elect. Now, first of all it is true. It's true. Who knows what might take place tonight as we read the Scripture? I believe in whatever I tell our preachers back there in class. Establish your point and go to the Scripture and prove it. If you can't go to the Scripture and build your point on the Word of God, then you have got no point to present.

And, brother I.C. Herringdean was in the printing business back years ago. I am talking about in the...he is 95 now. It was back in the 40s, late 30s or early 40s. He was in the printing business in Pennsylvania. He was printing gable line stuff. He was an ultra dispensationalist and premillarian and all this sort of thing. That was what he was majoring on. And there was a writer by the name of Arthur W. Pink who had come to this country and he wrote to Mr. Herringdean and asked him if he would publish a book for him. And Mr. Herringdean...and the title of the book would be, *The Sovereignty of God*. And Mr. Herringdean told me, personally, we are very close friends, have been for many years. He told me personally he wrote Mr. Pink and he said, "I don't know what you are talking about. What do you mean by the sovereignty of God?" That's exactly. He had been in the religious business. He had been printing books. He had a Bible truth depot for years. What do you mean?

And Mr. Pink, cleverly, clever, knowing that God uses his Word with his people, he didn't write and list a lot of arguments. Do you know what he did? He wrote Mr. Herringdean and quoted a verse of Scripture and underscored one word. John 6:44, "No man can come to me except my Father which sent me draw him and I will raise him up at the last day."

Brother Herringdean hit the Bible. That's all...Barnard gave me one word in 1950, purpose. That's all he give me, one word, purpose. Everything God does he does on purpose. And I tell you it opened up the book. And brother Herringdean took one word,

“No man can...” And, brother, they flooded this nation with sovereign grace material for the next 30 some odd years. His *Harmony of God, Gleanings in Genesis, Exodus, The Writings of David, The Book of John* in four volumes. You know what they did.

So let me show you in the Word. Turn to Matthew 24. Our Lord called believers the elect of God. That is what he called them, the elect. Why is it that we are afraid of that word? Our Lord used the Word. He called his people the elect. In Matthew 24, verse 24, look at it. It said, “There shall arise false Christs and false prophets and shall show great wonders, signs and wonders, in so much if it were possible, they should deceive the very elect.”

Look at Luke 18:7, Luke chapter 18. If you can’t turn rapidly enough, just let me read. I won’t misread it. Luke 18:7: “And shall not God avenge his own elect which cry day and night unto him though he bear long with them, his elect?”

I don’t see any reason to stumble and cough on that word and make out like it is not there.

And then Romans 8:33. The apostles in their epistles, they call God’s people the elect. That’s right. They call them the elect. He says in Romans 8:33. “Who shall lay anything to the charge of God’s elect? God’s elect. It is God that justifies.”

And then Paul in the book of Colossians. Turn over to Colossians chapter three, verse 12. he calls them the elect again. He says in Colossians, “Put on, therefore, as the elect of God, holy and beloved, bowels of mercy.” Act like the elect of God. If you are the elect of God, act like it. Conduct yourself as if you were a son of the king. A son of the king is a special person. He is the king’s son.

And then Titus, turn over to Titus chapter one. The elect, that is what they call them. I don’t see any reason to...I know a college campus where it is against the rules to discuss this doctrine. You can’t even discuss it. It is one if they find a *Sword and Trowel*, this magazine out at Ron McKinney’s magazine out of Texas. They will give you so many demerits if they find it in your possession. But I wouldn’t give any demerits around here if I found Bruce carrying around a copy of *The Plain Truth*. That wouldn’t bother me a bit in the world. I am not afraid of God’s people being shaken off the rock Christ Jesus. I want to tell you something. The fellow that starts outlawing magazines and outlawing literature and outlawing the other man’s position, he is in trouble himself. I guarantee you he is in trouble.

Now you just care what you want to. I say it to all the preachers and all you members. You just get it. You subscribe to any religious publication you want to. Just subscribe to any of them. I tell you, if you know Christ and love him, there is nobody more beautiful, more wonderful, more gracious, more loving. “To whom shall we go?” his disciples said. “You have the words of life.”

Titus one, verse one, “Paul, a servant of God and an apostle of Jesus Christ according to the faith of God’s elect.”

