

WHAT THE BIBLE SAYS ABOUT

He reigns forever!

ROM 11:36

REV 11:15

EPH 1:11

— THE —
**DOCTRINES
OF GRACE**

Categorized Scripture List

JN 10:26

ACTS 13:48

He chose us in him before the
foundation of the world - EPH 1:4

All that the Father
gives me will come to me.

— JOHN 6:37 —



What the Bible Says About the Doctrines of Grace

Categorized Scripture List

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DOCTRINES OF GRACE

CATEGORIZED SCRIPTURE LIST

Introduction

Recently, providence afforded us the privilege of engaging in theological dialogues with fellow Christians who hold differing views on several key doctrines, particularly the doctrines of grace. In the midst of these discussions, the imperative to anchor our understanding in the bedrock of Scripture became strikingly apparent. Given the sheer volume and persuasiveness of scriptural testimony on these matters, it seemed most prudent to compile a categorized list of scriptural references. The intent behind this approach is twofold: firstly, to highlight the undeniable fact that the

doctrines we discuss are not mere human conjectures but the very teachings of God as revealed in His Word; and secondly, to organize these divine truths in such a manner that facilitates a comprehensive and systematic examination of Scripture, thereby encouraging a holistic grasp of biblical doctrine.

While several resources online provided similar compilations, none quite matched the specific sequence and depth I envisioned. Consequently, I was compelled to construct a tailored scripture list that would not only serve our immediate discussion but also act as a valuable resource for others who tread this path of theological inquiry. The result of this endeavor is what you find before you—a compilation predominantly composed of Scripture, interspersed with succinct explanatory notes to aid understanding.

Below, you will encounter both a condensed version for a quick overview and a detailed version for in-depth study. It is my sincere hope that this resource serves to illuminate the rich tapestry of divine truth, guiding us to a more profound and reverent understanding of the boundless wisdom encapsulated in God's Word.

In this expanded edition of the book, we are pleased to introduce an appendix that provides a succinct yet insightful commentary on each of the five doctrines of grace. This addition aims to deepen the reader's understanding, offering theological reflections and pastoral insights that underscore the profound implications of these doctrines for our faith and life.

Condensed Version

Unconditional Election

God is Sovereign Exo 15:18; 1Chr 29:11-12; 2Chr 20:6; Psa 22:28

1. He exercises that sovereignty in actively ordaining everything
Deu 32:39; 1Sam 2:6-8; Job 9:12; Job 12:6-10; Psa 33:11; Psa 115:3; Psa 135:6; Isa 14:24; Isa 45:7; Act 15:18; Eph 1:11
 - Including matters of "chance"
Pro 16:33; 1Ki 22:20, 34, 37
 - The wicked actions of men
Gen 45:5; Gen 50:20; Exo 4:21; Jdg 14:1-4; Psa 76:10; Pro 16:4; Isa 44:28; Amos 3:6; Act 2:22-23; Act 4:27-28
 - The actions of evil spirits
1Sam 16:14-16; 1Ki 22:19-23; 1Chr 21:1/2Sam 24:1
 - The good actions of men
John 15:16; Eph 2:10; Phi 2:12-13
 - The actions of good angels
Psa 103:20; Psa 104:4
 - The actions of animals
Num 22:28; 1Ki 17:4; Psa 29:9; Jer 8:7; Eze 32:4; Dan 6:22

- The operations of all creation

Gen 8:22; Psa 104:5-10; Psa 104:13-14; Psa 104:19-20;
Mark 4:39

2. Man is not permitted to question his sovereign acts

Job 33:12-13; Isa 29:16; Isa 45:9-10; Mat 20:1-16; Rom 9:19-24

God elects [i.e. chooses, predestines, foreordains]

1. His angels

1Tim 5:21

2. His peculiar people, Israel

Exo 6:7; Deu 7:6-8; Deu 10:14-15; Psa 33:12; Isa 43:20-21

3. Individuals to salvation

Psa 65:4; Mat 24:24; John 6:37; John 15:16; Act 13:48; Rom 8:28-30; Rom 9:10-24; Rom 11:5-7; Eph 1:3-6; Eph 1:11-12; 1The 1:4; 1The 5:9; 2The 2:13-14

4. Individuals to condemnation

Exo 4:21; Rom 9:13; Rom 9:17-18; Rom 9:21-22; 1Pet 2:8

His motivation in election

1. His own good pleasure

Eph 1:5; 2Tim 1:9

2. The display of his glory

Isa 43:6-7; Rom 9:22-24; 1Cor 1:27-31; Eph 2:4-7; Pro 16:4

3. His special love

Deu 7:6-8; 2The 2:13

4. His foreknowledge

Rom 8:29; 1Pet 1:2

- Which means his special love

Jer 1:5; Amos 3:2; Mat 7:22-23; 1Cor 8:3; 2Tim 2:19; 1Pet 1:20

- But not:

- Any good [nobility, wisdom, power, choice, seeking] he foresees in anyone Deu 7:7; Rom 9:11-13; Rom 9:16; Rom 10:20; 1Cor 1:27-29; 1Cor 4:7; 2Tim 1:9

Total Depravity

Man is constituted a sinner by his relationship with Adam

Psa 51:5; Psa 58:3; Rom 5:18-19 He is therefore unable

1. To do anything good

Gen 6:5; Job 15:14-16; Psa 130:3; Psa 143:2; Pro 20:9; Ecc 7:20; Isa 64:6; Jer 13:23; John 3:19; Rom 3:9-12; Jam 3:8; 1John 1:8

2. To believe in God (or come to him)

John 6:44; John 6:65; John 8:43-45; John 10:26; John 12:37-41

3. To understand the truth

John 14:17; 1Cor 2:14

4. To seek God

Rom 3:10-11

He is dead in sins Gen 2:16-17; John 3:5-7; Eph 2:1-3; Col 2:13 **He is blinded and corrupt in his heart** Gen 6:5; Gen 8:21; Ecc 9:3; Jer 17:9; Mark 7:21-23; John 3:19-21; Rom 8:7-8; Eph 4:17-19; Eph 5:8 **He is captive to sin and Satan** John 8:34; John 8:44; Rom 6:20; 2Tim 2:25-26; Tit 3:3; 1John 5:19 **He performs actions freely according to his nature, but his nature is wholly evil** Job 14:4; Mat 7:16-18; Mat 12:33; Mark 7:21-23; Jam 1:13-14

Limited Atonement

God purposed to redeem a certain people and not others 1Chr 17:20-21; Mat 22:14; 1Pet 2:8-9 [see "God elects individuals to salvation"/"God elects individuals to condemnation"]

1. It is for these in particular that Christ gave his life

Isa 53:10-11; Mat 1:21; John 6:35-40; John 10:3-4, 11, 14-15; Act 20:28; Eph 5:25 [we are commanded to love our wives in the same way that Christ loved the church and gave himself for it; therefore, if Christ loved and gave himself for all people in the same way, we are commanded to love all women in the same way that we love our wives]; Heb 2:17; Heb 9:15

2. It is for these in particular that Christ intercedes

John 17:1-2; John 17:6-12; John 17:20-21, 24-26; Rom 8:34

3. The people for whom Christ intercedes are the same as the people for whom he offered himself up as a sacrifice

Heb 7:24-27; Heb 9:12 [note context, in which entering into the holy place is explicitly for the purpose of intercession], 24-28 [For a fuller understanding of the indissoluble connection between sacrifice and intercession, read Hebrews chapters 7-10]

The atonement of Christ is effective

1. To justify

Isa 53:11 [the single effective cause of justification in view here is the bearing of iniquities; all whose iniquities Christ bore must be justified]; Rom 8:34 [the argument here is that the fact of Christ's death, resurrection, and intercession is in itself an incontrovertibly effective reason for non-condemnation; if this verse is true, then no one for whom Christ died and was raised to intercede may be condemned]

2. To redeem and cleanse from sins

Eph 5:25-27; Tit 2:14

3. To propitiate the Father

1John 2:2 ["propitiation" means "the turning away or appeasement of wrath"; therefore, by definition, the Father has no more wrath against those whose sins have been propitiated];
1John 4:10

4. To raise to new life

2Cor 5:14-15 [the argument is a simple "if/then" proposition: "if" Christ died for someone, "then," with no other conditions, that person died with him and was raised again]; 1Pet 3:18

[See also, "Jesus' death purchased for his people a new heart; – faith; – repentance". Jesus died in order to establish the New Covenant (Mat. 26:26-29, etc.); the New Covenant promised faith, repentance and knowledge of God (Jer. 31:33-34, Ez. 36:26-27, etc.); therefore, Jesus died in order to provide faith, repentance, and knowledge of God, as the fulfillment of a unilateral promise. This means that his death had a definite purpose which was intended for some and not others. His death effectively purchased faith; not all have faith; and so his death had an effective intent that was limited to certain persons.] **Those whom God purposed to redeem include all who believe** John 3:16

