

"Probably there is not a careless sinner in the world who does not believe in his perfect ability to turn to God at any time he pleases; and because of this belief he puts off repentance, fully intending to come at some more convenient time. Just in proportion as his belief in his own ability increases, his carelessness increases, and he is lulled to sleep on the awful brink of eternal ruin. Only when he is brought to feel his entire helplessness and dependence upon sovereign grace does he seek help where alone it is to be found."

8. "This doctrine eliminates the necessity of means."

This objection is based upon the fallacious idea that ends in God's eternal purpose are determined without reference to the means ordained for the attainment of those ends. Sometimes this idea is expressed in some such words as the following: "If predestination is so, then what is the sense of my believing? If I am predestined to be saved, I will be saved anyway; if not, then I cannot do anything about it. Therefore I refuse to do anything.

Loraine Boettner (*Reformed Doctrine of Predestination* pp. 254-255) asks, "Do those who make this objection allow their (supposed) belief in the Divine sovereignty to determine their conduct in temporal affairs? Do they decline food when hungry, or medicine when sick; because God has appointed the time and manner of their death? Do they neglect the recognized means of acquiring wealth or distinction because God gives riches and honor to whom He pleases? When in matters outside of religion one recognizes God's sovereignty, yet works in the exercise of conscious freedom, is it not sinful and foolish to offer as an excuse for neglecting his spiritual and eternal welfare the contention that he is not free and responsible? Does not his conscience testify that the only reason why he is not a follower of Jesus Christ is that he has never been willing to follow Him?"

A. H. Strong tells of a farmer who, having heard a sermon on God's decrees, took the breakneck road instead of the safe one to his home, and broke his wagon in consequence. By the end of the journey he concluded that he at any rate had been predestinated to be a fool, and that he had most certainly made his calling and election sure!

It is true that some may have presented predestination in such a way as to cause men to think of the doctrine as teaching that if nothing but the creative power of God can enable us to repent and believe, then all we can do is wait passively until God exerts that power.

Jerome Zanchius (in *Absolute Predestination* pp. 86-88) states:

"Notwithstanding God's predestination is most certain and unalterable, so that no elect person can perish nor any reprobate be saved, yet it does not follow from thence that all precepts, reproofs, and exhortations on the part of God, or prayers on the part of man, are useless, vain and insignificant .

". . . Christ Himself and His apostles, who all taught and insisted upon the article of predestination, and yet took every opportunity of preaching to sinners and enforced their ministry with proper rebukes, invitations, and exhortations as occasion