

Examination of Pelagianism and Open Theism

Theological Victimhood Refuted

A defense of the spiritual rape of the "soul"

68 Theses Against Pelagianism and Open Theism

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Dissolving the delusions of those who think Augustine created Neoplatonism and think much of themselves for finding problems with Classical Theology

Quotations from Owen's *Display of Arminianism* are from *The Works of John Owen* Volume 5, ed. William Orme, 1826

Prov. 19:21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

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

Prov. 16:33 The lot is cast into the lap, But its every decision is from the Lord.

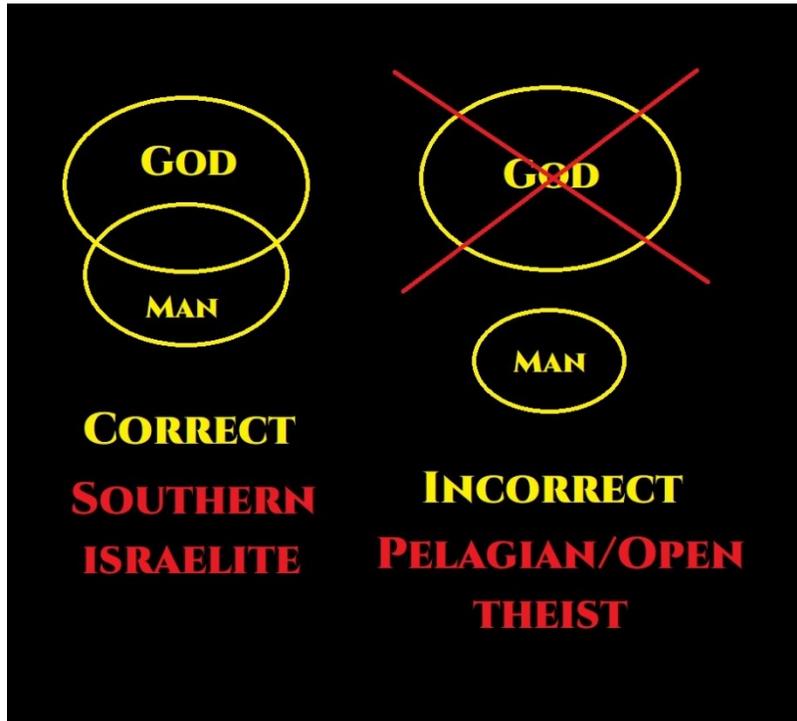
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[Works linked in blue are articles on my blog or videos on my YouTube channel.]

The 68 Theses will focus against Pelagianism and Open Theism.]

I. The Nature of God



Isa. 40: 18 To whom then will ye liken God? or what likeness will ye compare unto him? 19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. 25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

[An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications](#)

A. The Creator Creation Distinction

Theses I. Pelagians/OT bring God down to the level of man to the conclusion that there is no God. There is only man. In their attempts to escape metaphysics they end up becoming total atheists.

Matt. 8: 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are

ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! or how demons enter into the bodies of men:

i. They demand that we can only appeal to powers possessed by man himself in order to explain the divine powers of God in his foreknowledge and the execution of his decrees.

ii. They maintain that God learns and that he does so by way of induction(which is always the fallacy of affirming the consequent).

iii. They use analogies that assume God's knowledge is no more potent or causal than man's knowledge. (In their atheism they conflate the efficient agent with the architect)

[*Conquering the Verbal Sorcery of Trinitarianism, pgs. 17-18*](#)

B. The Knowledge of God - Communicable

1 Samuel 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

Here we see that the biblical God is not a monad hyperousia transcending all categories of human intellect that can only be contacted through a mystic union of silence. Here God is described as a God of Knowledge.

- Since God is not transcendent, we embrace the Analogy of Proportion which allows univocal points of coincidence, and reject the Dark Age Analogy of Proportionality and Apophatic Theology. That is, we affirm that the object of knowledge within our minds is the same as God's mind, but, that the manner or quality of knowing the object is different. The creator knows the object eternally but we discursively. The Dark Age Scholastics stated that *that* something is and *what* something is can be distinguished when predicated of creatures but not of God. **Thus, by logical extension the meaning of existence with us is different with God, making us atheists!** If God does not exist the way we use the word then we are by definition, *ipso facto* atheists. If I said that a snark is like an apple, does it mean the snark is red, the snark is sweet, or that the snark is round? Without a univocal point of coincidence the analogy means nothing. A canoe paddle is analogous to a Riverboat Paddle-Wheel because of the univocal point of coincidence that both the paddle and the wheel creates force to move through water. Lastly, if our knowledge is wholly analogical then do we univocally or analogically know that our knowledge is analogical? Clark says,

“By realism in this connection, I mean a theory that the human mind possesses some truth—not an analogy of the truth, not a representation of or correspondence to the truth, not a mere hint of the truth, not a meaningless verbalism about a new species of truth, but the truth itself. God has spoken his Word in words, and these words are adequate symbols of the conceptual content. The conceptual content is literally true, and it is the univocal, identical point of coincidence in the knowledge of God and man.” (*The Bible as Truth*)

Univocal Knowledge: Man knows the same proposition that God intends man to know, not completely as God knows, but man does understand some things at least sometimes in the same sense that God means. God’s knowledge and man’s knowledge are propositional. We understand our knowledge to be like that written on a piece of paper while the knowledge of God is like that in a hard drive. The attributes of each are different yet the information is the same. Man’s knowledge and God’s are of a different essence in the sense that man’s knowledge is discursive while God’s knowledge is intuitive. Yet they are the same essence in the sense that they are univocal and mean the same thing. This is an analogy of proportion, not an analogy of proportionality.

Theses 2. God’s thinking is not part discursive and part intuitive as the Pelagians assert, but is, eternal and totally intuitive. (Prov. 19:21, Isa. 40:12-14, Acts 15:18)

- Saving faith ([Systematic Theology, pg. 387](#)) is ascent to the propositions of scripture.

John 5:45-47: Belief in a man’s words is the same as belief in the man. The problem is a lack of belief in man not lack of power in words.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

- Revelation is the rule of the conscience therefore conscience is not a rule of faith. (Acts 17:11, Deut. 4:1-2, John 20:30-31, 2 Tim 3:15-16, Rev 22:18)
- What is our object of faith without scholasticism? Who do we pray to without scholasticism? Who are we supposed to love and hate without scholasticism? (Matt 6:24) What commandments do we obey without scholasticism?
- Mat 13:15, Mark 4:12, John 12:40, Acts 28:27 teaches us that unless a person understands theology he cannot be converted. Theological knowledge is the primary means of salvation and furthering in sanctification. ([Systematic Theology, pg. 403](#))

Theological knowledge is the material cause of salvation and does not corrupt its possessor *per se*. (Psa 19:7-8, Psa 51:13, Isa 6:10, Mar 4:11, Mar 4:12, Jer 31:19 Rom 6, John 12:40, Acts 28:27)

- The mind needs saving. Colossians 1:21 describes our lost state as having a hostile mind towards God. Romans 8:7 says "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."(kjk) Not only so, but the process of sanctification requires these things: "Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind" and "Eph 4:23 And be renewed in the spirit of your mind"(kjk) Gordon Clark says,

"According to the Apostle John and according to Jesus, the Word of God, the Logos, and the words, the propositions, the cognitive content, are identical; and this conceptual content is 'the real thing. (pg. 69)...John 17:17 says, 'Sanctify them by the truth; thy word, doctrine, argument, theory is truth.; Just a page or two back the logos-word and the rheema-word were seen to be identical. Thus the truth here that sanctifies is the message of the Scripture. Sanctification is basically an intellectual process. No doubt it eventuates in external conduct; but before one can act rightly, one must think rightly; and so we are sanctified by truth. The idea is repeated in verse 19: 'I sanctify myself for them, in order that they may sanctify themselves by truth.'" (*The Johannine Logos*, pg. 71)

Objections:

Obj. Gal. 3: 15-18

Ans. [Protestant Rationalism](#), pg. 5

Obj. Isa. 55:7-9

Ans. [Protestat Rationalism](#), pg. 3

C. Eternal Self-Existence – Aseity - Incommunicable

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Isa. 41: 4 Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.

Isa. 48: 12 Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

D. Immutability - Incommunicable



Systematic Theology - Volume I

Author(s): Hodge, Charles (1797-1878)

Publisher: Grand Rapids, MI: Christian Classics Ethereal Library

Philosophical Statement.

Theologians, in their attempts to state, in philosophical language, the doctrine of the Bible on the unchangeableness of God, are apt to **confound immutability with immobility.** In denying that God can change, they seem to deny that He can act. Augustine says, on this subject: "Non invenies in Deo aliquid mutabilitatis; non aliquid, quod aliter nunc sit, aliter paulo ante fuerit. Nam ubi invenis aliter et aliter, facta est ibi quaedam mors: mors enim est, non esse quod fuit."²⁸² Quenstedt uses language still more open to objection, when he says that the immutability of God is "Perpetua essentiae divinae et omnium ejus perfectionum

282 In Joannis Evangelium Tractatus, xxiii. 9, edit. Benedictines, vol. iii. p. 1952, b, c.

identitas, negans omnem omnino motum cum physicum, tum ethicum."²⁸³ Turretin is more cautious, and yet perhaps goes too far. He says: "Potestas variandi actus suos, non est principium mutabilitatis in se, sed tantum in objectis suis; nisi intelligatur *de variatione internorum suorum actuum*, quos voluntas perfecta non variat, sed imperfecta tantum."²⁸⁴ The clause italicized in the above quotation assumes a knowledge of the nature of God to which man has no legitimate claim. It is in vain for us to presume to understand the Almighty to perfection. We know that God is immutable in his being, his perfections, and his purposes; and we know that He is perpetually active. And, therefore, activity and immutability must be compatible; and no explanation of the latter inconsistent with the former ought to be admitted.

God is Eternal and Immortal – Not capable of corruption

Psa. 102: 25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27 But thou art the same, and thy years shall have no end. 28 The children of thy servants shall continue, and their seed shall be established before thee.

Rom. 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Heb. 1: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

God changed his Physical geographical location and his relations to men

i. God dwells above us in heaven:

Psa. 11:13 The Lord looketh from heaven; he beholdeth all the sons of men. 14 From the place of his habitation he looketh upon all the inhabitants of the earth.

1 Kings 8: 27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: 29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy 15 servant shall make toward this place. 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

Psa 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. (Exo 25:40 "So see, and do according to the pattern which was shown to you on the mountain.")

ii. God comes down from heaven:

Gen. 11: 5 And the Lord came down to see the city and the tower, which the children of men builded.

Exodus 19:20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

Exo. 33:18 Then Moses said, "I pray You, show me Your glory!" 19 And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." 20 But He said, "You cannot see My face, for no man can see Me and live!" 21 Then the Lord said, "Behold, there is a place by Me, and you shall stand there on the rock; 22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. 23 Then I will take My hand away and you shall see My back, but My face shall not be seen."

God's moral nature and decrees do not change.

Mal. 3:6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Theses 3. The same men who will use this passage to say God cannot change in his Messianic prophecies will say he changed in other prophecies to prove their Open Theism.

God's Passions and Emotions are Accommodations

Psalm 16:2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

Job 22: 2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

Job 35:6 If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? 7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

Acts 17: 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

For a while I have questioned my original view that God has no emotions but as I have recently re-read the impotence that creation has to either defect or benefit God as proved above by Job 22:2,3, 35:6, Psa. 16:2 Acts 17:24-25, I am brought back to the soundness of my original position I wrote back in 2012..

Theses 4. The Pelagian/Open Theist position on foreknowledge is dependent on God having changing moods and emotions as derived from his dependent, insufficient and erratic nature. Yet God has no emotions. Therefore, Anthropopathic language about God's emotions are all literally volitions of God.¹ God has volitions at the level of nature and decree. For example, hatred of sin is an emotion predicated of God in the Bible (Psalm 5, Hab 1:13). Hatred of sin is therefore, literally, a volition. Hatred of sin and vindicating justice is not something *ad extra* to God in the decree but is something essential to him. This hatred of sin and vindicating justice is a volition of God at the level of nature. God's essential hatred of sin and vindicating justice is the foundation for penal substitutionary atonement (Satisfaction of divine justice). Here the nature is demanding the will to decree a satisfaction of its inherent justice. Therefore, those who deny Divine volition at the level of precept, such as those who deny the serious free offer of the gospel to both elect and reprobate, are in heresy.

John Owen states in *Vindiciæ Evangelicæ*, Chapter IV,

“Corol. To ascribe affections properly to God is to make him weak, imperfect, dependent, changeable, and impotent.

Secondly, Let a short view be taken of the particulars, some or all of them, that Mr B. chooseth to instance in. “Anger, fury, wrath, zeal” (the same in kind, only differing in degree and circumstances), **III** are the first he instances in; and the places produced to make good this attribution to God are, Num. xxv. 3, 4; Ezek. v. 13; Exod. xxxii. 11, 12; Rom. i. 18.

I. That mention is made of the anger, wrath, and fury of God in the Scripture is not questioned. Num. xxv. 4, Deut. xiii. 17, Josh. vii. 26, Ps. lxxviii. 31, Isa. xiii. 9, Deut. xxix. 24, Judges ii. 14, Ps. lxxiv. 1, lxix. 24, Isa. xxx. 30, Lam. ii. 6, Ezek. v. 15, Ps. lxxviii. 49, Isa. xxxiv. 2, 2 Chron. xxviii. 11, Ezra x. 14, Hab. iii. 8, 12, are farther testimonies thereof. The words also in the original, in all the places mentioned, express or intimate perturbation of mind, commotion of spirit, corporeal mutation of the parts of the body, and the like distempers of men acting under the power of that passion. The whole difference is about the intendment of the Holy Ghost in these attributions, and whether they are properly spoken of God, asserting this passion to be in him in the proper significancy of the words, or whether these things be not taken ἀνθρωποπαθῶς, and to be understood θεοπρεπῶς, in such a sense as may answer the meaning of the figurative expression, assigning them their truth to the utmost, and yet to be interpreted in a suitableness to divine perfection and blessedness.

¹ Gordon Clark, *What Do Presbyterians Believe?*, Philipsburg, New Jersey: Presbyterian and Reformed Publishing Company, 1956, 29-30

2. The *anger*, then, which in the Scripture is assigned to God, we say denotes two things:—

(1.) His *vindictive justice*, or constant and immutable will of rendering vengeance for sin.¹⁸¹ So God's purpose of the demonstration of his justice is called his being "willing to show his wrath" or anger, Rom. ix. 22; so God's anger and his judgments are placed together, Ps. vii. 6; and in that anger he judgeth, verse 8, And in this sense is the "wrath of God" said to be "revealed from heaven," Rom. i. 18; that is, the vindictive justice of God against sin to be manifested in the effects of it, or the judgments sent and punishments inflicted on and throughout the world.

