

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment, Plan, and
Application of Redemption

Hamartiology: The Doctrine of Sin

Hamartiology

The Doctrine of Sin

- ❖ We spent the last two weeks looking at the doctrine of sin in order to prepare the way to look at the work of the Holy Spirit in salvation.
- ❖ In order to save man *from* sin, sin must be dealt with in some way.

Hamartiology

The Doctrine of Sin

- ❖ Sin is any failure to conform to the law of God in action, attitude, or nature.
- ❖ Sin originated in the garden with Adam and Eve.
- ❖ Sin then spread through Adam to all his descendants. He was our representative and his sin became our sin. We sinned in him.

Hamartiology

The Doctrine of Sin

- ❖ The guilt of Adam's sin was transmitted to us.
- ❖ The pollution of Adam's sin was transmitted to us.
- ❖ We are born into this world both guilty and depraved.
This is called original sin.

Hamartiology

The Doctrine of Sin

- ❖ The sin that spread to all mankind is called original sin. It is original because . . .
 - ❖ (1) It began with our first parents;
 - ❖ (2) It is with us from the beginning of our lives;
 - ❖ (3) It is the source of all our corruptions and actual sins.

Hamartiology

The Doctrine of Sin

- ❖ Original sin is universal in its extent. All people without exception (except the man Christ Jesus) are born into this world corrupted by original sin.
- ❖ Original sin is total in that it affects the totality of who we are. Our entire inner being comes into the world polluted by sin.
- ❖ Original sin is total is that it makes us totally unable *and* unwilling to turn from sin to Christ.

Hamartiology

The Doctrine of Sin

- ❖ Man's problem is not only that his mind, heart, desires, and affections are sinful (*Total Depravity*) but also that, because of our depravity we are unable to remove ourselves from this dreadful condition (*Total Inability*).

Hamartiology

The Doctrine of Sin

- ❖ Man is dead in trespasses and sins.
- ❖ Man is enslaved to his desires, a slave to sin.
- ❖ Man is unable to bear or hear God's word.
- ❖ Man is unable to understand God's word.
- ❖ Man is unwilling to receive God's word.
- ❖ Man has a heart of stone.
- ❖ Man cannot change himself from this condition.
- ❖ Man is unable to please God.
- ❖ Man cannot see the things of God unless he is born again.

Hamartiology

The Doctrine of Sin

“Because man is totally or pervasively corrupt, he is incapable of changing his character or of acting in a way that is distinct from his corruption. He is unable to discern, to love, or to choose the things that are pleasing to God.”

Robert Reymond, *Systematic Theology*, 248; quoted in Matthew Barrett, *Salvation by Grace*, 54.

Hamartiology

The Doctrine of Sin

“Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, a lover of sin, and a wild man; but a man that disrelishes the things of the kingdom of God.”

John Bunyan, *The Acceptable Sacrifice, or The Excellency of a Broken Heart in The Works of John Bunyan*, 1:708.

Hamartiology

The Doctrine of Sin

- “1. Man is dead, and must be quickened.
2. Man is a fool, and must be made wise.
3. Man is proud, and must be humbled.
4. Man is self-willed and must be broken.
5. Man is fearless, and must be made to consider.
6. Man is a false believer, and must be rectified.
7. Man is a lover of sin, and must be weaned from it.
8. Man is wild, and must be tamed.
9. Man disrelishes the things of God, and can take no savour in them, until his heart is broken.”

John Bunyan, *The Acceptable Sacrifice, or The Excellency of a Broken Heart in The Works of John Bunyan*, 1:709.

Hamartiology

The Doctrine of Sin

“Therefore, man’s spiritual state is not one of relative neutrality, in which he is able to accept or reject God and his gospel. He is an active hater of God (Rom 8:7) who cannot accept spiritual truth (1 Cor 2:14). The total depravity of man demonstrates the absolute sovereignty of God in salvation. Man can do nothing. God must accomplish all as a gift of sovereign grace.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 468.

Hamartiology

The Doctrine of Sin

- ❖ The question then is, “How, or by what means, does God save dead, foolish, proud, self-willed, fearless, false believing, sin-loving, wild men and women who have no taste for spiritual things?”
 - ❖ There are 4 views . . .