1. From every nation

Rev 5:9

2. From every class

Gal 3:28; 1Tim 2:1-6 [the first "all men" is explicitly tied to all classes of men, which gives warrant for understanding the second "all men" in the same way]

3. Therefore, Christ's saving work is commonly spoken of in terms of "all," "world," etc.

John 1:29; Tit 2:11-14 [in the context of "all men" is the delimiting concept of a peculiar people, zealous of good works]; Heb 2:9-10 [notice that the many sons whom Christ brings to glory gives a contextual delimiter to the term "every"]; 2Pet 3:9 [note that this desire is explicitly limited to "us" (Peter was writing to fellow-believers) in the context]; 1John 2:2 [propitiation means "appeasement of wrath"; either Jesus

appeases God's wrath against all, and therefore hell (which is the place where God's wrath resides) is non-existent; or the "whole world" means something different than "every individual who ever lived". See John 11:51-52, and "The word 'world' is often used in the sense of 'many,' or 'all of a set'"]

4. The word "all" is often used to indicate all of a set, or even many representatives of a set

Mat 10:22; 1Cor 6:12; 1Cor 15:22; Mat 2:3; John 4:29; Act 10:39; Act 17:21; Act 21:28; Act 26:4

5. Or, to indicate all "classes" or "nations," not all individuals

Mat 5:11; Act 2:17; Act 10:12

6. The word "world" is often used in the sense of "many," or "all of a set"

Luk 2:1-2; John 6:33; John 12:19; Act 19:27; Rom 1:8

Additional reasons that the atonement of Christ is not for all the sins of all people

1. God punishes people in hell, which would be unjust if their sins were atoned for

Mark 9:43-44

2. If one were to say, "their sins are atoned for, but that atonement is not applied because of unbelief," he fails to realize that unbelief is likewise a sin

Heb 3:12 ["The Father imposed His wrath due unto, and the Son underwent punishment for either: 1) All the sins of all men; 2) All the sins of some men; or 3) Some of the sins of all men. In

which case it may be said: 1) If the last be true all men have some sins to answer for, and so none are saved; 2) That if the second be true, then Christ, in their stead suffered for all the sins of the elect in the whole world, and this is the truth; 3) But if the first is the case, why are not all men free from the punishment due unto their sins? You answer, Because of unbelief. I ask, Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins!" – John Owen, The Death of Death in the Death of Christ]

3. God bears eternal wrath against people, which by definition means that his wrath against them has not been propitiated [appeased]

1The 2:16; 2The 1:6-9

Intentions of Christ's death other than atonement

1. To make a public display of demons
Col 2:13-15
2. To rule over everyone
Rom 14:9
3. To redeem creation
Isa 35:1-4; Rom 8:20-23
4. To lay the foundation for a genuine gospel call
John 6:39-40; John 7:37-38
5. To provide temporal mercies for the non-elect

Mat 5:45; 1Tim 4:10

Irresistible Grace

Faith and Repentance (as well as the new heart which is able to produce them) are themselves gifts of God

1. A new heart

Deu 30:6; Eze 11:19; Eze 36:26-27

2. Faith,

John 3:27, 6:63-65. 37; Phi 1:29; 2Pet 1:1; Act 16:14; Act 18:27;

Eph 2:8-10

3. Repentance

Act 5:3; Act 11:18; 2Tim 2:25-26; 1Cor 4:7

The Father writes his own word upon (places the fear of himself in, etc.) his people's hearts Jer 31:33; Jer 32:40; Mat 16:15-17; Luk 10:21; John 6:45; 2Cor 4:6 The beginning of salvation is the sovereign impartation of spiritual life into a heart which had been dead, thereby causing it to exercise faith 1John 5:1; Eze 37:3-6, 11-14; John 1:11-13; John 3:3-8; John 5:21; Eph 2:1-5; Jam 1:18; 1Pet 1:3; 1John 2:29 True offers of grace in the outward gospel call may be resisted by men who do not have this new heart Act 17:32-33 In fact, true

offers of grace will always be resisted by such men John 10:24-26; John 12:37-40 **But there are some whom God causes to come to him** Psa 65:4; Psa 110:3; John 6:37-40; Rom 9:15

Perseverance of the Saints

What God begins, he finishes Psa 138:8; Ecc 3:14; Isa 46:4; Jer 32:40; Rom 11:29; Phi 1:6; 2Tim 4:18 **Of all whom he has called and brought to Christ, none will be lost** John 6:39-40; John 10:27-29; Rom 8:28-31; Rom 8:35-39; Heb 7:25; Heb 10:14 **God's preservation of the saints is not irrespective of their continuance in the faith** 1Cor 6:9-10; Gal 5:19-21; Eph 5:5; Heb 3:14; Heb 6:4-6; Heb 10:26-27; Heb 12:14; Rev 21:7-8; Rev 22:14-15 **However, it is God who sanctifies us and causes us to persevere** John 15:16; 1Cor 1:30-31; 1Cor 6:11; 1Cor 12:3; 1Cor 15:10; Gal 3:1-6; Eph 2:10; Phi 2:12-13; 1The 5:23-24; Heb 13:20-21; 1John 2:29; Jud 1:24-25.

Full Version

DOCTRINES OF GRACE

CATEGORIZED SCRIPTURE LIST

Unconditional Election

1. God is Sovereign

Exo 15:18 The LORD shall reign for ever and ever.

1Ch 29:11-12 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

2Ch 20:6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Psa 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.

Psalm 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Daniel 4:34-35 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Isaiah 46:9-10 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Romans 9:15-16 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Proverbs 16:9 A man's heart deviseth his way: but the LORD directeth his steps.

A. He exercises that sovereignty in actively ordaining everything

Deu 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

1Sa 2:6-8 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

Job 9:12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

Job 12:6-10 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind.

Psa 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

Psa 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased.

Psa 135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

Isa 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Act 15:18 Known unto God are all his works from the beginning of the world.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Including matters of "chance"

Pro 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

1Ki 22:20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead?...**1Ki 22:34** And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. ...**1Ki 22:37** So the king died, and was brought to Samaria; and they buried the king in Samaria.

The wicked actions of men

Gen 45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Gen 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Exo 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

Jdg 14:1-4 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I

have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Psa 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Pro 16:4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Amo 3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

Act 2:22-23 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles

and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Act 4:27-28 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.

The actions of evil spirits

1Sa 16:14-16 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

1Ki 22:19-23 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came

forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

1Ch 21:1 And Satan stood up against Israel, and provoked David to number Israel./**2Sa 24:1** And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

The good actions of men

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Phi 2:12-13 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and

trembling. For it is God which worketh in you both to will and to do of his good pleasure.

The actions of good angels

Psa 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

Psa 104:4 Who maketh his angels spirits; his ministers a flaming fire:

The actions of animals

Num 22:28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

1Ki 17:4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

Psa 29:9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

Jer 8:7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe

the time of their coming; but my people know not the judgment of the LORD.

Eze 32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

Dan 6:22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

The operations of all creation

Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Psa 104:5-10 Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He

sendeth the springs into the valleys, which run among the hills.

Psa 104:13-14 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

Psa 104:19-20 He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

Mar 4:39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

B) Man is not permitted to question his sovereign acts

Job 33:12-13 Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters.

Isa 29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Isa 45:9-10 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the

clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

Mat 20:1-16 [Parable of the laborers of the vineyard]

Rom 9:19-24 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

2. God elects [i.e. chooses, predestines, foreordains]

A) His angels

1Ti 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

B) His peculiar people, Israel

Exo 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Deu 7:6-8 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Deu 10:14-15 Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

Psa 33:12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

Isa 43:20-21 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.

C) Individuals to salvation

Psa 65:4 Blessed is the man whom thou choolest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Act 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Rom 8:28-30 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 9:10-24 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall

the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 11:5-7 Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Eph 1:3-6 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph 1:11-12 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

1Th 1:4 Knowing, brethren beloved, your election of God.

1Th 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

2Th 2:13-14 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

D) Individuals to condemnation

Exo 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:17-18 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout

all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Rom 9:21-22 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

1Pe 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

3. His motivation in election

A) His own good pleasure

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Luke 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed

them unto babes: even so, Father; for so it seemed good in thy sight.

B) The display of his glory

Isa 43:6-7 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Rom 9:22-24 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Eph 2:4-7 But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

1Co 1:27-31 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak

things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

Pro 16:4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.

C) His special love

Deu 7:6-8 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Eph 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Rom 9:11-13 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

D) His foreknowledge

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Which means his special love

Jer 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Amo 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Mat 7:22-23 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

1Co 8:3 But if any man love God, the same is known of him.

2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

1Pe 1:20 Who verily was foreordained [Greek, "foreknown"] before the foundation of the world, but was manifest in these last times for you,

E) But not:

Any good [nobility, wisdom, power, choice, seeking] he foresees in anyone

Deu 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

Deu 9:5-6 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

Rom 9:11-13 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them

that asked not after me.

