

available in a moral and spiritual order. Grace can only operate thus. If angels were sent to capture the elect and bring them in by force, this would not be a method in harmony with grace. It would leave the will unmoved and character unchanged. The choicest element in man's spiritual life to God's sight is his own free act in choosing God and returning to him. The gospel invitation makes the choice possible. No other method is conceivable by which it could be so well done." (page 354)

4. In the booklet *Predestination* by James Moffat of Glasgow

"First of all, let us ask two straightforward, unambiguous questions, and give equally straightforward, unambiguous answers, answers which will have the added advantage of being undeniably scriptural, for human logic may be controvertible, but plain Scripture statements cannot be denied. Our questions shall be sweeping, providing no loopholes for escape, allowing for no equivocation.

"Question 1. 'DOES GOD WILL ANYONE TO BE LOST?'

"The answer is 'NO', an emphatic NO, printed in black ink, heavily underlined. Now for Scriptural corroboration of this categorical answer --

"2 Pet. 3:9, 'The Lord is not willing that any should perish, but that all should come to repentance.' See how definite, how widespread, how sweeping the will of God is against men perishing. It does not read either on the line or under the line 'The Lord is not willing that many should perish.' Not, 'not many', but 'not any'.

"Question 2. This second question is the reverse of the first, in order to complete the truth and safeguard it. 'DOES GOD WILL ALL MEN TO BE SAVED?'

"The answer is 'YES!' an affirmative as strong, as emphatic and as truly scriptural as its companion negative. And here it is so plain that it can neither be twisted or doubted.

"1 Tim. 2:4 'God our Saviour, Who will have all men to be saved, and to come unto the knowledge of the truth.'

"These two questions and answers prove two very simple facts, but out of them spring other two very profound facts which are inescapable and which resolve the perplexities of a somewhat perplexing truth.

"First -- in relation to the first question and its answer the fact that God 'willeth not', does not make or compel man to 'will not'. The fact that God does not will men to perish does not supply them with any protective virtue or invulnerable value. Neither does it give to men infallibility nor make it impossible for them to die. It does not make man himself 'not willing' that he should perish; does not assure men against loss, nor secure them from destruction. Liberty is still theirs to move in any direction to take the broad or the narrow road the way of life or the way of death. God clears Himself from all responsibility for man's destruction, and man's perdition is not fatalistic. For, 'the Lord is not willing that any should perish.' Note then this point -- God's unwillingness does not make you unwilling.

"Secondly -- in relation to the second question and answer -- the fact that God wills all men to be saved does not make men will themselves to be saved; it puts them under no instinctive or hereditary compulsion; does not rob them of free agency, nor relieve them of responsibility.