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment, Plan, and
Application of Redemption

The Application of Redemption

Views on The Salvation of Man

- ❖ Pelagianism
- ❖ Semi-Pelagianism
- ❖ Arminianism
- ❖ Calvinism

The Application of Redemption

Views on The Salvation of Man

- ❖ Pelagianism
- ❖ Semi-Pelagianism
- ❖ Arminianism: Prevenient Grace
- ❖ Calvinism

The Application of Redemption

Views on The Salvation of Man

- ❖ Pelagianism
- ❖ Semi-Pelagianism
- ❖ Arminianism: Prevenient Grace
- ❖ Calvinism: Saving Grace

The Application of Redemption

The Pelagian View of Salvation

- ❖ Pelagius was a British monk (c. AD 360 – 418).
- ❖ He moved to Rome around 380 AD.
- ❖ He taught that there was no connection between Adam's sins and ours. Adam was a bad example and no more.

The Application of Redemption

The Pelagian View of Salvation

- ❖ He repudiated the doctrine of original sin.
- ❖ He believed salvation was not found in Christ alone but could also be obtained by following natural law, and positive law.
- ❖ Thus for him, regeneration was not necessarily needed for salvation.

The Application of Redemption

The Pelagian View of Salvation

- ❖ In Pelagius' view grace was natural ability, free will, proclamation of law and gospel, and the example of Christ.
- ❖ Grace, when properly appropriated, resulted in the forgiveness of sins as well as future salvation.

The Application of Redemption

The Pelagian View of Salvation

- ❖ Pelagianism does not do justice to the Scriptures we looked at these past two weeks.

The Application of Redemption

The Pelagian View of Salvation

“Pelagianism was condemned at the Synod of Carthage (418) . . . and again at the Council of Ephesus (431) and the Synod of Orange (529). This last synod also rejected semi-pelagianism.”

Herman Bavinck, *Reformed Dogmatics*, 3:511.

The Application of Redemption

The Semi-Pelagian View of Salvation

- ❖ Whenever the church recognizes and condemns a heresy it tries to creep back in, in a modified form.
- ❖ Semi-Pelagianism is a half-way ground between Augustinianism and Pelagianism.

The Application of Redemption

The Semi-Pelagian View of Salvation

“Semi-Pelagianism moderated this system. It taught that though humanity was not spiritually dead as a result of Adam’s sin, it was ill; that its freedom of the will had not been lost but was weakened; and that humans therefore—to do the good and to obtain salvation—needed the assistance of divine grace.”

Herman Bavinck, *Reformed Dogmatics*, 3:509.

The Application of Redemption

The Semi-Pelagian View of Salvation

- ❖ In semi-pelagianism man is hurt but not incapable. Man needs a grace boost in order to be saved but man must and can make the first steps toward salvation.
- ❖ Semi-pelagians would typically see a connection between Adam's sin and the sin of his descendants but the transmission of guilt, total depravity, and inability would be denied.

The Application of Redemption

The Semi-Pelagian View of Salvation

“However, the grace that illumines the mind and supports the will may never be detached from but must always be viewed in connection with the freedom of will still remaining in humans. Grace and will work together and do so in such a way that in God’s intent grace is universal and meant for all but in fact only profits those who make the proper use of their freedom of will.”

Herman Bavinck, *Reformed Dogmatics*, 3:509.

The Application of Redemption

The Semi-Pelagian View of Salvation

“An efficacious or irresistible grace does not exist, and even prevenient grace is usually denied.”

Herman Bavinck, *Reformed Dogmatics*, 3:509.

The Application of Redemption

The Semi-Pelagian View of Salvation

- ❖ Semi-pelagianism was condemned at the Synod of Orange (529 AD).
- ❖ The doctrine of prevenient grace is what separates Semi-Pelagianism from Arminianism.
- ❖ Arminians are often accused of being Semi-Pelagian but that is not usually correct.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ The doctrine of prevenient grace was first articulated by Jacob Arminius (1560–1609) and was picked up by John Wesley (1703–1791).
- ❖ Prevenient grace is often associated with what other theologians would call common grace.
- ❖ The difference between prevenient grace and common grace is whether or not the grace spoken of is salvific.

