



# The Doctrines of Grace

The Sinfulness of Man

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## 2LBCF – 6.3

“They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.”

- Consequences for Sin (Ez. 7:5-9; Jn. 3:36; Rom. 3:19-26; 6:23; Eph. 2:3)

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## 2LBCF – 6.5

- Indwelling Sin after Regeneration (Rom. 7:18-25; Jas. 4:1; 1 Jn. 1:8; Gal. 5:17)

“The corruption of nature, during this life, does remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.”

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## Summary

- Sinful actions flow from sinful natures inherited from Adam and Eve who transgressed God’s law in the garden. Every aspect of who we are as creatures has been stained by sin in some way, rendering us unable to desire or think rightly about God left to our sinful state.
- Because Adam represented humanity, we do not have to commit our first sin in order to be guilty, just as we do not have to perform a righteous action to be declared righteous in Christ—both sin and righteousness are imputed by the first and second Adams, respectively.
- In light of being a holy God and having no fellowship with darkness, God’s wrath rightly falls on sinners, who are the appropriate objects of punishment.
- The consequences of sin are temporal for everyone—the curses of Gen. 3—and eternal for those who do not receive the righteousness of Christ on the basis of repentance and faith (i.e., Hell).
- Although Christians Christian no longer suffer from total inability and being light haters, there remains an “Adamic residue,” a sin nature that we are called to mortify in the process of sanctification, having the image of God restored in us.

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# Effectual Calling and Regeneration

## 10.1 and 10.2

- Calling (Jn. 6:44, 63-65; Rom. 8:30; 1 Cor. 1:22-24; 2 Tim. 1:19; 1 Pet. 2:9; 2 Pet. 1:9-10; Jude 1)

“Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving to them a heart of flesh; renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by His grace.”

“This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature, being wholly passive therein, being dead in sins and trespasses, 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 in it, and that by no less power than that which raised up Christ from the dead.”

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# Effectual Calling and Regeneration

## 10.4

“Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved: much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.”

- The reality of an external call (cf. Matt. 11:28; Jn. 3:16; Acts 28:23-24—both Matt. 22:1-14)
  - Believers receive both the external call and the internal, effectual draw toward that call.
- Regeneration (Ez. 36:26-27; Jn 1:12-13; 3:3-8; Acts 5:31; 16:14; Phil. 1:29; 2 Tim. 2:25; Jas. 1:18; 1 Pet. 1:3)
  - A unilateral act of God upon the hearts of those who are those dead in sin and blinded to spiritual truth resulting in the impartation of spiritual life and the capacity to desire and rightly discern the things of God.

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# Effectual Calling and Regeneration

C.S. Lewis: “I know very well when, but hardly how, the final step was taken. I was driven to Whipsnade one sunny morning. When we set out I did not believe that Jesus Christ was the Son of God, and when we reached the zoo, I did. Yet I had not exactly spent the journey in thought. Nor in great emotion.”

## Objections

- Matt. 23:37 and Acts 7:51 shows that God’s calling/drawing is not always effective.”
- “Effectual calling amounts to coercion and to coerced love.”