(2.) By anger, wrath, zeal, fury, the *effects of anger* are denoted: Rom. iii. 5, "Is God unrighteous who taketh vengeance?" The words are, ὁ ἐπιφέρων τὴν ὀργήν, — "who inflicteth or bringeth anger on man;" that is, sore punishments, such as proceed from anger; that God's vindictive justice. And Eph. v. 6, "For these things cometh the wrath of God upon the children of disobedience." Is it the passion or affection of anger in God that Mr B. talks of, that comes upon the children of disobedience? or is it indeed the effect of his justice for this sin?¹⁸² Thus the day of judgment is called the "day of wrath" and of "anger," because it is the day of the "revelation of the righteous judgment of God:" Rom. ii. 5, "After thy hardness," **III** etc. In the place of Ezekiel (chap. v. 13) mentioned by Mr B., the Lord tells them he will, "cause his fury to rest upon them," and "accomplish it upon them. I ask whether he intends this of any passion in him (and if so, how a passion in God can rest upon a man), or the judgments which for their iniquities he did inflict? We say, then, anger is not properly ascribed to God, but metaphorically, denoting partly his vindictive justice, whence all punishments flow, partly the effects of it in the punishments themselves, either threatened or inflicted, in their terror and bitterness, upon the account of what is analogous therein to our proceeding under the power of that passion; and so is to be taken in all the places mentioned by Mr B. For, —

3. Properly, in the sense by him pointed to, *anger, wrath, etc.*, are not in God. Anger is defined by the philosopher to be, ὄρεξις μετὰ λύπης τιμωρίας φαινομένης διὰ φαινομένην ὀλιγοψίαν, — "desire joined with grief of that which appears to be revenge, for an appearing neglect or contempt." To this grief, he tells you, there is a kind of pleasure annexed, arising from the vehement fancy which an angry person hath of the revenge he apprehends as future,¹⁸³ — which, saith he, "is like the fancy of them that dream,"¹⁸⁴ — and he ascribes this passion mostly to weak, impotent persons. Ascribe this to God, and you leave him nothing else. There is not one property of his nature

wherewith it is consistent. If he be properly and literally angry, and furious, and wrathful, he is moved, troubled, perplexed, desires revenge, and is neither blessed nor perfect. But of these things in our general reasons against the propriety of these attributions afterward.

4. Mr B. hath given us a rule in his preface, that when any thing is ascribed to God in one place which is denied of him in another, then it is not properly ascribed to him. Now, God says expressly that "fury" or anger "is not in him," Isa. xxvii. 4; and therefore it is not properly ascribed to him.

5. Of all the places where mention is made of God's repentings, or his *repentance*, there is the same reason. Exod. xxxii. 14, Gen. vi. 6, 7, Judges x. 16, Deut. xxx. 9, are produced by Mr B. That one place of 1 Sam. xv. 29, where God affirms that he "knoweth no repentance," casts all the rest under a necessity of an interpretation suitable unto it. Of all the affections or passions which we are obnoxious to, there is none that more eminently proclaims imperfection, weakness, and want in sundry kinds, than this of repentance. If not sins, mistakes, and miscarriages (as for the most part they are), yet disappointment, grief, and trouble, are always included in it. So is it in that expression, Gen. vi. 6, "It repented the LORD that he had made man on the earth, and it grieved him at his heart."¹⁸⁵ What but his mistake and great disappointment, by a failing of wisdom, foresight, and power, can give propriety to these attributions unto God? The change God was going then to work in his providence on the earth was such or like that which men do when they repent of a thing, being "grieved at the heart" for what they had formerly done. So are these things spoken of God to denote the kind of the things which he doth, not the nature of God himself; otherwise such expressions as these would suit him, whose frame of spirit and heart is so described: "Had I seen what would have been the issue of making man, I would never have done it. Would I had never been so overseen as to have engaged in such a business! What have I now got by my rashness? nothing but sorrow and grief of heart redounds to me." And do these become the infinitely blessed God.

6. *Fear* is added, from Deut. xxxii. 26, 27. "Fear," saith the wise man, "is a betraying of those succours which reason offereth;"¹⁸⁶ — nature's avoidance of an impendent evil; its contrivance to flee and prevent what it abhors, being in a probability of coming upon it; a turbulent weakness. This God forbids in us, upon the account of his being our God, Isa. xxxv. 4; "Fear not, O worm Jacob," etc., chap. xli. 14. Everywhere he asserts fear to be unfit for them who depend on him and his help, who is able in a moment to dissipate, scatter, and reduce to nothing, all the causes of their fear. And if there ought to be no fear where such succour is ready at hand, sure there is none in Him who gives it. Doubtless, it were much better to exclude the providence of God out of the

world than to assert him afraid properly and directly of future events. The schools say truly, "Quod res sunt futuræ, a voluntate Dei est (effectiva vel permissiva)." How, then, can God be afraid of what he knows will, and purposeth shall, come to pass? He doth, he will do, things in some likeness to what we do for the prevention of what we are afraid of. He will not scatter his people, that their adversaries may not have advantage to trample over them. When we so act as to prevent any thing that, unless we did so act, would befall us, it is because we are afraid of the coming of that thing upon us: hence is the reason of that attribution unto God. That properly He should be afraid of what comes 114to pass who knows from eternity what will so do, who can with the breath of his mouth destroy all the objects of his dislike, who is infinitely wise, blessed, all-sufficient, and the sovereign disposer of the lives, breath, and ways of all the sons of men, is fit for Mr B. and no man else to affirm. "All the nations are before him as the drop of the bucket, and the dust of the balance, as vanity, as nothing; he upholdeth them by the word of his power; in him all men live, and move, and have their being," and can neither live, nor act, nor be without him; their life, and breath, and all their ways, are in his hands; he brings them to destruction, and says, "Return, ye children of men;"¹⁸⁷ and must he needs be properly afraid of what they will do to him and against him.

7. Of God's *jealousy and hatred*, mentioned from Ps. v. 4, 5, Exod. xx. 5, Deut. xxxii. 21, there is the same reason. Such effects as these things in us produce shall they meet withal who provoke him by their blasphemies and abominations. Of *love, mercy, and grace*, the condition is something otherwise: principally they denote God's essential goodness and kindness, which is eminent amongst his infinite perfections; and secondarily the effects thereof, in and through Jesus Christ, are denoted by these expressions."

<https://ccel.org/ccel/owen/vindicevang/vindicevang.i.xi.html>

E. Pelagians/OT and Ontology

Theses 5. Pelagians/OT, the ones trying to remain somewhat consistent, deny the reality of demons because of their rejection of all supernatural powers outside of humanity. They will claim this is metaphysics.

[Gen. 3:15 Proved Messianic By Literal demonology et al.](#)

[Demonology a Product of the Babylonian captivity?](#)

John 13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Matt. 8: 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Theses 6. Pelagians/OT leverage gaps in knowledge (appeals to ignorance) mostly over the nature of God that has not been revealed, namely eternity, over what the Bible clearly says. Their prying into hidden divine mysteries shows their Gnostic spirit.

Deut. 29:29 The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

F. Accommodation

Theses 7. Pelagians/OT, because of their conflation of God and man deny the Doctrine of Accommodation.

[The Protestant Doctrine of Accommodation in Patrick Fairbairn\(pdf, word\)](#)

[Opening of the eyes – More examples of accommodation](#)

[Pelagianism/Open Theism Refuted; p. 4 Greg Boyd refuted on the Protestant Doctrine of Accommodation](#)

Theses 8. The Pelagian/OT rejection of Accommodation results in accepting a contradictory and Nihilistic attitude towards scripture and truth in general.

They will present us with passages stating that God repents and yet other places in the Bible say God does not repent. (1 Sam. 15:29) They present us with passages that say God tests men to see what is in their hearts yet other passages say God already knows the hearts of men. ([God's Foreknowledge of the Future Free Actions of Men](#)) Accommodation lets us know these words are being used in different senses and so no contradiction is necessary. Yet the Pelagians and OT reject Accommodation.

[Open Theism is Atheist Cope: John Sanders gets Wrecked on Gen. 50:20](#)

[Response to Inescapable Reality Refuted on Two articles\(Obscurantism\)](#)

Theses 9. Pelagians/OT put forth a Gnostic deity who is overcome by evil and his purposes frustrate.

G. Omnipotence of God

Satan had to get God's permission to afflict Job. Job 1: 12 And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

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

Psa. 119: 89 Forever, Lord, Your word stands in heaven.

90 Your faithfulness continues throughout generations; You established the earth, and it stands. 91 They stand this day by Your ordinances, For all things are Your servants.

Daniel 4: 35 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?

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: 27 For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

God's omnipotence is not to be confused with Infinity. ([An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications, God is not Infinite , pg. 10](#)) It simply means his power will not permit any of his purposes to be frustrated. On the Pelagian system poor God is trying so hard but he is failing miserably. The Gnostic system was an attempt to answer the problem of evil as it relates to the power of God. They concluded that there must be two eternal and equally powerful principles of Good and Evil in order for God to be good. They believed that if God was good and he had the power to destroy Evil he would do it. In order to preserve his goodness, they taught that he simply does not have the power to overcome Evil.

This comes in handy for those who ask silly questions like, can God make a rock so big he can't move it? God's omnipotence is not applicable to an infinite number of scenarios whether

rational or irrational because God is not infinite. Muller has a section in his Volume 3 on the omnipresence of God in its relation to space but it never actually deals with the primary issue. If God's omnipresence is infinite then by definition, the space that he occupies must be infinite. So much for Divine Infinity.

H. God's Revealed Will(Precept) and Secret Will(Decree) Distinction

Theses 10. Pelagians/OT and Hyper-Calvinists conflate the Moral nature of God(jure-Preceptive Will) with his decree.(Will of Good Pleasure)

Isa. 46:10 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:

- a. What Pelagians and Open theists call failed prophecies are only accommodated *jure* conditional threats, God's moral expectations of us and the consequences of disobedience. (Gen. 2:17, 6:5-8, Jonah 3:1-8, 1 Kings 2:37, Exo. 20, Isa. 5:1-5, Jer. 19:5, 32:35, 1 Sam 2:35) God sends out a threat and if the condition is met the threat goes away. This is not the same thing as a prediction. In the Garden of Eden, Adam and Eve should have died if Gen. 2:17 was a prediction but it was not. It was a *jure* conditional threat. Christ met that condition in the Covenant of Redemption. All men should have died if Gen. 6:5-6 was a prediction but it was not. It was a *jure* conditional threat. Noah was righteous and met the condition necessary to carry on the race.
- b. In his book on *The Atonement*, Clark mentions God's justice (as an attribute) is an aspect of God's will (As the Pelagians/OT must as well if they conflate God's nature with his will). This is a rare occasion that I don't think he is being very clear, and though he says other things in that book that give you the impression that God's attributes direct his will, I will have to disagree with him that truth and goodness are ranked under the decree. Owen says, "for such is the divine nature antecedent to all acts of his will and suppositions of objects towards which it might operate." (*Works* 10:498) Clark fell into some Nominalism (A Denial of the Reality of God's Attributes) which was a consequence of some Hyper-Calvinist tendencies he had. In commenting on Hab 1:13 (*Your eyes are too pure to approve evil, And You can not look on wickedness with favor*) John Owen says, "The prophet here ascribes to God the greatest detestation, and such an immortal hatred of sin that he cannot look upon it, but, with a wrathful aversion of his countenance, abominates and dooms it to punishment. But perhaps God thus hates sin because he wills to do so, and by an act of his will entirely free, though the state of things might be changed without any injury to him or diminution of his

essential glory. But the Holy Spirit gives us a reason very different from this, namely, the purity of God's eyes." (*Works*, 10:513)

The argument that convinced me of Owen's view is in consideration of Psalm 5. In this passage God is said to hate evil doers. God's willing punishment by a decree does not explain the language for God hating sin and being angry with evil doers. It denotes an innate essential hatred God has toward evil. God's affirmations in his attributes make things right or good. Not just a decree. Therefore, things are good and things are true because God necessarily thinks it to be so, not just because he wills it to be so. Dr. Clark says, "A proposition is true because God thinks it so." (*Festschrift*, 66) God's essence/attributes necessitate certain actions (not all actions) to be taken by the divine will.

Jer. 7:9-11 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

John Owen says,

"He would not be God if he did not avenge, by the punishment of the guilty, his own injury. He hath often and heavily complained in his word, that by sin he is robbed of his glory and honor, affronted, exposed to calumny and blasphemy; that neither his holiness, nor his justice, nor name, nor right, nor dominion, is preserved pure and untainted: for he hath created all things for his own glory, and it belongs to the natural right of God to preserve that glory entire by the subjection of all his creatures, in their proper stations, to himself." (*Works*, 10:619)

How could God say that a transgression against an *ad extra* decree robs him of essential glory?(though we know this robbing is accomodated) It makes no sense. God must have an essential nature. The punishment of sin is demanded by the fact that God wills the good, which requires him internally to act in such a way that his purposes are not spoiled.

Francis Turretin says, "God's will is regulated, not indeed extrinsically but intrinsically...BY HIS MOST HOLY NATURE". Turretin, *Institutes*, Third Topic, The Will of God, xviii, Vol 1, pg. 233, (Phillipsburg, New Jersey: P&R Publishing), 1994

This is an affirmation that God wills good things because he is good and a denial that good things are only good because God wills them; as if goodness was an ad extra creation of God by divine fiat.

- c. Picet notes in like, "the preceptive will is properly speaking, the execution of a part of the decretive will, namely, that part which has determined what shall be revealed to, or enjoined upon, men in due time." (Muller, Vol 3, pg. 460)
- d. Carl Henry wrote the introduction to Dr. Clark's Festschrift "A Wide and Deep Swath". On page 16 of the Festschrift Henry says,

"It was Clark's refusal...to distinguish, as have some evangelical theologians, between God's efficient will and his permissive will, that enlivened discussions over Calvinism and Arminianism on the Wheaton campus."

This should not be confused with the preceptive and decretive distinction in God's will. Clark clearly affirmed this distinction. Clark says,

"The Ten Commandments are God's preceptive will. They command men to do this and to refrain from that. They state what ought to be done; but they neither state nor cause what is done. God's decretive will, however, as contrasted with his precepts, causes every event...These two are different things, and what looks like an opposition between them is not a self-contradiction." *RRR*, pg 222

- e. To criticize Clark a bit more, he says on pg. 239 of *RRR* "He [God] is not sinful because in the first place whatever God does is just and right." Agreed but why? He continues: "It is just and right simply in virtue of the fact that he does it." True, but we must not confine these actions to mere fiat. He wills them as they are consistent with the divine nature.

II. The Decrees

S. S.

“He hath chosen us in him before the foundation of the world,” Eph. i. 4.

“He hath called us according to his own purpose and grace, before the world began,” 2 Tim. i. 9.

“Known unto God are all his works from the beginning of the world,” Acts xv. 18.

“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,” Isa. xlvi. 10.

“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand,” as Rom. ix. 11.

“The foundation of God standeth sure, having this seal, The Lord knoweth them that are his,” 2 Tim. ii. 19.

“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations,” Ps. xxxiii. 11.

Lib. Arbit.

“It is false to say that election is confirmed from everlasting,” Rem. Apol.

“It is certain that God determineth divers things which he would not, did not some act of man’s will go before,” Armin.

“Some decrees of God precede all acts of the will of the creature, and some follow,” Corv.

“Men may make their election void and frustrate,” Rem. Apol.

“It is no wonder if men do sometimes of elect become reprobate, and of reprobate, elect,” Welsin.

“Election is uncertain and revocable, and whoever denies it overthroweth the gospel,” Grevinch.

“Many decrees of God cease at a certain time,” Episcop.

[Owen, *Display of Arminianism*]

Theses II. The Bible teaches our actions are caused by God’s decrees. The decree is not caused by our foreknown actions. Moreover, open theists can have no decree at all seeing they reject the idea of foreknowledge in God if they are consistent.

Isa. 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,⁹ 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:

Proverbs 19:21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

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

Prov. 16: 33 The lot is cast into the lap, But its every decision is from the Lord.

Psalms 2:7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Psa. 33: 11 The counsel of the Lord standeth for ever, the thoughts of his heart (No head heart distinction) to all generations.