The Application of Redemption

The Prevenient Grace View of Salvation

“Common grace is the grace of God by which he gives people innumerable blessings that are not part of salvation. The word common here means something that is common to all people and is not restricted to believers or to the elect only.”

Wayne Grudem, *Bible Doctrine*, 273.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Wesleyan Arminianism and those who followed Arminius (the Remonstrants) believed (at least in the main) everything we taught about the depravity of man in the previous two lectures.
- ❖ (The Remonstrance was a document drawn up in 1610 by the Arminians of the Dutch Reformed Church, presenting the differences between their doctrines and those of the strict Calvinists)

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ The ultimate difference between Calvinism (Augustinianism) and Arminianism is this doctrine of prevenient grace.
- ❖ Another way to point out the chief difference between the two doctrines of salvation is with the words *Monergism* and *Synergism*.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Definitions:
 - ❖ *Monergism*:
 - ❖ Mono = one, alone, single;
 - ❖ Erg = unit of energy
 - ❖ *Synergism*.
 - ❖ Syn = united, acting or considered together;
 - ❖ Erg = unit of energy

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ *Monergism* refers to the belief that God alone works to bring man to salvation through regeneration. This is sometimes called monergistic regeneration.
- ❖ The historical litmus test of this issue is whether or not regeneration precedes faith in the *ordo salutis*.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ *Synergism* is the belief that God and man must work together in salvation.
- ❖ There is a spectrum on the *synergism* scale from Pelagianism in which most of the work is up to man, Semi-Pelagianism in which man initiates the work, to Arminianism in which God initiates salvation via prevenient grace.

The Application of Redemption

The Prevenient Grace View of Salvation

“Synergism is any theological belief in free human participation in salvation. Its heretical forms in Christian theology are Pelagianism and semi-Pelagianism. The former denies original sin and elevates natural and moral human ability to live spiritually fulfilled lives. The latter embraces a modified version of original sin but believes that humans have the ability, even in their natural or fallen state, to initiate salvation by exercising a good will toward God.”

Roger Olson, *Arminian Theology*, 17–18; quoted in Matthew Barrett, *Salvation by Grace*, xxiii.

The Application of Redemption

The Prevenient Grace View of Salvation

“Contrary to confused critics, classical Arminianism is neither Pelagian nor semi-Pelagian! But it *is* synergistic.

Arminianism is *evangelical synergism* as opposed to heretical, humanistic synergism. . . . I am referring to evangelical synergism, which affirms the prevenience of grace to every human exercise of a good will toward God, including simply nonresistance to the saving work of Christ.”

The Application of Redemption

The Prevenient Grace View of Salvation

“We can identify at least four distinct positions concerning the monergism-synergism debate throughout church history: (1) humanistic monergism, (2) human-initiated synergism, (3) God-initiated synergism, and (4) divine monergism.”

Matthew Barrett, *Salvation by Grace*, xxvii.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ *Prevenient* grace comes from the Latin *venio*, 'to come.'
- ❖ The prefix 'pre' means before.
- ❖ *Prevenient grace* is grace that comes before salvation. Thus, it is grace that neutralizes or somehow nullifies original sin giving man the ability to respond to the gospel *before* regeneration occurs.
- ❖ The litmus test . . .

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Synergism sees conversion (faith and repentance) preceding regeneration in the *ordo salutis*.
- ❖ Some Arminians understand prevenient grace to be restricted to only those places where the gospel is preached (Arminius' view).
- ❖ Others (like Wesley) believe that it is universal in scope and extends to all people.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ What does this grace do?
- ❖ Arminians understanding of prevenient grace is very similar to common grace so that it (cf. Barrett 221) . . .
 - ❖ gives a basic knowledge of God (Rom 1:19)
 - ❖ writes the moral law on the human heart (even before regeneration)
 - ❖ gives men and women a conscience (Rom 2:14ff)
 - ❖ restrains sin worldwide.