1Cor 1:27-29 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

1Cor 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Total Depravity

- 1. Man is constituted a sinner by his relationship with Adam**

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psa 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Rom 5:18-19 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

2. He is therefore unable

A) To do anything good

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Job 15:14-16 What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?

Psa 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Psa 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

Pro 20:9 Who can say, I have made my heart clean, I am pure from my sin?

Ecc 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jer 13:23 Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Rom 3:9-12 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Jam 3:8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

B) To believe in God (or come to him)

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 8:43-45 Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.

Joh 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

Joh 12:37-41 But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath

believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

C) To understand the truth

Joh 14:17 "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Eph 4:18 Having the understanding darkened, being alienated from the life of God because of the ignorance that is in them, due to the blindness of their heart.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

D) To seek God

Rom 3:10-11 As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God.

3. He is dead in sins

Gen 2:16-17 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Joh 3:5-7 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

Eph 2:1-3 And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

He is blinded and corrupt in his heart

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Ecc 9:3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Mar 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from

within, and defile the man.

Joh 3:19-21 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in [by] God.

Rom 8:7-8 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

Eph 4:17-19 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

5. He is captive to sin and Satan

Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Joh 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

2Ti 2:25-26 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Tit 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

1Jo 5:19 And we know that we are of God, and the whole world lieth in wickedness.

6. He performs actions freely according to his nature, but his nature is wholly evil

Job 14:4 Who can bring a clean thing out of an unclean? not one.

Mat 7:16-18 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree

bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Mat 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Mar 7:21-23 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, "thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. "All these evil things come from within and defile a man."

Jam 1:13-14 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed.

Limited Atonement

- 1. God purposed to redeem a certain people and not others**

1Ch 17:20-21 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

Mat 22:14 For many are called, but few are chosen.

1Pe 2:8-9 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

[see "God elects individuals to salvation"/God elects individuals to condemnation"]

A) It is for these in particular that Christ gave his life

Is 53:10-11 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Joh 6:35-40 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 10:3-4 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice....**Joh 10:11** I am the good shepherd: the good shepherd giveth his life for the sheep....**Joh 10:14-15** I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,

to feed the church of God, which he hath purchased with his own blood.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [we are commanded to love our wives in the same way that Christ loved the church and gave himself for it; therefore, if Christ loved and gave himself for all people in the same way, we are commanded to love all women in the same way that we love our wives]

Heb 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

B) It is for these in particular that Christ intercedes

Joh 17:1-2 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Joh 17:6-12 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Joh 17:20-21 Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Joh 17:24-26 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not

known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

C) The people for whom Christ intercedes are the same as the people for whom he offered himself up as a sacrifice

Heb 7:24-27 But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. [note context, in which entering into the holy place is explicitly for the purpose of intercession]

Heb 9:24-28 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth

John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

[For a fuller understanding of the indissoluble connection between sacrifice and intercession, read Hebrews chapters 7-10]

2. The atonement of Christ is effective

A) To justify

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. [the single effective cause of justification in view here is the bearing of iniquities; all whose iniquities Christ bore must be justified]

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. [the argument here is that the fact of Christ's death, resurrection, and intercession is in itself an incontrovertibly effective reason for non-condemnation; if this verse is true, then no one for whom Christ died and was raised to intercede may be condemned]

B) To redeem and cleanse from sins

Eph 5:25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

C) To propitiate the Father

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. ["propitiation" means "the turning away or appeasement of wrath"; therefore, by definition, the Father has no more wrath against those whose sins have been propitiated]

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

D) To raise to new life

2Co 5:14-15 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. [the argument is a simple "if/then" proposition: "if" Christ died for someone, "then," with no other conditions, that person died with him and was raised again]

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

[See also, "Jesus' death purchased for his people a new heart; – faith; – repentance". Jesus died in order to establish the New Covenant (Mt. 26:26-29, etc.); the New Covenant promised

faith, repentance and knowledge of God (Jer. 31:33-34, Ez. 36:26-27, etc.); therefore, Jesus died in order to provide faith, repentance, and knowledge of God, as the fulfillment of a unilateral promise. This means that his death had a definite purpose which was intended for some and not others. His death effectively purchased faith; not all have faith; and so his death had an effective intent that was limited to certain persons.]

3. Those whom God purposed to redeem include all who believe

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

A) From every nation

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

B) From every class

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

1Ti 2:1-6 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. [the first "all men" is explicitly tied to all classes of men, which gives warrant for understanding the second "all men" in the same way]

C) Therefore, Christ's saving work is commonly spoken of in terms of "all," "world," etc.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Tit 2:11-14 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous

of good works. [in the context of "all men" is the delimiting concept of a peculiar people, zealous of good works]

Heb 2:9-10 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. [notice that the many sons whom Christ brings to glory gives a contextual delimiter to the term "every"]

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. [note that this desire is explicitly limited to "us" (Peter was writing to fellow-believers) in the context]

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. [propitiation means "appeasement of wrath"; either Jesus appeases God's wrath against all, and therefore hell (which is the place where God's wrath resides) is non-existent; or the "whole world" means something different than "every individual who ever lived". See John 11:51-52, and "'The word 'world' is often used in the sense of 'many,' or 'all of a set'"]

D) The word "all" is often used to indicate all of a set, or even many representatives of a set

Mat 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

1Co 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Mat 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Joh 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

Act 10:39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Act 17:21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Act 21:28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law,

and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

Act 26:4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

E) Or, to indicate all "classes" or "nations," not all individuals

Mat 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of ["manner of" is not in the Greek] evil against you falsely, for my sake.

Act 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Act 10:12 Wherein were all manner of ["manner of" is not in the Greek] fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

F) The word "world" is often used in the sense of "many," or "all of a set"

Luk 2:1-2 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)

Joh 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Joh 12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Act 19:27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

4. Additional reasons that the atonement of Christ is not for all the sins of all people

A) God punishes people in hell, which would be unjust if their sins were atoned for

Mar 9:43-44 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

B) If one were to say, "their sins are atoned for, but that atonement is not applied because of unbelief," he fails to realize that unbelief is likewise a sin

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

["The Father imposed His wrath due unto, and the Son underwent punishment for either:

- 1) All the sins of all men;
- 2) All the sins of some men; or
- 3) Some of the sins of all men.

In which case it may be said:

- 1) If the last be true all men have some sins to answer for, and so none are saved;
- 2) That if the second be true, then Christ, in their stead suffered for all the sins of the elect in the whole world, and this is the truth;
- 3) But if the first is the case, why are not all men free from the punishment due unto their sins? You answer, Because of unbelief. I ask, Is this unbelief a sin, or is it not? If it be, then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins!" – John Owen, The Death of Death in the Death of Christ]

C) God bears eternal wrath against people, which by definition means that his wrath against them has not been propitiated [appeased]

1Th 2:16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

2Th 1:6-9 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

5. Intentions of Christ's death other than atonement

A) To make a public display of demons

Col 2:13-15 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

B) To rule over everyone

Rom 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

C) To redeem creation

Isa 35:1-4 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Rom 8:20-23 For the creature [in Greek, same word as "creation," verse 22] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature [in Greek, same word as "creation," verse 22] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

D) To lay the foundation for a genuine gospel call

Joh 6:39-40 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 7:37-38 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

E) To provide temporal mercies for the non-elect

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Irresistible Grace

- 1. Faith and Repentance (as well as the new heart which is able to produce them) are themselves gifts of God**

A) A new heart

Deu 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Eze 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Eze 36:26-27 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

B) Faith

Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

Phi 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

2Pe 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through

the righteousness of God and our Saviour Jesus Christ:

Act 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Act 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Eph 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

John 6:63-65 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

C) Repentance

Act 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Act 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

2Ti 2:25-26 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

2. The Father writes his own word upon (places the fear of himself in, etc.) his people's hearts

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will

put my fear in their hearts, that they shall not depart from me.

Mat 16:15-17 He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Luk 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Joh 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

3. The beginning of salvation is the sovereign impartation of spiritual life into a heart which had been dead, thereby causing it to exercise faith

1Jo 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Eze 37:3-6, 11-14 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD....Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Joh 1:11-13 He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Joh 3:3-8 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Joh 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Eph 2:1-5 And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Jam 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1Jo 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

4. True offers of grace in the outward gospel call may be resisted by men who do not have this new heart

Act 17:32-33 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them.

5. In fact, true offers of grace will always be resisted by such men

Joh 10:24-26 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.

Joh 12:37-40 But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

6. But there are some whom God causes to come to him

Psa 65:4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Joh 6:37-40 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Perseverance of the Saints

1. What God begins, he finishes

Psa 138:8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

Ecc 3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

Isa 46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Rom 11:29 For the gifts and calling of God are without repentance.