Mal. 3:6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

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

John 12: 37 But though He had performed so many signs in their sight, they still were not believing in Him. 38 This happened so that the word of Isaiah the prophet which he spoke would be fulfilled: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" 39 For this reason they could not believe, for Isaiah said again, 40 "He has blinded their eyes and He hardened their heart, so that they will not see with their eyes and understand with their heart, and be converted, and so I will not heal them." 41 These things Isaiah said because he saw His glory, and he spoke about Him. (Isa. 6: 8)

Acts 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.

2 Tim. 2: 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Isaiah 53: 10 Yet it pleased the Lord to bruise him

Acts 2: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Acts 4: 27 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, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

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

Eph 1: 4 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

Eph. 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Eph 3: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

2 Tim. 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

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world

Job 14: 5 Since his days are determined, The number of his months is with You; And You have set his limits so that he cannot pass.

Acts 17: 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Pelagians/OT maintain that God looks down the corridors of time and sees the actions we make and determines his decrees based on our actions. Yet, they also claim that due to our possible apostasy that we can change our state of election to reprobation.

Theses 12. When consistent Pelagians must eradicate the idea of decrees.

Owen concludes,

“It is plain from the whole course of their doctrine, that God’s decrees concerning men’s eternal estates are temporal in their judgment, and do not begin until their death... And it makes the form of his decree run this way: “If man will believe, then I will determine that he shall be saved; if he will not believe, then I will determine that he shall be damned,” – that is, “I must leave him in the meantime to do what he will, so that I may meet with him in the end.” (*Display of Arminianism*, pg. 62)

Thus, we see that the scriptures teach the exact opposite of the Pelagian system. The Pelagian system says that God’s decrees are caused by our actions and these decrees can never take place until after our death. **Yet the Bible states the decrees take place before the word begins:**

Declaring the end from the beginning (Isa. 46:9-10)

before the foundation of the world(Eph. 1:4)

before the world began(2 Tim. 1:9)

Theses 13. The Bible clearly states in 180 degrees of contradiction to Pelagianism that God's decrees cause our actions not the other way around:

Proverbs 19:21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

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

God does not decree it because he foreknows us doing it. We do it because God decreed it.

Finally, Robert Shaw says,

"The decrees of God are free. He was not impelled to decree from any exigency of the divine nature; this would be to deny his self-sufficiency. Neither was he under any external constraint; this would be destructive of his independence. His decrees, therefore, must be the sovereign and free act of his will. By this it is not meant to insinuate that they are arbitrary decisions; but merely that, in making his decrees, he was under no control, and acted according to his own sovereignty."

A. The Decrees are Unconditional and Irresistible

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.

Psa. 2: 1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

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

Prov. 19: 21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

Prov. 16: 33 The lot is cast into the lap, But its every decision is from the Lord.

Dan. 4: 17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men...34 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: 35 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?

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. 26: 12 Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Isa. 46: 9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 10 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: 11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Isa. 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Ezek. 36: 26 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. 27 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.

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

John 12: 37 But though He had performed so many signs in their sight, they still were not believing in Him. 38 This happened so that the word of Isaiah the prophet which he spoke would be fulfilled: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" 39 For this reason they could not believe, for Isaiah said again, 40 "He has blinded their eyes and He hardened their heart, so that they will not see with their eyes and understand with their heart, and be converted, and so I will not heal them." 41 These things Isaiah said because he saw His glory, and he spoke about Him. Isa. 6: 8

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:

Eph. 2: 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Rom. 9: 11 (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)...

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

1 Peter 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.

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

See above: [1. The Nature of God. God's Revealed Will\(Precept\) and Secret Will\(Decree\) Distinction](#)

Objection:

So does the effectual call override the will of man?

I affirm that the obstinacy of the will is overcome but not the will itself. God's operation in this act is infallible. However, that does not mean that God forces man. God's operation is in convincing the conscience not in forcing it.

Robert Shaw says of WCF 10.1-2, "4. That in this calling no violence is offered to the will. While the Spirit effectually draws sinners to Christ, he deals with them in a way agreeable to their rational nature, "so as they come most freely, being made willing by his grace." The liberty of the will is not invaded, for that would destroy its very nature; but its obstinacy is overcome, its perverseness taken away, and the whole soul powerfully, yet sweetly, attracted to the Saviour. The compliance of the soul is voluntary, while the energy of the Spirit is efficient and almighty: "Thy people shall be willing in the day of thy power."—Ps. cx. 3."

B. God Determines Evil and Men's Evil Actions

Samuel Rutherford, *Examination of Arminianism*: Chapter 5 On the Estate of the First Man, 2. Whether God is made the author of the first sin,

"We truly teach that God is not the cause of the malice, though it is allowed that He is the cause of the act"

Job 2:10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?(Same word used in

Gen. 2:9 for tree of the knowledge of Good and evil)In all this did not Job sin with his lips.

Job 2:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

Gen. 45:8 Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household, and ruler over all the land of Egypt.

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.

Exodus 10:20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

Psa. 105: 24 And he increased his people greatly; and made them stronger than their enemies. 25 He turned their heart to hate his people, to deal subtilly with his servants. 26 He sent Moses his servant; and Aaron whom he had chosen. 27 They shewed his signs among them, and wonders in the land of Ham.

1 Kings 22:22 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.

*1 Kings 22:23 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.*

1 Sam. 16:14 But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. 15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

2 Sam 17: 14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.(2nd cause is psychological process)

Isa. 6: 8/(John 12:39) Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" 9 And He said, "Go, and tell this people:

*'Keep on listening, but do not understand;
And keep on looking, but do not gain knowledge.'*
*10 Make the hearts of this people insensitive,
Their ears dull,
And their eyes blind,
So that they will not see with their eyes,
Hear with their ears,
Understand with their hearts,
And return and be healed."*

Isaiah 45:7 I form the light, and create darkness: I make peace, and create evil: (Same word used in Gen. 2:9 for tree of the knowledge of Good and evil) I the Lord do all these things.

Amos 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?

Luke 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

Luke 22: 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain

2 Thess.2:11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Theses 14. God does not overcome or take away the teleological agency or powers of man in the execution of his decrees but he does manipulate them through other causes on pain of Pantheism/Occasionalism.

Prov. 16: 4 The Lord hath made all things for himself: yea, even the wicked for the day of evil. 9 A man's heart deviseth his way: but the Lord directeth his steps.

Prov. 19:21 21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

*Psa. 78: 29 So they did eat, and were well filled: for **he gave them their own desire**; 30 They were not estranged from their lust. But while their meat was yet in their mouths, 31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

*Psa. 106: 13 They soon forgot his works; they waited not for his counsel: 14 But lusted exceedingly in the wilderness, and tempted God in the desert. 15 **And he gave them their request**; but sent leanness into their soul. 16 They envied Moses also in the camp, and Aaron the saint of the Lord. 17 The earth opened and swallowed up Dathan and covered the company of Abiram.*

*Acts 14: 16 Who in times past **suffered all nations to walk in their own ways**. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

Theses 15. Pelagians/OT deny the undeniable foreknowledge of God to preserve their idol of free will.

C. Omniscience and foreknowledge of God

Isaiah 41: 22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

*Isa. 40: 12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? 14 **With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?** 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.*

Rom. 11: 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

*Psa. 139:1 O lord, thou hast searched me, and known me. 2 Thou knowest my downsitting and mine uprising, thou **understandest my thought afar off**. 3 Thou compassest my path and*

my lying down, and art acquainted with all my ways. ⁴ For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether....¹⁶ Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

*Psalm 147:5 Great is our Lord, and of great power: his **understanding** is infinite.*

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

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Mat. 26: 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Mat. 11: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

- [Did the Doctrine of Omniscience and Foreknowledge Originate in Platonism?](#)
- [The Undeniable Foreknowledge of Elohim and Open Theism Further Debunked](#)
- [Can an Open Theist Believe that God Can Over-Rule the Wills of All Men?](#)
- [God's Foreknowledge of the Future Free Actions of Men](#)
- [Herman Bavinck against Middle Knowledge \(Molinism\):](#)
- Middle knowledge
<https://reformedbooksonline.com/middle-knowledge/>

D. The Problem of Evil and Reprobation, Is God the Author of Sin? Are Permissive Decrees Possible? What is Divine Sovereignty?

Rom. 9: 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 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? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

These 16. Pelagians must reject Paul and side with James which entails rejecting most of the New Testament.

First of all this language of the author of sin comes from the apostate James and his disgusting diatribe against Paul. James' epistle is not canonical and is indicative of the Ebionite influence in the early church. James' denial of Paul's teaching on justification is clear from 2:21-24 of his epistle. His more focused attacks on Paul's Calvinism can also be seen in his anti-determinist teachings:

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

Yet Moses is very clear:

Gen 22:1 And it came to pass after these things, that Elohim did tempt Abraham

As we saw before in the previous section **God Determines Evil and Men's Evil Actions**, God does determine human beings to commit wicked acts. What is meant by "author of sin"? Dr. Clark says in *Religion, Reason and Revelation*, pages 237- 240,

"Let it be unequivocally said that this view certainly makes God the cause of sin. God is the sole ultimate cause of everything...One is permitted to ask, however, whether the phrase 'cause of sin' is the equivalent of the phrase 'author of sin.'...**God is not the author of this book...but he is the ultimate cause**...I am the author. Authorship therefore is one kind of cause, but there are other kinds. THE AUTHOR OF A BOOK IS ITS IMMEDIATE CAUSE; GOD IS THE ULTIMATE CAUSE...Is God the immediate cause of sin? Or more clearly, Does God commit sin?"

I found Clark's use of immediate cause to be ambiguous in that it can be taken to either mean that God is the agent doing the sinning or an immediate force compelling man to sin. Clark continues,

"The idea of permission is possible only where there is an independent force...Nothing in the universe can be independent of the Omnipotent Creator...Therefore, the idea of permission makes no sense when applied to God." *RRR*, pg. 205.

Theses 17. The legitimate problems Pelagians have shown with Calvinism are actually criticisms of omnipresence not the decrees.

E. Permissive Decrees

The God Clark is speaking about though is omnipresent which the Bible does not describe.

[An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications](#)

[Natural Law, Causality and Miracles](#)

As for the question of Permissive Decrees Owen says,

“For truly such testimonies of God’s powerful working are obvious everywhere in Scripture: stirring up men’s wills and minds, bending and inclining them to various things, governing the secret thoughts and motions of the heart – so that his working cannot by any means be relegated to a naked permission, or a governance only of external actions, or a general influence, whereby men would have [independent] power to do this or that, or anything else – which some suppose God’s whole providence consists of.” (John Owen, *Display of Arminianism*, pg. 82-83)”

It appears that there is clear evidence that God permits creatures to act, contrary to the pantheistic doctrine of omnipresence, according to the power of their own agency:

*Psa. 78: 29 So they did eat, and were well filled: for **he gave them their own desire**; 30 They were not estranged from their lust. But while their meat was yet in their mouths, 31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

*Psa. 106: 13 They soon forgot his works; they waited not for his counsel: 14 But lusted exceedingly in the wilderness, and tempted God in the desert. 15 **And he gave them their request**; but sent leanness into their soul. 16 They envied Moses also in the camp, and Aaron the saint of the Lord. 17 The earth opened and swallowed up Dathan and covered the company of Abiram.*

*Acts 14: 16 Who in times past **suffered all nations to walk in their own ways**. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

F. God's Responsibility in the Fall of Man

Passing from Clark's pantheistic rejection of Permissive Decrees, his view of God's Responsibility in the Fall of Man and the exposure of the Platonic pollutions that have historically confused this issue are excellent:

Clark says on pg. 239 of *RRR* "He [God] is not sinful because in the first place whatever God does is just and right...It is just and right simply in virtue of the fact that he does it." Clark's exposure and contradiction of Platonism here is made manifest in Turretin,

"The will can be called the primary rule of justice either intrinsically or extrinsically...In the former sense, his will is regulated by his justice; in the latter sense, the justice in us is regulated by nothing else than his will...But with respect to God, the will cannot always be called the first rule of justice. It is a rule in those things which have only a free and positive goodness, but not in those things which have essential goodness...For in the latter, God's will is regulated, not indeed extrinsically but intrinsically (viz. BY HIS MOST HOLY NATURE). Hence it has been well said that certain things are good because God wills them...**but that God wills others because they are just and good per se in their own nature...**" (*Institutes*, Vol. 1, pg. 233, 3rd Topic, The Will of God, XVII)

Methinks Turretin fell to some of the Platonism that Clark complains about. Dr. Clark's proposed solution to the problem of evil went something like this: **There is no abstract external standard to God that he must be subject to.** When God caused Judas to betray Christ (Acts 4:27-28) this was good and righteous **not because "it was right" [per se in the Platonic sense -DS] but it was right because God did it.** To sin requires a law and a higher authority which forbids God to efficaciously cause people to sin. There is no such standard or law. God does forbid men to cause other men to sin (1 Cor 8:13). However, God is not subject to the same standard as men are. An example: God forbids men to steal in the 8th commandment. Can God steal? No. God has created all things therefore by definition as the creator and owner of all things, stealing is meaningless to him. Therefore, God can cause people to sin and at the same time forbid us to cause people to sin. Calvinism is the only theology that can answer this problem.

Theses. 18 In their atheist cope, Pelagians put God and man on the same moral plane.

The Pelagian view of moral justice as you see, just like in the issue of Epistemology, and Physics, puts God on the same moral plane as man. (Trans. There is no God)

It is hard to prove this accusation in this specific context but there is a tendency in Clark to make the will of God independent of the divine nature, which is nothing else than denying the divine nature and positing the Arbitrary Pelagian pure nature. The Hyper-Calvinist

must say the same (Pace, Owen, *Dissertation on Divine Justice*) because the Divine Will is a law to itself which is never directed by principles of justice either outside of God or in God, because there are none. This is the main error in Clark's teaching that I would warn us from. Otherwise his solution seems invincible.

Theses. 19. Rom. 5:17 shows that our choice is not the basis of responsibility.

Girardeau states the Infralapsarian view of Reprobation:

"The Calvinist says, God finds men already disobedient and condemned, and leaves some of them in the condition of disobedience and condemnation to which by their own avoidable act they had reduced themselves. The Arminian represents the Calvinist as saying, God decrees to reject some of mankind from eternal salvation, and their disobedience follows as a necessary consequence. That is to say, if the language mean anything, God's decree of Reprobation causes the disobedience of some men, and then dooms them to eternal punishment for that disobedience. But who would deny that to be unjust?"¹²

The problem with this solution is made manifest in the Lapsarian Order of Decrees.

G. Order of Decrees

At this point we are compelled to discuss the Lapsarian controversies. Supralapsarianism states that reprobation precedes the decree of the fall in a chronological order.

Infralapsarianism states that reprobation succeeds the decree of the fall of man in a chronological order. The traditional Lapsarian views operate off of a historical principle which orders the decrees in the chronological execution of those decrees. I do not affirm the traditional approach. I affirm, following Dr. Clark's construction in his article *The Nature of Logical Order*. His ordering of the decrees was discussed by Roger Nicole in Clark's *Festschrift* edited by Ronal Nash and fully explained by Robert Reymond in *Perspectives on Election*, ed. Chad Brand (B&H Academic: Nashville, TN, 2006), namely, a Teleological Supralapsarianism. This approach uses a teleological principle where the last in execution is the original purpose. I affirm this order of decrees:

1. "The decree to elect some sinful men to salvation in Christ (and the Reprobation of the others in order to make known the riches of God's gracious mercy to the elect)"
 2. "the decree to apply Christ's redemptive benefits to the elect sinners"
 3. "the decree to redeem the elect sinners by the cross work of Christ"
 4. "the decree that man should fall"
 5. "the decree to create the world and men"
- (*Perspectives*, pg. 178)

² *Calvinism and Evangelical Arminianism* (New York: The Baker & Taylor Co., 1890, 186

For example, if I was moving into a new house and thought to myself, "I want to use x room for my dining room" but the room has boxes stacked five high and it was dirty and needed sweeping etc, the purpose of the room comes first, then the means to accomplish that. So before I actually use the room for a dining room a number of tasks are performed first and then after a week of work or so it is ready to use. So, teleologically speaking, the intention comes first and then the means. Yet in time the means come first and then the satisfaction of the intention. So the ultimate purpose of our creation is that God may, to the praise of the glory of his grace, elect some sinful men, based teleologically on decree 4, to salvation in Christ that they may bear his likeness to glorify and enjoy him forever; and to the praise of his justice reprobate some other sinful men.

