

CONFESSION OF FAITH.

CHAPTER 10.-*Of Effectual Calling.*

I. All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call¹, by his Word and Spirit², out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ³; inlightening their mindes, spiritually and savingly to understand the things of God⁴; taking away their heart of stone, and giving unto them an heart of flesh⁵; renewing their wills, and by his almighty power determining them to that which is good⁶, and effectually drawing them to Jesus Christ⁷: yet so, as they come most freely, being made willing by his grace⁸.

Question 1.—*Are all those whom God has predestinated to life, and those only, in his appointed and accepted time, effectually called by his word and Spirit, out of the estate of sin and death, in which they are by nature to grace and salvation, through Jesus Christ?*

Answer.—Yes. Eph. 1:10, 11; 2 Thess. 2:13, 14; 2 Cor. 3:3, 6; Rom. 8:2; Eph. 2:1-5; 2 Tim. 1:9, 10. So those do err, as the papists, Arminians and Lutherans, who maintain that men not elected are sometimes effectually called. They are confuted for the following reasons: 1.) Because faith belongs to the elect only, Tit. 1:1. 2.) Because whom he did predestinate, those only, and no other hath he called, Rom. 8:30. 3.) Because though many hear the gospel, yet none believe, but such as are ordained to everlasting life, Acts 13:48. 4.) Because the apostle testifies, that the elect have obtained it, and the rest were blinded, Rom. 11:7. 5.) Because Christ manifested his Father's name, to those only whom he chose out of the world, and were given to him, John 17:6.

Question 2.—*Does God, whom he effectually calls, enlighten their minds spiritually and savingly, to understand the things of God?*

Answer.—Yes. Acts 26:18; 1 Cor. 2:10, 12; Eph. 1:17, 18. So then, the Arminians do err, who maintain, that no supernatural light infused into the intellectual faculty, and thereby elevating it, is necessary to a saving understanding of these things, which are needful, in the Scripture, to be believed and hoped for. They are confuted for the following reasons: 1.) Because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, 1 Cor. 2:14. 2.) Because the carnal mind is enmity against God, for it is not subject to the law of God, neither can it be, Rom. 8:7. 3.) Because all unregenerate men are darkness, Eph. 5:8. And darkness cannot comprehend the light, John 1:5. 4.) Because Christ says, that these matters are not revealed to the wise but to babes, Matt. 11:25.

¹ Rom. 8:30; 11:7; Eph. 1:10, 11.

² 2 Thess. 2:13, 14; 2 Cor. 3:3, 6.

³ Rom. 8:2; Eph. 2:1-5; 2 Tim. 1:9, 10.

⁴ Acts 26:18; 1 Cor. 2:10, 12; Eph. 1:17, 18.

⁵ Ezek. 36:26.

⁶ Ezek. 11:19; Phil. 2:13; Deut. 30:6; Ezek. 36:27.

⁷ Eph. 1:19; John 6:44, 45.

⁸ Song 1:4; Ps. 110:3; John 6:37; Rom. 6:16-18.

Question 3.—*Does God take away from them, whom he effectually calls, the heart of stone, and give unto them an 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?*

Answer.—Yes. Ezek. 11:19. So the Arminians err, who maintain, that the will of man, when he is regenerate, is not renewed, nor furnished with any new and spiritual qualities. They are confuted for the following reasons: 1.) Because Moses says, God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, Deut. 30:6. 2.) Because the Lord says, A new heart will I give you, and a new spirit I will put within you, Ezek. 36:26, 27. 3.) Because it is God that worketh in us both to will and to do, Phil. 2:13. 4.) Because all the faculties of the soul are renewed, 2 Cor. 5:17.

Question 4.—*Does God thereby effectually draw them to Jesus Christ?*

Answer.—Yes. Eph. 1:19. Likewise the Arminians err, who maintain, that when the grace of God begins to make an impress upon the heart, in order to a man's conversion, it is indifferent, and may be resisted and withstood; so that a man may be converted, or not converted by it. They are confuted for the following reasons: 1.) Because if this doctrine were true, a man's conversion would be of him that runneth, and of him that willeth, but not of God, which is contrary to the apostle, Rom. 9:15, 16. 2.) Because by this way, it should not be God that worketh in us, both to will and to do, Phil. 2:13. 3.) Because by this way, a man himself should make the difference, and God should not make one man differ from another, which is contrary to the apostle, 1 Cor. 4:7. 4.) Because it is so, a man might glory, that he had in himself, what he had not received; which contradicts, 1 Cor. 4:7. 5.) Because it is God that draws a man before he comes to Christ, John 6:44, 45. 6.) Because conversion is a new creature, 2 Cor. 5:17. 7.) Because it is a resurrection from the dead, Eph. 2:5. 8.) Because conversion is no less than to be born over again, John 3:3.

Question 5.—*Does this effectual calling consist in drawing them such that they come most freely, being made willing by his grace?*

Answer.—Yes. Song 1:4; John 6:37; Rom. 6:16-18. By nature the mind is darkened and the affections perverted and the will enslaved by sin. Regeneration restores these faculties to their proper condition. It cannot be inconsistent with a rational nature to let in the light, nor to a free will to deliver it from bondage. "Where the Spirit of the Lord is, there is liberty," 2 Cor. 3:17; Phil. 2:13; Ps. 110:3. Every regenerated man is conscious—1.) That no constraint has been laid upon the spontaneous movement of his faculties; and 2.) That, on the other hand, none of his faculties ever acted so freely and consistently with the law of their nature before.