Phi 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

2Ti 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

2. Of all whom he has called and brought to Christ, none will be lost

Joh 6:39-40 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 10:27-29 My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Rom 8:28-31 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he

might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?

Rom 8:35-39 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

3. God's preservation of the saints is not irrespective of their continuance in the faith

1Co 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Gal 5:19-21 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 6:4-6 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Heb 10:26-27 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Rev 21:7-8 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev 22:14-15 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

4. However, it is God who sanctifies us and causes us to persevere

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

1Co 1:30-31 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1Co 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

1Co 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Gal 3:1-6 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the

works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Phi 2:12-13 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

1Th 5:23-24 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

Heb 13:20-21 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

1Jo 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Jud 1:24-25 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Appendix:

Commentary on the Doctrines of Grace

Unconditional Election

In the vast expanse of His creation, at the heart of the narrative of redemption, stands the doctrine of Unconditional Election, a testament to God's sovereignty and grace. This doctrine, deeply rooted in Scripture, reveals that God's choice in election is entirely independent of any merit or foreseen faith in individuals. It's a doctrine that not only reflects the character and sovereignty of God but also offers profound comfort and assurance to believers.

God's Sovereignty and Active Ordination

The Bible resoundingly affirms the sovereignty of God, depicting Him as the supreme ruler whose reign is absolute and unchallenged (Exo 15:18; 1Chr 29:11-12; 2Chr 20:6; Psa 22:28). This sovereignty is not passive but actively exercises in ordaining everything that comes to pass (Eph 1:11). From the seemingly random events deemed as matters of "chance" (Pro 16:33) to the actions of all creatures – the wicked deeds of men (Gen 45:5, Gen 50:20), the workings of evil spirits (1Sam 16:14-16), and the good deeds performed by His saints (Eph 2:10), all fall under His sovereign will.

Election Independent of Human Merit

Central to this sovereignty is the biblical truth that God's election of individuals to salvation is not based on any foreseen merit or faith in them. Scriptures like Romans 9:19-24 and Matthew 20:1-16 underscore the potter's authority over the clay – to shape, to form, to use as He wills. This divine choice reflects His grace and wisdom and stands independent of human action or decision (John 15:16; Phi 2:12-13).

Assurance and Comfort in Divine Sovereignty

The doctrine of Unconditional Election brings profound comfort and assurance to believers. It assures us that our salvation is not contingent on our fragile and fluctuating faith but is secure in the steadfast purpose and unchanging will of God (Isa 14:24; Isa 45:7). It offers comfort in the knowledge that our election and salvation are

part of an eternal plan, crafted by the One who commands the morning and tells the dawn its place (Job 38:12).

Theological Reflection from Reformed Confessions

Reformed theology, echoing the scriptural testimony, robustly defends this doctrine. The Westminster Confession of Faith, for instance, articulates the absolute freedom and sovereignty of God in choosing His elect. It emphasizes that this selection is solely "out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereunto" (Chapter III, Section 5).

The Scope of Divine Election

Scripture reveals that God's sovereign election encompasses all of creation, from the angelic beings He appoints (1Tim 5:21) to His peculiar people, Israel, chosen to be a nation set apart for His purposes (Exo 6:7; Deu 7:6-8). This sovereign choice extends to individuals, electing some to salvation (Eph 1:3-6; Rom 8:28-30) and, in His inscrutable judgment, passing over others (Rom 9:21-22; 1Pet 2:8), all to manifest His glory and fulfill His divine purposes.

The Nature of Divine Election

The motivation behind God's election is His own good pleasure and the manifestation of His glory (Eph 1:5; Isa 43:6-7). This choice is

rooted in His special love, a love that is not predicated on any foreseen virtue, wisdom, or faith in individuals (Deu 7:6-8; Rom 9:11-13). The foreknowledge of God, often associated with election, refers not to a foresight of faith but to His timeless, special love for His elect (1Pet 1:2; Rom 8:29).

The Assurance and Comfort in Unconditional Election

For the believer, this doctrine offers profound assurance. The confidence in our salvation does not rest on the shifting sands of our performance or choices but on the solid rock of God's unchanging purpose and love. It brings comfort, knowing that our eternal destiny is secured not by our feeble grip on God but by His firm hold on us, a hold determined before the foundations of the world were laid (Eph 1:4).

Reflections from Reformed Theology

Reformed confessions and theologians have long upheld and articulated this doctrine, emphasizing that God's choice is solely of His mercy and grace, "not of works but of him who calls" (Rom 9:11). This election is a display of His sovereign freedom, by which He "has mercy on whom He wills, and whom He wills He hardens" (Rom 9:18). It's a doctrine that magnifies God's grace, nullifies human boasting, and highlights the marvel of divine mercy.

Objections

1. Criticism: Unconditional Election is Unfair

- **Defense:** The concept of fairness must be understood in light of humanity's fallen state. All have sinned and fall short of God's glory (Romans 3:23), and thus, justly deserve condemnation. Unconditional Election underscores the mercy of God, not injustice. It's not that some deserve salvation and are denied it; rather, no one deserves it, and yet some receive it solely by God's grace. The doctrine magnifies God's mercy, showing that salvation is a free gift, not a right or reward for merit. Without it, all men would willfully reject the outward call of the gospel (1 Cor. 1:23-24).

2. Criticism: It Undermines Human Responsibility

- **Defense:** While Unconditional Election affirms God's sovereignty, it does not negate human responsibility. Scripture consistently calls individuals to repentance and faith, holding them accountable for their response to the gospel (Acts 17:30). Reformed theology maintains that God's sovereignty and human responsibility are compatible truths, both affirmed in Scripture. It is akin to a man who owes a debt to the bank that he could never repay, having squandered it in reckless living. His inability to repay does not relieve him of the obligation. Similarly, our moral

inability to settle our sin debt to God does not absolve us of the responsibility to obey His commands.

3. Criticism: It Limits the Scope of God's Love

- **Defense:** God's love is multifaceted and not limited to the act of salvation alone. While His saving love is particular, evidenced in Unconditional Election, His providential care and goodness extend to all creation (Matthew 5:45). The election of some showcases the depth of God's love, demonstrating a close, covenantal love that ensures the salvation of the elect. It's an expression of the intimate relationship God chooses to have with His people, akin to the unique love a parent has for their child.

4. Criticism: It Leads to Despair for the Unelected

- **Defense:** The doctrine of Unconditional Election should not lead to despair but to humility and a recognition of the grace of God. No one knows the mind of God or the identities of the elect. The call of the gospel is universal, inviting all to repent and believe (1 Cor 1:23-24). The assurance of Unconditional Election is meant for the comfort of believers, affirming that their salvation is secure in God's sovereign will, not to pronounce judgment on those

who have not yet embraced the gospel.

5. Criticism: It Makes Evangelism and Prayer Redundant

- **Defense:** On the contrary, Unconditional Election should invigorate evangelism and prayer. Knowing that God has elected individuals to salvation assures that evangelistic efforts are not in vain—God will call His elect to Himself through the gospel. It also imbues prayer with confidence, knowing that God is sovereign and His purposes in election will be accomplished. Rather than fostering complacency, the doctrine encourages active engagement in sharing the gospel, trusting that God uses these means to bring His elect to salvation. The question really is 'why pray if God is not sovereign?'

In defending Unconditional Election, it's crucial to emphasize that the doctrine is rooted in a high view of God's sovereignty, a realistic view of human sinfulness, and a profound recognition of the depth of God's grace. It's a doctrine that not only aligns with the scriptural narrative but also magnifies the greatness of God's grace and the assurance it offers to believers.

What About John 3:16?

The word "whosoever" in John 3:16 translates from the Greek phrase "πᾶς ὁ πιστεύων" (pas ho pisteuōn). Let's break this down:

1. **πᾶς (pas)**: This is a pronoun commonly translated as "all" or "every." It often implies the idea of totality or completeness.
2. **ὁ (ho)**: This is the definite article in Greek, often translated as "the." It is used here to specify or define the group being referred to.
3. **πιστεύων (pisteuōn)**: This is the present participle form of the verb "πιστεύω" (pisteuō), meaning "to believe" or "to have faith." In the participle form, it functions as a verbal adjective and can be translated as "believing."

When combined, "πᾶς ὁ πιστεύων" can be literally translated as "all the believing ones" or "everyone who believes." This phrase is not indiscriminately saying "everyone" but specifically referring to the entire group of those who are believing or who have faith.