When God caused Judas to betray Christ this was good and righteous not because "it was right" but it was right because God did it. God chose some angels out of a group not considered in a state of sin. (1 Tim 5:21) Robert Reymond says,

"God simply by decree granted the grace of perseverance in holiness to some angels and denied it to the others." (*Perspectives*, pg. 170)

The Arminian view is that God,

"determines the destiny of no man, that he merely decreed to react in mercy or justice to the actions of men..." (*Perspectives*, pg. 170)

So if the cause of the Reprobation terminates at the point of the person's fall into sin, Pelagianism necessarily follows as a conditional decree based upon foreseen actions. Reymond says,

"It cannot give a specific answer to the question why God decreed to create the world and to permit the fall." (*Perspectives*, pg. 173)

The Supralapsarians only can square with the language in Romans 9.

Theses. 20 The view that Paul posits in Romans 9, at a *prima facie* level, naturally brings up charges against God's justice. Paul appeals to the fact that God can justly do with men as he pleases and says, "who are you to reply against God" (vs. 20). Reymond says of the potter and the clay,

"The metaphor would suggest that the determination of a given vessel's nature and purpose – whether for noble or for common use – is the potter's sovereign right, apart from any consideration of the clay's prior condition...but he [The **Infra**] **insists that the 'lump' about which Paul speaks here is mankind already**

viewed by God as fallen. But if this were the case, God would only need to make one kind of vessel from the lump—the vessel for noble use. He would not need to make vessels for common use—the ‘sinful’ lump would already represent them.” (*Perspectives*, pg. 175-176)

Paul replies very plainly to the accusation against God’s justice in Romans 9. Nowhere does he appeal to complicated jargon about causality, permissive decrees or preteritions. God does determine people to sin. Yes, assuming a Platonic view of morality the actions of God are unjust! Who are you to reply against God?

Obj. So how did God cause Adam to sin before the fall without infusing into him an evil influence?

Ans. God subjected Adam to a grievous temptation and then withheld persevering grace. Thus, he permitted and caused Man’s first sin.³

III. Creation Without the Use of Pre-existent Material

Theses 21. Pelagians/OT reject Creation Ex Nihilo because it posits divine power and action at a distance.

Genesis 1:1 In the beginning God created the heaven and the earth.

*Proverbs 8: 22 The Lord possessed me in the beginning of his way, before his works of old.
23 I was set up from everlasting, from **the beginning, or ever the earth was.** 24 **When there were no depths,** I was brought forth; when there were no fountains abounding with water.
25 Before the mountains were settled, before the hills was I brought forth: 26 **While as yet he had not made the earth,** nor the fields, nor the highest part of the dust of the world. 27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:
28 When he established the clouds above: when he strengthened the fountains of the deep:
29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;*

³ Robert Shaw, *The Reformed Faith An Exposition of the Westminster Confession of Faith*, Chapter VI. Of the Fall of Man, of Sin, and of the Punishment Thereof, Section I

Samuel Rutherford, *Examination of Arminianism*: Chapter 5 On the Estate of the First Man, 2. Whether God is made the author of the first sin

Theses 22. Seeing that the great deep is the *prima materia* God uses to create our world, Prov. 8:24 is final proof of creation ex nihilo. (225 Reasons Why I Believe the Earth is Flat, pg. 141 et al.)

Psa. 33: 6 By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. 7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. 8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. 9 For he spake, and it was done; he commanded, and it stood fast.

Psa. 90: 1 Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Psa. 102: 25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

Psa. 148: 4 Praise him, ye heavens of heavens, and ye waters that be above the heavens. 5 Let them praise the name of the LORD: for he commanded, and they were created. 6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Matt. 19: 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female

Heb. 1: 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Heb. 11: 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Revelation 4: 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[Theses 23. Inescapable Reality Refuted On Action at a Distance\(link\)](#)

Thus, creation being the beginning of time we must not think of eternity as an infinite series of ages in the past where God stood by idly. What eternity is has not been revealed. After reading through Joseph P Farrell's, *Free Choice in St. Maximus the Confessor*, the doctrine of Divine Simplicity and the destructive inferences drawn from it by Origen became all too clear for me. Though my readings of Robert Shaw's commentary on the Confession have protected me from Hyper-Calvinist views of determinism I must admit I know some Scripturalists who have Origen's hook embedded deep in their minds. So what was Origen's mistake? First, the radical view of Divine Simplicity where God *ad intra* has no distinctions within himself. This is, therefore, God's freedom from any plurality of choice, being only one

absolute monad. There is therefore no distinction between nature and will. God creates necessarily because if he willed it, he must have willed it by nature since there is no distinction between will and nature. (Not to say that Clark consistently rejected this distinction but in some contexts he did) To create is what God is on this view. Farrell says of God's Essence, Will, and Activity,

"Hence these categories become merely categories, that is, they become conventions of human language, and do not correspond to distinct metaphysical realities. They are each names, and only names, for the same 'Something.'" (*Free Choice*, pg. 86)

In his construction Origen as in Plotinian Neoplatonism could not avoid the inference that a necessary creation posited creation of beings that emanate from the simple one and these creations/ emanations were not of its free choice but happen necessarily. In Origen, with regard to human free choice, free will was not possible in the eschaton due to his view of Simplicity, therefore to preserve free will the eternal possibility of subsequent falls and redemptions was necessary. This is why Origen posited the pre-existence of the soul. Due to the absolute monadness (simplicity) of God, what is natural is by definition compelled for nothing else but the monad can be an object of choice. This being the case the redemption of Christ compels all to salvation due to the ontological view of the atonement at the time which over emphasized the apokatastasis/recapitulational aspects of the atonement. Thus, Origen's universalism and the birth of Monothelism.

What does this have to do with Scripturalism and Dr. Clark? In his book on *The Atonement*, pg. 133 (The Trinity Foundation, Jefferson Maryland, 1987), Clark says,

"God had to create-not because there was some power external to him, but because he is God. A God who might not create, or would not have created, is simply not the Biblical God."

This is not Reformed and exemplifies a Hyper-Calvinism that has so frequently dominated his followers and led them into Hyper-Calvinist Baptist groups. The determinism that he was trying to achieve is not Reformed.

A
D I S S E R T A T I O N
O N
D I V I N E J U S T I C E :
O R ,

The Claims of Vindictory Justice asserted.

In this Work that ESSENTIAL PROPERTY of the Divine Nature is demonstrated from the Sacred Writings, and clearly defended against SOCINUS and his Followers : Likewise, the NECESSARY Exercise thereof; together with the indispensable Necessity of the Satisfaction of Christ for the Salvation of Sinners is established against various celebrated Writers.

NOW FIRST TRANSLATED FROM THE ORIGINAL LATIN

O F
Dr. J O H N O W E N,

SECT. XXVII. Let our adversaries therefore *dream* as they please, that we determine God to be an *absolutely necessary agent*, when he is a *most free one*; and that his will is so circumscribed by some kind of justice, *which we maintain*, that he cannot will those things which, setting the consideration of that *justice* aside, would be free to him. For, we acknowledge the Deity to be both a *necessary* and *free agent*: *necessary* in respect of all his actions, *internally*,

as to these and such like actions, he is of all necessary agents the most necessary. But in respect of the acts of the Divine will, which have

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have their operations and effects upon external objects, he is an agent absolutely free, being one, *who worketh all things according to the counsel of his own will*. But of these acts there are two kinds; for some are *absolute*, and admit no respect to any antecedent condition.

Of this kind is his *purpose of creating the world*, and in it rational creatures, properly adapted to know and obey the Creator, Benefactor, and Lord of all. In works of this kind, God hath exercised the greatest liberty: his infinitely wise and infinitely free will is the fountain and origin of all things. Neither is there in God any kind of justice, or any other essential attribute, which could prescribe any limits or *measure* to the Divine will. But this decree *of creating* being sup-

will. But this decree of *creating* being supposed, the Divine will undergoes a double *necessity* (so to speak) both in respect of the *event*, and in respect of its *manner* of acting. For in respect of the *event*, it is necessary, from the *immutability of God*, that the world should be created: and in respect of the *manner of doing it*, that it should be done *omnipotently*, because God is essentially *omnipotent*; and it being once supposed that he wills to do any work *without* himself, he *must* do it omnipotently. Yet, notwithstanding these considerations, in the creation of the world, God was entirely a free agent: he exercised will and understanding in acting, although the
divine C 4 choice

[34]

choice of acting or not acting, and of acting in one particular way or another, is taken away by his *immutability* and *omnipotence*.

God is free from any external compulsion. The divine nature did not demand the creation as if it was necessary to it, but in willing the creation God's nature was agreeable to it. (Psa 16:2, Job35:6) In all things the divine nature directs and regulates the divine will because God is not an irrational pure nature with arbitrary whims. The Westminster Confession 2.2 states *God has all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all sufficient, not standing in need of any creatures which He has made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases.* To address Hyper-Calvinist objections to this, I do not believe that there are other possible worlds. God's will to create is eternal extending from the immutability of his will. The question is not whether God has rational deliberation behind his will. That's too obvious to even debate. The issue is, is the universe something necessary to God so without which God is not God or is the universe something agreeable to his nature? Do God's attributes depend upon the existence of this universe? No. What the Hyper-Calvinist is going to have to end up saying in this line of thought is that God's mercy depends upon him showing mercy to creatures; God's justice depends on him damning the wicked and so on,

where God's goodness is dependent on our evil. Now this is Gnostic Dualism and Origenism.

To support this accusation Dr. Clark says in *The Trinity*, (Jefferson, Maryland: The Trinity Foundation, 1985), pg. 112,

"Thus the begetting of the Son occurs, and the Son as a Person exists, by a necessity of the divine nature-the nature of the divine will."

It sounds to me like he is saying the nature is the will. That is the exact problem of Divine Simplicity. What is so peculiar is that Dr. Clark knew the Orthodox position earlier in life when he said,

"The Christian view of things also seems to resemble a dualism: At least the world and God may be called two 'substances' ; neither one is the substance of the other. But actually Christianity is more successfully monistic than Neoplatonism was. God alone is the eternal substance, the independent principle' apart from creation of the world nothing exists besides him. This underlines the essential and controversial elements of the Hebrew-Christian doctrine. First, as Creator, God is viewed, not as an undifferentiated One that produces a world by necessity, but as a living mind who with foreknowledge created voluntarily. Plotinus explicitly denied will to his One; but will is one of the most prominent aspects of the Biblical Deity." (*Thales to Dewey*, pg. 189)

[Theses 24. Inescapable Reality's argument against Creation Ex Nihilo From the Nature of a Substratum Refuted\(link\)](#)

[The Jews on creation ex nihilo: https://www.bitchute.com/video/OUAkJLYp8wMN/](https://www.bitchute.com/video/OUAkJLYp8wMN/)

Theses 25. Time and eternity conflation is a denial creation ex nihilo

- Divine simplicity is refuted in Creation ex nihilo as God was not eternally manifesting his wrath on the reprobate. *No actus purus/plenum formarum.*

IV. Original Righteousness and the Image of God

- Before the fall man was not neutral but inclined towards righteousness. (Gen. 1:26-27, Eph. 4:24, Rom. 2:15, Col. 3:10) He was not immortal by nature but by divine protection in the garden. Man will be immortal by infusion at the resurrection.

- The image of God is not some abstraction or generic idea of rationality grounded in the Greek soul, but the man, the male. Gen. 1:26-27, 1 Cor. 11:7. The soul doctrine is based on a misunderstanding of The Breath of Life, which is an animating or energetic principle of activity, not a person itself. The Breath of Life, as it is translated from the Hebrew ruach, is not the Soul which is translated in place of the Hebrew nephesh. Lam. 1:11 and 1 Kings 17:17 denotes that nephesh as simply being the vitality or energy level, not a Soul. Gen. 35:18 is simply referring to losing vitality not a Soul. Gen. 2:7 (neshamah) does not use the word ruach for the breath of life. Yet the Soul advocates totally avoid the fact that ruach IS used for the breath of life in Gen. 6:17 and Gen. 7:15. Job 33:4 and Isaiah 42:5 use neshamah and ruach interchangeably in their parallelisms.
- [*Index and Miscellaneous Articles of Protestant Messianic Eschatology*](#), pg. 14 et al.
- Dr. James Tabor, [*What the Bible says about Death, Afterlife, and the Future*](#), "The ancient Hebrews had no idea of an immortal soul living a full and vital life beyond death, nor of any [resurrection or return from death](#). Human beings, like the beasts of the field, are made of "dust of the earth," and at death they return to that dust (Gen. 2:7; 3:19). The Hebrew word nephesh, traditionally translated "living soul" but more properly understood as "living creature," is the same word used for all breathing creatures and refers to nothing immortal." <https://pages.uncc.edu/james-tabor/ancient-judaism/death-afterlife-future/>
- [The Sleep of Death - Acts 2:34](#) For David **is not ascended into the heavens**: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand
- Luke 8 and the underground Chamber: [2 Peter 2:4, Jude 6, Luke 8:31 and the Impossibility of the Enochian Demonology](#)
- [Carl Jung's Psychology: A Behavioral Outworking of the Doctrine of the Soul](#)
- The Soul contradicts Biblical Kinism/ Phyletism, [A Defense of the South Against the Jesuit Counter Reformation](#), pg. 161;

The Beginning of White Nationalism is the Protestant Calvinistic Peace of Westphalia

Madison Grant Admitted that Calvinism is Nationalistic and Catholicism Universalist

[White Nationalists excommunicated by Eastern Orthodox Church](#)

- The Soul doctrine is the basis of rejecting the scientific cause of the intellectual and moral failure of certain demographic groups:

[Augustine vs Pelagius/Genetic Determinism vs Libertarian Marxism; Controversies Concerning Nature and Grace; Original Sin](#)

- [Dr. Renato M. E. Sabbatini on the Brain as the Seat of Consciousness](#)
- On page 183 of *Saint Cyril of Alexandria and the Christological Controversy* McGuckin admits that Cyril was never able to meet Apollinaris' objection to Cyril's view of person: "It remains to be seen whether he [Cyril] was able to meet the challenge Apollinaris had posed any more successfully than he; that is, **how the existence of a soul in Christ could be reconciled with a single-subject Christology.**
- [Helen Lewis Admits Predominant Justification for Transgenderism is the Soul Doctrine](#)
- Resurrection done with the microzymas granules not metaphysics. See *the Spear of Aajonus*.

Theses 26. Original Sin refutes free will.

V. Total Depravity – Original Sin - Free Will Refuted

Gen. 2: 17 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.

Theses 27. Eve's hereditary identity with all women in their punishment of pain in childbirth proves the Calvinistic doctrine of imputed guilt.

Gen. 3: 16 Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; 18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Gen. 6: 5 And Jehovah 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.

