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| **Total Depravity** | **Unconditional Election** | **Limited Atonement** | **Irresistible Grace** | **Perseverance of the Saints** |
| Sin has affected all parts of man. The heart, emotions, will, mind, and body are all affected by sin. We are completely sinful. | God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will (Eph. 1:4-8; Rom. 9:11) without any consideration of merit within the individual. | Jesus died only for the elect. Though Jesus’ sacrifice was sufficient for all, it was not efficacious for all. | When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message. This is called the external call. But to the elect, God extends an internal call and it cannot be resisted. This call is by the Holy Spirit who works in the hearts and minds of the elect to bring them to repentance and regeneration whereby they willingly and freely come to God. Some of the verses used in support of this teaching are Romans 9:16 where it says that "it is not of him who wills nor of him who runs, but of God who has mercy"; Philippians 2:12-13 where God is said to be the one working salvation in the individual; John 6:28-29 where faith is declared to be the work of God; Acts 13:48 where God appoints people to believe; and John 1:12-13 where being born again is not by man’s will, but by God’s.  “All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," (John 6:37). | You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure. They are eternally secure in Christ. Some of the verses for this position are John 10:27-28 where Jesus said His sheep will never perish; John 6:47 where salvation is described as everlasting life; Romans 8:1 where it is said we have passed out of judgment; 1 Corinthians 10:13 where God promises to never let us be tempted beyond what we can handle; and Phil. 1:6 where God is the one being faithful to perfect us until the day of Jesus’ return. |
|  | *Does God LOVE everyone?* | Matt. 26:28 John 10:11, 15 ; Matt. 25:32-33); John 17:9 ; Acts 20:28 ; Eph. 5:25-27 ; Isaiah 53:12 | Barnes argued that man possesses freewill . On Romans, Albert Barnes was charged with doctrinal heresy, and put on trial (1835) by his presbytery. |  |
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| |  |  | | --- | --- | | **THE “FIVE POINTS” OF ARMINIANISM** | **THE “FIVE POINTS” OF CALVINISM** | | **Free Will or Human Ability** Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man’s freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man’s freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God’s Spirit and be regenerated or resist God’s grace and perish. The lost sinner needs the Spirit’s assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man’s act and precedes the new birth. Faith is the sinner’s gift to God; it is man’s contribution to salvation. | **Total Inability or Total Depravity** Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not — indeed he cannot — choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit’s assistance to bring a sinner to Christ — it takes  regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God’s gift of salvation— it is God’s gift to the sinner, not the sinner’s gift to God. | | **Conditional Election** God’s choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man’s will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner’s choice of Christ, not God’s choice of the sinner, is the ultimate cause of salvation. | **Unconditional Election** God’s choice of certain individuals unto salvation before fore the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause God’s choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God’s choice of the sinner, not the sinner’s choice of Christ, is the ultimate cause of salvation. | | **Universal Redemption or General Atonement** Christ’s redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone’s sins. Christ’s redemption becomes effective only if man chooses to accept it. | **Particular Redemption or Limited Atonement** Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation | | **The Holy Spirit Can Be Effectually Resisted** The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit’s call. The Spirit cannot regenerate the sinner until he believes; faith (which is man’s contribution) precedes and makes possible the new birth. Thus, man’s free will limits the Spirit in the application of Christ’s saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God’s grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man. | **The Efficacious Call of the Spirit or Irresistible Grace** In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The eternal call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By mean, of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man’s will, nor is He dependent upon man’s cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God’, grace. therefore, is invincible; it never fails to result in the salvation of those to whom it is extended. | | **Falling From Grace** Those who believe and are truly saved can lose their salvation by failing to keep up their faith. etc. All Arminian, have not been agreed on this point; some have held that believers are eternally secure in Christ — that once a sinner is regenerated. he can never be lost. | **Perseverance of the Saints** All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end. | | **According to Arminianism:** Salvation is accomplished through the combined efforts of *God*(who takes the initiative) and *man*(who must respond)—man’s response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, “choose” to cooperate with Him and accept His offer of grace. At the crucial point, man’s will plays a decisive role; thus man, not God, determines who will be the recipients of the gift of salvation.**REJECTED** by the Synod of DortThis was the system of thought contained in the “Remonstrance” (though the “five points” were not originally arranged in this order). It was submitted by the Arminians to the Church of Holland in 1610 for adoption but was rejected by the Synod of Dort in 1619 on the ground that it was unscriptural. | **According to Calvinism:** Salvation is accomplished by the almighty power of the Triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ’s death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus *God,*not man, determines who will be the recipients of the gift of salvation.**REAFFIRMED** by the Synod of DortThis system of theology was reaffirmed by the Synod of Dort in 1619 as the doctrine of salvation contained in the Holy Scriptures. The system was at that time formulated into “five points” (in answer to the five points submitted by the Arminians) and has ever since been known as “the five points of Calvinism.” | |