It is crucial to note that both Calvinists and Arminians concur on two fundamental points: first, that anyone who embraces the gospel will be saved, and second, that the gospel's invitation extends to all. That is not where we differ. The divergence in interpretation arises from the Arminian emphasis on human ability and free will when they encounter the term "whosoever." In contrast, Calvinists, while acknowledging that the gospel call reaches all and that individuals are accountable to respond, assert based on scriptural passages like John 3:19 that none are naturally inclined to accept the message. Calvinists, reading the immediate and broader context, emphasize that when the gospel is preached indiscriminately, the rejection of its

message is not due to God holding anyone back or coercion into disbelief. Rather, it is a consequence of fallen human nature, as individuals willingly and voluntarily spurn the gospel, hostile to its message and incapable of grasping spiritual truths (John 3:19, 1 Cor 1:23, 2:14, Rom. 3:10-17, 8:7). Therefore, although Calvinists, like Arminians, advocate for the universal proclamation of the gospel, they maintain—guided by scriptural evidence—that no one inherently seeks the light or approaches it without the intervention of God's grace and mercy.

Arminians interpret the term "whosoever" in John 3:16 as an indication that the gospel is not only universally accessible but also implies that some individuals possess the natural capacity and willingness to respond. They argue that while some individuals make use of prevenient grace, others do not. But why the difference? The difference in the way people respond is not grace, because, according to Arminians, both had prevenient grace. So what makes them to differ? Obviously something other than grace that is within the soul. This viewpoint suggests that God discerns a vestige of goodwill in certain individuals, leading to their salvation, whereas those who persist in obstinance are not saved. According to this perspective, intrinsic characteristics such as wisdom, humility, or a predisposition towards goodwill set some apart from others who lack these traits.

In the context of John 3:16, the phrase is emphasizing the inclusivity within the group of believers—anyone who believes, without

distinction of ethnicity, social status, or background, but it does not imply that everyone will believe or even has the capacity to believe. (That idea is being read into the text by Amrinians). It underscores the universality of the offer of salvation to all who believe, while inherently acknowledging the condition of belief for salvation. That's all the text conveys. Nothing more.

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The use of John 3:16 as an objection to the doctrine of divine election, particularly by Arminians, brings to light the importance of contextual and holistic scriptural interpretation. Here's a critical examination of this objection and a defense of divine election considering the broader context of John 3:

1. Understanding John 3:16 in Context:

- **John 3:16** states, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." This verse is often cited to argue against divine election, suggesting a universal potential for salvation. However, this interpretation overlooks the

underlying implications regarding human ability and the context of the broader narrative.

- **John 3:16** declares the duty of man—to believe in Christ for salvation. Yet, it doesn't address the natural ability of fallen man to fulfill this duty.

2. The Necessity of Being Born Again (John 3:3-8):

- The discourse between Jesus and Nicodemus in John 3 highlights the necessity of being 'born again' or 'born from above' for entering the Kingdom of God. Jesus emphasizes that this new birth is a work of the Spirit, not of human will or effort (John 3:5-8).
- The analogy of the wind blowing wherever it wills, likened to the work of the Spirit in regeneration, points to the sovereign and mysterious work of God in salvation. It implies that the initiative and enabling power for someone to believe comes from the Spirit, not from human capacity.

3. The Reality of Human Resistance to Light (John 3:19-20):

- John 3:19-20 further clarifies the natural condition of humanity: "And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil." This passage

depicts the inherent inclination of fallen humans to resist the truth and love darkness.

- These verses underscore the natural inability of humans to come to the light (Christ) on their own. The tendency to resist the light contradicts the assumption that humans can freely choose to believe without divine intervention.

4. Harmony between Divine Sovereignty and Human Responsibility:

- The narrative of John 3 harmoniously integrates divine sovereignty in salvation with human responsibility. While it calls for belief in Christ, it simultaneously acknowledges the necessity of divine action (being born of the Spirit) for this belief to materialize.
- The Reformed perspective interprets John 3:16 in harmony with the whole counsel of Scripture, acknowledging both the genuine offer of salvation to all and the sovereign work of God in overcoming human resistance and effectually drawing the elect to Christ.

A careful, contextually informed reading of John 3 reveals that while salvation is universally offered, the natural human condition is one of resistance to the truth. The necessity of being born of the Spirit, a sovereign act of God, is paramount for belief. This understanding preserves the integrity of divine election, recognizing that while the call to believe is universal, the ability to respond positively to that

call is a result of the regenerating work of the Holy Spirit, aligning perfectly with the doctrines of grace.

The translation of "whosoever" in John 3:16 rather than "all the believing ones" has become a focal point in theological debates, particularly between advocates of free will salvation (often aligned with Arminian theology) and proponents of particular redemption (aligned with Calvinist or Reformed theology). The interpretation and application of this term have significant theological implications:

Advocates argue that "whosoever" signifies the universal availability of salvation to every individual, implying that anyone has the potential to choose salvation of their own free will. From this viewpoint, "whosoever" is seen as supporting the idea that God's grace enables but does not ensure the individual's decision to believe, thereby upholding human autonomy in the matter of salvation.

Proponents of particular redemption (or Limited Atonement) argue that while the offer of the gospel is universal (presented to all), the actual application of redemption is particular, intended for the elect. From this perspective, "whosoever" is understood within the broader doctrinal framework where God's sovereign election and irresistible grace ensure that those who are predestined to salvation will indeed believe. The term is seen as inclusive of all who are ordained to eternal life and will come to faith through God's effectual calling.

The translation and interpretation of "whosoever" reveal the broader tension between human responsibility and divine sovereignty in

salvation. This tension underscores the need for careful biblical exegesis, considering the whole counsel of Scripture rather than isolating individual verses. Understanding "whosoever" within the broader biblical narrative helps balance the universality of the gospel call with the particularity of divine election.

The theological weight given to "whosoever" also reflects historical and cultural influences on theological development. Different Christian traditions have emphasized various aspects of salvation doctrine, often in response to the theological and cultural challenges of their times. The emphasis on "whosoever" in Arminian circles is partly a historical product of these theological dialogues and controversies.

In conclusion, while the term "whosoever" in John 3:16 carries significant theological implications, it's crucial to interpret it its local context, in the context of the entire biblical narrative and in dialogue with the broader theological framework. Balancing the universality of the gospel invitation with the particularity of God's saving grace remains a profound and nuanced task, demanding a humble, prayerful, and comprehensive approach to Scripture.

Conclusion

In conclusion, the doctrine of Unconditional Election magnifies the sovereignty, wisdom, and grace of God. It reminds us that our salvation is a work of God from start to finish – a cause not for pride

but for deepest humility and highest praise. As we contemplate this truth, our hearts are stirred to worship, our lives are moved to service, and our souls are anchored in the unshakable hope of the gospel. In the grand tapestry of God's redemptive plan, we find our place not as the weavers but as threads, beautifully and purposefully woven by the Master's hand. As we explore this truth, we're drawn into a deeper sense of awe at His majesty and a more profound commitment to live for His glory, rejoicing in the assurance that our salvation is secure in His sovereign hands, not subject to the whims of chance or the frailty of human will.

Total Depravity:

The Plight of Fallen Humanity

The doctrine of Total Depravity paints a sobering portrait of humanity's condition in sin, underscoring the total inability of human beings to save themselves. It's a doctrine that drives us to the heart of the gospel – the necessity of divine grace. This concept, vividly portrayed in Scripture and expounded in Reformed theology, offers a comprehensive understanding of human sinfulness, illuminating our desperate need for God's grace.

The Sinful State Rooted in Adam's Fall

The Bible affirms that humanity's sinful condition is intrinsically linked to our relationship with Adam (Psa 51:5; Rom 5:18-19). As his descendants, we inherit not only his genetic code but his spiritual legacy of rebellion and sin. This inherited sin renders us utterly incapable of spiritual good, leaving us in a state of moral bankruptcy (Gen 6:5; Psa 143:2; Isa 64:6).

The Manifestations of Total Depravity

Like a tincture, Total Depravity touches every aspect of our being – our will, understanding, and affections:

- 1. Inability to Do Good:** Scripture unequivocally declares that apart from God's regenerative grace, no one is righteous, no one seeks God, and no one can do good (Rom 3:9-12; Ecc 7:20).
- 2. Inability to Believe or Come to God:** Our depraved nature renders us unable to believe in or come to God of our own accord. We are spiritually blind and cannot accept spiritual truths or seek God (John 6:44; Rom 3:10-11; 1Cor 2:14).
- 3. Moral and Spiritual Death:** Humanity is not just sick in sin; it is dead (Eph 2:1-3). This death is more than physical; it's a spiritual death that permeates our very being, leaving us blind and corrupt in heart (Jer 17:9; Eph 4:17-19).
- 4. Captivity to Sin and Satan:** The depraved nature is not neutral or passive. It's actively captive to sin and under the sway

of Satan (John 8:34; 2Tim 2:25-26). Our actions, though freely chosen according to our nature, are inevitably tainted by sin since our nature is wholly evil (Job 14:4; Mat 7:16-18).