The Hebrew word for *imagination* is not *thought* but the very frame or form of man's mind and temper guiding his every decision:

Lexicon :: Strong's H3336 - yetser Aa

יָצַר

Transliteration	Pronunciation
yetser	ya'-tser (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From יָצַר (H3335)

Dictionary Aids

TWOT Reference: 898a

KJV Translation Count — Total: 9x

The KJV translates Strong's H3336 in the following manner: imagination (5x), frame (1x), mind (1x), thing framed (1x), work (1x).

Outline of Biblical Usage [?]

- I. form, framing, purpose, framework
 - A. form
 - i. pottery
 - ii. graven image
 - iii. man (as formed from the dust)
 - B. purpose, imagination, device (intellectual framework)

Owen, *Vindiciæ Evangelicæ*, pg. 167,

“In the first place, it is not, “Every thought of man’s heart,” but, “Every imagination or figment of the thoughts of his heart.” The “motus primo primi,” the very natural frame and temper of the heart of man, as to its first motions towards good or evil, are doubtless expressed in these words.”

<https://ccel.org/ccel/owen/vindicevang/vindicevang.i.xiii.ii.html>

Psa. 14: 1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. 2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Psa. 53: 1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. 2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

Theses. 28. Man's civic good is sin.

Proverbs 21:4 An high look, and a proud heart, and the plowing of the wicked, is sin.

John 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.

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?

John 3: 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Rom. 5: 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...¹⁸ 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. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Theses 29. The *all* in Romans 5:18 is not universal but pertains to those in the federal head: 1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Theses 30. The Pelagian doctrine of free will contradicts the Bible's teaching of Federal headship. (Legal fictions)

Theses. 31. The Pelagian rejection of Legal Fictions reduces to Libertine Common Law.

A. Federal Headship-Hereditary Identity and Imputation

The word *imputation* can be taken in two ways: properly and improperly. The improper use of the term refers to someone who has done something or has something and because of this is decreed a reward or punishment (2 Sam. 19:19, Psalm 106:31). The proper use of the term refers to someone who has not done a certain thing but is to be considered as if he had. In like manner, with respect to the proper use, to not impute is to hold someone who has

done a thing as if he had not done it (Philem. 18, 2 Tim. 4:16). The former is referred to as debt; the latter, grace (Rom. 4:4-5). Therefore this term cannot refer to something physical or ontological – as in an infusion of righteousness – but is forensic. What is imputed is directly opposed to what is inherent (Phil. 3:9). This is exactly what you have in Rom 4:5 where the ungodly qua ungodly yet united to Christ is justified. Here justification cannot be a result of infused righteousness or an effect of godliness.

Lev. 16: 21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

Isa. 53: 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Heb. 7: 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him.

Rom. 5: 15 But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

Romans 5:18 So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Robert Lewis Dabney, *Defence of Virginia*, pgs. 27-28,

“I add other instances, some of which are equally extensive. “The woman was first in the transgression,” for which God laid upon Eve two penalties (Gen. iii. 16), subordination to her husband and the sorrows peculiar to motherhood. The New Testament declares (1 Tim. ii. 11 to end) that it is right her daughters shall continue to endure these penalties to the end of the world. (See also 1 Peter, iii. 1-6.) In Genesis ix. 25-27, Ham, the son of Noah, is guilty of an unfilial crime. His posterity are condemned with him and share the penalty to

this day. In Ex. xx. 5, God declares that he will visit the iniquity of the fathers upon the children to the third and fourth generations. Amalek met Israel in the time of his flight and distress with robbery and murder, instead of hospitality. Not only were the immediate actors punished by Joshua, but the descendants of Amalek are excluded forever from the house of the Lord, for the crime of their fathers. (Deut. xxv. 19.) It is needless to multiply instances, except one more, which shall refute the favorite dream of the rationalists that Jesus substituted a milder and juster law. For this Jesus said to the Jews of his own day (Matt, xxiii. 32-36) : " Fill ye up then the measure of your fathers: . . . that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye 105 slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."

Theses 32. Pelagian Free Will contradicts the Bible's teaching of hereditary guilt and punishment.

B. Moral responsibility individual or hereditary?

Exo. 20: 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Lam. 5: 7 Our fathers have sinned, and are not; and we have borne their iniquities.

Rom. 5: 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (All is not universal but pertains to those in the federal head: 1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.)

Rom. 5: 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Here we have clear testimony from scripture of the Calvinistic doctrine of Federal hereditary imputation of guilt. The Pelagians will desperately appeal to:

Ezekiel 18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. (Jer. 31:29-30)

Ezekiel 33:11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

John Gill replies in, *The Cause of God and Truth*, Section XXI,

“3. The expostulation, Why will ye die? is not made with all men; nor can it be proved that it was made with any who were not eventually saved, but with the house of Israel, who were called the children and people of God; and therefore cannot disprove any act of preterition passing on others, nor be an impeachment of the truth and sincerity of God. Besides, the death expostulated about, is not an eternal, but a temporal one, or what concerned their temporal affairs, and civil condition, and circumstances of life; see Ezek. 33:24-29. Hence,

4. The affirmation, I have no pleasure in the death of him that dieth, which is sometimes introduced, with an oath, (Ezek. 33:11) as I live, saith the Lord God, I have no pleasure in the death of the wicked, does not in the least militate against an act of preterition; whereby any are left by God justly to perish in and for their iniquities; or the decree of reprobation, whereby any, on the score of their transgressions, are appointed, or foreordained to condemnation and death; and therefore all the reasonings so made use of to disprove these things, founded on this passage of Scripture, are vain and impertinent; for a death of afflictions is here intended, as has been already observed, which the house of Israel was groaning under, and complaining of; though it was wholly owing to themselves, and which was not grateful to God, and in which he took no pleasure: which is to be understood, not simply and absolutely, and with respect to all persons afflicted by him; for he delights in the exercise of judgment and righteousness, as well as in showing mercy, and laughs at the calamity of wicked men, and mocks when their fear cometh; (Jer. 9:24; Prov. 1:26) but it is to be taken comparatively; as when he says (Hos. 5:6) I will have mercy, and not sacrifice; that is, I take delight in mercy rather than in sacrifice; so here, I have no pleasure in the death of him that dieth: in his afflictions, distresses, calamities, captivity, and the like; but rather, that he would return from his ways, repent and reform, and live in his own land; which shows the mercy and compassion of God (Lam. 3:33) who does not afflict willingly, nor grieve the children of men. Wherefore he renews his exhortation, Turn yourselves, and live ye. The sum of all this is, you have no reason to say, as in ver. 2, The fathers have eaten sour grapes, and the children's teeth are set on edge; or as in ver. 25, that the way of the Lord is not equal; **seeing it is not for the sins of your parents, but your own, that the present calamities you are complaining of lie upon you;** for my part, I take no delight in your death, in your captivity; it would be more

agreeable to me, would you turn from your evil ways, to the Lord your God, and behave according to the laws I have given you to walk by, and so live in your own land, in the quiet possession of all your goods and estates. But what has this to do with the affairs of eternal life, or eternal death?”

Theses 33. The Pelagian’s personal choice use of Ezek. 18 concludes that Adam’s sin cannot be the reason we die. Repeat, Pelagians cannot say that we bear Adam’s penalty of death but not guilt if people are only punished for their individual sins.

Theses 34. The Pelagian argument pins Ezek. 18 and 33 against Exo. 20:5!

Theses 35. If one objects that the representation of Adam is unjust and destructive of responsibility he must likewise object to the representation of Christ. If indeed Adam’s representation was unjust would it have been any better had God let each soul be responsible for its own conscious actions? Adam was seduced and fell from the perfection of his created state as an adult man. Could his children have fared better against the devil’s schemes? And if no representative in sin no representative in salvation.

The difficulties denying this principle, create exponentially more difficult and insurmountable problems. The idea behind Adam’s representation is imputed guilt.

Theses 36. Now if one denies imputed guilt how do we make sense of Christ’s sufferings? Girardeau says,

“Now there are only three conceivable suppositions in the case: either that he suffered without the imputation to him of any guilt; or that he suffered in consequence of the imputation to him of his own guilt; or that he suffered in consequence of the imputation to him of others; guilt.” (CEA, 259)

The first is clearly unjust. The second is blasphemy so the truth must be the third as Isaiah 53 clearly teaches. At this point the only place I know of for them to run would be the eastern orthodox view of the atonement Christus Victor.

Is Responsibility Determined by Ability?

Augustine: “God requires of us what we cannot perform, in order that we may know what we ought to ask from Him.”

Theses 37. Pelagians say moral responsibility requires knowledge and free will at the level of the individual and the innate ability to fulfill the command. These two passages seem to utterly reject this idea:

Romans 9: 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Pelagians then condemn special children or those with mental handicap and disability. I am so thankful that God's salvation is not only to those who have mental capacity to understand but is merciful to the blind, the lame, the deaf, the dumb, the crippled, and the mute.
(Matthew 11:5, 15:30-31)

Salvation is Supernatural and Incapable of Being Attained by the Faculties of Man

"Not of blood, nor of the will of the flesh, nor of the will of man; but of God," John 1:13

"What is born of the flesh is flesh; and what is born of the Spirit is spirit," John 3:6

"what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead," Eph. 1:18-20.

C. Dead and in Need of a New Birth

Theses 38. Pelagians say man is broken or sick but not dead.

John 3: 3 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.

Eph. 2: 2 And you hath he quickened, who were dead in trespasses and sins; 2 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: 3 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. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Eph. 4: 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, that after God hath been created in righteousness and holiness of truth.

D. Men Love Darkness

Eph. 5: 7 Be not ye therefore partakers with them; 8 for ye were once darkness, but are now light in the Lord: walk as children of light

2 Cor. 4: 6 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

John 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.

E. Concupiscence

Rom 7: 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. (1 Cor. 15: 56 the power of sin is the law; Romans 3:20 because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin; Romans 5:13 for until the law sin was in the world; but sin is not imputed when there is no law.)

Romans 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

1 Thessalonians 4:5 Not in the lust of concupiscence, even as the Gentiles which know not God:

Some maintain that concupiscence refers to sexual desire. The word does not specifically mean sexual desire. It simply means sinful desire in general:

John 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. 13: 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1 Tim. 6: 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Eph. 4: 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts

F. Ignorant and Hostile Towards the Truth(Not to be confused with the Van Tillian Doctrine of the Noetic Effects of Sin)

Colossians 1:21 And you, being in time past alienated and enemies in your mind in your evil works

Romans 8:7 says "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."(kjv)

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind

Eph 4:23 And be renewed in the spirit of your mind

1 Cor. 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.

Luke 4: 18 The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind

John 1:5 And the light shineth in the darkness; and the darkness apprehended it not.

Vincent Word Studies on John 1:5

"Comprehended (κατέλαβεν)

Rev., apprehended. Wyc., took not it. See on Mark 9:18; see on Acts 4:13. Comprehended, in the sense of the A.V., understood, is inadmissible. This meaning would require the middle voice of the verb (see Acts 4:13; Acts 10:34; Acts 25:25). The Rev., apprehended, i.e., grasped or seized, gives the correct idea, which appears in John 12:35, "lest darkness come upon you," i.e., overtake and seize. The word is used in the sense of laying hold of so as to make one's own; hence, to take possession of."

Eph. 4: 17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of

their heart; 19 who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

G. Bondage of the Will - Providence, Natural Law, Causality, Contingency, Inability and the Free Will Refuted

Remonstrant, Conrad Vorstius, "he cannot himself will or work more powerfully and effectually, than by wishing or desiring it" Vorst. Parasc., p. 4.

Remonstrant, Johannes Arnoldi Corvinus "on no terms will he yield that this may be applied to actions in which the counsel and freedom of man's will take place, as though they should also be dependent on any such overruling power." Corv. ad. Molin., cap. 3. sect. 14, p. 33.

WCF, Chapter V Of Providence,

"I. God the great Creator of all things doth uphold,(a) direct, dispose, and **govern** all creatures, actions, and things,(b) from the greatest even to the least,(c) by His most wise and holy providence,(d) according to His infallible fore-knowledge,(e) and the free and immutable counsel of His own will,(f) to the praise of the glory of His wisdom, power, justice, goodness, and mercy.(g)"

(a) Heb. 1:3.

(b) Dan. 4:34, 35; Ps. 135:6; Acts 17:25, 26, 28; Job 38 to 41 chapters.

(c) Matt. 10:29, 30, 31.

(d) Prov. 15:3; Ps. 104:24; Ps. 145:17.

(e) Acts 15:18; Ps. 94:8, 9, 10, 11.

(f) Eph. 1:11; Ps. 33:10, 11.

(g) Isa. 63:14; Eph. 3:10; Rom. 9:17; Gen. 45:7; Ps. 145:7.

Job 5: 8 I would seek unto God, and unto God would I commit my cause: 9 Which doeth great things and unsearchable; marvellous things without number: 10 Who giveth rain upon the earth, and sendeth waters upon the fields

Job 14: 1 Man that is born of a woman is of few days and full of trouble. 2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not... 5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass

Exo. 4: 10 And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

Psa. 104: 20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. 21 The young lions roar after their prey, and seek their meat from God.

Psa 145:15 The eyes of all wait upon thee; and thou givest them their meat in due season.

Psa. 67:4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Prov. 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

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

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

Prov. 21: 1 The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will. 2 Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

Jer. 23:23 Am I a God at hand, saith the LORD, and not a God afar off?24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Isa. 26:12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Isa. 45:6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

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.

Mat. 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Mat. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.30 But the very hairs of your head are all numbered.

John 5:17 "My Father works up to now"

*Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he **giveth to all life, and breath, and all things;** 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath **determined the times before appointed, and the bounds of their habitation;** 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

Excursus on Acts 17:28 not Pantheistic

Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

*Heb 1:3 Who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power,** when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

H. Inability – Bondage of the Will

Ezekiel 36:26 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.

Jeremiah 13:23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.[From birth-DS]

Mat 13:11. "it is given to know the mysteries of the kingdom of heaven,"

John 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.

John 15: 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

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

*Rom. 5: 6 For **while we were still helpless,** at the right time Christ died for the **ungodly.** 7 For one will hardly die for a righteous person; though perhaps for the good person*

someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Rom 6: 14 For sin shall not be master over you, for you are not under law but under grace.

Rom 6:20 For when you were slaves of sin, you were free in regard to righteousness.

Rom. 7: 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

Rom. 8: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:

Eph 2:8 "not of ourselves; it is the gift of God,"

2 Tim. 2: 24 And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, 25 in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, 26 and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

Eph 2: 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

1 Cor 4:7 For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

Phil 1:29 "To you it is given in behalf of Christ to believe on him,"

Mat 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

I. Free Will – What is it?

“The will is free, but only to evil.”

“Man, by making a bad use of his free will, lost both himself and it.”

-Saint Augustine

- Free agency is the faculty of doing what you will. We are not puppets on a string that are being physically compelled.
- Free Will is the ability to do or not to do what is necessary; In the context of soteriology the ability to chose either good or evil.⁴ Before the fall man had free will.

Original Righteousness

Theses 39. Before the fall man was not neutral but inclined towards righteousness. (Gen. 1:26-27, Eph. 4:24, Rom. 2:15, Col. 3:10) He was not immortal by nature but by divine protection in the garden. Man will be immortal by infusion at the resurrection.

Theses. 40. After the fall man's will was inclined to evil and thus in bondage. He has free agency to chose sin but without grace he is not free to chose righteousness.⁵ As Owen describes our post-fall natures,

“bondage,” Heb 2:15; “dead in sins,” Eph 2:1, “free from righteousness,” Rom 6:20; “servants of sin,” verse 17; under the “reign” and “dominion” of sin, verses 12, 14; all our members are “instruments of unrighteousness,” verse 13; we are not “free indeed,” until “the Son makes us free.”