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| **Calvinist** | **Armenian** | **Neither** |
| Matthew J. Slick, B.A., M. Div., [http://www.calvinistcorner.com/tulip.htm] | A.W Tozer | Ray Comfort [https://www.facebook.com/official.Ray.Comfort/posts/875228102497664] “Charles Spurgeon proclaimed divine sovereignty yet he also preached man's responsibility, although he admitted that he didn't understand how they fit together.” |
| Charles Spurgeon | Andrew Murray |  |
| “There are dangers in Arminian theology since ultimately it will put some burden of justification or sanctification upon the believer” | David Wilkerson |  |
| George Whitefield, | Leonard Ravenhill |  |
| Jonathan Edwards | David Pawson |  |
| John Gill | R.A Torrey |  |
| James Petigru Boyce | Watchman Nee |  |
| B.H. Carroll | John Wesley |  |
| Martyn Lloyd-Jones | John R. Rice |  |
| Donald Barnhouse | Billy Graham |  |
| BB Warfield | ??[Oswald Chambers](#_Oswald_Chambers) |  |
| Alexander Maclaren | CS Lewis |  |
| J. Greshan Machen | Paris Reidhead |  |
| John Murray | Hank Hanegraff |  |
| Francis Schaeffer | William Pope Burt |  |
| Albert Barnes (“Presbyterian”) | John Miley |  |
| John Knox | Thomas Oden |  |
| Theodore Frelinghuysen | E.M. Bounds |  |
| John MacArthur | [Charles Finney](#_Charles_Finney) |  |
| James Kennedy | Billy Sunday |  |
| D. Martyn Lloyd-Jones | [Albert Barnes](#_Albert_Barnes) (“Free Will”) |  |
| Asahel Nettleton | [Adam Clarke](#_Adam_Clarke) |  |
| Samuel Davies |  |  |
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## Oswald Chambers

[“emphasizes -our- holding on to God, -our- seeking after God as being the central defining tenet of our faith.” By "utmost" (in the title of his main book) Chambers means attainable perfection. He actively worked to spread Wesley's emphasis on perfectionism. Wesley's teaching was, of course, that Christians could become sinlessly perfect, what Chambers calls "sanctification". I put the word in quotes because this is not the Biblical term, but one that he pours his own meaning into. For Oswald Chambers, sanctification means nothing less than sinlessness. He believes the Christians can be, and should be, sinless. The "new-birth" means "no more sinning":]

## Charles Finney

### SYSTEMATIC THEOLOGY, 1851, LECTURE LXXIX. , PERSEVERANCE OF SAINTS.

PERSEVERANCE OF THE SAINTS PROVED.

IV. I COME NOW TO A CONSIDERATION OF THE PRINCIPAL ARGUMENTS IN SUPPORT OF THIS DOCTRINE.

Before I proceed to the direct proof of the doctrine, a few remarks may be desirable.

