Irresistible Grace?

By John Hobbs, PhD.
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The doctrine of Irresistible Grace is the fourth cardinal point in the Calvinistic theology. It is the "I" in the T-U-L-I-P acrostic. Irresistible Grace is also referred to as Special Grace or Efficacious Grace.

How the Calvinists Understand Irresistible Grace

Calvinists deny that Irresistible Grace is God forcing someone to come against his own will. Rather, say the Calvinists, Irresistible Grace makes the individual willing to come. Berkhof defined it thus: "By changing the heart it makes man perfectly willing to accept Jesus Christ unto salvation and to yield obedience to the will of God."

The Canons of Dort state that when God chooses an individual to be saved, He "powerfully illuminates their minds by His Holy Spirit; …. He opens the closed and softens the hardened heart; … He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it … this is regeneration … which God works in this marvelous manner are certainly, infallibly, and effectually regenerated, and do actually believe."

John Calvin wrote about "the secret energy of the Spirit" and "the pure prompting of the Spirit." Calvin meant that the Holy Spirit would have to be sent to an individual to call him to salvation and once called he could not refuse. Calvin wrote, "As I have already said, it is certain that the mind of man is not changed for the better except by God's prevenient grace." Prevenient Grace is defined as "Divine grace that is said to

operate on the human will antecedent to its turning to God." In other words man's will is totally subservient to the irresistible call from God.

David Steele and Curtis Thomas state:

> *This special call is not made to all sinners but is issued to the elect only! The Spirit is in no way dependent upon their help or cooperation for success in His work of bringing them to Christ. It is for this reason that Calvinists speak of the Spirit's call and God's grace in saving sinners as being 'efficacious', 'invincible', or 'irresistible'. For the grace which the Holy Spirit extends to the elect cannot be thwarted or refused, it never fails to bring them to true faith in Christ!*

Paul Enns states:

> *In the logic of Calvinism, God, through His Spirit, draws precisely those whom God unconditionally elected from eternity past and Christ died for. Thus the purpose of God is accomplished. He elected certain ones, Christ died for those very ones, and now through the Holy Spirit, God dispenses His irresistible grace to them to make them willing to come. They do not want to resist.*

Billy Graham wrote:

> *Being born again is altogether a work of the Holy Spirit. There is nothing you can do to obtain this new birth …. In other words, there is nothing you can do about it … The new birth is wholly foreign to our will. – No man can ever be saved unless the Holy Spirit in supernatural, penetrating power comes and works upon your heart. You can't come to Christ any time you want to, you can only come when the Spirit of God is drawing and pulling and wooing.*

James Boyce believes that for man it is “impossible for him to be delivered by his own acts, even if he had the will to perform them.” Boyce believes that God did not choose the “elect” because He foresaw that these individuals would be good and pious people; he believes that it was because of God’s unconditional selective choosing of the elect that the elect or chosen ones are led to believe. Boyce takes the position that salvation is not dependent upon “the choice of the elect” but solely upon God’s choice.

Thomas Nettles denies that an individual can contribute to his own salvation. He believes that man’s faith does not come from man’s willingness to receive the word but “only from God’s sovereign bestowal.” He says, “The Holy Spirit moves in such a way as to create willingness in the form of repentance and faith.” He denies that the New Testament commandments of repentance and belief imply that man has it within his own power to repent and have faith.

W. J. Seaton wrote:

> *What is meant by irresistible grace? We know that when the gospel call goes out in a church, or in the open air, or through reading God’s Word, not everyone heeds that call. Not everyone becomes convinced of sin and his need of Christ. This explains the fact that there are two calls. There is not only an outward call; there is also an inward call. The outward call may be described as “words of the preacher”, and this call, when it goes forth, may work a score of different ways in a score of different hearts producing a score of different results. One thing it will not do, however; it will not work a work of salvation in a sinner’s soul. For a work of salvation to be wrought the outward call must be accompanied by the inward call of God’s Holy Spirit, for He it is who ‘convinces of sin, and righteousness, and judgment. And when the Holy Spirit calls a man, or a woman, or a young person by His grace, that call is irresistible: it cannot be frustrated; it is the manifestation of God’s irresistible*

> *grace.*

Loraine Boettner defines Irresistible Grace as:

> *God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed by it.*

Man's Responsibility in the Salvation Process

Calvinism assumes that God has predetermined and foreordained certain ones to be saved, and that they cannot come to salvation until the Holy Spirit in a supernatural way works on the hearts of the elect. When the Holy Spirit calls the elect individual, he cannot resist. He has to respond, but he has to wait until the Holy Spirit calls him in some mysterious way. Also, if one is not one of the "elect," it will be impossible for him to be saved. Therefore, it is all the Holy Spirit's working. Man is a totally passive respondent in the salvation process, according to Calvinism, which denies that an individual can contribute to his own salvation.

In 1976, Robert Hudnut wrote the book Church Growth Is Not the Point. Hudnut is Calvinistic to the core. He writes,

> *We have been saved. It is not our doing. – No you don't even have to repent. Paul didn't. He was on his way to jail when it happened. He didn't do anything. – It is then we are driven to the passive action of repentance. You do not repent your way to God.*

Notice that Hudnut says repentance is passive. His theology is

corrupt. Man is told to repent in Luke 13:3; Acts 2:38; 3:19; 8:22; and Revelation 2:16. In every verse cited, the Greek verb is in the active not the passive voice. Repentance is something man must do (Greek active voice); it is not what is done to him (Greek passive voice). There is not one case in the Bible of a person being passive while being saved. Even Paul was told what he "must do" (Acts 9:6). In Acts 2:38 repentance is tied to the remission of sins. If a man wants to be saved, then there is something he must do. Man does have a choice to make in his own salvation (Acts 2:40; Deut. 30:11-19; Joshua 24:15; Matt. 23:37; John 5:40). He must be involved. Without man's active role in the conversion process, he is lost.