⁴ Richard Muller says,

“Freedom, strictly speaking is the ‘faculty of doing what one wills,’ as opposed to the Arminian sense of freedom as the ability to do or not to do what is necessary”.

-PostReformation Reformed Dogmatics by Richard A. Muller, Vol. 3[Grand Rapids, Michigan: Baker Academic, 2003] pg. 447

⁵ *Calvinism and Evangelical Arminianism*, pg. 398

Contingency refuted

Theses 41. I affirm that man is not free from the operations of a superior agent to act upon his heart and mind. I deny that man is free from God's decrees or providence. (Matt. 10:29-30) This denies the possibility of God's foreknowledge or assurance and sovereignty in our sanctification.

Theses. 42. To assert that man is free from God's decrees and providence means that one believes man has the freedom to choose opposite from what God has decreed. In order for God to have foreknowledge there must be a fixed, objective and real future that God foreknows.

Theses. 43. Moreover, Pelagianism opens the door for the devils and the wicked to siege God's protection of us and overcome his work in our lives. (Rom. 8:35-39)

"This opinion, that God has nothing but a general influence on the actions of men, and does not effectually move their wills to this or that course in particular

...there is no prophecy or prediction in the whole Scripture, no promise to the church or faithful, whose accomplishment requires the free actions and concurrence of men. Rather, it evidently declares that God disposes of the hearts of men, rules their wills, inclines their affections, and determines them freely to choose and to do whatever he in his good pleasure has decreed shall be performed" (John Owen, *Display of Arminianism*, pg. 90)

Gen. 32:11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. (Gen. 33 Esau's heart is turned towards Jacob)

Gen. 43: 14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

Jer. 10:23 O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

Prov. 19:21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

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

Prov. 16: 33 The lot is cast into the lap, But its every decision is from the Lord.

Prov. 21: 1 The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Psa 33: 10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. 11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

Psalm 119:36, "Incline my heart toward your testimonies, and not to covetousness."

2 Sam 17: 14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.(2nd cause is psychological process)

1 Kings 8: 57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: 58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

- When I affirm that God governs all creatures I reject that it means that God is the immediate cause of all his creature's actions. But that he is ultimate cause of their action.

Theses 44. I affirm that synergy between God and man is restored in the effectual call.

The Westminster Confession 10.2 says, "11. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,(i) who is altogether passive therein, until being quickened and renewed by the Holy Spirit,(k) he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.(l)

(i) 11 Tim. 1:9; [Tit. 3:4](#), [5](#); [Eph. 2:4](#), [5](#), [8](#), [9](#); [Rom. 9:11](#).

(k) [1 Cor. 2:14](#); [Rom. 8:7](#); [Eph. 2:5](#).

(l) [John 6:37](#); [Ezek. 36:27](#); [John 5:25](#)."

Robert Shaw Commenting on this passage says, "7. That in this calling the sinner is altogether passive, until he is quickened and renewed by the Holy Spirit. Here it is proper to distinguish between regeneration and conversion; in the former the sinner is passive - in the latter he is active, or co-operates with the grace of God. In regeneration a principle of grace is implanted in the soul, and previous to this the sinner is incapable of moral activity; for, in the language

of inspiration, he is "dead in trespasses and sins." In conversion the soul turns to God, which imports activity; but still the sinner only acts as he is acted upon by God, who "worketh in him both to will and to do."

Theses 45. Fallen man's free agency is retained but it only has the power to will sin and natural good not spiritual good. (Prov. 21:4) The fall did not erase the will but disabled it.

- In the effectual call Grace is not replacing Nature but giving the liberty to the same natural will to choose holiness.
- I affirm that man is not free from physiological necessities but he is not absolutely compelled either. Biology does indeed marginally determine our behavioral tendencies.

Causality – Single Cause Fallacies –Distinct from Hyper-Calvinist Occasionalism

- "God works all, in all things, and according to the diversity of secondary causes which he has created. Some are necessary, some are free, and others are contingent, to produce their effects" (John Owen, *Display of Arminianism*, pg. 78)
- "As for God's working in and together with all secondary causes to produce their effects, it seems beyond the reach of mortals to determine which part or portion in the work we are to pointedly assign to him, and which to the power of inferior causes. Nor is an exact comprehension if in any way necessary – so we make everything beholding to his power for its being, and everything beholding to his assistance for its operation." (John Owen, *Display of Arminianism*, pg. 81-82)
- "God's predetermination of secondary causes. I do not place this last as though it were the last act of God's providence about his creatures; for indeed it is the first act that concerns their operation. His predetermination of secondary causes is that effectual working of his, according to his eternal purpose, whereby some agencies, such as the wills of men, are the most free and indefinite causes, or the unlimited lords of their own actions, in respect to their internal principle of operation (that is, their own nature). Yet all agencies, in respect to God's decree and by his powerful working, are determined to have this or that particular effect. It is not that they are compelled to do this, or hindered from doing that, but they are inclined and disposed to do this or that, according to their proper manner of working – that is, most freely. For truly such testimonies of God's powerful working are obvious everywhere in Scripture: stirring up men's wills and minds, bending and inclining them to

various things, governing the secret thoughts and motions of the heart – so that his working cannot by any means be relegated to a naked permission, or a governance only of external actions, or a general influence, whereby men would have [independent] power to do this or that, or anything else – which some suppose God’s whole providence consists of.” (John Owen, *Display of Arminianism*, pg. 82-83)

- “Whether God is the principal agent of wicked actions?...

However, we truly teach the same sinful action to be of God and men according as it is materially considered, not truly as it is moral. That truly is the same action [by both parties] as it is made manifest materially: 1. Because the Sabeans took away Job’s goods, and God by the Sabeans took away the same goods. But Job was not spoiled of his goods twice, once by God and once by the Sabeans. 2. Because while the concubines of David were being borne off through incest, God by this same thing was chastising David through Absalom polluting the bed of his father. Therefore the same material action was of both God and Absalom. 3. God “performed his work in Zion” (Isa. 10:12) in punishing the Church by the Assyrians oppressing the people of God, as much as by “the rod of his anger.” (v. 5) 4. God, by the king of Babylon, as by his servant and hammer, chastised his Church by striking them down with the sword and captivity. But truly it was not the same action of both God and man according to its morality, as God justly acts out of all four causes⁶⁰ while He chastises the Church by sinning instruments, yet the action of the instruments is morally unjust and wicked... We truly teach that God is not the cause of the malice, though it is allowed that He is the cause of the act. 1. God is not the cause of malice for the reason that He is not bound to give⁶² rectitude to the act; man truly is so bound, so says [John Duns] Scotus (2nd Distinction, 34, section 1). 2. Because the concursus of God is quasi-physical and necessary, not truly moral; nor is God subject to this Law.” Rutherford, *Examination of Arminianism*

Obj. How did God cause Adam to fall if there was no fallen nature to compel Adam?

Ans. Robert Shaw, *The Reformed Faith, An Exposition of the Westminster Confession of Faith*, Chapter VI. Of the Fall of Man, of Sin, and of the Punishment Thereof, Section I:

“He did not withdraw from man that ability with which he had furnished him for his duty, nor did he infuse any vicious inclinations into his heart,—he only withheld that further grace that would have infallibly prevented his fall.”

The same can be said about the angels. Robert Reymond says,

“God simply by decree granted the grace of perseverance in holiness to some angels and denied it to the others.” (*Perspectives on Election*, pg. 170)

- [Natural Law, Causality and Miracles](#)
- [Systematic Theology](#), pg. 103-104 (On Occasionalism - Critiqued from above article)

Theses. 46. The Pelagian Definition of freedom is equality of opportunity between good and evil. This denies original righteousness and original sin. (See [Does Reformed Anthropology and the Covenant of Works Teach a Pelagian View of Pre-Lapsarian Man? and Is Grace Alien to Man's Original State or Was the Covenant of Works Itself Gracious? The former I deny the later I affirm](#))

Objections:

Theses. 47. Pelagians conflate original sin with actual transgression:

Obj. Rom. 9: 11 (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;)

Ans. WCF, Chapter VI. Of the Fall of Man, of Sin, and of the Punishment Thereof:

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,(h) and wholly inclined to all evil,(i) do proceed all actual transgressions.(k)

(h) Rom. 5:6; Rom. 8:7, Rom. 7:18; Col. 1:21

(i) Gen. 6:5; Gen. 8:21; Rom. 3:10, 11, 12

(k) James 1:14, 15; Eph. 2:2, 3; Matt. 15:19

Theses 48. Pelagians say nature(Eph. 2:3) means habit not infant birth state.

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

Psa. 51: 5 Behold, I was brought forth 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.

Child Punishment assumes original sin:

Prov. 22: 15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Prov. 23:13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Theses 49. Infant Salvation is proof of Calvinist sovereignty, regeneration and irresistible grace, not a problem for original sin. *Systematic Theology*, pg. 709-710

Obj. Original sin came from Augustine's Gnosticism

Ans. Charles Hodge, *Systematic Theology*, Vol 2, pg. 140-144; [Systematic Theology](#), pg. 281-282

Obj. Jesus must have a sinful nature.

Ans. No, Jesus was not in Adam's loins. (Heb. 7:10)

Obj. We inherit death but not guilt.

Ans. Then God punishes the innocent?

Objection: You are treating sin like stuff, pace Gnosticism, that passes from generation to generation.

Ans. We are not saying anything passes down in some chronological succession. We were in Adam's loins when Adam sinned.

Obj. Why did God allow sin to enter into the world to begin with?

Ans. To glorify his mercy in the redemption of the elect (Rom. 11:32) and his justice in the destruction of the reprobate.

Obj. Why is it that there will be no second fall?

Ans. Because we will have a new immortal resurrected nature. Adam was not, in his pre-lapse state, immortal.

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Obj. Does original sin destroy the rational faculty?

Ans. No. Reprobates can understand the Bible but they hate what it says, do not believe it and are hostile to the truth which itself shows they understand it. Their hatred of the truth is their broader ignorance and unregenerate heart. Eph. 4:17-19 (See above *Hostile Towards the Truth*)

Theses. 50. The Bible teaches unconditional election and predestination. (Passages that prove unconditionality are highlighted in yellow.)

VI. Unconditional Election and Predestination

*Deut. 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: 8 But **because the Lord loved you**, (decree) 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.***

Mat. 11:25 At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to infants.

*Mat. 13:11 He answered and said unto them, Because it is **given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.***

Mat. 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

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

*Luke 12:32 Fear not, little flock; for it is your Father's **good pleasure to give you the kingdom.**(not merit or wages)*

John 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.

John 6:64 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. 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.

John 10: 26 But you do not believe, because you are not of My sheep. 27 My sheep listen to My voice, and I know them, and they follow Me; 28 and I give them eternal life, and they will never perish; and no one will snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

John 12: 37 But though he had done so many miracles before them, yet they believed not on him: 38 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? 39 Therefore they could not believe, because that Esaias said again, 40 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. (Isa. 6: 8)

John 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 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.

John 17: 6 "I have revealed Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have followed Your word... 18 Just as You sent Me into the world, I also sent them into the world. 19 And for their sakes I sanctify Myself; [Heb. 10:10-14] so that they themselves also may be sanctified in truth.

Acts 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.

Acts 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. 3: 9 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;

Rom. 5: 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous person; though perhaps for the good person someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been

justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Rom. 8:30 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: 11 (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;) 13 As it is written, Jacob have I loved, but Esau have I hated. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy...22 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: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Rom. 11: 3 "Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life." 4 But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal." 5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

Rom. 11: 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Rom. 11: 28 In relation to the gospel they are enemies on your account, but in relation to God's choice they are beloved on account of the fathers; 29 for the gifts and the calling of God are irrevocable.

Eph. 1:4 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 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved... 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself...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.

Eph. 2:1 And you hath he quickend, who were dead in trespasses and sins;

Eph. 2: 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God;

2 Tim. 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.

2 Tim. 2: 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth

Gal. 1: 15 But when He who had set me apart even from my mother's womb and called me through His grace was pleased ¹⁶ to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood

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

Phil 1:29 To you it is given in behalf of Christ to believe on him

1 Pet. 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

Rom. 9: 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Theses 51. this passage describes both reprobate and elect as made of clay. Not reprobate made of clay and elect made of gold.

Theses 52. Pelagians say that you are chosen in time again if you apostatize and then repent again. Yet the Bible says the election happened before the world began.

2 Thess. 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.

1 Pet. 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.

2 Tim. 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

Theses 53. The Pelagian view of Romans 9 Refuted

1. Romans 9:30-33 summarizes with the fact that Israel has sought saving righteousness not divine service by works not by faith. The Pelagian must make him say, "Israel has not attained divine work and service because they sought it by work." Nonsense. Paul weeps for them in 10:1-4 because they are not saved, not because they have lost a divinely given administrative occupation.

2. *Rom 9:6 But it is not as though the word of God has failed For they are not all Israel who are descended from Israel; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED." 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.*

The Pelagian view must read like this: vs 6 "For they are not all administrative visible servants of God who are descendants of those who were administrative visible servants of God", vs 7 "Nor are they all administrative visible servants of God because they are Abraham's descendants". Yet that is exactly what the Pelagian view says they were. Ethnic Israel was chosen by God for visible divine service, to show to the nations certain things even though many of them were not really converted. Continuing, vs 8 "it is not the children of the flesh who are administrative visible servants of God, but the children of administrative visible servants are regarded as descendants" Nonsense! The entire nation of ethnic Israel though many were not converted were servants of God in the judging of the idolatry of the people in the land of Canaan amongst many other things.

3. The *administrative visible servants of God* interpretation is blatantly Dispensational/Gnostic. ([Systematic Theology, pg. 708](#); [Baptist Dispensationalism\(Futurism\) is Gnosticism in Patrick Fairbairn D.D.](#))

4. The question in Romans 9:14 "What shall we say then? There is no injustice with God, is there? May it never be!" only arises in the context of an individual election unto salvation. Verse 15 comes along and regards this election as merciful when it says, I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." Mercy regards salvation not visible administration.

5. The deliverance from Egypt clearly symbolizes salvation not visible administrative service seeing that delivery from Egypt was brought about at last through the destroyer who killed the Egyptian's firstborn and passed over those houses covered in the blood of the lamb,

typical of Christ's sacrifice "For even Christ our Passover is sacrificed for us" 1 Cor 5:7. From the Baptism into Moses in the Red Sea when Egypt's army was destroyed (1 Cor 10:2) to the Rock which followed Israel in the wilderness the context is soteric not visible administration to service.

Robert Reymond says,

"The divine rejection of Pharaoh and Egypt...[Israel] they neither desired Moses to deliver them [from Egypt] nor were they capable of delivering themselves. During his conversation with Moses leading up to Israel's Exodus from Egypt, God declared that he would harden Pharaoh's heart throughout the course of the ten plagues [Exo 14:4-17] precisely in order to 'multiply' his signs and wonders and thereby to place his sovereign power in the boldest possible relief and this in order that both Egypt and Israel would learn that it was his power that affected the nation's deliverance." (*Perspectives on Election* pg. 138)

6. *Rom 9:16* So then it does not depend on the man who wills or the man who runs, but on God who has mercy. This verse refers to a single man not to a nation.

7. God's promise is to the circumcision of the heart. (Deut. 30:5-6) The Arminian and the Baptist Futurist objection is that this is eschatological because the land promise was not fulfilled. Cottrell and the Baptists are wrong that salvation was not promised to the nation *as a whole*. **The issue is the promise was conditional.**

Deut 30:5-6 "The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

8. *Rom. 9:16* So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (Not the nation, the man)

Obj. Is election arbitrary?

Ans. This is a malformed question. Grace is by definition unmerited favor. To ask why or on what basis God elects is to preclude grace.

