

So he pressed the doctor again for the medicine. Then he came to realize that the same is true of salvation. If he was to be saved, he had to believe; and if he did not, he would be lost. He could not sit back and say, 'It doesn't matter whether I believe or not if I'm predestined.' For if a man does not take hold of the means, he will not have the end. God's plan includes means as well as ends. If I am one of God's elect, he decreed that I would be saved, not on account of my faith, yet through my faith. Therefore I must believe."

-- *The Five Points of Calvinism* (Grand Rapids: Moelker Printing Company, 1954), p. 32.

9. "This doctrine calls the indiscriminate preaching of the gospel into question, and thus destroys the spirit of evangelism and missions."

This objection raises at least three important questions: (a) What is the need of preaching to the elect? (b) What is the use of preaching to the nonelect? (c) How can the preaching of the gospel to the nonelect be sincere? Let us take up these questions in order.

- a. What is the need of preaching to the elect?

Once again we come back to the relation of God-ordained means to God-ordained ends. Chapter III, Section VI of the *Westminster Confession of Faith* puts it in the following manner:

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation."

The answer to this question, of course, is that God determined that Christ's accomplished redemption should be applied to the elect by means of preaching. "Whom He predetermined these He also called." (Rom. 8:30) And, since God has determined to apply Christ's redemption by means of preaching, we have need of following that plan. In fact, any man who, in the doctrine of the application of the benefits of Christ's atonement, does not take into account the necessity of the communication of the gospel, is not a Calvinist!

- b. What is the use of preaching to the nonelect?

Once again it must be stressed that God has not revealed in advance the identities of the elect, and therefore we must preach the gospel indiscriminately, i.e., to all men. In fact, Christ has commanded us to go into all the world and to preach the gospel to every creature.

This preaching should convince men:

- (1) of their creatureliness, their sinfulness, and their need of redemption.