1. I would remark, that I have felt greater hesitancy in forming and expressing my views upon this, than upon almost any other question in theology. I have read whatever I could find upon both sides of this question, and have uniformly found myself dissatisfied with the arguments on both sides. After very full and repeated discussions, I feel better able to make up and express an opinion upon the subject than formerly. I have at some periods of my ministry been nearly on the point of coming to the conclusion that the doctrine is not true. But I could never find myself able to give a satisfactory reason for the rejection of the doctrine. Apparent facts that have come under my observation have sometimes led me seriously to doubt the soundness of the doctrine; but I cannot see, and the more I examine the more unable I find myself to see, how a denial of it can be reconciled with the scriptures.

I shall give the substance of what I regard as the scripture proof of this doctrine, and beg the reader to make up his opinion for himself by a careful examination. Perhaps what has been satisfactory to my mind may not be so to the minds of others. Let no one believe this, or any other doctrine upon my authority, but "prove all things and hold fast that which is good."

2. I observe, that its truth cannot be inferred from the nature of regeneration. It is true, as was said, and as will be farther shown, that perseverance is an attribute or characteristic of Christian character; but this does not necessarily result from the nature of regeneration, but from the indwelling Spirit of Christ. It has been common for that class of writers and theologians, who hold what is called the Taste Scheme of regeneration, to infer the truth of this doctrine from the nature of the change that constitutes the new birth. In this they have been entirely consistent. If, as they suppose, regeneration consists in a change in the constitution of the mind, in the implanting or infusion of a new constitutional taste, relish, or appetite, if it consists in or implies a change back of all voluntary action, and such a change as to secure and necessitate a change of voluntary action; why, then it is consistent, to infer from such a change the perseverance of the saints, unless it can be made to appear that either God, or Satan, or voluntary sin, can change the nature back again. If, in regeneration, the nature is really changed, if there be some new appetite or taste implanted, some holy principle implanted or infused into the constitution, why, then it must follow, that they will persevere by a physical law of the new nature or constitution. I see not how, in this case, they could even be the subjects of temporary backsliding, unless the new appetite should temporarily fail, as does sometimes our appetite for food. But if this may be, yet if regeneration consists in or implies a new creation of something that is not voluntary, but involuntary, a creation of a new nature, instead of a new character, I admit, that perseverance might be reasonably inferred from the fact of such a change. But since I reject wholly this theory of regeneration, and maintain that it is wholly a voluntary change, I cannot consistently infer the final salvation of the saints from the nature of the change that occurs in regeneration. I have been struck with the inconsistency of those who hold the Taste Scheme of regeneration, and yet contend, not only for falling from a regenerate state, but also that the regenerate may and do fall into a state of entire depravity, every time they sin; that they fall from this state of physical or constitutional regeneration every time they commit sin, and must be regenerated or converted anew, or be lost. Now, this is not reconcileable with the idea of the physical regeneration.

3. Nor can we infer the perseverance of the saints, with any justice, from their being, at their conversion, brought into a state of justification.

By perseverance some seem to mean, not that the saints do persevere or continue in obedience, but that they will be saved at any rate, whether they persevere in obedience or not. It was against this idea that such men as the Wesleys, and Fletcher, and their coadjutors fought so valiantly. They resisted justly and successfully the doctrine of perpetual justification, upon condition of one act of faith, and maintained that the saints as well as sinners are condemned whenever they sin. They also contended, that there is no kind of certainty that all true saints will be saved. Since I have endeavoured to refute the doctrine of a perpetual justification, conditioned upon the first act of faith, I cannot of course infer the final salvation of the saints from the nature of justification. Those who hold, that the first act of faith introduces the soul into a new relation of such a nature that, from thenceforth, it is not condemned by the law, do what it will, may justly infer from the nature of such a justification, that all who ever exercise faith will escape the penalty of the Divine law. But we have seen, that this is not the nature of gospel justification, and therefore we must not infer that all saints will be saved, from the mere fact that they have once believed and been justified.

But the following considerations, taken together, seem to me to establish the truth of the doctrine in question beyond reasonable doubt.