VII. Limited Atonement – Particular Redemption – Universal Redemption and Love Refuted

Theses 54. All the atonements in the bible are limited and the doctrine of universal atonement reduces to universalism or double jeopardy.

[*Systematic Theology*, Pg. 355 et al.](#)

[The Ecumenical Councils and Fathers Condemn Penal Substitution](#)

VIII. On the Perseverance of the Saints: Perfectionism Refuted

Theses 55. Bible describes the life of salvation as persevering through chastisement not perfectionism.

2 Sam. 11:27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

2 Sam. 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Psa. 51:14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

Isa. 64:5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. 7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy 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.

Psa. 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 10 Create in me a clean heart, O God; and renew a right spirit within me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Proverbs 24:16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

PSA 89:31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes.

Rom. 7:18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

1CO 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Hebrews 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Psa. 32:3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Ilsa. 63:17 O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Rev. 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

Mar. 6:52 For they considered not the miracle of the loaves: for their heart was hardened. 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

2 Cor. 6: 9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

Hebrews 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Hebrews 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

On Perfectionism see also [John Owen, *Vindiciæ Evangelicæ*, Chapter XXXIII.](#)

Theses 56. Perseverance is promised to believers through the sealing of the Holy Spirit.

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

2TH 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil.

*1John 2:19 They went out from us, but they were not of us; for **if they had been of us, they would no doubt have continued with us**: but they went out, that they might be made manifest that they were not all of us.*

Phil 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.

John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

*John 14:16 And I will pray the Father, and he shall give you another Comforter, **that he may abide with you for ever**; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

John 17:11 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... 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.

1 John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1 Pet 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 9 Receiving the end of your faith, even the salvation of your souls.

Theses 57. The Pelagian doctrine of losing your salvation is a denial of Christ's intercession.

Rom. 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 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. 35 Who shall separate us from the love of Christ? shall tribulation, distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 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 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. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 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.

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14 For by one offering he hath perfected for ever them that are sanctified. 20 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, 21 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.

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. (Luke 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.)

Obj. Heb. 10:26-29 etc. teaches one can lose their salvation.

[Ans. Pelagian arguments about losing salvation are ignorance of the nature of the covenant. Systematic Theology, pg. 421-424, 725-726](#)

IX. Of the Effectual Call – Regeneration

Theses 58. Pelagians call regeneration the rape of the soul.

Deut. 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.

Eze. 36:26 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. 27 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.

John 3:3 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. 5 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.

John 3:8 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.

John 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.

John 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.

*John 6:64 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. 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**. 66 From that time many of his disciples went back, and walked no more with him.*

*Eph. 2:1 And you **hath he quickened**, who were dead in trespasses and sins; 2 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: 3 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. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, **hath quickened us together with Christ**, (by grace ye are saved).*

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Tit 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Theses 59. Infant Salvation is Only Possible on the Calvinistic Doctrine of the Effectual Call

A. Infant Salvation is Only Possible on the Calvinistic Doctrine of the Effectual Call

Luke 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

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.

Luke 1: 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Gal. 1: 15 But when He who had set me apart even from my mother's womb and called me through His grace was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood

B. Hyper-Calvinism Refutation

At this point a detailed list of differences between Calvinism and Hyper-Calvinism should be given:

1. The Hyper-Calvinist understanding that man is utterly passive in the economy of salvation is wrong. They cannot vindicate their incoherent use of the word "passive". Merriam Webster's Dictionary defines passive as "acted upon by an external agency", "receptive to outside impressions or influences", and "lacking in energy or will" as in "The ball was hit' is passive....In 'He was hit by the ball', is a passive verb." Their view must make Acts 16 say that Lydia "was believed by the Lord." Nonsense! Moreover, the word implies a lack of energy or will. W.G.T. Shedd proves that man's faith is active. Shedd says in Dogmatic Theology, Third Edition, ed. Alan Gomes (P&R Publishing: Phillipsburg, NJ), 2003),

"Evangelical faith is an act of man. The active nature of faith in Christ is indicated in the scriptural phraseology, which describes it as 'coming to Christ' (Matt. 11:28), 'looking to Christ' (John 1:29), 'receiving Christ' (3:11), and 'following Christ' (8:12). (pg. 788)

2. I affirm faith as the condition of the COG (Covenant of Grace) as defined as an instrument of application and not a meritorious cause. This cannot be taken as Arminian when as Robert Shaw says commenting on WCF 11.1, "Arminians maintain that faith itself, or the act of believing, is accepted as our justifying righteousness."

3. The Hyper-Calvinist view makes the Spirit's work the condition which removes the objective commands of God from any conditional obligation on you, making the Spirit (now divorced from the Letter) the standard of obedience. That is Antinomianism par excellence.

4. The Hyper-Calvinist view is that faith is not a condition for justification, but an evidence of it which God sovereignly gives the elect sinner. The problem is faith is the point at which the elect are united to Christ. Union to Christ is the basis of justification; that is the point at which Christ's work is applied to the believer. **God does not justify us as we are in our sins. He justifies us as he sees us in Christ.** If one makes faith an effect of justification then there is no basis for it and the whole is a fiat form or morality and redemption that reduces to Eternal Justification.

5. The Hyper-Calvinist view posits the COG as unconditional because of the depravity of man. This implies that man's responsibilities and obligations are governed by his ability. That is Arminian.

6. The Hyper-Calvinist view is Pantheistic Neoplatonism. This is made clear by their omnipresence doctrine which is indistinguishable from Pantheism. On this doctrine God is everywhere and thus *ipso facto* human nature and agency does not exist and is illusory. God is the only actor, **pace Occasionalism**. This is why the Hyper-Calvinists reject permissive decrees.

7. Because of their rejection of the distinction between the nature and will,⁶ they believe God creates necessarily because if he willed it, he must have willed it by nature since there is no distinction between will and nature. (*Actus purus/plenum formarum* - Divine Simplicity) To create is what God is on this view. The issue is, is the universe something necessary to God so without which God is not God or is the universe something agreeable to his nature? **Do God's attributes depend upon the existence of this universe?** The other blatant indication that they reject the nature-will distinction is their claim that God's vindicating justice is not an attribute of God but a fiat. I see a distinction between an absolute necessity of nature and a decision of the will agreeable to the divine nature. Thus, having conflated the nature and the will the creation must emanate from God at the expense of creation ex nihilo.

8. The Antinomians believed in an unconditional COG and Eternal Justification just like the Hyper-Calvinists.

9. On the Hyper-Calvinist view, there is no distinction between nature and will (*Actus purus/plenum formarum* - Divine Simplicity) and creation emanates from the Monad as a

⁶ In some contexts Dr. Gordon Clark acknowledges the nature-will distinction but in other places he denies it. Clark says,

"The Christian view of things also seems to resemble a dualism: At least ***the world and God may be called two 'substances' ; neither one is the substance of the other.*** But actually Christianity is more successfully monistic than Neoplatonism was. God alone is the eternal substance, the independent principle' apart from creation of the world nothing exists besides him. This underlines the essential and controversial elements of the Hebrew-Christian doctrine. ***First, as Creator, God is viewed, not as an undifferentiated One that produces a world by necessity, but as a living mind who with foreknowledge created voluntarily.*** Plotinus explicitly denied will to his One; but will is one of the most prominent aspects of the Biblical Deity." *Thales to Dewey*, pg. 189

Dr. Clark, in his book on *The Atonement*, pg. 133 (The Trinity Foundation, Jefferson Maryland, 1987) says,

"God had to create-not because there was some power external to him, but because he is God. A God who might not create, or would not have created, is simply not the Biblical God."

He says again, in *The Trinity*, (Jefferson, Maryland: The Trinity Foundation, 1985), pg. 112,

"Thus the begetting of the Son occurs, and the Son as a Person exists, by a necessity of the divine nature-the nature of the divine will." [Ergo, the nature and the will have no distinctions and are swallowed up in the One]

The other blatant indication that they reject the nature-will distinction is their claim that God's vindicating justice is not an attribute of God but a fiat.

necessity. Therefore, the atonement, redemption and reprobation in general is something that extends from God's nature and goodness. Thus, in order for God's wrath to be eternally exemplified, *pace actus purus/plenum formarum*, the reprobate must exist eternally for God to exemplify his wrath upon them. God's mercy depends upon him showing mercy to creatures; God's justice depends on him damning the wicked and so on, where God's goodness is dependent on our evil; thus, the pagan dialectic of opposites and the left and right hand paths.

10. I affirm a distinction between regeneration and conversion because I embrace the existence of human nature and agency. Robert Shaw, commenting on WCF 10.1-2,

"7. That in this calling the sinner is altogether passive, until he is quickened and renewed by the Holy Spirit. Here it is proper to distinguish between regeneration and conversion; in the former the sinner is passive - **in the latter he is active, or co-operates with the grace of God.** In regeneration a principle of grace is implanted in the soul[man], and previous to this the sinner is incapable of moral activity; for, in the language of inspiration, he is "dead in trespasses and sins." In conversion the soul[man] turns to God, which imports activity; but still the sinner only acts as he is acted upon by God, who "worketh in him both to will and to do." [Phil 2:13]

11. I deny that the effectual call negates his agency or overcomes his will. Robert Shaw says of WCF 10.1-2,

"4. That in this calling no violence is offered to the will. While the Spirit effectually draws sinners to Christ, he deals with them in a way agreeable to their rational nature, "so as they come most freely, being made willing by his grace." The liberty of the will is not invaded, for that would destroy its very nature; but its obstinacy is overcome, its perverseness taken away, and the whole soul powerfully, yet sweetly, attracted to the Saviour. The compliance of the soul is voluntary, while the energy of the Spirit is efficient and almighty: "Thy people shall be willing in the day of thy power."—Ps. cx. 3."

I affirm that the obstinacy of the will is overcome but not the will itself. God's operation in this act is infallible. However, that does not mean that God forces man or negates his agency. God's operation is in convincing the conscience not in forcing it upon pain of Pantheism and Occasionalism.

12. I reject Eternal Justification. [Samuel Rutherford and Joseph P Farrell vs. John Gill and God's Hammer on Eternal Justification. Is God's Hammer a Think-Tank for a Revitalized Origenism?](#)

13. Hyper-Calvinists confuse Election and Actual Salvation with respect to their conditionality and it is the same mistake that the Arminians make.

See: Samuel Rutherford, *Covenant of Life Opened* (COL), ed. Matthew McMahon (Puritan Publications: New Lenox Illinois, 2005; original printing 1654)

Westminster Larger Catechism

Question 32: How is the grace of God manifested in the second covenant?

*Answer: The grace of God is manifested in the second covenant, in that he freely provides and offers to sinners a Mediator, and life and salvation by him; and **requiring faith as the condition** to interest them in him, promises and gives his Holy Spirit to all his elect, to work in them that faith, with all other saving graces; and **to enable them unto all holy obedience**, as the evidence of the truth of their faith and thankfulness to God, and as the way which he has appointed them to salvation.*

First as a preface: By condition I do not mean that faith is a condition of regeneration. I do not mean that faith is a condition as a meritorious cause. I do not mean that faith is a condition wherein God desires the salvation of someone on the condition that men perform a certain command. I do not mean that there is a universal atonement made for all men and God has decreed the salvation of all men upon condition that they believe. (*Covenant of Life Opened*, pg. 350) Macleod points out that the Baxterian Theology posited condition as

“the proximate ground of the justification of the sinner and not merely the one of them the condition of application which ties the knot between the sinner and the Saviour”. *Scottish Theology*, (Reformed Academic Press: Greenville, South Carolina, 1995) by John Macleod, pg. 148

This Baxterian view I reject.

Samuel Rutherford, *Covenant of Life Opened*, pg. 148-149,

“A Conditional Covenant is Still a Covenant, Though Not Fulfilled

8. It were nonsense to say to men under the externally proposed Covenant, repent, hear the gospel, use the means, receive the seals, and yet you have no right to hear, nor have we any warrant to baptize you, until ye believe; for there is no promise made to you, nor to your seed and children, until first ye believe. And it must say there was no threatening to Adam, Genesis 2:17, before he sinned, and no promise to Adam nor to any now, do this and live, until Adam first sinned, and first obeyed the Covenant; and so, if John

Covenant to labor in Peter's Vineyard, and Peter promise to him four pence, so he work twelve hours otherwise he shall not pay him four pence, though John accept of the Covenant, and work but one hour, whereas his Covenant is to work for twelve hours, then no man can say to John (work, for there is a promise made of four pence to you) the other might deny; no such promise was made to me, except I work twelve hours. It were, sure, unfaithful dealing to John to say so. For the four pence ought not, by this Covenant, to be given to him except he work twelve hours: but he cannot, without palpable falsehood, say, I have broken no Covenant, in not working twelve hours: [The Baptists say that unbelievers in the visible Church are breaking no Covenant. DS] For though I consented to the Covenant, and began to work an hour, yet the promise was not to me simply, but to me as working twelve hours; but there is neither face no faith in this Answer: for the fulfilling of the Covenant is only to give four pence to John, if he work twelve hours; but the promise and Covenant was made to him, and he hath foully broken. Yea a conditional Covenant agreed unto and accepted, is a Covenant, if we shall (as in reason we ought) distinguish between a Covenant, in its essence and nature, and a Covenant broken or fulfilled, a Covenant or threatening, is a Covenant and threatening obliging Adam, if it shall be agreed unto, by silence, as Adam accepting the threatening, Genesis 2:17, by silence, and Professors within the visible Church...But though the Anabaptists ignorantly confound the promise, and the things promised; the Covenant, and benefits Covenanted. The promise is to you, and so are the commands, and threatenings [Legal. DS] , whether you believe or not, the command is to you, and lays an obligation on you, whether you obey or obey not, and the threatenings are to you, whether you transgress or transgress not. **It is true, indeed, the promise, that is, the blessing promised, righteousness and eternal life is not given to you, until ye believe.**" (pg. 148-149)

Theses 60. Pelagians confuse election with actual salvation just like Hyper-Calvinists.

I believe the Reformed Baptist and Hoeksemites confuse Election and Actual Salvation with respect to their conditionality and it is the same mistake that the Arminians make. Jack Cottrell (An Arminian Apologist) says of Romans 9 on pg. 124 of *Perspectives on Election*,

"the problem was simply this: 'Why are so many Jews lost, when God has promised to save them all?'

According to most Calvinists Paul's answer to this question goes something like this: 'It's true that God made a covenant with Abraham and with Israel that includes salvation promises. So why are not all Jews saved? Because God never intended to give this salvation to all Jews in the first place. All along he

had planned to make a division within Israel, unconditionally bestowing salvation on some and unconditionally withholding it from the rest.'

But how does this answer the charge that God is unrighteous or unfair in his dealings with the Jews? In my judgment this is no answer at all."

He says again on pg. 125 positing his view,

"Contrary to what the Jews commonly thought ethnic Israel as a whole was not chosen for salvation."

Cottrell is confusing election and actual salvation. Election is unconditional and before time. Actual salvation is conditional upon the condition of faith and in time. So when he says that the Calvinist posits "unconditionally bestowing salvation on some and unconditionally withholding it from the rest" he is simply wrong. We do assert a condition to actual salvation, not to election.

On the Westminster/Rutherfordian Scottish view the condition to enter the Covenant of Grace (COG) is profession of faith or to be a child or household servant of someone who does profess faith. Faith is the condition to receive that which is promised by the COG, i.e. actual salvation.

Rutherford says in *Covenant of Life Opened* (COLO) pg. 43,

"For God by no necessity of justice, but of his own free pleasure, requireth faith as a condition of our actual reconciliation."