The Application of Redemption

The Prevenient Grace View of Salvation

“In the Calvinistic scheme common grace does not and cannot lead to salvation. It functions to restrain evil in the world but does not lead unbelievers to faith. For Wesleyans, prevenient grace may lead to salvation. . . .

Indeed, in Wesley’s theology it seems that a proper response to prevenient grace could lead to the salvation of those who have not heard the gospel.”

Thomas Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in *Still Sovereign* ed. Thomas Schreiner and Bruce Ware, 235.

The Application of Redemption

The Prevenient Grace View of Salvation

“Arminian doctrine of universal prevenient grace means that because of Jesus Christ and the Holy Spirit *no human being is actually in a state of absolute darkness and depravity*. Because of original sin, helplessness to do good is the natural state of humanity, but because of the work of Christ and the operation of the Holy Spirit *universally no human being actually exists in that natural state.*”

Roger Olson, *Arminian Theology*, 154; quoted in Matthew Barrett, *Salvation by Grace*, 220; emphasis added by Barrett.

The Application of Redemption

The Prevenient Grace View of Salvation

“Olson’s statement is revealing. For the Arminian, due to prevenient grace, no person actually exists in a state of total depravity.”

Matthew Barrett, *Salvation by Grace*, 220.

The Application of Redemption

The Prevenient Grace View of Salvation

“Salvation begins with what is usually termed (and very properly) *preventing grace*; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.”

John Wesley, *Works*, 6:509; quoted in, Thomas Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in *Still Sovereign* ed. Thomas Schreiner and Bruce Ware, 235.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Men are born dead in their trespasses and sins but the grace of God delivers them from the state and gives them the power to accept or reject the gospel.
- ❖ Prevenient grace is a resistible grace, it saves but it does not do so irresistibly. It grants man the power to work together with God even if that *work* is only the refusal to resist God's saving work.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Calvinists believe that saving grace is effective, given only to the elect, and cannot ultimately and finally be resisted.
- ❖ Wesleyans and Arminians believe that prevenient grace is given to all and can be resisted and lost.

The Application of Redemption

The Prevenient Grace View of Salvation

“Wesleyans believe that God has given prevenient grace to all people. As descendants of Adam they were born with no ability or desire to choose God, but God has counteracted this inability by the gift of prevenient grace. Now all people have the ability to choose God. The ultimate determination of salvation is the human decision to say no or yes to God.”

Thomas Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in *Still Sovereign* ed. Thomas Schreiner and Bruce Ware, 237.

The Application of Redemption

The Prevenient Grace View of Salvation

“Prevenient grace does not guarantee that the good will be chosen. It simply provides the opportunity or liberty to choose salvation. People may stifle the grace given and turn away from God, or they may respond to God’s grace and turn to him in order to be saved.”

John Wesley, *Works*, 6:509; quoted in, Thomas Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in *Still Sovereign* ed. Thomas Schreiner and Bruce Ware, 237.

The Application of Redemption

The Prevenient Grace View of Salvation

“To summarize, prevenient grace (1) mitigates total depravity so that no man is in a state of mere nature and (2) restores to every man a measure of free will so that he can cooperate or resist God’s plea to be saved.”

Matthew Barrett, *Salvation by Grace*, 221.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ What prevenient grace does then is put man into a sort of intermediate state.
- ❖ The Arminian says, “Yes, man is dead in trespasses and sins.” Then they turn around and say, “Man is not actually in that state because of prevenient grace.”

The Application of Redemption

The Prevenient Grace View of Salvation

“Prevenient grace, by mitigating total depravity, also places sinners in an ‘intermediate state,’ where, according to Arminians like Olson, the process of regeneration has begun due to the application of prevenient grace, but is incomplete because regeneration is still contingent upon whether or not man will cooperate with God.”

Matthew Barrett, *Salvation by Grace*, 222.

The Application of Redemption

The Prevenient Grace View of Salvation

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Matthew Barrett, *Salvation by Grace*, 222.