And then 2 John, turn to 2 John 1, 2 John 1. It says this. “The elder unto the elect lady and her children.” Verse 13. “The children of thy elect sister greet thee. So, you see, the Lord Jesus and his apostles, here I read several Scriptures in which they identify the people of God as the elect.

Now, let’s look at some more Scripture. Turn back to John six. Throughout the Bible the doctrine of election or the truth of election is presented. And what I am saying is this when I say election. I am saying that back before the world began God, he didn’t look down and see who would do this, that and the other. That makes salvation by works. If Justification is not by works, election is not by works. If justification is not based on what I do, election is not based on what I do. If redemption is not based on what I do, God’s sovereign choice is not based on what I do. But God, according to the good pleasure of his own will, for reasons known only to himself, to accomplish his purpose, his predestinating goals to make us like Christ chose a people out of Adam’s race. Who they are I don’t know. But he knows. Known unto God are them that are his. That is what Scripture says.

“I know my sheep,” he said, “And am known of mine.”

John 6:37. “All that the Father giveth me shall come to me.” Not ought to, might, they shall. “And him that cometh to me I will in no wise cast out.”

Christ said, “For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me that of all which he hath given me, I should lose nothing, but raise it up again at the last day.”

Now John 15. Our Lord speaking to his disciples in John 15, verse 16. He says, “You have not chosen me. You have not chosen me. I have chosen you.”

We love him because he first loved us. We do love choose Christ. There is no question about that. We do choose Christ. But not before he chooses us. We seek God, but not before he seeks us. We love God, but not before he loves us. We call on God, but not before he calls. The dead has to be awakened. The dead have to be called.

John 17. Turn to John 17 verse six. In this 17th chapter, this is the priestly prayer. This is the Lord’s prayer and in this 17th chapter our Lord, six times, uses this statement. “Those whom thou hast given me.” In verse six he says, “I have manifested thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me.

Verse nine: “I pray for them. I pray not for the world, but for them which thou hast given me. They are thine.”

Now, you are on sacred ground here. You are only holy, holy, holy ground. This is between the Father and the Son. This is the Son speaking to the Father. Now, you can bank on that statement. I don't pray for this world my Savior says. I pray for them which thou hast give me out of it. See, every prayer he ever prayed was heard and answered. He never prayed contrary to the will of his Father.

Here is a verse, Acts 13. Men have done all they can do to change this verse and never have been able to do it. Acts 13:48, Acts 13:48 says, "And when the Gentiles heard this," they heard Paul preach the glorious gospel of Christ, Acts 13:48: "They were glad and they glorified the Word of the Lord. And as many as were ordained to live, to eternal life, believed."

They have tired, Jay, to make that...they have tried to change that. "As many as believed were ordained to life." That makes salvation by works. That makes God waiting on the sinner. That is exactly what it does, God sitting around waiting to see what man would do.

"You will not come to me, Christ said, "that you might have life." That's what man will do.

John said this: "We were born not of the flesh, not of the will of man, not of the will of the flesh, but born of God. Not of him that willeth, not of him that runneth, but it is God that showeth mercy."

Look at Romans 8:29-30. "For whom he did foreknow." That word is foreordained. God doesn't know anything because it is going to happen. He knows it because he is going to bring it to pass. We don't have the Lord sitting up here and things happening out there and him being able to see them happen. They happen on their own and therefore he acts on what he will have. What will happen is decreed. "Known unto God are all his works from the beginning." He foreordains things.

"Whom he foreordained, them he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Moreover whom he did predestinate, them he called and whom he called he justified and whom he justified he glorified. Now what shall we say to these things?" What shall we say to what I just said? What is your opinion? What shall we say?

Well, here is what Paul says. "If God be for us who can be against us. If God be for me in elective grace, if God be for me in divine predestination, if God be for me in redeeming grace, if God be for me in calling, in justifying, in keeping me and glorifying and preserving me, then who can be against me? Who can lay anything to the charge of God's elect? It is God that justifieth. Who can condemn. It is Christ that died. Yea, rather, is risen again, who is even at the right hand of God who also intercedes for us."

How about Romans 11? Romans 11, verse seven. I am not teaching something that is rare. I am teaching, preaching a truth that is saturated through this Word. The very truth of it, the very foundation of it is throughout....