The Implications of Total Depravity

The doctrine of Total Depravity has profound implications for our understanding of sin, salvation, and the necessity of grace:

- 1. Human Incapacity and Divine Necessity:** Recognizing our total inability to save ourselves magnifies the necessity of divine intervention. Salvation must be a work of God from start to finish (John 3:5-7; Tit 3:3).
- 2. The Ground of Grace:** Understanding our depravity lays the groundwork for appreciating the grace of God. It's against the dark backdrop of our sin that the light of God's grace shines brightest (Eph 2:4-5).
- 3. The Assurance of Salvation:** Total Depravity underscores that our salvation is entirely the work of God. It assures us that just as we did not initiate our salvation, we cannot sustain it by our own strength. Our assurance rests in the unchanging character and promise of God (Phil 1:6).

Objections

Critics of the doctrine of total depravity claim it paints too pessimistic a view of human nature. However, recognizing the depth of human sinfulness is crucial for understanding the greatness of God's grace. It is only by acknowledging our total inability to save ourselves that we can fully appreciate the necessity and the magnitude of Christ's redemptive work (Ephesians 2:1-5, Romans 3:10-18).

One misconception surrounding the doctrine of Total Depravity often stems from its name, which might suggest that every aspect of human nature is utterly and completely evil. However, the doctrine, as understood within Reformed theology, is more nuanced. Here's a clarification of what Total Depravity truly implies:

Total Depravity refers to the extent rather than the degree of sin's impact on human nature. It means that sin has affected every part of a person's being—mind, will, emotions, and body. This doctrine asserts that there is no part of a person that is untouched or unaffected by sin.

Humans are created in the image of God, and this remains true even after the Fall. However, sin has marred this image. The faculties of reasoning, moral decision-making, and relationality reflect God's image but are now flawed due to sin. While humans still retain their dignity and worth as image-bearers, their moral and spiritual faculties are corrupted.

Total Depravity underscores that because of the pervasive effects of sin, humans cannot on their own attain righteousness or please God. The will is bound to sin, and without divine intervention, humans are incapable of choosing or doing true good.

The doctrine highlights the necessity of God's grace for salvation. Since humans are unable to save themselves or to come to God on their own, it is only through God's initiating and enabling grace that they can receive salvation and begin the process of being renewed into the likeness of Christ.

Total Depravity does not mean that humans are as bad as they could be (utter depravity). People can still perform acts of kindness and exhibit moral virtues. However, these actions, devoid of the regenerating work of the Holy Spirit, are not sufficient for salvation or pleasing to God in terms of eternal righteousness.

In essence, Total Depravity paints a realistic picture of the human condition post-Fall, highlighting the pervasive effects of sin and the marred image of God in humans. It drives home the point of humanity's absolute dependence on God's grace for salvation and the necessity of divine action for any true spiritual good. This doctrine serves not to demean human worth but to magnify the grace, mercy, and transforming power of God in salvation.

Conclusion

The doctrine of Total Depravity, far from leading to despair, directs us to the only source of hope and salvation – the grace of God in Christ Jesus. It demolishes any notion of human merit and magnifies the grace, mercy, and sovereignty of God. As we ponder this truth, let it lead us not to pride or despair but to humility, gratitude, and a deeper reliance on the grace that is ours in Christ Jesus. In our total depravity, we find God's grace to be entirely sufficient.

Limited Atonement (Particular Redemption):

The Effectiveness of Christ's Atonement

Limited Atonement, or Particular Redemption, is a doctrine that speaks to the depth, richness, and effectiveness of Christ's atonement, emphasizing that Christ's sacrificial death was intentional and successful in saving those whom God has chosen. This doctrine highlights the precision of God's redemptive plan and offers profound assurance to believers regarding the efficacy of Christ's sacrifice.

Christ's Atonement: Intended for the Elect

Scripture affirms that God purposed to redeem a certain people (1Chr 17:20-21; 1Pet 2:8-9). Christ's sacrificial death was not a general offer with uncertain results but a specific action with a definite outcome. He gave His life for His sheep, those given to Him by the Father (John 6:35-40; John 10:11, 14-15). This particularity of redemption is vividly portrayed in Christ's high priestly prayer, where He intercedes specifically for those given to Him by the Father, not for the world in its entirety (John 17:1-2, 9, 24).

The Scope of Christ's Atonement

While the atonement is particular, it's also universal in scope, reaching individuals from every nation and class (Rev 5:9; Gal 3:28). The biblical language of "all," "world," etc., often speaks to the comprehensive nature of Christ's redemption in terms of its depth and breadth across different peoples and nations, rather than every individual without exception (John 1:29; 2Pet 3:9; 1John 2:2). The terms "all" and "world" can indicate all of a set or representatives from all classes or nations, showcasing the inclusive diversity of God's redemption (1Cor 15:22; Act 10:12).

The Efficacy of Christ's Atonement

The atonement of Christ is profoundly effective. It accomplishes exactly what God intends – to justify, redeem, cleanse from sins, propitiate the Father's wrath, and raise believers to new life (Isa 53:11; Rom 8:34; Eph 5:25-27; 1John 2:2; 2Cor 5:14-15). This

effectiveness is not just potential but actual, ensuring that all for whom Christ died will indeed be saved. The particularity of the atonement safeguards the justice of God, ensuring that the sins of the redeemed are truly atoned for, and those who are not covered by Christ's sacrifice justly bear the penalty for their sins (Mark 9:43-44; Heb 3:12).

Implications and Assurance in Limited Atonement

The doctrine of Limited Atonement brings profound assurance to believers. It assures us that Christ's work on the cross is sufficient and effective for our salvation. The fact that Christ intercedes for us based on His sacrifice confirms that His atonement is not just a possibility but a secured reality for the elect (Heb 7:24-27; Heb 9:12, 24-28).

Christ's intentional and successful redemption underscores the depth of His love and commitment to His people. It magnifies the grace of God, showing that salvation is not a mere possibility but a secured reality for those whom God has chosen. It invites us to rest in the accomplished work of Christ, knowing that His sacrifice is sufficient to cover all our sins and powerful enough to secure our eternal redemption.

Objection: Limited Atonement is not Biblical

The objection that Limited Atonement isn't biblical is a significant one, but a careful examination of Scripture, especially passages like

Jesus' High Priestly Prayer in John 17 and Revelation 5:9 which reveal a nuanced understanding that supports the doctrine.

In this profound prayer, Jesus intercedes for those the Father has given Him, not for the world in general (John 17:1-2, 9). This indicates a particularity in Jesus' intercession, aligning with the concept of Limited Atonement. The specificity of this intercession reflects the intent and scope of His atoning work. Jesus sanctifies Himself for them (John 17:19), indicating that His sacrificial work is purposefully and intimately connected with the salvation of those given to Him by the Father.

Other scriptural passages support the doctrine of Limited Atonement. Isaiah 53:11 says the Servant will bear the iniquities of "many," indicating a specific group. In Matthew 1:21, Jesus is described as saving "His people" from their sins, again denoting particularity. Additionally, passages like Ephesians 5:25, where Christ is said to love the church and give Himself up for her, emphasize the specific nature of Christ's sacrificial love and atonement.

Revelation 5:9 describes a scene in heaven where the redeemed are singing a new song, proclaiming that Christ was slain and with His blood, He purchased for God persons from every tribe, language, people, and nation. This verse is significant because it speaks to the particularity of the atonement. It doesn't say Christ redeemed every individual without exception but rather individuals from every

group, highlighting the specific and effective nature of His redemptive work.

What about 4-point Calvinists?

The stance of 4-point Calvinists, who accept all points of Calvinism except Limited Atonement, raises an intriguing theological discussion, especially when juxtaposed with the affirmation of Irresistible Grace. This situation indeed suggests a nuanced, if not implicit, acceptance of Limited Atonement, often not recognized. Here's a breakdown of the interconnectedness of Irresistible Grace and Limited Atonement, which might elucidate why affirming one inherently points towards affirming the other:

1. **Source of Grace in Christ:** The premise that all grace finds its source in Jesus Christ (Eph 1:3) is central to understanding why Irresistible Grace implies a form of Limited Atonement. If grace is rooted in Christ's redemptive work, then the grace that effectively calls and regenerates the elect (Irresistible Grace) must be a direct outcome of Christ's atoning sacrifice.
2. **Specificity of Redemptive Work:** The doctrine of Irresistible Grace posits that the Holy Spirit effectively applies the benefits of Christ's atonement to the elect, ensuring their salvation. This effective application of atonement suggests that Christ's redemptive work was, in some sense, particular and intended to secure not just the possibility but the certainty of salvation for the elect. This is essentially what Limited

Atonement articulates: Christ died to redeem specifically those whom the Father had given Him. Therefore, Christ died in a way (a redemptive way) for the elect that he did not for the non-elect, that is, to procure effectual grace for them.