The responsibility for man having an "honest and good heart" (Luke 8: 15), in order for the seed of the Kingdom to produce, lies with the person, not God. Man is told to "take heed how" he hears (Luke 8:18). The command in Luke 8:18 would be meaningless if man did not have a part in his own salvation. Why should one "take heed how" he hears if his salvation is a product of irresistible grace? Why "take heed" if the Holy Spirit is going to operate on the heart without a man's cooperation?

The Bible teaches man has a part to play in the salvation process. Notice these verses:

> *John 7:17, "If any man willeth to do his will"*
> *John 7:37, "If any man thirst, let him come unto me and drink."*
> *John 12:26, "If any man serve me, let him follow me."*
> *John 12:47, If any man hear my sayings, and keep them not."*
> *Revelation 22:17, "He that is athirst, let him say, Come."*
> *Revelation 22:17, "He that will, let him take the water of life freely."*

The point of all these verses is that an individual must

“will” and “thirst” and “want to” come to the Lord. It is the responsibility of the individual to “will” – it is not God’s responsibility!

God creates “will” in any person with “an honest and good heart” through the preached word of the cross (John 12:32-33; 1 Cor. 1:18, 21; 2:2). The word is to be preached to everyone (Matt. 28:18-20; Mark 16:15-16). To hold God responsible for creating the right “will” in a person arbitrarily and unconditionally makes God a “respecter of persons.” This is something he is not (Acts 10:34-35; Rom. 2:11; Eph. 6:9; Col. 3:25; 1 Pet. 1:17).

Is Faith Totally a Gift From God?

John Calvin wrote:

> *Faith is a singular gift of God, both in that the mind of man is purged so as to be able to taste the truth of God and in that his heart is established therein. – This is why Paul in another place commends faith to the elect (Titus 1:1) that no one may think that he acquires faith by his own effort but that his glory rests with God, freely to illumine whom he previously had chosen. – Faith – the illumination of God – Faith which he (i.e. God) put into our hearts – Our faith which arises not from the acumen of the human intellect but from the illumination of the Spirit alone – Faith flows from regeneration.*

Thomas Nettles wrote:

> *Faith is a gift of God and is bestowed gratuitously by him. – Neither justification nor faith comes from man’s willingness to receive but only from God’s sovereign bestowal. – Belief is still the result of the effectual call and regenerating power of God.*

Millard Erickson wrote: “Faith is God’s gift,” which refutes this Calvinistic mistake.

He wrote:

> *Is this Calvinistic view that faith is totally the gift of God correct? No! Does an individual have to wait for the Holy Spirit to come in some secret way to infuse faith? No! There are several reasons:*
>
> *For God to give certain people faith arbitrarily makes God a respecter of persons. The Bible is emphatic that “God is no respecter of persons” (Acts 10:34-35; Rom. 2:11, 10:12; Eph. 6:9; Col. 3:25; 1 Pet. 1:17). Salvation depends upon man exercising his freedom of will. If salvation depends totally upon the Holy Spirit and a man is lost, that man can blame God. But, that will not happen because the Lord has done his part; man must do his.*
>
> *Faith comes through the hearing of the word of God not through some secret mysterious sending by the Holy Spirit (Rom. 10:17; Luke 8:11-12; John 6:44-45; 20:30-31; Acts 4:4; 8:12; 15:7; 18:8; 20:32; Eph. 1:13). None of these verses indicate faith coming through a supernatural calling. Faith comes as we hear and study the evidence and then we ourselves decide to believe.*
>
> *Faith is our part in the salvation process (1 John 5:4; Rev. 2:10). We have a responsibility to save ourselves (Acts 2:40) and to build our faith Jude 20; Acts 20:32). This is something we must do. Passages like Hebrews 11:6 are meaningless if the Holy Spirit is going to miraculously infuse faith. Jesus said, “Ye must be born anew” John 3:7). The word “must” is in the active voice indicating we have a part to play in our salvation. We are not totally passive in the salvation process. Our active obedient faith is necessary for us to be saved (Heb. 5:9; 2 Thess. 1:8; John 3:36; Rom. 6:17-18; James 2:24-26).*

God purifies the heart by faith (Acts 15:9). Calvinists have the heart purified before faith. Alexander Campbell said, "Why do we preach the gospel to convert men, if, before they believe the gospel, and without the gospel, men are renewed and regenerated by the direct and immediate influence of God's Spirit?" Good question!

Calvinists teach that "spiritual darkness" refers to man's depraved condition and that God has to perform supernatural secret surgery by the Holy Spirit in order to bring men into "spiritual light." But, in Acts 26:16-18, Paul was to preach the gospel to the Gentiles to "open their eyes, to turn them from darkness to light, and from the power of Satan to God." A careful study of the book of Acts reveals that the early Christians depended upon the word of God to change the hearts of sinners and produce faith. Nowhere in the book of Acts do we find someone being converted by a direct operation of the Holy Spirit.

One is never so "spiritually dead" that he cannot hear and understand and believe the word of God in order to have faith (Eph. 5:14; John 5:25; 12:42-43). The rulers of the Jews "believed on" Jesus but would not confess him. Did they believe? Yes! Their problem was a "want to" problem not that they were so spiritually dead they could not understand. Calvinists misunderstand 1 Corinthians 2:14. The "natural man" of 1 Cor. 2:14 is the man who does not care about spiritual things – not the man who cannot understand them. Calvinists say the unsaved man cannot understand spiritual truth. Wrong! The rulers of the Jews, who were unsaved, in John 12:42-43 understood the truth exactly. They just "did not want to" obey the Lord. Wayne Grudem, and Ralph Gore, and Millard Erickson, who are Calvinists, do not even discuss John 12:42-43.

