

10. "This doctrine inspires pride in those who think themselves elect."

But what is meant by this objection? Does the objector mean that the doctrine of predestination logically inspires pride (i.e., that pride is a human response which flows inevitably from the logical Implications of the doctrine)? Or does he mean that the doctrine has historically inspired the emotion or attitude of pride in those who hold to the doctrine? Let us take each of these possibilities of construction and respond to it.

First, does the doctrine of an unconditional election logically inspire pride in those who think themselves elect? It should immediately be recognized that according to the doctrine itself there is nothing found in or done by the elect on the basis of which God has chosen them. So there can be no basis for pride in them on this account.

Jerome Zanchius has a most helpful statement to this effect. He says:

"By the preaching of predestination man is duly humbled and God alone is exalted; human pride is levelled, and the Divine glory shines untarnished because unrivalled. This the sacred writers positively declare. Let St. Paul be spokesman for the rest, 'Having predestinated us -- to the praise of the glory of His grace.' (Eph. 1:5-6). But how is it possible for us to render unto God the praises due to the glory of His grace without laying this threefold foundation?

"(1) That whosoever are or shall be saved are saved by His alone grace in Christ in consequence of His eternal purpose passed before they had done any one good thing.

"(2) That what good thing soever is begun to be wrought in our souls (whether it be Illumination of the understanding, rectitude of will, or purity of affections) was begun altogether of God alone, by whose invincible agency grace is at first conferred, afterwards maintained, and finally crowned.

"(3) That the work of internal salvation (the sweet and certain prelude to eternal glory) was not only begun in us of His mere grace alone, but that its continuance, its progress and increase are no less free and totally unmerited than its first original donation. Grace alone makes the elect gracious, grace alone keeps them gracious, and the same grace alone will render them everlastingly glorious in the heaven of heavens.'

"When God does, by the omnipotent exertion of His Spirit, effectually call any of mankind in time to the actual knowledge of Himself in Christ; when He, likewise, goes on to sanctify the sinners He has called, making them to excel in all good works, and to persevere in the love and resemblance of God to their lives' end, the observing part of the unawakened world may be apt to conclude that these converted persons might receive such measures of grace from God because of some previous qualifications, good dispositions, or pious desires and internal preparations, discovered in them by the all seeing eye, which, if true, would indeed transfer the praise from the Creator and consign it to the creature. But the doctrine of predestination absolute, free, unconditional predestination here steps in and gives God His own. it lays the axe to the root of human boasting, and cuts down (for which reason the natural man hates it) every legal, every independent, every self righteous Imagination that would exalt itself against the grace of God and the glory of Christ. it tells