3. **Nature of Atoning Work and Grace:** If one affirms that the grace that brings about salvation is irresistible and effectively applied to the elect, it follows that this grace is a specific outcome of Christ's atoning work. This grace is not a vague or general but a targeted application of Christ's redemptive work. It's not merely making salvation possible but actively accomplishing salvation for those it's intended for.
4. **Logical Consistency in the Doctrines of Grace:** The doctrines of grace are systematically interconnected. The affirmation of Total Depravity implies the necessity of Unconditional Election. In turn, Unconditional Election logically necessitates Limited Atonement—if God has chosen certain individuals, Christ's atoning work must be specifically for them. Furthermore, if Christ's atonement is specific, then the application of this atonement (Irresistible Grace) must also be specific and effective, leading to the Perseverance of the Saints. To affirm Irresistible Grace without Limited Atonement disrupts this theological coherence.
5. **Theological Reflection and Consistency:** For 4-point Calvinists, reflecting on the inherent connection between Irresistible Grace and Limited Atonement can offer deeper

theological consistency. Understanding that the specific, saving grace extended to the elect stems directly from Christ's atoning work might lead to a more harmonized acceptance of all five points of Calvinism.

In summary, while some may affirm Irresistible Grace yet deny Limited Atonement, a closer examination of the nature of grace—as inherently tied to Christ's redemptive work—suggests that the former intrinsically implies the latter. This connection underlines the coherence and interdependence of the doctrines of grace, inviting a holistic embrace of Calvinistic soteriology.

Four-Point Calvinists Create Disharmony in the Trinity

The classical understanding of the Trinity is that the Father, Son, and Holy Spirit work in perfect unity and harmony, not with divergent intentions or purposes. Here's how this theological perspective addresses the perceived inconsistency within 4-point Calvinism:

- 1. Unified Purpose in the Trinity:** Christian doctrine asserts that the Father, Son, and Holy Spirit possess one will and purpose, not acting in isolation or contradiction to each other. In the economy of salvation, the Father elects, the Son redeems, and the Holy Spirit sanctifies. The roles are distinct but harmoniously integrated, aiming at the same end—the salvation of the elect.

2. **Dissonance in 4-Point Scheme:** The 4-point Calvinist view, which posits that the Father elects a specific people, the Son dies for all, and the Holy Spirit effectually applies grace only to the elect, introduces a discordant note in the symphony of Trinitarian action. It implies a division in intent and action among the persons of the Trinity, which is at odds with the orthodox understanding of the Trinity's unity.
3. **Consistency in Divine Will and Action:** In traditional Reformed theology, the Father's election, the Son's atonement, and the Spirit's application of grace are perfectly aligned. The Father elects a people, the Son atones specifically for those elected (Limited Atonement), and the Spirit effectually applies the benefits of Christ's atonement to the same group. This maintains a consistent, united will and purpose across the Trinity.
4. **Christ's Atonement and Divine Intent:** The notion that the Son's intention in the atonement could be broader than the Father's election or the Spirit's application of grace raises deep theological concerns. It not only suggests a disharmony in the Trinity but also raises questions about the effectiveness of Christ's work. In Reformed thought, Christ's atonement is efficacious; it accomplishes what it intends to do—redeem the elect.

5. Doctrinal Coherence and Biblical Fidelity: Upholding the harmony within the Trinity in the work of salvation is not only essential for doctrinal coherence but also for maintaining fidelity to the scriptural portrayal of God. The Bible presents a God who is one in essence and purpose, especially in the grand narrative of redemption (Ephesians 1:3-14). Any theological framework should reflect this unity and avoid suggesting a division in intent or purpose within the Godhead.

In conclusion, the harmony within the Trinity is a fundamental tenet of Christian doctrine, especially pertinent in the doctrines of grace. The unity in purpose among the Father, Son, and Holy Spirit in the work of salvation underscores the coherence and depth of the gospel message. Any theological construct that implies a divergence in intention or action within the Trinity needs careful reconsideration to align with the biblical revelation of God's unified work in salvation.

Limited Atonement magnifies the love, justice, and sovereignty of God. It assures believers that Christ's sacrifice was not in vain but was specifically intended for their salvation. As we embrace this truth, let it deepen our gratitude, strengthen our assurance, and intensify our worship, knowing that in Christ, the victory over sin and death is not just possible but certain.

Irresistible Grace:

The Sovereign Work of the Holy Spirit in Salvation

Irresistible Grace, also known as effectual calling, refers to the doctrine that the Holy Spirit effectively calls and regenerates the elect, ensuring a willing and positive response to the gospel. This doctrine underscores the role of the Holy Spirit in overcoming the resistance of the human heart to divine grace, emphasizing that salvation is entirely a work of God, from its inception to its culmination.

The Role of the Holy Spirit in Regeneration

The Holy Spirit is the divine agent who imparts life to spiritually dead souls, ensuring that the elect will not only hear the gospel but will also respond to it with faith and repentance. This regeneration is a sovereign act, likened to the sovereign impartation of spiritual life into a heart that was once dead (Eze 37:3-14; John 3:3-8). The Scriptures clearly depict that both faith and repentance are not human achievements but gifts of God (Eph 2:8-10; Act 11:18), ensuring that salvation is by grace alone, through faith alone, in Christ alone.

The Irresistibility of Divine Grace

Jesus' teaching in John 6:63, 65 illuminates the irresistible nature of God's grace. No one can come to Christ unless it is granted by the

Father (John 6:65), and all that the Father grants to Jesus will come to Him (John 6:37). And that, by the quickening work of the Holy Spirit (John 6:63) This leaves no room for synergism; the human response to the gospel is entirely a work of divine grace. While external calls to grace can be resisted by those without a new heart (Act 17:32-33; John 12:37-40), God ensures that those He has chosen will indeed come to Him, drawn irresistibly by His grace (Psa 65:4; John 6:37-40).

The Transformative Power of Grace

Irresistible Grace is not merely about the initial response to the gospel but also about the ongoing work of the Holy Spirit in the believer's life. The Spirit writes God's law on the hearts of believers (Jer 31:33; 2Cor 4:6), instills in them a godly fear, and continually transforms them into the likeness of Christ. The beginning of salvation is marked by a sovereign act of God imparting spiritual life to the dead heart, causing it to exercise faith and repentance—a transformation that is both radical and complete (Eze 36:26-27; John 1:13).

Assurance and Joy in the Believer's Life

The doctrine of Irresistible Grace provides immense assurance and joy to believers. It assures us that our salvation is secured by the sovereign will of God, not dependent on our fickle and faltering efforts. This assurance fosters deep gratitude, humble reliance on

God's grace, and a joyful obedience that flows from a heart transformed by the Holy Spirit.

The imagery of life emerging from dry bones, as depicted in Ezekiel's vision in the valley of dry bones (Ezekiel 37:3-14), is a powerful illustration of the doctrine of Irresistible Grace. This vision beautifully encapsulates the transformative power of the Holy Spirit in regeneration and the sovereign grace of God in salvation.

The Vision of Dry Bones: A Portrait of Regeneration

Ezekiel's vision portrays a valley filled with dry bones, symbolizing the spiritual deadness of God's people. The question posed to Ezekiel, "Can these bones live?" (Ezekiel 37:3), echoes the human predicament in sin—utterly lifeless and incapable of self-revival. The subsequent prophesying and the breath entering the bones vividly depict the sovereign work of God in imparting life to the spiritually dead.

The Sovereign Breath of God

The breath that animates the dry bones represents the life-giving work of the Holy Spirit (Ezekiel 37:9-10). Just as the wind/breath (רוּחַ, ruach in Hebrew can mean both) from the four winds brings the dry bones to life, so does the Holy Spirit breathe spiritual life into the hearts of the elect, ensuring their regeneration and willing response to the gospel. This divine breath is irresistible and powerful,

overcoming the lifelessness of the bones and clothing them with life and vitality.

The Implications for Irresistible Grace

The vision in Ezekiel powerfully illustrates several key aspects of Irresistible Grace:

- 1. Divine Initiative:** Just as the revival of the dry bones is initiated by God's command and empowered by His Spirit, so is regeneration a result of God's sovereign initiative and not human effort (John 6:63-65).
- 2. Transformative Power:** The dramatic transformation from dry bones to a living army symbolizes the radical change that occurs in regeneration. The Holy Spirit not only makes the dead live but also equips and empowers the regenerated for God's purposes.
- 3. Certainty of Fulfillment:** The prophecy and its fulfillment in the vision assure us that God's purposes in election and regeneration will certainly come to pass. Those whom God has chosen will inevitably come to life and respond to His call.

Objections

Critics argue that the doctrine of irresistible grace undermines human free will. While it is true that human will is indeed involved in

receiving salvation, it is ultimately God who enables a person to will and to act according to His good purpose (Philippians 2:13). The Spirit effectively calls and regenerates the elect, ensuring their willing response to the gospel (John 6:37-40, Ezekiel 36:26-27).

We must emphasize the scriptural basis for these doctrines. Passages like Romans 9, Ephesians 1, and John 6 (and many more) demonstrate that God's sovereign election and the effectual nature of His grace are consistently affirmed in Scripture. The aim should be to show that these doctrines are not philosophical impositions on the Bible but are derived from a careful interpretation of the biblical text.