Dr. John Warwick Montgomery, a professor at Trinity Theological Seminary in Newburgh, Indiana – a Calvinistic school – believes that Ephesians 2:8 teaches that faith is a

> *direct gift from God and that man cannot do anything himself to get faith. The apostle Paul said in Ephesians 2:8, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God." After quoting this verse Montgomery said,*
>
> *Don't get the idea that you did it. You didn't do it. Faith is the gift of God. The word 'that' in Ephesians 2:8 refers to 'faith' because 'faith' is the closest antecedent to the word ' that.' Once a person is saved, he cannot properly accredit that to anything but the Holy Spirit.*

Faith is, in one sense, a gift of God because God has given us the Word which produces faith. Without the Word, we could not have faith. But, the entire Bible and especially Ephesians 2:8 do not teach that faith is a direct gift of God in which we have no part. The word "that" in Ephesians 2:8 refers to the salvation process. The salvation process is "the gift of God." We are saved "by grace through faith" which is the salvation process. But, this does not mean we have earned our salvation. We cannot boast of our salvation as if we have worked for it and earned it (Eph. 2:9). Jesus said even after we have done all that we are commanded to do we are to say, "We are unprofitable servants we have done that which is our duty to do" (Luke 17:10). James said, "Faith apart from works is dead" James 2:26).

Verses Misused by Calvinists to Support Irresistible Grace

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

WJ. Seaton said: "Note that it is those whom the Father has given to Christ -the elect- that shall come to Him; and when

they come to Him they will not be cast out."

Response: (1) All those with a submissive spirit will come to Christ. These are the ones whom the Father gives to Jesus and not one of these will he refuse (cf. John 10:26-29 where the verbs "hear" and "follow" are continuous action). One must come with a willing heart John 5:40; 7:17; Matt. 13:9; Rev. 22:17). (2) There is nothing here or in God's word that teaches that God arbitrarily chooses those who come to Christ. Jesus uses truth and love to persuade men to accept him John 12:32-33, 48; 2 Cor. 5:14-15). Calvinists are reading into the text an arbitrary decree that is not there! (3) The gospel is for all (Mark 16:15-16), but not all men will accept it (2 Thess. 1:7-10). Those who refuse to accept Christ do so because of their own willful rejection (Matt. 13:14-15; 23:37)- not because of some arbitrary decree. Paul Butler says, "Man's rejection by God is caused by man's rejection of God." (4) Jesus said, "He that hath ears to hear, let him hear" (Matt. 11:15). Jesus did not say, "The Holy Spirit will supernaturally open your hearts so you can believe." In Matthew 11:15 Jesus was teaching that man has a responsibility to have an "honest and good heart." That is not the work of the Holy Spirit. If a man does not have an "honest and good heart," he cannot and will not come to Jesus. (5) In context John 6:40 explains John 6:37 and 39. It explains who the Father has given unto Jesus: Those who "beholdeth" and "believeth" on the Son! Both of these verbs are present tense verbs indicating continuous action. Those who continue to behold and believe on the Son are the ones whom the Father has given unto Jesus. It is our own individual free-will responsibility to continue to believe. We are not forced or coerced against our will.

John 6:44: "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day."

John Calvin said: "But nothing is accomplished by preaching him if the Spirit, as our inner teacher, does not show our

minds the way. Only those men, therefore, who have heard and have been taught by the Father come to him. What kind of learning and hearing is this? Surely, where the Spirit by a wonderful and singular power forms our ears to hear and our minds to understand."

W.J. Seaton said: "Here our Lord is simply saying that it is impossible for men to come to Him of themselves; the Father must draw them."

Response: (1) Calvin assumes the drawing is a miraculous operation. We base truth on clear biblical teaching – not assumptions. (2) The next verse explains how God does the drawing and it is not miraculous. It is written that one must be taught (Jer. 31:31-34; Isa. 54:13). One must hear and one must learn! This is not miraculous! God draws men through teaching. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). The book of Acts is proof positive that Christianity is a taught religion – not a caught religion in the sense that the Holy Spirit must convert a man separate and apart from the word of God. The means and the method the Father uses to draw men is the preached word (Matt. 28:18-20; Mark 16:15-16; Acts 4:4; 8:4, 12; 11:26; 15:7; 18:8; 20:20; 1 Cor. 1:18-21; 2:1-4; Col. 2:7; 2 Thess. 2:15; 2 Tim. 2:2; etc.). (3) Why did our Lord invite all men to come to him if he knew that it was impossible for some of them to come (Matt. 11:28)? That does not make sense. (4) Guy N. Woods said: "Some are not drawn, because they do not will to do so; it has been well said. that a magnet draws iron, but not all objects are drawn by magnets, because all are not iron! Similarly, one must be of the right disposition and have the proper response to the drawing power of the Father which he exercises through the gospel." (5) John 12:32-33 also teaches we are drawn to the Lord through Christ's death on the cross. Some appreciate his death, and sadly, some do not.

Acts 16:14: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God,

heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul."

