

Charles Haddon Spurgeon, in his sermon *Election* assists us to put this objection into proper perspective. He writes:

"But there are some who say, 'it is hard for God to choose some and leave others.' Now, I will ask you one question. is there any one of you here this morning who wishes to be holy, who wishes to be regenerate, to leave off sin and walk in holiness? 'Yes, there is,' says some one, 'I do.' Then God has elected you. But another says, 'No: I don't want to be holy; I don't want to give up my lusts and my vices.' Why should you grumble, then, that God has not elected you to it? For if you were elected you would not like it, according to your own confession. If God, this morning, had chosen you to holiness, you say you would not care for it.

"Do you not acknowledge that you prefer drunkenness to sobriety, dishonesty to honesty? You love this world's pleasures better than religion; then why should you grumble that God has not chosen you to religion? If you love religion, he chosen you to it. If you desire it, he has chosen you to it. If you do not, what right have you to say that God ought to have given you what you do not wish for?

". . . According to your own confession, many of you do not want religion, do not want a new heart and a right spirit, do not want the forgiveness of sins, do not want sanctification, you do not want to be elected to these things: then why should you grumble? You count these things but as husks, and why should you complain of God who has given them to those whom he has chosen?

"If you believe them to be good, and desire them, they are there for thee. God gives liberally to all those who desire; and first of all, he makes them desire, otherwise they never would. If you love these things, he has elected you to them, and you may have them; but if you do not, who are you that you should find fault with God, when it is your own desperate will that keeps you from loving these things -- your own simple self that makes you hate them? . . .

"'Ah, but,' say some, 'I thought it meant that God elected some to heaven and some to hell.' That is a very different matter from the gospel doctrine. He has elected men to holiness and to righteousness, and through that to heaven. You must not say that he has elected them simply to heaven, and others only to hell. He has elected you to holiness, if you love holiness. If any of you love to be saved by Jesus Christ, Jesus Christ elected you to be saved. If any of you desire to have salvation, you are elected to have it, if you desire it sincerely and earnestly. But, if you don't desire it, why on earth should you be so preposterously foolish as to grumble because God gives that which you do not like to other people?"

-- *Election* (Swengel, PA: Bible Truth Depot, n.d.), pp. 15-17.

7. "This doctrine discourages the lost from exerting efforts for their salvation."

Augustus Hopkins Strong (Volume III, pp. 788-789) replies to this that "Since it is a secret decree, it cannot hinder or discourage such effort. On the other hand, it is a ground of encouragement, and so a stimulus to