(1.) God has from eternity resolved upon the salvation of all the elect. This we have seen. No one of this number will ever be lost. These are given to Christ from eternity as a seed to serve him. The conversion, perseverance, and final salvation of the elect, we have seen to be secured. Their conversion, perseverance, and salvation, are secured by means of the grace of God in Christ Jesus, prevailing through the gospel, so to influence their free-will as to bring about this result. The instructions, promises, threatenings, warnings, expostulations of the Bible, with all the influences with which they are surrounded, are the instrumentalities by means of which the Holy Spirit converts, sanctifies, and saves them. At every step, as Fletcher acknowledges, "grace is beforehand with free-will." God first comes to, and moves upon, the sinner; but the sinner does not come to and move, or attempt to move God. God first draws, and the sinner yields. God calls, and the sinner answers. The sinner would never approach God, did not God draw him.

Again: God calls effectually, but not irresistibly, before the sinner yields. He does not yield and answer to a slight call. Some indeed wait to be drawn harder, and to be called louder and longer than others; but no one, in fact, comes to God until effectually persuaded to do so; that is, until he is effectually hunted from his refuges of lies, and drawn with so great and powerful a drawing, as not to force, but to overcome, his reluctance or voluntary selfishness, and as to induce him to turn to God and to believe in Christ. That the sinner is wholly disinclined to obey, up to the very moment in which he is persuaded and induced to yield, there can be no doubt. His turning, as we have seen, is an act of his own, but he is induced to turn by the drawings of the Holy Spirit.

Every person who was ever truly converted knows, that his conversion is not to be ascribed to himself, in any other sense, than that he finally consented, being drawn and persuaded by the Holy Spirit. The glory belongs to God, for the sinner only yielded after, perhaps, protracted resistance, and never until after he was so convinced as to have no further excuse or apology for sin, nor until the Spirit, by means of truth, and argument, and persuasion, fairly overcame him, and constrained, not forced him to submit. This is a brief statement of the facts connected with the conversion of every soul that was ever converted to God. This is true of the conversion of all the elect of God; and if others besides the elect are ever converted, this is a true account of their conversion.

Again: the same is true of their perseverance in holiness, in every instance, and in every act. The saints persevere, not by virtue of a constitutional change, but alone by virtue, or as a result of the abiding and indwelling influence of the Holy Spirit. "Free grace is always beforehand with free-will;" that is, the will never obeys, in any instance, nor for one moment, except as it is persuaded to do so as really as at the first. The work begun by the Holy Spirit is not carried on, except as the same Spirit continues to work in the saints to will and to do of his good pleasure. Saints do not begin in the Spirit, and then become perfect through or by the flesh. There is no holy exercise that is not as really to be ascribed to the grace and to the influence of the Holy Spirit, as is conversion itself.

The saints convert not themselves, in the sense that they turn or yield when drawn, until persuaded by the Holy Spirit. God converts them in the sense, that he effectually draws or persuades them. They turn themselves, in the sense that their turning is their own act. God turns them, in the sense that he induces or produces their turning. The same is true of their whole course of obedience in this life. The saints keep themselves, in the sense, that all obedience is their own; all their piety consists in their own voluntary obedience; but God keeps them, in the sense, that in every instance, and at every moment of obedience, he persuades, and enlightens, and draws them, insomuch, that he secures their voluntary obedience; that is, he draws and they follow. He persuades, and they yield to his persuasions. He works in them to will and to do, and they will and do. God always anticipates all their holy exercises, and persuades the saints to put them forth. This is so abundantly taught in the Bible, that to quote scripture to prove it would but waste your time. The saints are not only said to be converted, but also sanctified, and kept by the power of God.

No saint then keeps himself, except in so far as he is kept by the grace, and Spirit, and power of God. There is therefore no hope for any saint, and no reason to calculate upon the salvation of any one, unless God prevails to keep him from falling away and perishing. All who ever are saved, or ever will be, are saved by and through free grace, prevailing over free will, that is, by free grace securing the voluntary concurrence of free will. This God does, and is sure to do, with all the elect. It was upon condition of the foreseen fact, that God could by the wisest administration of his government, secure this result, that they were elected to eternal salvation, through sanctification of the Spirit, and belief of the truth. Now observe how the elect are saved. All the threatenings, warnings, and teachings of the Bible are addressed to them, as to all others. If there are any saints, at any time, who are not of the elect, the Bible nowhere notices any such persons, or speaks of them, as any less or more secure than the elect.