John Calvin said:

> *Indeed, it does not so stand in man's own impulse, and consequently even the pious and those who fear God still have need of the especial prompting of the Spirit. Lydia, the seller of purple, feared God, yet her heart had to be opened to receive Paul's teaching (Acts 16:14) and to profit by it. This was said not of one woman only but to teach us that the advancement of every man in godliness is the secret work of the Spirit.*

Charles Hodge said:

> *The truth is compared to light, which is absolutely necessary· to vision; but if the eye be closed or blind it must be opened or restored before the light can produce its proper impression." Hodge tries to use the case of Lydia as proof of the direct operation of the Holy Spirit in conversion.*

W. 1. Seaton said:

> *One outstanding illustration of this teaching of irresistible grace, or effectual calling, is certainly the incident that we read in Acts 16. The apostle Paul preaches the gospel to a group of women by the riverside at Philippi; and as he does so, 'a certain woman named Lydia heard us: whose heart the Lord opened, that she attended unto the things that were spoken of Paul.' Paul, the preacher, spoke to Lydia's ear – the outward call; but the Lord spoke to Lydia's heart – the inward call of irresistible grace.*

Response: (1) Calvin's admission that Lydia "feared" God before God "opened" her heart destroys his teaching of Total

Depravity. (2) It is a complete assumption that God opened her heart by a direct secret operation of the Holy Spirit. The text does not tell us what Calvin believes. Calvin gives us a classic case of eisegesis – i.e. reading into the text what is not there. (3) The word "heart" is used figuratively. Consider: John 12:40; Matthew 9:4; 13:15; Mark 2:6; and Romans 10:10. The word "opened" is evidently used figuratively – i.e. to expand or broaden the mind. Luke 24:45 states, "Then opened he their mind." Jesus "opened" the mind of the apostles by explaining the Scriptures to them not by a direct operation of the Holy Spirit. The word "opened" was simply a way of saying that the person came to an understanding of, and a belief in, the message under consideration. It is analogous to Paul's statement in Ephesians 1:18, "having the eyes of your heart enlightened." (4) Acts 16:14 indicates that the Lord opened her heart through the things which were spoken by Paul. The Spirit's work in conversion is not something done directly upon the heart apart from the preached Word. (5) J.W. McGarvey said, "The assumption, therefore, that her heart was opened by an abstract influence of the Spirit, is entirely gratuitous and illogical, while the real cause is patent upon the face of the narrative in the preaching done by Paul." (6) Dr. Richard Oster said, "It is significant that this opening of the heart came only after she had heard what was said by Paul. Perhaps the method of opening her heart was the preached word (cf. Luke 24:45)." (7) The word "heard" is an imperfect tense verb which means continuous action in the past. Lydia kept on hearing Paul. The hearing occurred before the opening of the heart. Wayne Jackson states, "The implication here is the exact opposite of that demanded by Calvinism. That doctrine alleges that one cannot give honest attention to the Word of God until the Lord first opens the heart, but this passage actually demonstrates otherwise. She kept on listening and thereby her heart (understanding) was opened by God!" (8) The words "give heed" implies that Lydia had a choice in her obedience. Study: Acts 8:6-12; 20:28; Luke 8:18 and Hebrews 2:1-2. (9) There are many passages which demonstrate that God,

as a general rule, works through means and not directly (2 Kings 5:1-14; Matt. 6:11; 2 Cor. 9:10).

Romans 10:16-17: “But they did not all hearken to the glad tidings. For Isaiah with, Lord, who hath believed our report? So belief cometh of hearing, and hearing by the word of God.” John Calvin said, “To whom hath the arm of the Lord been revealed. – By this, he means that only when God shines in us by the light of His Spirit is there any profit from the word. Thus the inward calling, which alone is effectual and peculiar to the elect is distinguished from the outward voice of men.”

Calvin believed that the Word of God could only produce faith in a heart of one already illumined by the Spirit of God. In commenting on Romans 10:17, Calvin admits that when Paul makes “hearing the beginning of faith he is describing only the ordinary arrangement and dispensation of the Lord which he commonly uses in calling his people – not, indeed, prescribing for him an unvarying rule so that he may use no other way.”

Response: (1) Calvin assumes his doctrine of total depravity is true. He insists they did not believe because they could not believe. The text does not say what Calvin believed. (2) If one must be regenerated before he can hear, then he is regenerated before he has faith. This contradicts many Bible passages (John 8:24; Acts 11:14; 16:14; Rom. 1:17; 5:1; Gal. 3:11). (3) Personal responsibility is definitely set forth in this verse. If anyone does not believe, it is because he does not “hearken” to the message preached – not because of inherited total depravity. Notice the parallel between “hearken” and “believed” with “glad tidings” – i.e. the gospel and “report.” To have a saving faith is to hearken – i.e. hear and obey. (4) Every case of conversion in the Bible involved a teaching situation. Christianity is a taught religion (John 6:45; Acts 4:4; 8:4; 11:26; 18:8; 20:20; Col. 2:7; 2 Thess. 2:15; 2 Tim. 2:2). There is no example in the Bible where the Holy Spirit supernaturally infused faith into an individual. A saving faith comes when an honest and good heart is taught

truth found in the word of God and then that truth is accepted and appreciated and appropriated.

Conclusion

There is not one passage in the entire Bible which directly or indirectly teaches Calvinism’s doctrine of Irresistible Grace. In fact, it contradicts God’s word. Calvinism would make God a “respecter of persons.” But, the Bible says He is not! It is God’s will for all men to be saved; therefore, salvation is conditioned only on man’s will. God is always willing for all men to be saved. Calvinism is false doctrine. Let us follow the truth in God’s word and reject the false doctrine of Calvinism!

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REVIVE US AGAIN

Leslie G. Thomas
January 3, 1950

One of the greatest needs of our day is a religious revival: not in the sense of a barn-storming, emotion-arousing type of evangelism, but a revival that will affect the whole man, and will result in nothing short of a religious revolution.

Any one who stops to think is aware of the fact that religious people everywhere are rapidly approaching a state of complacency; and unless something is done to stimulate their thinking, there is little reason to hope for much more progress toward perfection. (Cf Heb. 6:1-3).

When people become satisfied with themselves their intellects become dull, and they are content to have some one else do their thinking for them. Such people do not hesitate to accept practically anything that is placed before them, if they have confidence in the one who suggests it to them.