Again on page pg. 44

"if God out of his grace which is absolutely free, work in us the condition of believing. Can God give his Son as a ransom for us, upon the condition that we believe if he himself absolutely work the condition in us? They will not admit this."

Here he clearly posits faith as the condition of actual salvation not election and asserts that God gives the elect the condition and withholds it from the reprobate. Rutherford says,

"As to the promises, they contain not only the just equity, and goodness of the thing promised, but also that the Lord shall actually perform, yea and intends to perform, what he hath promised upon condition that we perform the required condition. And in this the promises differ not a little from these threatenings, that are only threatenings of what God may do in Law ". (pg. 36)

Shedd says in *Dogmatic Theology*, Third Edition, ed. Alan Gomes (P&R Publishing: Phillipsburg, NJ), 2003),

“Evangelical faith is an act of man. The active nature of faith in Christ is indicated in the scriptural phraseology, which describes it as ‘coming to Christ’ (Matt. 11:28), ‘looking to Christ’ (John 1:29), ‘receiving Christ’ (3:11), and ‘following Christ’ (8:12). The object of the Epistle of James is to teach that faith is an active principle.”(pg. 788)

Shedd then uses the Roman definition of faith to distinguish saving faith from dead faith so I will not quote him in that respect.

Theses 61 The *dead faith* phraseology comes from the non-canonical book of James.

Shedd says,

“That faith is an affectionate and voluntary act is proved by the following: ‘Faith works by love’ (Gal 5:6); peace be to the brethren, and love, with faith from God the Father’ (Eph. 6:23; 3:17; 4:16; 5:2 Col 2:2; 1 Thess. 3:12; 5:8; 1 Tim. 1:14); ‘hold fast the form of sound words, in faith and love which is in Christ Jesus’ (2 Tim. 1:13).” (pg. 789)

The point is faith is not passive it is active. The Hyper-Calvinist view is that man is completely passive and fulfills no conditions in the Covenant of Grace. So behold the nonsense: Man is passive as he is active. He is actively passive.

Rutherford says,

“Objection: If faith be imputed, as it lays hold on Christ’s Righteousness, it must be the meritorious cause of Justification and by its inherent dignity, for there is nothing more essential to faith, than to lay hold on Christ’s Righteousness.

Answer: If faith were imputed as righteousness according to the act of laying hold on Christ, it were true, **but the act of faith is not imputed**, but that which faith lays hold on, it being an instrument, to wit, the Righteousness of Christ”. (pg. 300)

I have been asked numerous times” How can faith be a condition of the COG (Assuming condition means meritorious cause) if it is a promised blessing of the COG?

Answer 1. Rutherford says,

“Faith is Not the Cause of Our Right [To Christ’s Satisfaction]

2. Conclusion: Now have we (to speak accurately) right to Christ’s satisfaction nor to his righteousness by faith. 1. Because the Lord’s free-grace in laying our sins on Christ, Isaiah 53:6, and his making him sin for us, 2 Corinthians 5:21, does rather give the right to his satisfaction...1 Cor 1:30...It is ordinary to our Divines to say, by faith we do apply Christ and his righteousness: but if we speak properly, application is possession and a putting on of Christ and his righteousness. Now title or Law-right to an inheritance, and possession of it, are different natures, and have different causes: but faith gives not law-right to Christ and his righteousness not so much as instrumentally...He that possess some inheritance has some right to the inheritance by birth, buying, purchase or gift...but there is a ransom of blood given for faith, and purchased by Christ’s merit: [Theses 62]But Christ is never called the head of all men, Elect and Reprobate, but the head of the Body the Church, Ephesians 1:22; Colossians 1:18...And since faith is no meritorious cause of right to remission and life eternal, nor a cause in part, or in whole, of our complete and actual reconciliation, it may well be said, that they are all completely reconciled, pardoned, justified, washed in Christ’s blood, when nothing is wanting that completes the nature of remission and justification, for faith is only a condition applying, not a cause buying, nor satisfying for us, and no cause giving in part, or in whole, any new right.” (pg. 338-340)

You see in Rutherford’s construction the right to Christ’s satisfaction is based to the elect in the Covenant of Redemption (COR). The COR is therefore the cause of the application of this work in the Elect’s believing in the Covenant of Grace (COG).

Answer 2. Rutherford says in a Section titled “Antinomians Refuted”,

“The Antinomians do also own no Covenant of Grace but this wherein the new heart is given, and the condition is both promised and given. And Dr. Crispe saith, All other covenants of God besides this, run upon a stipulation, and the promises run upon conditions altogether upon both sides. **The new Covenant is without any conditions, whatsoever upon man’s part: Man is tied to no condition that he must perform**, that if he do not perform, the Covenant is made void by Him.

Answer 1. Man is under a condition of believing, and tied to believe, so as the wrath of God abides upon him, he shall not see life or be justified, if he believes not....2. Man is tied to no condition which he must, say which, he can perform without the grace of God (pg. 481) ...If it be said the new Covenant is without any conditions whatever upon man’s part: It says too much for the

believers being under no debt, no obligation of conscience to believe, or to any duty, but as the Spirit their only law leads them: and if the Spirit breath not upon them to forbear adultery...they sin not, for sin is a transgression of the Law. And when the Spirit breathes not, acts not, there is no Law. And this is most vile where observe that Antinomians and Familists confound the efficient cause of our obedience, which is the Spirit of Grace, and the objective cause, which is the holy rule of the command, promise, or threatening...The Spirit, by grace, does help us to obey the command and the Law, but the Spirit is not the Law, nor rule of our obedience...they have...the letter of the command to lay no obligation...Mr. Crispe brings this Argument, The Covenant is everlasting: if the Covenant stand upon any conditions to be performed by man, it cannot be an everlasting Covenant, except man were so confirmed in righteousness that he should never fail in that which is his part, but he daily fails, etc. so daily breaks the Covenant?

Answer: To the first act of believing, which is a performing of the Condition of the Covenant, there is no other condition required then that, Ezekiel 36:26-27, I will put in you a heart of flesh. I will put my Spirit in you, and cause you walk in my statutes. Zechariah 11:10, I will pour upon the house of David, the Spirit of grace and supplication, and they shall look upon me whom they have pierced, that is, they shall believe in me: **That is a strong confirmation, to wit, a promise that he will work the condition in us...Now it is a shame to lay the blame of our not believing on Christ**, be it a condition of the Covenant, or be it none: **Christ works all our works in us, and by this reason it must be his fault that, we sin at all, because he works not in us contrary acts of obedience.** But to whom is the Sovereign Lord debtor? And therefore this Antinomian [Hyper-Calvinist Baptist] way must be refused." (pg. 481-486)

X. The Free Offer of the Gospel

[*Systematic Theology*, pg. 310 et al.](#)

XI. The Means of the Decrees

Theses 63. Pelagians confuse and deny the means of the decrees with the decrees themselves.

Miscellaneous Articles Against the Trinity Volume 2, Defense of Arianism Part 1 Was There Another Who Created and Received Glory With the Father? Pre-Existence of Christ Part 1 "The Agent And Instrument Conflation" pg. 13 et al.

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

2 Thess. 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

1Pet 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.

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

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.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Obj. Why do Calvinists pray?

Ans. Because God has not only appointed the ends but the means to those ends. We do not believe that God does everything for us like the Hyer-Calvinists. (Deut. 30:15-20)

XII. The Order of Redemption

[W.G.T. Shedd and Robert Shaw on Conversion and the Order of Salvation](#)

Theses 64. Pelagianism is inherently dispensational and futurist.

1. They employ a hyper-literalism and deny accommodation.
2. They use passages to prove one can lose their salvation that assume a Baptist view of the covenants.
3. Their view of Romans 9 is inherently dispensationalist, describing the old covenant as merely outward, national and political. (Which is also inherently Baptist)
4. They believe all promise and prophecies are literal predictions with no conditional contracts.

XIII. Infant Baptism and Covenant Theology

[Systematic Theology, Chapter 32](#)

XIV. Pelagianism/Open Theism and Eschatology

- Open Theists, like the Rabbis, believe that all promise and prophecy must be fulfilled rigidly literal, unconditional and using only the parameters in the immediate context of the promise or prophecy given. The Old Covenant predicted how its prophecies would be spiritually fulfilled in the New Covenant when Paul says, Gal. 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. The primary mistake of the Premillennial and Dispensational system is to see prophecy as mere prediction of history without seeing the moral and spiritual developments the creator is accomplishing in the human race through the ages. This is why those who do not meet those spiritual conditions are not considered the promise seed even though that is how the original context of the promise was made. Isaac not Ishmael is the promised seed in Gen. 21:12, Rom. 9: 7-8. Jacob is considered the spiritual firstborn though not literally the firstborn. (Gen. 32:26-29) David's prophecy of preservation was not literally of himself. (Psa. 16:8-11, Acts 13: 35-37) If Old Testament prophecies are all to be fulfilled literally, unconditional, using only the parameters given in the immediate context of the promise or prophecy given, Gentiles are outside of salvation because the New Covenant is made with the House of Judah and Israel. (Jer. 31:31, Heb. 8:8)
- God's promise is to the circumcision of the heart. (Deut. 30:5-6) The Arminian and the Baptist Futurist objection is that this is eschatological because the land promise was not fulfilled. Cottrell and the Baptists are wrong that salvation was not promised to the nation *as a whole*. *The issue is the promise was conditional.*

Deut 30:5-6 "The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

"Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

Obj. your agreement that prophecy includes moral conditionality is open theism.

Ans. No because open theism views prophecy as mere predictions absolutely.

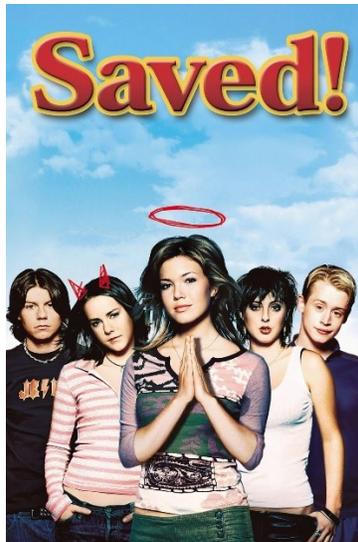
Romans II shows that Israel's rejection due to moral failures was decreed by God.

Rom. II:II I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 32 **For God hath concluded them all in unbelief, that he might have mercy upon all.** 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

XV. Sanctification - Relationship of Works and Salvation

Theses 65. Pelagians conflate salvation, justification, regeneration, sanctification and glorification as jointly exhaustive.

The Baptist, "I'm saved" mantra is a product of modern Neo-orthodoxy; Joachim's prescription of the end of text, liturgy and hierarchy. Instead of speaking of your conversion in terms of your place in a church or the change in your lifestyle and being a part of a community and under Pastoral authority, you speak instead in terms of your personal religious experience and your self-actualization: "I'm saved!"



No doubt the Bible speaks of salvation as a past act, but it also speaks of it as a present act (2 Cor. 2:14-16) and to the chagrin of the Baptists as something to come in the future:

Matt. 24:10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved.

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

1 Corinthians 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Cor. 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Philippians 2:12 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.

Salvation is an ambiguous term that encompasses the whole life of the believer.

Romans 8: 30 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.

1 Cor. 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.

What Pelagian evangelicals and Baptists are doing is conflating the effectual call and justification with salvation.

2 Thessalonians 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:

Eph. 5: 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; Eph. 5:26 That he might sanctify and cleanse it with the washing of water by the word.

I stated in my *Larger Catechism* :

“Q70: What is justification?

A70: Justification is **an act** of God’s free grace unto sinners,[1] in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;[2] not for any thing wrought in them, or done by them,[3] but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,[4] and received by faith alone.[5]

1. Rom. 3:22, 24-25; 4:5
2. 11 Cor. 5:19, 21; Rom. 3:22-25, 27-28
3. Titus 3:5, 7; Eph. 1:7
4. Rom. 4:6-8; 5:17-19
5. Acts 10:43; Gal. 2:16; Phil. 3:9

Q75: What is sanctification?

A75: Sanctification is **a work[process]** of God’s grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit [1] applying the death and resurrection of Christ unto them,[2] renewed in their whole man after the image of God;[3] having the seeds of repentance unto life, and all other saving graces, put into their hearts,[4] and those graces so stirred up, increased, and strengthened,[5] as that they more and more die unto sin, and rise unto newness of life.[6]

1. [Eph. 1:4](#); [1 Cor. 6:11](#); [11 Thess. 2:13](#)
2. [Rom. 6:4-6](#)

3. [Eph. 4:23-24](#)
4. [Acts 11:18](#); [1 John 3:9](#)
5. [Jude 1:20](#); [Heb. 6:11-12](#); [Eph. 3:16-19](#); [Col. 1:10-11](#)
6. [Rom. 6:4](#); [6:14](#); [Gal. 5:24](#)

Q77: Wherein do justification and sanctification differ?

A77: Although sanctification be inseparably joined with justification,[1] yet they differ, in that God in justification imputeth the righteousness of Christ;[2] in sanctification his Spirit infuseth grace, and enableth to the exercise thereof;[3] in the former, sin is pardoned;[4] in the other, it is subdued:[5] the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;[6] the other is neither equal in all,[7] nor in this life perfect in any,[8] but growing up to perfection.[9]

1. 1 Cor. 1:30; 6:11
2. Rom. 4:6, 8
3. Ezek. 36:27
4. Rom. 3:24-25
5. Rom. 6:6, 14
6. Rom. 8:33-34
7. 1 John 2:12-14; Heb. 5:12-14
8. 1 John 1:8, 10
9. 11 Cor. 7:1; Phil 3:12-14"

The Bible commands us to change our lives and do good works. Antinomians would object and claim that salvation is exhausted by faith in Messiah. Yet the messiah they put forward is another Jesus (2 Cor. 11:4) that is here to save you from some mere intellectual deception. The messiah of the Bible is Lord and Master over your entire life.

Matt. 7: 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Rom. 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 6:15 What then? shall we sin, because we are not under law, but under grace?

God forbid. 16 Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness.

1 Pet. 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.

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.

Ephesians 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.

Rom. 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.

Phil. 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Rom. 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

John 17:17 Sanctify them through thy truth: thy word is truth.

2 Thess 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.

Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Gal. 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Rom. 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Col. 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

Eph. 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints

what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

2 Cor. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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

1 Thess. 5:23 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.

1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Phil. 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Gal. 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

1 Pet. 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Rom. 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

2 Cor. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I believe the following passages prove convincingly that theological knowledge is the primary means of salvation and furthering in sanctification.

Psa 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. Psa 19:8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

Psa 51:13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Isa 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Matt. 22: 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mar 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: Mar 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Jer 31:19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Rom 6: This entire chapter begins each moral exhortation with the phrase, "do you not know."

- [R. L. Dabney, Discussions Vol. 1, "The Moral Effects of a Free Justification"](#)
- What are good works? See *Larger Catechism*, 98-151

XVI. Pelagianism is Jesuit Counter-Reformation

Theses 66. During the trials of William Laud and Charles I, it was shown that Laud had correspondence with the Jesuit General in Brussels and reported that the Arminian movement was their strongest weapon against the Reformation. William Prynne, *Hidden Works of Darkness* pg. 89.

XVII. Pelagianism/Open Theism is Marxism.

Theses 67. Pelagianism was the theology of the Communists during the Abolition movement: Dabney, *Defence of Virginia*, 296-297, 321-322; B.B. Warfield described how Pelagianism in general has developed into Communism and SJW-ism in his work *Studies in Perfectionism*.

Theses 68. Their loyalty to the doctrine of free will and its application to libertarian rights of man shows their hidden allegiance to the soul doctrine.

For more information see [Calvinism Resources](#).