The Application of Redemption

The Prevenient Grace View of Salvation

“The intermediate stage is when the human being is not so much free to respond to the gospel (as the semi-Pelagians claimed) but is freed to the good news of redemption in Christ. Arminius thus believes not so much in free will but in a freed will, one which though initially bound by sin, has been brought by the prevenient grace of the Spirit of Christ to a point where it can respond freely to the divine call. *The intermediate stage is neither unregenerate nor regenerate, but perhaps post-unregenerate and pre-regenerate. [!]*”

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Where would you go in Scripture to prove this kind of a grace exists?
- ❖ R.C. Sproul said something like, “If Scripture teaches such a grace exists, where?”

The Application of Redemption

The Prevenient Grace View of Salvation

“What was most striking to me in my research was how little scriptural exegesis has been done by Wesleyans in defense of prevenient grace. It is vital to their system of theology for even Wesleyans admit that without it ‘Calvinist logic is irrefutable.’

Nonetheless, not much exegetical work has been done in support of the doctrine. This is particularly astonishing when one compares the biblical data for prevenient grace to Calvinist texts that support unconditional election. The Calvinist case has been promulgated, rightly or wrongly, via a detailed exegesis of numerous texts.”

Thomas Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in *Still Sovereign* ed. Thomas Schreiner and Bruce Ware, 246.

The Application of Redemption

The Prevenient Grace View of Salvation

To prove Schreiner's point, consider Roger Olson, *Against Calvinism*, 173, where the only text Olson offers in support of prevenient grace is Phil 2:12–13.

Matthew Barrett, *Salvation by Grace*, 252, n. 14.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Arguments for Prevenient Grace:
 - ❖ (1) Philippians 2:12–13 teaches that God and man are both working in salvation.
 - ❖ (2) The Atonement is universal therefore grace must be universal too. If Christ died for all without exception then grace must be for all as well (cf. esp. John 12:32).

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Arguments for Prevenient Grace:
 - ❖ (3) John 1:9 teaches that Jesus enlightens every man. This enlightening is resistible so that some receive him (John 1:12) while others reject him (John 1:11).
 - ❖ (4) In order for God to command repentance and faith, invite sinners to come to him, or warn sinners there must be a grace that enables sinners to come. Ought implies can.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ Arguments for Prevenient Grace:
 - ❖ (5) Since God is loving and merciful, he is bound to try to save every person otherwise he would be guilty of partiality.
 - ❖ (6) Matthew 23:37–39 teaches that Jesus longed to ‘gather Jerusalem under his wing’ (i.e. saved the city) but they were unwilling.

The Application of Redemption

The Prevenient Grace View of Salvation

- ❖ (1) Phil 2:12–13.
- ❖ (2) Universal atonement (John 12:32).
- ❖ (3) John 1:9.
- ❖ (4) Ought implies can.
- ❖ (5) The nature of God.
- ❖ (6) Matthew 23:37–39.

The Application of Redemption

The Prevenient Grace View of Salvation

Philippians 2:12–13

Phil 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; **13** for it is God who is at work in you, both to will and to work for *His* good pleasure.

The Application of Redemption

The Prevenient Grace View of Salvation

Philippians 2:12–13

- ❖ When I saw that Roger Olson used Philippians 2:12–13 to argue for prevenient grace in *Against Calvinism* I did not bother even put it in my notes until I noticed that Matthew Barrett pointed it out in *Salvation by Grace*.
- ❖ This text is talking about sanctification not regeneration or justification. It is written to *believers* not unbelievers.

The Application of Redemption

The Prevenient Grace View of Salvation

John 12:32 Hypothetical Universalism

John 12:32 “And I, if I am lifted up from the earth, will draw all men to Myself.”

The Application of Redemption

The Prevenient Grace View of Salvation

John 12:32 Hypothetical Universalism

- ❖ The Arminian argument from this passage goes like this.
 - ❖ If (since) Jesus died for all men and draws all men to himself but not all men will be saved, this drawing must make salvation possible but not actually cause salvation.

The Application of Redemption

The Prevenient Grace View of Salvation

John 12:32 Hypothetical Universalism

- ❖ See the previous lecture(s) on the extent of the atonement where we interacted with John 12:32
- ❖ Even if the atonement only made salvation possible and that possibility exists for all men without exception that does not prove the doctrine of prevenient grace.