Again: the Bible nowhere represents or implies, that any but the elect are converted. It does not represent any but the elect as at any time coming in heart to Christ--as at any time regenerated or born of God. The Bible nowhere acknowledges two classes of saints, elect and non-elect. But, if there were two such classes, and the salvation of the elect was certain, as it really is, and that of the non-elect not certain, it is incredible that the Bible should not reveal this fact. Again: so far is the Bible from recognizing or implying any such distinction, that it everywhere implies the contrary. It divides mankind into two, and but two classes, and these it sets one over against the other. These are contrasted by the names, saint and sinner; people of God, and people of this world; children of God, and children of this world, or children of the devil; the elect and the reprobate, that is, the chosen and the rejected; the sanctified and the unsanctified; the regenerated and the unregenerated; the penitent and the impenitent. By whatever names they are called, it is manifest that the same classes and none others are meant. The elect of God is a common name for the saints or people of God. I cannot find in the Bible any evidence, that any were converted at any time, but the elect, or those whose salvation is sure. The elect are, or will be, every one of them certainly converted and saved. If any one chooses to contend, that any other are ever converted, the burden of proof is upon him; let him prove it, if he can. But this he must prove, in order to establish the fact, that any truly regenerated persons are ever lost, for sure it is, that no one of the elect will ever be lost. But, since I am to take the affirmative, I must take the burden of showing, that none but the elect are recognized in the scriptures as saints; and as I am speaking only of the salvation of the saints, I shall take it for granted, that all those who were from eternity chosen to eternal salvation, through sanctification of the Spirit and belief of the truth, will certainly be saved.

Now, if it can be shown, that some saints have been really lost, it will follow, that some have been converted who were not of the elect. And, on the other hand, if it can be shown that no saint has been, or will be, finally lost; but, on the contrary, that all the true saints are, and will be saved, it will follow that none but the elect are converted. For all who are, or will be saved, are saved by God, and saved by design, and in accordance with an eternal design, and of course they were elected to salvation from eternity.

I have already said, that it is incredible that the Bible should read as it does, and that it should nowhere distinguish between elect and non-elect saints, if there is any such distinction. It cannot be said with justice, that the Bible purposely conceals from all saints the fact of their election, lest it should be a stumbling-block to them. This we have seen is not the fact, but on the contrary, that the elect, at least in some instances, have known that they were elect.

But it is said, that Peter exhorts the saints to "give all diligence to make their calling and election sure;" from which it is inferred, that they did not know that they were elect; and furthermore, that it might be that, although they were real saints, nevertheless they were not, at least all of them, of the elect. The words here referred to stand in the following connexion:--

2 Pet. i. 1: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ: 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord; 3. According as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; 6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness; 7. And to godliness, brotherly kindness; and to brotherly kindness, charity. 8. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Upon this passage, I remark,--

(i.) That Peter addressed this epistle to all who had faith, that is, to all true Christians, as appears from the first verse. He addressed no one by name, but left it for every one to be sure that he had faith. He then proceeds to exhort them to grow in grace, assuring them that, if any one did not do so, he had forgotten that he was purged from his former sins; that is, if any one lacked that which he enjoined, it would prove that he had not true faith, or that he had backslidden. Then he adds, as in the 10th verse: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Here I remark:

(ii.) That the apostle plainly assumes:

(a.) That the called and elected will be saved; to make their calling and election sure, was to make their salvation sure: and,

(b.) That none others are saved but the called and elected, for if others are saved, it were of no consequence whether they were of the called and elected or not, provided they were saved;