However, if we are to have an effectual revival – one that will lead us closer to God and to a greater and more perfect knowledge of his will – it must be characterized by certain basic principles, some of which we shall consider in this lesson.

The first one is:

A New Sense of Dependence Upon God

No one can read the New Testament without being impressed with the idea that God is the Sovereign Ruler of the universe, and that every good and perfect gift comes from him. · "I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall show, who is the blessed and only Potenate, the King of kings, and Lord or lords; who only hath immortality; dwelling in light unapproachable whom no man hath seen, nor can see: to whom be honor and power eternal. Amen" (1 Tim. 6:13-16). "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17).

Time and time again we are taught that our wills must be lost in his; and that if we would be free from those distracting influences which undermine the soul, we must make every effort to seek first his kingdom, and his righteousness. "Thy will be done, as in heaven, so on earth" (Matt. 6:10b). "But seek ye first his kingdom, and his righteousness; and all these things

shall be added unto you” (Matt. 6:33).

But, in the face of these plain statements of truth, how often do we find ourselves depending upon our own ideas and efforts, as if God did not exist, or had not said anything about these matters. “They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit. 1:16). (Read also Rom. 12:17-21; Psa. 37:1ff; Phil. 4:6,7).

A Re-examination of Our Religious Convictions

If one is not careful his religious thinking is liable to crystallize into a form which, for all practical purposes, will become his creed. And when this happens be will likely find himself using this creed, written or unwritten, rather than the word of God itself, as a standard for measuring any new ideas which may be brought to his attention. “For we are not bold to number or compare ourselves with certain of·them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding” (2 Cor. 10:12).

Of course no one should hold any religious ideas which he does not believe to be scriptural; but at the same time he should always be willing to subject that which he believes to be the teaching of the Bible to a rigid examination. In short, like Martin Luther, he should nail the things which he believes to the “church door,” and offer to debate them with all comers. Compare 2 Tim. 2:15; 4:1-5.

Any one who is acquainted with the history of Christianity knows that the greatest progress toward the knowledge of the truth was made during those times when religious debate was the order of the day. Alexander Campbell said, “A week’s debating is worth a year’s preaching”; and M. C. Kurfees

averred that “truth has always flourished in the soil of controversy.”

A Growing Interest in the Welfare Of Others

All Christians are members of the family of God, and, as such, they should be interested in the welfare of each other. “And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common” (Acts 4:32). “Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:1,2). (Read also 1 Cor. 12-27).

People who are in religious confusion, or in a lost condition, deserve the help of those who are enjoying salvation and the light of eternal truth. “And he said unto them, Go ye into all the world, and preach the gospel to the whole creation” (Mark 16: 15). “And if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus’ sake. 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” (2 Cor. 4:3-6). “And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh” (Jude 1:22, 23).

Finally, the Lord’s people should manifest a benevolent attitude toward all men. “So then, as we have opportunity, let us work that which is good toward all men, and especially

toward them that are of the household of faith” (Gal. 6:10).

If we will allow the principles which have been set forth in this study to become a motivating force in our lives, there will be no doubt about the nature and the results of the revival which will follow.

Bruceton, Tennessee.

Apostasy

By C. R. Nichols
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> *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, be is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned John 15:1-6).*

In this passage Jesus represented himself as the “true vine” and declared that his disciples were “branches.” All the “branches” (disciples) are said to be in the “vine” – that is, “in Christ.” Some of the “branches” in him are said to “bear fruit,” and some of the “branches” in him are said to be fruitless. The Lord said: “Every branch in me that beareth not

fruit, he taketh away. …If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." To me it seems the lesson to be learned from the foregoing passage is too clear to be lost on the honest reader.

Those who teach that it is not possible for a child of God to so conduct himself as to be lost, in their effort to break the force of the passage we now study, declare that the non-fruit-bearing branches are not, in fact, in the "vine" (Christ); that they are no more than "water sprouts"; that they are only nominally in the vine, not in the vine in fact; that they have no vital connection with the vine. Is it not strange to you that the Lord did not have at his command language sufficient to express his thought? True, the Lord says the non-fruit-bearing branches are "in" him – in Christ; and to save a theory, here comes some teacher and declares they were not "in" the vine – that is, they had no vital connection with the vine. Indeed, if they had no vital connection with the vine, what is the necessity of taking them away? Would they not have withered and died without the necessity of being taken away?

The Lord says the branches that bore fruit were "in" the vine; and, too, he declared the branches that did not bear fruit were "in" the vine.

In Christ

"If any man be in Christ, he is a new creature" (2 Cor. 5:17). "Salvation" is in Christ (2 Tim. 2:10). The non-fruit-bearing branches are said to be in Christ; and that being true, they were saved, for salvation is in Christ. They enjoyed the forgiveness of sins (Col. 1:14). But because some of these branches did not bear fruit, it is said they were taken away and cast into the fire and burned. The destiny of such branches will be the opposite of that which the righteous enjoy. In the face of this plain lesson in the word of God,

some insist that when one time a man becomes a Christian, there is no possibility of his failure to enter heaven.