The Application of Redemption

The Prevenient Grace View of Salvation

John 12:32 Hypothetical Universalism

John 6:37 “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

John 6:44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

John 6:65 And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.”

The Application of Redemption

The Prevenient Grace View of Salvation

John 1:9

John 1:9 There was the true Light which, coming into the world, enlightens every man. **10** He was in the world, and the world was made through Him, and the world did not know Him. **11** He came to His own, and those who were His own did not receive Him. **12** But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name, **13** who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

The Application of Redemption

The Prevenient Grace View of Salvation

John 1:9

- ❖ This was Wesley's favourite verse for teaching prevenient grace.
- ❖ What does it mean that Jesus, the true light, enlightens every man?

The Application of Redemption

The Prevenient Grace View of Salvation

John 1:9

- ❖ It could mean . . .
 - ❖ (1) That there is an internal enlightening of every man giving them the possibility of receiving or not receiving salvation (but see verse 13).
 - ❖ (2) that general revelation is given to all men through creation which fits the context.

The Application of Redemption

The Prevenient Grace View of Salvation

John 1:9

- ❖ It could mean . . .
 - ❖ (3) that Jesus internally enlightens all without distinction in a saving way, that is Jews and Gentiles.
 - ❖ (4) That Jesus externally enlightens all showing their true spiritual state. This fits well with John 3:19ff.

The Application of Redemption

The Prevenient Grace View of Salvation

John 1:9

John 3:19 “This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. **20** “For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. **21** “But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.”

The Application of Redemption

The Prevenient Grace View of Salvation

Ought Implies Can

- ❖ This argument says that God would not command man to repent and believe unless man was capable of doing so.
- ❖ The problem with this view is that God would be unable to command fallen man to do anything. He would have to lower his standard to our ability.

The Application of Redemption

The Prevenient Grace View of Salvation

Ought Implies Can

“The problem with Wesleyanism at this point is that it is guided by human logic and rationality rather than the Scriptures. Their view that commands would not be given that people could not morally obey is certainly attractive. But our counterargument is that such a notion is not taught in the Scriptures.”

Thomas Schreiner, “Does Scripture Teach Prevenient Grace in the Wesleyan Sense?” in *Still Sovereign* ed. Thomas Schreiner and Bruce Ware, 243.

The Application of Redemption

The Prevenient Grace View of Salvation

Ought Implies Can

“Scripture not only affirms total depravity in principle, but also states explicitly that men are indeed in such a state presently. . . . Scripture does not speak of man’s depravity as that which is negated by prevenient grace or as that in which no man actually ever exists; rather, it speaks of depravity as that state of man in which he currently exists and in which he will die unless an effectual work of grace is accomplished.”

Matthew Barrett, *Salvation by Grace*, 249.

The Application of Redemption

The Prevenient Grace View of Salvation

Ought Implies Can

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The Application of Redemption

The Prevenient Grace View of Salvation

The Nature of God

- ❖ This argument says that God would be partial or unloving to pass over sinners without giving them an opportunity to be saved.
- ❖ On the other hand, what we see here is a God who is unable to actually save anyone, or at least is unwilling to do so.

The Application of Redemption

The Prevenient Grace View of Salvation

The Nature of God

- ❖ We spent a few weeks looking into the doctrine of reprobation. God's fearful decree magnifies the glory of his justice to the vessels of mercy.
- ❖ Nobody gets injustice.
- ❖ Some get justice others get mercy.

The Application of Redemption

The Prevenient Grace View of Salvation

Matthew 23:37–39

Matt 23:37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. **38** “Behold, your house is being left to you desolate! **39** “For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”

The Application of Redemption

The Prevenient Grace View of Salvation

Matthew 23:37–39

- ❖ Does not speak about salvation.
- ❖ Is a passage on divine judgment for Israel's rejection of her Messiah.
- ❖ Falls far short of proving anything close to prevenient grace.

The Application of Redemption

The Saving Grace View of Salvation

- ❖ Come back next week!

- ❖