(c.) That he regarded none as Christians, or as at any time having true faith, but the called and elected; for he was not exhorting supposed impenitent sinners to become Christians, but supposed Christians to be sure of their calling and election. This shows that he regarded all Christians as of the called and elected. To be sure of their calling and election was to be sure of their salvation. The apostle did not certainly mean to exhort them to become of the number of the elect, for this number we have seen was settled from eternity; but by diligence and growth in grace to secure their salvation, or thus to prove or demonstrate their calling and election. He meant also to admonish them that, although called and elected, still their ultimate salvation was conditionated upon their diligent growth in grace, and perseverance in holiness to the end of life. He therefore exhorts them to make their calling and election sure, which is the same as to secure their salvation. He speaks of calling and election as indissolubly connected. Effectual calling either results from election, or election from calling. We have seen that election is eternal; therefore, election cannot result from calling, but calling must result from election.

Again: Christians and saints, and the children and people of God, the disciples of Christ, and the elect, are to all appearance regarded throughout the Bible as the same class.

Again: Christ says, John vi. 37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Here Jesus says, that all who are given to him by the Father shall come to him, and that of those that come to him, it is his Father's will that he should lose none, but that he should raise them up, (that is, to eternal life,) at the last day. He does not say here, that none do come to him who are not given to him by the Father, but this is plainly implied, for he says, 37th. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." What he means by not casting them out, is plain from verse 39. That is, "It is the Father's will that of all that shall come to me I should lose nothing." By not casting them out, then, he intended that he should surely save them, that is, all that came to him. But if he saves them, they must have been given to Christ and have been elected, or they were not. If they were not elected, or given to Christ by the Father, they will never be saved, unless some are saved without God's designing or choosing to save them. If any are saved, God saves them, through or by Christ. If he saves them, he does it designedly, and not without design. But if he ever does, or will design it, he has from eternity designed it. So then, it appears, that all who come to Christ were given to him of the Father; and that he will lose none of them, but will raise them up at the last day. My object at present, however, is not to insist that no one that comes to Christ will be lost, but only that all who come to Christ are of the number that were given to him of the Father, or are of the elect.

Again: compare verses 37, 39, 44, 45. He says: John vi. 37: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 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. 45. It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Here it appears that no one can come to Christ except he be drawn of the Father. Every one who is drawn by the Father with an effectual drawing, or every one who hears and learns of the Father comes to Christ, and no other. The Father draws none to Christ, but those whom he has given to Christ; for these, and these only, are the children of God. Isa. liv. 13: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." From these passages it appears that none come to Christ but those who are drawn by the Father, and that none are drawn by the Father but those whom he has given to his Son, or the elect; and that of those who are thus drawn to Christ, it is the Father's will that he should lose none, but that he should raise them up at the last day; that is, that he should save them. But observe, it is my particular object just now to establish the fact, that none come to Christ but those who are of the number that are given to Christ, and also that every one who is given to him shall come to him. These, and these only, are effectually called or drawn of the Father. All are called in the sense of being earnestly and honestly invited, and all the divine persuasion addressed to them that can wisely be addressed to them. But others, besides those given to the Son, are not, as a matter of fact, persuaded and effectually drawn, in a sense that secures the "concurrence of free will with free grace."

The same truth is strongly implied in many other passages in the teachings of Christ. For example, He says--

John x. 1: "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. 2. But he that entereth in by the door is the shepherd of the sheep. 3. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. 4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."

He then proceeds to expound the parable. He is the good shepherd having the care of his Father's sheep. He says:

7. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8. All that ever came before me are thieves and robbers: but the sheep did not hear them. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11. I am the good shepherd: the good shepherd giveth his life for the sheep. 12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. 13. The hireling fleeth, because he is a hireling, and careth not for the sheep. 14. I am the good shepherd, and know my sheep, and am known of mine. 15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again."

He had other sheep which were not yet called--they were not of this fold--that is, they were not Jews, but Gentiles; these he must bring. To the unbelieving and cavilling Jews he said:

John x. 26: "But ye believe not, because ye are not of my sheep, as I said unto you. 27. My sheep hear my voice, and I know them, and they follow me: 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. 29. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."