Become a Castaway

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). The American Standard Version reads, "I buffet my body," instead of, "I keep under my body." The Greek word from which "keep under" is rendered is from a word which means to "strike one upon the part beneath the eye; to beat black and blue; hence, to discipline by hardships" (Bagster). "To beat black and blue, to smite so as to cause bruises and livid spots. …Like a boxer, I buffet my body, handle it roughly, discipline it by hardships 1 Cor. 9:27." (Thayer.) The word is derived from the practice of athletes training by subjecting the body to severe discipline to make it strong and able to stand great strain. It then came to have the meaning of treating harshly. Paul buffeted his body he brought it into subjection, he beat it down. Why? "Lest … when I have preached to others, I myself should be a castaway." What is the import of the "castaway"? Among the ancients, as well as in our day, metals are tested; and if a piece of metal does not meet the necessary standard for a certain work, it is cast away – that is, it is rejected. The word is found in the following passages and rendered "castaway," "reprobate," "rejected":

- Romans 1:28: Gave them over to "reprobate mind."
- 1 Corinthians 9:27: "I myself should be a castaway."
- 2 Corinthians 13:5: "Christ is in you, except ye be reprobates."
- 2 Timothy 3:8: "Reprobate concerning the faith."
- Titus 1:16: "Unto every good work reprobate."

In the chapter from which the verse we are studying is taken Paul is discussing games in which people in his day engaged,

especially contests in which physical supremacy was tested, and became the decisive feature, other things being equal. The prize awarded to the successful one in the contest was a crown of leaves – a crown or wreath made of pine straw, olive, or laurel leaves. Those who would contest for the prize were required to undergo a course of training for several weeks; they were required to make oath that they had trained the required length of time; that they were not guilty of crime; that they were freemen and upright in character. Each one who would compete in the arena was paraded before the crowd, and it was challenged to lodge against any of the prospective contestants any charge that would disqualify him from the games. If one of the participants did not "strive lawfully," he was disqualified, and at times such a one was chased from the arena in disgrace. Judges were chosen for the different divisions of the games, and for some time before the contests the ones who were to contend for the prize were required to train before the ones who would judge them. To these games Paul makes reference, saying: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" – lest I be declared a "reprobate" and rejected at the final day of rewards.

I was thoroughly disgusted at the only serious attempt I have heard by those who declare one cannot fall from grace and be lost. My opponent said:

> *Paul entertained grave fears that the opposition which was hurled against him, even from false brethren, would result in a wave of protest against him; that he would allow his body to fall into sin and bring about his rejection as a preacher; that his brethren would cast him out of the ministry, silence him as a preacher. He had no fears of his final acceptance with God; he was certain of his entrance finally into heaven; but he was fearful that some of those in the church who had questioned his authority as an apostle would bring to bear*

> *the weight of their influence and cause the churches to reject him – cast him away.*

Paul was not discussing the possibility of being misunderstood, nor of being misrepresented, and, as a result of misunderstanding and misrepresentation, being rejected by his brethren; but he was careful to conduct himself in such a way that he would not be rejected at the last day. He was alive to the necessity of buffeting his body, bringing it into subjection and keeping it into subjection.

In the Christian race, which Paul and all other Christians are running, it is necessary that we strive lawfully. One is not to allow the body full swing and meet its every demand, but to bring it into subjection, beat it down, lest the Judge, the Judge who awards the crown, finds fault and rejects you. But the Judge who is to reward the man striving in the Christian race makes no mistakes. Under him you are to train for the continued contest, and by him you will be rewarded at the last day. Paul declares he was making the effort to keep his body in subjection, lest be become a reprobate, lest he be rejected at the last day. Surely if one who saw the Lord, one who served as an apostle, preached so extensively, could become a "castaway," it is necessary for you also to take care.

NOTES ON AUTHORITY

By Dub McClish
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A necessary question is, What is Scriptural authority? Sometimes people who ask this mean, where is this or that specifically mentioned in the Bible as approved of God?

The truth is some things are authorized by the New Testament that are not specifically named. This brings up the subject of the two kinds of authorization found in the New Testament.

First: specific authorization is a given practice named with God's approval. Many examples can be cited, such as going into all the world with the gospel (Mark 16:16), assembling each first day of the week to partake of the Lord's supper (Acts 20:7), and baptizing people in the name of Christ for the remission of sins (Acts 2:38).

Second: authorization permitting the use of arrangements not specifically mentioned in the Bible. For example automobiles are not mentioned in Mark 16:16, but are authorized in obeying the command to go into all the world with the Gospel? A plate is not mentioned for serving the bread of the Lord's supper, but is it allowable?

For a thing to be generally authorized there must be behind it the implementing of some specific command. A thing resting upon generic authority must not conflict with any other precept of Scripture. Using a car to preach the Gospel is scriptural, but one may not steal a car in order to preach the gospel.

Building a church building rests upon generic authority and not specific authority. The command to assemble (Heb. 10:25) implies a place to assemble, whether borrowed, rented, or purchased.

Many things about a church building fall in the realm of generic authority. Restrooms, water fountains, carpet on the floor, padding on the pews, ceiling fans and other things fall into this category.

The use to which property of a local church can be put is in this realm. Who is to decide such matters? The obvious answer is the elders. Elders have oversight of every optional part of the work and activity of the local congregation (Heb. 13:17).

Elder’s authority does not extend to releasing what Christ has bound or binding what He has released (Matt. 16:19-20). The Lord has made all the spiritual law men need (2 Tim. 2:15), and He has left it with us in His “perfect law of liberty” to implement his teaching.

Elders, like every child of God, must protect against false teachers, and keep the church faithful to the law of Christ (Acts 20:28-30). Elders have oversight of the policy and programs of the local church. They determine what will be done in matters of generic authority.

Electricity and plumbing in the building; eating a meal on the church premises; whether one or more gospel meetings per year; whether to have a lecture- ship every year and what subjects to study, and the speakers; whether to publish a book and audio and video tapes with which to preserve the messages for further reflection and wider distribution all fall into this category—all are matters of general authority, but authority nonetheless.

The specific authority for a lectureship, publication of a book, and tape recordings of the messages are found in the command to preach the Gospel to the whole creation (Mark 16:16). If such lectureships have solid authority, and if the reproduction of the messages by print and tape rests upon solid authority, then it must follow that distribution of said materials also rests upon solid authority.