Look at the verse seven of Romans 11. "What then? Israel hath not obtained that which he seeketh for." Well, he sought it in the ceremonies. Israel sought salvation in the table. They sought it in the sacrifice. They sought it in the law. No they are not going to obtain it. The reason men do not find salvation is they are looking for it in the wrong place. It is in Christ. It is not in this water. It is not in the table of sacraments. Salvation is not in the love. It is not in the mourners' bench or in the front of the church or doing...it is in Christ.

Israel hath not obtained what he seeketh for. He seeketh it in the wrong place. You obtain if you seek it where it is. You show me where something is and I will find it. I will find it if you show me where it is. But the election, look at this. "The election hath obtained it and the rest were blinded." That is judicial blindness.

Verse eight. "As it is written, 'God hath given them the spirit of slumber.'" They won't see. No man blind is blind. This is a man who won't see. Oh, the man is blind who can't see. But, brother, he is blind who won't see. Now there is a difference. If that light which is in you be darkness, how great is that darkness if it is there by choice.

And that is the man who has the greater condemnation, the man who won't see. I will not have it. It conflicts with my tradition. It conflicts with my custom. It conflicts with me feeling. Oh, it doesn't conflict with the Scriptures, but it conflicts with my thoughts about the Scriptures. And I won't have it.

Well, God some day will judicially blind Israel. They willingly were blind, Jay, and then they were judicially blind and they can't see. There is a veil over their eyes when Moses is read. God's veil judicially, judicially blind. That is right. There are people being saved of every nation, tribe and kindred of earth, but you is blind as he can be. That's right.

1 Corinthians. Turn over there a minute, 1 Corinthians, verse 26, chapter one of 1 Corinthians, 26, chapter one, "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. God hath chosen the foolish things of the world to confound the wise. God hath chosen the weak things of the world to confound the things which are mighty and the base things, things which are despised hath God chosen." Don't hate that word. "Yea, and the things which are not to bring to naught things that are." Why? "That no flesh did glory in his presence. But of him," watch this, "of God are you in Christ Jesus. That is how you got there. God put you there." Of God are you in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption. That is, according as it is written, he that glorieth can glory in the Lord."

We are glorying in our soul winning adventures. We are glorying in the size of our congregation. We are glorying in everything, but in the Lord. What a terrible, terrible

judgment is upon this generation. Ephesians one. And I hear the singing. I know what it is. It is "I, I, I. I trusted the Lord. I rested in him. We get up...they get up with these microphones and croon and sway and got the big smile and the lights behind them and it is that Hollywood glamour is what it is. It is calling attention to the flesh. It is appealing to the flesh. You know it and I know it. There is no sense in pretending that we don't know that. Extravaganzas that are put on in the name of God. Waterfalls behind the people and dressed in their flowing gowns, you know, and their suits all just alike and their hair parted back, you know and their music fitting the beat of the modern music so it won't offend, you know. I know, it may have a little truth in it. But there are so many false methods and false glamour and false foolishness about it that Christ is not magnified. He is not glorified. And I am not being a stick in the mud. I am just telling you what I know is so. We are not glorifying Christ. We are crooning. We are crooning love songs. That is what we are talking about.

Ephesians one, look at it. Ephesians one, verse three. And, no, you don't have to go back to medieval days. No, you don't have to back to the first century and wear sandals and a gown. But I will tell you. There are ways of honoring and glorifying the redeemer that do honor him and do glorify him, that do call attention to his work and his grace and not attention to my trusting his work and trusting his grace.

"Blessed be the God and Father," verse three, chapter one of Ephesians, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ according as he hath chosen us in Christ before the foundation of the world that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the beloved."

You want to tackle that Scripture? Brother, I tell you. Let her stand. Praise God, let her stand. You want to challenge the apostle Paul? Do you want to challenge the Word of God? I don't. You speak for yourself. The Scripture is too overwhelming. I love it. I am glad God chose to save sinners otherwise I would have never been saved. I would have never chosen him. No. I would never would have. I would have never come. All of the persuasion in this world would have never convinced me of my sin. God had to do it. All of the pleadings of preachers would have never brought me out of that grave if God hadn't given me life. All of the arguments and all of the promises of heavens glories and all of that, I would have never seen if God had not given me out. Never would have. I would have never heard his voice. And you wouldn't either. And there are some that haven't heard it yet. They have got a little silly easy believism that they have hung on to and they are resting on and building their hopes for eternity, but I will give them about 15 years. They usually fall way. They usually do.