Here it is plainly implied, that all those were sheep who were given to him by the Father, and that all such would surely hear and know his voice and follow him, but those that were not of his sheep, or were not given him by the Father, would not believe. He says, verse 26: "But ye believe not, because ye are not of my sheep, as I said unto you." What he here says amounts to this: all those are sheep who are given to me of my Father. All my sheep thus given, shall and will hear my voice, and follow me, and none others will. I do not notice in this place what he says of the certainty of their salvation, because my present object is only to show that those and those only come to Christ who are given to him of the Father, or are of the elect.

This same truth is either expressly taught, or strongly implied in a great many passages, and indeed it seems to me to be the doctrine of the whole Bible. Again, Rom. viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Here they that love God are represented as identical with those "who are the called according to his purpose." In other words, they who love God are the called according to, or in consequence of their election. All that love God, do so because they have been effectually called, according to the purpose or election of God. This passage seems to settle the question, especially when viewed in its connexion, that all who ever love God are of the elect, and that they are prevailed upon to love God in conformity with their election.

We shall have occasion by and by to examine the connexion in which this passage is found, for the purpose of showing that all who at any time truly come to love God, will be saved. I have only quoted this twenty-eighth verse here for the purpose of showing, not directly, that all that love God at any time will be saved, but that they are of the number of the elect, from which fact their ultimate salvation must be inferred.

It is plain that the apostles regarded regeneration as conclusive evidence of election. The manner in which they address Christians seems to me to put this beyond a doubt. Paul, in writing to the Thessalonians, 2 Thes. ii. 13, says, "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." Here the apostle speaks of all the brethren at Thessalonica as beloved of the Lord, and as being from eternity chosen to salvation. He felt called upon to give thanks to God for this reason, that God had chosen them to salvation from eternity. This he represents as true of the whole church: that is, doubtless, of all true Christians in the church. Indeed, the apostles everywhere speak as if they regarded all true saints as of the elect, and their saintship as evidence of their election. Peter, in writing to the Christians in his first letter, says:

1 Pet. i. 1: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 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. 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; 7. That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: 8. Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: 9. Receiving the end of your faith, even the salvation of your souls."

Here it is plain that Peter regarded all who had been born again to a lively hope, or who were regenerated as elected, or as chosen to salvation. I might pursue this argument to an indefinite length, but I must attend to other considerations in support of the doctrine in question.

I will for the present close what I have to say under this particular branch of the argument, by reminding you that Christ has expressly asserted that no man can or does come to him except the Father draw him, and that the Father draws to him those--and by fair inference those only--whom he has given to Christ; and further, that it is the Father's will, that of those whom the Father had given to Christ, and drawn to him, Christ should lose none, but should raise them up at the last day. It is, I think, evident, that when Christ asserts it to be his Father's will, that of those whom the Father had given him he should lose none, but should raise them up at the last day, he intended to say, that his Father not merely desired and willed this, but that such was his design. That the Father designed to secure their salvation.

This we shall more fully see in its proper place.

## Albert Barnes

Philadelphia, June 14, 1834. Wrote his Romans commentary.

## Adam Clarke

Adam Clarke (1762-1832) Adam Clarke was the most famous commentator the Methodist Church ever produced. As a child he was judged to be rather dull; however, from about eight onward he began to excel in learning. Though his father was of the Church of England, and his mother a Presbyterian, he became a Methodist when he was about sixteen. As his studies progressed he became a master of both Hebrew and Greek, as well as several other languages. He was proficient in the Greek classics, patristic literature, and various disciplines of history and science.

Clarke labored for forty years to bring to completion his erudite eight-volume work (now available in three volumes), A Commentary on the Bible. His studies were so rigorous that he eventually wore himself out in these pursuits. Though his commentaries are not held in high regard today by modern “stuffy” scholars, and while they are obsolete in certain areas, nonetheless, they still contain a wealth of information and should be in every preacher’s library.