If it is right to produce such materials for the Gospel on church property, is it right to sell such, for a fair price, on the same property?

The same general authority authorizing a church building, water, electricity, and gas, authorize the making and distribution of sound Gospel materials for the information of saints. Is the church supporting private business when the plumbing fails, and the plumber makes repairs for which the

church pays? A plumber is not expected to clean out the sewer lines for nothing!

Some think a thing is all right as long as it is small, but when it is big it is wrong. Question: how big is big, and by whose judgment? Such a person is a law maker for God!

Another point relating to littleness/bigness. Neither size nor quantity has anything to do with the rightness or wrongness of a matter of judgment. If it is not wrong for an eldership to decide to install a refrigerated drinking fountain in the church building, then it is not wrong to install a refrigerator in a church building. The size of the thing has nothing to do with it! If it is wrong for people to eat bread and fish in the church building, then it is wrong for the church to install a drinking fountain. Conversely, if it is right to install a drinking fountain, it is right to eat bread and fish (or even chicken) in the church building.

Working the Works of God

By H. A. (Buster) Dobbs
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The Bible teaches that works have nothing to do with salvation, and it teaches that works are necessary to salvation.

Still, the Bible does not contradict itself.

How can this be? How can the Bible say two things that seem to be diametrically opposed and yet not contradict itself? It would appear to be self-evident that works cannot be both necessary and unnecessary to salvation.

Since the Bible is inspired of God (2 Tim. 3:16-17), it must be true and therefore cannot contradict itself. Truth, in order to be truth, must be coherent. If two statements contradict, either one or both of them must be false, but there is no way they can both be true. How, then, do we deal with the fact that the Bible says works are not necessary to justification, and also says that we are justified by works?

Some assume a "take your pick" attitude and go blithely down the path not knowing how to reconcile the two statements – and, possibly, not caring. The honest person however cannot do this and must either reject the Bible or find a logical way to harmonize the two statements.

Various Works

To understand the Bible we must define its terms correctly. It is necessary to understand accurately how Bible writers use the word "works" (sometimes "deeds"), or we will be confused. A survey of how the Bible uses this word will help us to avoid the confusion of misunderstanding. A failure to understand something correctly leads to incomprehension and perhaps unbelief.

Following is a partial list of "work(s)" mentioned in the Old and New Testaments:

- The work God does – Gen. 2:2; Judges 2:7; Ps. 71:17; 1 Cor. 12:6; John 6:28-29; John 10:37; John 14:10
- The work man does in providing food and shelter – Gen. 3:17-19; Exod. 23:12; Exod. 26:1; Eccl. 2:4; Matt. 21:28
- The work man does in obeying specific commands of God – Gen. 6:13-22; John 9:4; 1 Cor. 15:58
- Work of iniquity (evil) – Ps. 6:8; Ps. 14:1; Jer. 1:16; Ezek. 33:26; Matt. 7:23; Luke 13:27; John 3:19; Rom. 1:27; Eph. 4:19; Rom. 13:12 ("works of darkness"); Gal. 5:19-21 ("works of the flesh")
- Work of righteousness (good) – Ps. 15:2; Acts 10:35;

Matt. 5:16; Rom. 3:27; 1 Cor. 3:13-14; 2 Cor. 9:8; Gal. 6:10; Eph. 2:10; Titus 2:14; James 1:4; James 3:13

- Works that are worthy of repentance – Acts 26:20
- The mighty works (signs, miracles) of Jesus – Matt. 11:23-24; John 10:32; Acts 2:22
- Works of the Law of Moses – Rom. 3:20; Rom. 3:28; Gal. 2:16; Gal. 3:2
- Greater works done by Jesus' disciples – John 5:20; John 14:12
- Good and bad works by which all men shall be judged – Rom. 2:6; 1 Pet. 1:17; Rev. 20:12-13; Rev. 22:12
- Human works apart from works of God – Rom. 9:11; Rom. 11:6
- Converts to Jesus – 1 Cor. 3:14
- Apostolic signs, and wonders, and mighty works – 2 Cor. 12:12
- Work of sinless perfection – Eph. 2:9; Col. 2:21-23
- The power that works in the saved – Eph. 3:20; Eph. 4:12
- The word of God that works in the believer – 1 Thess. 4:11; 2 Thess. 1:11; 1 Tim. 2:10; 1 Tim. 5:12; 2 Tim. 2:21
- Works that justify – James 2:24; James 3:13
- Works of the devil – 1 John 3:8
- The ungodly works of ungodliness – Jude 1:15

This gives a sample of various "works" mentioned in the Bible. It is a mistake to suppose that the word work(s) always refers to condition of acceptance with God. It does not!

Even a casual glance at this list will convince the thoughtful Bible student this is a complicated subject, having many interrelated parts. It is difficult to deal with because of the need to take different relationships or points of view into consideration.

The mighty acts of Jehovah are works. Creation (Ps. 8:3-6; Ps. 19:1; Ps. 33:4; Ps. 92:5; Ps. 102:25; Ps. 104:24), redemptive acts in history like the Exodus (Judges 2:7-10).

Jesus is our perfect example in all things (1 Pet. 2:21). The Savior went about doing good (Acts 10:38-39; John 4:34; John 5:36; John 10:25-38; John 15:24; John 17:4). His words and his works confirmed his authority and mission.

Humans are sinless at birth, seeing that Jehovah is the Father and Giver of the human spirit (Heb. 12:9; Eccl. 12:7). As the child matures it comes to understand that some things are right and other things are wrong, but chooses to do wrong things and ignore right things. This is called sin – sin of omission and sin of commission. This is the something a person knowingly does to himself. Iniquity separates a soul from its God (Isa. 59:2). Those who die in sin cannot go where Jesus is; they "shall not inherit the kingdom of God (John 8:21; Gal. 5:19-21).