Why do you think these Arminian churches have 18,000, 19,000 members and only about 4000 or 5000 people. About 20% of their members attend. And less than that attend prayer meeting and less than that support the church.

A man staggered into my study the other day. He came in there, you know, and came up to my desk and he said, "Would you help a fellow?"

I said, "Who are you?"

He said, "I am a member of Dr. Lee Robinson's church in Chattanooga, Tennessee."

Yeah. If some of these folks here might be that way, but I bet you the percentage ain't near as great.

2 Thessalonians 2:13. Brethren, you say...Bob brought something to my attention. All right. So I am. But did you hear what Elijah said on Mount Carmel when those prophets of Baal were trying to get some fire from heaven? He said, "Call a little louder. Maybe your God is asleep."

Elijah, you ought not make fun of other people.

He said, "Maybe he is off on a journey somewhere. Maybe your God is talking to somebody and can't hear you." Listen to that fellow. "Call a little louder. Maybe your God is off on a vacation. He has gone to the beach."

I tell you, this generation of religionists, somebody needs to point an accusing finger and point out their folly and their foolishness.

2 Thessalonians 2:13, "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." Not service. Now, I know I have heard the preachers. That means he has chosen us to service. No. "To salvation," it says, "through sanctification of the Spirit and belief of the truth."

Why did a man get called to service through sanctification of the Spirit and belief of the truth? Who God calls into service he better believe the truth. That is salvation.

My friends, election is absolute. God chose us. God chose us. The election is eternal.

"God hath from the beginning..." When is the beginning? God hath from the beginning? Here is the three questions brother Johnson asked the preacher one time. Did you choose God or did he choose you? And the answer comes back. "He chose me."

When did God choose you? From the foundation of the world.

Why did God choose you? According to the good pleasure of his own will. That is the answer. From the beginning. Well, the beginning was before I believed. The beginning was before I heard the gospel. The beginning was before I was born. The beginning was before Christ died on the cross. The beginning was before Abraham or Moses. The beginning was before Adam fell. The beginning was before the world was made. The

beginning was before the angels and the cherubim flew through space in the beginning. When is that?

“In the beginning was the Word and the Word was with God and the Word was God.” And I was in him. That, Herman, is when God chose you. That is the beginning.

“God hath from the beginning,” when everything slept in the mind of God everything that was to be. I was there, too. “Known unto God,” listen to me, “are all his works from the beginning.” And I will tell you this. If you were in God’s purpose of redemption, if you were in God’s design of redemption, if you are in it now you were in it in the beginning. God hasn’t, Cecil, added one thing to his program. Not and be God. Now come on. Who is God? We have got a mighty small opinion of God when something has to be changed.

Now I may start...we may start building another church. We may...God may give us here a larger plant some day and we will change some things. We will get together with these fellows who know something about building. I don’t know much about building. And I will get together with them. We will change some things and we will change after we get started. You will change after you go along.

God doesn’t change. The Lord God never leans anything. He knows everything. “Known unto God are all his works from the beginning.” And Christ was with God in the beginning and I was in Christ from the beginning now eternally. Sons of God. Sons we are through God’s election who in Jesus Christ believe, by eternal destination, sovereign grace we have received.

Election is personal. “Zacchaeus, come down.” Our Lord didn’t ask for volunteers. Anybody here, you know, anybody here want to come forward or anybody in the trees want to come down. “Zacchaeus, come down.” God hath from the beginning chosen you. Paul said, “God separated me. He said to Jeremiah, “I knew you before I formed you in the belly.” Noah found grace in the eyes of the Lord. “Peter, I have prayed for you.” “Matthew, follow me.” “Zacchaeus...”

On and on through the Scripture. I have not the slightest doubt that election is personal. Every member of the body of Christ is chosen, loved, justified, redeemed and called by God. Job said, “I know that my redeemer liveth and shall stand on this earth and who I shall see for myself and not another.”