Saint Augustine's insights are key to address modern objections. He clarifies the transformation of human will by divine grace, highlighting that the will of the faithful is shaped by the Holy Spirit, enabling them to desire and perform good because God has fashioned their will. This addresses the misconception that the initial grace leaves room for human merit or autonomous cooperation with divine grace. Human will doesn't acquire grace through freedom but gains freedom through grace. This grace solidifies the will in virtue, equipping it with invincible strength to resist evil and ensuring that when governed by grace, the will remains steadfast and unswerving.

One common objection is the futility of exhortations and admonitions if sinners lack the ability to obey them. St. Augustine in his book "On Rebuke and Grace," articulates that divine exhortations serve multiple purposes: they enlighten individuals about their

duties, highlight their shortcomings, and guide them towards seeking the necessary divine grace for obedience.

In conclusion, Irresistible Grace magnifies the sovereignty, grace, and love of God in salvation. It reassures believers that their salvation is not a result of their own will or efforts but a beautiful work of God's grace from beginning to end. As recipients of this grace, let us live in joyful obedience, continual gratitude, and unwavering assurance, celebrating the transformative power of the Holy Spirit in our lives.

Perseverance of the Saints:

The Enduring Faith of the Elect

Perseverance of the Saints is the doctrine that affirms the scriptural promise that those whom God has saved will indeed persevere in faith until the end. This doctrine is not just a theological concept; it's a profound assurance for every believer, guaranteeing the faithfulness of God in preserving His people. It also emphasizes the interplay between divine sovereignty and human responsibility in the realm of sanctification and perseverance.

The Certainty of Divine Completion

Scripture is replete with promises that what God begins, He will surely finish (Psa 138:8; Phi 1:6). The eternal God commits to carrying His children from the cradle of faith to its culmination in glory (Isa 46:4). The permanence of God's gifts and calling fortifies this assurance (Rom 11:29). Those whom God has effectually called and justified will undoubtedly be glorified (Rom 8:30).

The Security in Christ's Intercession

A significant aspect of the perseverance of the saints lies in Christ's continual intercession for them, akin to His prayer for Peter, that his faith may not fail (Luke 22:32). Jesus' high priestly role ensures that those the Father has given Him will never be lost (John 6:39-40; John 10:27-29; Heb 7:25). His intercession is a fortress for the believer's faith, making it invincible in the face of trials and temptations.

The Interplay of Divine Preservation and Human Perseverance

While God's preservation of the saints is a biblical truth, it doesn't negate the call for believers to continue steadfastly in the faith (Heb 3:14; Heb 6:4-6). However, the scriptures make it abundantly clear that it is God who sanctifies and causes us to persevere (Phi 2:13; 1The 5:23-24). The same grace that saves is the grace that sustains. God works in believers both to will and to work for His good

pleasure, making them active participants in their sanctification (Phi 2:12-13).

Pastoral Reflections on Assurance and Hope

The doctrine of the Perseverance of the Saints offers immense comfort and assurance. It assures believers that their ultimate victory over sin and perseverance in faith is not contingent upon their strength but is secured in Christ's redemptive work and continual intercession. This assurance, however, is not a call to complacency but to a vigilant and active faith, a faith that is nurtured through the means of grace and manifests in obedience and a relentless pursuit of holiness (1Cor 9:24; Heb 12:14).

Note: Rejecting the doctrine of the perseverance of the saints introduces a significant issue: it implies a disconnection between Christ's redemptive work and the completeness of salvation. This perspective insinuates that Christ's redemption only extends to the initial act of belief, leaving individuals to persevere independently thereafter. Such a view undermines the totality and efficacy of Christ's saving grace, which scripture affirms as a sustaining force throughout the believer's life.

Objections

People reject the doctrine of the perseverance of the saints for various reasons. Here are some common objections and how you might respond from a Reformed theological perspective:

1. Misinterpretation of Apostasy Passages: Some read passages about falling away (Hebrews 6:4-6, 2 Peter 2:20-22) as indicating true believers can lose their salvation.

- **Response:** Interpret these passages in the broader context of Scripture. Reformed theology understands these passages as warnings intended to spur spiritual vigilance and perseverance, not as evidence that true believers can lose their salvation. Furthermore, these passages often describe individuals who were associated with the church but never truly regenerated.

2. Observation of Backsliding Christians: People observe Christians who fall into sin or even abandon their faith and conclude that these individuals have lost their salvation.

- **Response:** The doctrine of the perseverance of the saints does not claim that Christians will never sin or go through periods of spiritual struggle. Instead, it asserts that those who are truly regenerated by the Holy Spirit will ultimately be preserved by God's grace and will not ultimately fall away. Temporary backsliding is not the same as a complete and final rejection of faith.

3. Misunderstanding God's Sovereignty and Human Responsibility: Some see the doctrine as undermining human

responsibility or moral accountability.

- **Response:** Emphasize that while God is sovereign in salvation, this does not negate human responsibility. The transformative work of the Holy Spirit leads to a life of obedience and good works, not because these works save, but because they are the natural fruit of a saving faith and the inward work of the Holy Spirit.

4. **Personal or Anecdotal Evidence:** Individuals may know someone who professed faith but later renounced it entirely, leading them to question the perseverance of the saints.

- **Response:** Personal experiences, while powerful, should be interpreted in light of Scripture, not the other way around. The Bible teaches that true believers are kept by the power of God through faith (1 Peter 1:5). Those who fall away were never truly born of the Spirit (1 John 2:19).

In responding to these criticisms, it's crucial to emphasize that the doctrine of the perseverance of the saints is grounded in God's unchanging nature, His promises in Scripture, and the transformative work of the Holy Spirit in the hearts of believers. It's not a license to sin but an assurance of God's faithfulness to complete the work He has begun in the lives of His people (Philippians 1:6).

In conclusion, the Perseverance of the Saints is a testament to the faithfulness of God in preserving His people. It offers a blend of divine assurance and a call to diligent faith, encouraging believers to cling to the promises of God, abide in Christ, and be vigilant in faith and holiness. As we navigate the journey of faith, let the truth of God's preserving grace be the wind in our sails and the anchor of our souls, empowering us to persevere until we see Christ face to face.

What Does It Mean That the Natural Man Cannot Understand the Gospel?

"The natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he is not able to understand them because they are spiritually discerned."

— 1 Corinthians 2:14

Some people think that when we say sinners are "dead in sin," we mean they are incapable of understanding the words of the gospel. That is not quite right. In fact, that is not what we mean at all.

Dead in sin does not mean intellectually unaware. It means the sinner cannot savor spiritual truth, take delight in it, or rejoice in it.

The sinner can understand the words, the facts, and even the implications of the gospel. He can read a Bible tract, listen to a sermon, or hear a friend explain the good news about Jesus. But what he cannot understand, what he cannot truly see, is the beauty, the truth, and the excellency of Christ in it. He does not grasp why Jesus is good news. He does not treasure what is being offered.

As Jesus said, "Seeing they do not see, and hearing they do not hear, nor do they understand" (Matthew 13:13). Paul explains that the problem is not lack of information but lack of spiritual discernment. The gospel seems like foolishness to the natural man because he does not have the Holy Spirit.

That phrase, "spiritually discerned," is crucial. It means that the truth can be heard with the ears but not received with the heart. The gospel does not just require comprehension. It requires spiritual sight, the ability to see Christ as desirable, trustworthy, and worthy of all. That is something no one has by nature. It is something only the Holy Spirit gives.

The sinner's condition is not like a man who wants to believe but cannot. It is more like someone who hates the offer and wants nothing to do with it. "You refuse to come to Me, that you may have life" (John 5:40). Why? "Because the light has come into the world, and people loved the darkness rather than the light, because their deeds were evil" (John 3:19).

That is why no one comes to Christ unless the Father draws them (John 6:44). As Scripture says, "The Lord opened {Lydia's} heart to pay attention to what was said by Paul" (Acts 16:14). Faith is not a natural response. It is something God must grant (John 6:65; Philippians 1:29; 2 Timothy 2:25).

This is what it means to be dead in sin. Not brain-dead. Not unable to read or hear. But spiritually hardened, without affection for the things of God. That is why Paul says that even though the unbeliever knows God, "he suppresses the truth in unrighteousness" (Romans 1:18). He does not lack information. He lacks love for the truth. He knows that God exists and that He is holy, but he resents that holiness. He knows what God commands, but does not see it as good or life-giving.

In other words, his problem is not cognitive. It is moral and spiritual.

That is why we pray for unbelievers. That is why we ask the Spirit to open hearts. That is why we believe that salvation, from start to finish, is by grace. Because unless God gives new eyes, no one will ever see Jesus as their greatest need and treasure.

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What the Bible Says About the Doctrines of Grace, Monergism
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