In his infinite compassion Jehovah sent Jesus to offer himself sacrifice for sins (John 3:16; John 10:18; Matt. 26:28).

We access the grace of God and the blood of the Lamb of God through belief (John 8:24).

"They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:28-29).

Saving belief is a work that includes other works. Faith is shown by works (James 2:18). "Faith without works is dead" (James 2:20). Abraham was justified by works produced by faith (James 2:21-22). Works make faith perfect (James 2:22). Sinners are justified by works and not by faith only (James 2:24). Faith without works is dead (James 2:26).

Jesus said, "He that believeth (a work) and is baptized (a work) shall be saved" (Mark 16:16). "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22). In baptism the sinner, "is buried with Christ" and is "raised with him through faith in the working of God,

who raised him from the dead" (Col. 2:12). In baptism we are buried "with" Christ and we are raised "with" him believing that God will keep his promise to save "he that believeth and is baptized." Peter tells us that baptism saves (1 Pet. 3:21). In baptism our sins are washed away (Acts 22:16).

The spirit that is born again in the water of baptism (John 3:5) enters the kingdom of God, where faith continues to work, bringing glory to God (Matt. 5:16). The saved "work the work of the Lord" (1 Cor. 16:10), abound "in every good work" (1 Cor. 9:8). Servants of righteousness "end shall be according to their works" (2 Cor. 11:5). The child of God is "created in Christ Jesus unto good works" (Eph. 2:10); the saint is "fruitful unto every good work" (Col. 1:10). The Christian "works out his own salvation with fear and trembling" (Phil. 2:12). Paul prayed that God the Father may "comfort your hearts and establish them in every good work and word" (2 Thess. 2:17). Women professing godliness are to adorn themselves "with good works" (1 Tim. 2:10). If a man desires the office of bishop, he desires "a good work" (1 Tim. 3:1). Widows to be enrolled are to be "well reported of for good works" (1 Tim. 5:10). The new covenant lauds the good works of some that are "evident, and cannot be hid" (1 Tim. 5:25). Those described as "a vessel unto honor" are "prepared unto every good work" (2 Tim. 2:21). "The man of God" is "furnished completely unto every good work" (2 Tim. 3:17). Preachers are to be "an ensample of good works" (Titus 2:7), "zealous of good works" (Titus 2:14). Followers of Jesus are to "be ready unto every good work" (Titus 3:1). Paul desired "that they who have believed God may be careful to maintain good works" (Titus 3:8). "God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister" (Heb. 6:10). "Let us consider one another to provoke unto love and good works" (Heb. 10:24). Our Lord Jesus "make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be

the glory for ever and ever. Amen" (Heb. 13:21).

The "wise and understanding among you? let him show by his good life his works in meekness of wisdom" (James 3:13). Behave seemly among the pagans, "that, wherein they speak against you as evildoers, they may by your good works, which they behold, glorify God in the day of visitation" (1 Pet. 2:12). "My Little children, let us not love in word, neither with the tongue; but in deed and truth (1 John 3:18). Jesus knows and commends the works of his disciples on earth (Rev. 2:2, Rev. 2:9, Rev. 2:19; Rev. 3:8). Those who die in the Lord are blessed because "their works follow with them" (Rev. 14:13).

On the last great judgment day, God will render unto every man "according to their works, whether they be good or evil" (Eccl. 12:14; Rev. 20:12-13; Rev. 22:12).

It is because of a present and future judgment that we must avoid the works of the flesh … the works of darkness … the works of the devil. Abstaining from all evil works is critical to the believer.

In the light of what the new covenant has to say about the importance of good works – works of faith – works that justify (James 2:24) – it seems strange that anyone would say that works have nothing to do with salvation … unless, of course, he is blinded by denominational dogma.

The Bible does warn us that we cannot live to maturity and be sinless (Rom. 3:27; Eph. 2:8-9; Rom. 4:2-6). "All sin and fall short of the glory of God" (Rom. 3:23). It also tells us the works of the Law of Moses cannot save us (Rom. 9:32; Gal. 2:16; Gal. 3:10). If eternal salvation could come by the Mosaic Law, then the death of Jesus was needless, because the people had that law for 1,500 years before Jesus was born of a woman (Gal. 2:21). We are also told that we cannot save ourselves by austerities (Col. 2:18).

Some honest person may be misled into wrongly supposing that when the Bible tells us we cannot be saved by our own works because it is not possible for us to live without sin – sooner or later all will sin and fall short of God's glory, that it is saying that even works of faith and righteousness – works of God – do not save. Also some will read Bible passages which say that the works of the Law of Moses cannot save, and mistakenly conclude that works have nothing to do with salvation. This study should clear that up because it gives indisputable proof that there is no justification without works.

It is indisputably true that works are necessary to justification (James 2:24), but it is also true that some works cannot save – the work of living a perfectly sinless life – the work of devising our own scheme of redemption – the works of the Law of Moses – the works of darkness, which are the works of Satan.

So, it is true that works both save us and have nothing to do with our salvation, depending on what kind of works you are talking about.

It is not possible for a reasonable adult to be sinless and therefore, in this sense, one cannot save himself by his own works. We cannot be saved by the works of Satan, nor by the works of the Law of Moses, nor by any human invention. Such works have no power to save and many of them are an offense to God.

Still, it is true that the work of faith (the works produced by faith, see Rom. 1:5; Rom. 16:26), bring the sinner into a right relationship with his Creator, help to maintain that relationship, and will one day be the reason for his promotion to glory (Matt. 25:31-46). To say that works have nothing to do with salvation is to fly in the face of Bible teaching.

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