Election produces results. Look back at 2 Thessalonians 2:13 a minute. “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.” Now watch this. We are not saved...the Bible doesn’t teach that a man will be saved no matter what. It doesn’t teach that...I tremble at people who have misunderstood divine election and used it as an excuse for evil, as an excuse not to preach, not to study, not to give out tracts, not to send out papers, not to print bulletins, not to preach on the radio, not to witness, not to send missionaries. That man is a fool. Men...the elect must believe. They must call on God. “My sheep hear my voice. They shall hear my voice and they shall follow me.”

“Of his own will begat he us through the Word of truth.”

“Faith cometh by hearing and hearing by the Word of truth.”

Paul said, “I endure all things for the elect’s sake that they might come to a knowledge of salvation.”

“The angels are ministers to those who shall be heirs of salvation.”

And this says we are chosen through sanctification of the Spirit. You know what the word sanctified means. It means to set apart. It means to set apart. It means to set something common and ordinary and setting it apart for God’s purpose or God’s glory or God’s use. It also means to make holy, to declare holy. It also means to make holy. And the Holy Spirit comes and awakens the sinner and quickens a sinner and brings the Word. The Word is the seed that gives life. A man can’t be saved without hearing the Word of God. “Whosoever shall call upon the name of the Lord shall be saved.” Whosoever is a wide word. Whosoever shall call, call out of a need, call out of his sins, call out of his inability, call on God, the name of the Lord. Not just any lord or any Jesus, the name which is above every name, the name of the Lord Jesus Christ shall be saved.

“But how shall they call on him in whom they have not believed? And how are they going to believe on him of whom they have not heard? And how are they going to hear without a preacher?”

We must preach. We want to preach. God hath chosen by the foolishness of preaching to save them that believe. It pleased God by the foolishness of preaching. So we...if God hath chosen you through sanctification of the Spirit and belief of the truth, produces results. We are not dead logs in tin cans. We are morally responsible people. And we will be sanctified and called and we will believe. We will believe.

The Holy Spirit will not believe for you either. The Holy Spirit will not repent for you. You will repent. The Holy Spirit will not lay hold on Christ. You will lay hold on Christ or you will perish. Let me tell you this. Any man in this world, any woman in this world, any boy or girl who wants to be saved, I don’t mean who wants to go to heaven when they die, who wants to miss hell. Everybody wants to go to heaven. Everybody wants to miss hell. I am talking about those who want to be bond slaves of Christ, who want to bow to his sceptre, who want to wear his yoke, who want to be one of his children, who wants to sit in his table, who wants to honor and glorify him eternally, who wants forgiveness of his sin, who desires the indwelling of God’s Spirit, who wants to be a new creature. He can be if he wants to.

Believe on Christ and lay hold on Christ. Look to Christ. And you will be saved. And yet I am saying this to you. Who gave you the want to? Now, you thin about that a little bit.

“Thy people shall be willing in the day of thy power.” Just tell me who gave you spiritual interest?

“Who maketh thee to differ? What hast thou that thou didst not receive?”

I tell you this. If you have got any desire after spiritual things it is God in you. It wasn't your flesh. Your flesh loves darkness and death and evil and sin. If you have got a real interest, I'm talking about a real interest. I am talking about a persevering interest. I am talking about an interest that lays hold upon God. But I tell you who you can glorify for that. You can say, “Praise the Lord. He didn't leave me alone.”

What is the effect of election on the elect? Well, have I dealt with that sufficiently about the election produces results, Jay? It produces results. And, brethren, let me tell you something. Somebody called me on the phone one day and said, “You believe in predestination?”

I said, “I don't know. What do you mean by predestination?”

He said, “Well, I mean, some are predestinated to heaven and some are predestinated to hell.”

No, siree, I don't believe that. God doesn't predestinate people to hell. God predestinates people to be like Christ. If a man is lost don't blame God, blame the man. If a man is saved you give God the glory, but if a man is lost, my friend, don't you put the blame on God almighty. That man is going to hell because he is unwilling to bow to Christ. He is going to pay for his sins.

God's people believe his Word and they will give him all the glory. They are not going to share... Now what does this do for the elect?

Number one, it humbles them. Jay preached on this Monday night at the conference when the messenger David went down and got Mephibosheth, it was David's idea to go get him. It was David's purpose. It was David's plan. David went down and sent somebody down to get him. “Go down there and fetch him.” And he brought that poor, lame, crippled, poverty stricken beggar and he set him down on the floor in front of David and David said to him, “We will make you my child and put you at my table.”

Well, he didn't say, “I deserve it.” He didn't say, “It's about time you found me.” He said, “Who am I that you should show such mercy to such a dead dog?”

And, brother, I tell you this. I am so glad that Jesus loves me. I am so glad that he didn't leave me alone. I'm so glad I am just...cold chills run up and down my spine when I think where I could be and what I could be this evening.

I love this Word and I love you and I love Christ. I love the gospel and delight in these things, never get weary of them. Why should he love me so? Boy that will take the starch out of you like brother Scott said, "Not all of it, but lots of it."

Oh, it will humble you. It will comfort you. If God be for me who can be against me? Let the tide roll. Let the trials come in. Let the road be rough. Let the darkness come. Let the clouds roll in. Let the rain fall. If God be for me who can be against me?

Old Queen Mary of Scotland said she feared John Knox' prayers more than she feared the whole army of England.

One man said one time, he said, "I would rather face 1000 Roman Catholics than one Calvinist who was bent on destroying me and felt it was God's will." I believe he is right. Because come flame or flood he is going to get the job done. I tell you. It gives you boldness to believe God is on the throne will give you boldness. You don't cowl in front of anybody. Yeah, you bow down and worship. Then you stand up and be counted and you will challenge hell if God is on your side. That's right. He will comfort you and he will give you boldness. He will give you courage to preach the truth.

Somebody said, "I know some preachers that say they believe that doctrine, but they don't preach it."

They don't believe it. No, siree. The man that believes these things will preach them because it gives him a backbone of steel. He has got a foundation, the rock Christ Jesus. And he is not afraid. No, sirree. He is not afraid.

And I will tell you what it does. It begets praise in the heart. Praise God from whom all...our songs are pretty accurate. It is our theology that is so bad. Praise God from whom all blessings flow. Praise him all creatures here below. Praise Father, Son and Holy Ghost. Praise God.

I tell you. When you come to love this glorious gospel of God's glory and grace, you just never weary of praising his matchless name. And I will tell you this. It begets service. People who believe the gospel, they don't...you don't have to pledge them to give. You don't have to threaten them to witness. You don't have to embarrass them to get them to come to church. You don't have to brow beat them. If they love the gospel, if they do. And I challenge, I say to the young ministers that are here tonight, if you get caught up in a program that sends you forth to threaten people with the loss of rewards in heaven if they don't do certain things, I feel sorry for you. You got your job on your hands. Because a lot of us just don't care whether we got a big yoyo or a little yoyo, just so we have Christ. You are not going to motivate me that way. And you are not going to motivate any thinking man. You are not going to do it.

And you go out and try to motivate people to witness by threatening them and saying if Jesus comes and if you are not...if you are bad place you are not supposed to be and you are doing...you might reach some dumb dumbs with that, but not anybody that has got

any sense. They know God better than that. I wouldn't have your job. And you have got to get cards and pass them out and threaten your people if you don't give 10% God is going to take it out the door in a casket. If you don't give 10% God is going to take something away, put you in the hospital. Oh, I wouldn't give you two cents for that. God doesn't tax his people. They give liberally and cheerfully and willingly because they love him.

Wouldn't you ladies hate for your husband to give you a gift or a new dress because they had to? You are entitled to two dresses a year. That's all you get. Wear them out and you are through.

That man told his wife and they got married. He said, "I love you. And if I change my mind I will let you know. So don't ask me to say it again. That's my duty."

I am tired of duties. I like labors of love, don't you? That is the reason I like to pastor this church. I love to pastor this church. I love to be in that study. I look forward to the service. I would rather be here than anywhere on earth. And I will tell you why. There is a spirit of love for Christ and one another. And there is no threats and there is no pledge cards and there is no brow beating to get people to do...I will tell you the only thing that troubles me...I just want to make sure all of you know Christ. And I may, like this morning, get a little bit rough some...