

to recognize his daily failures to do all for the glory of God, his many transgressions of and frequent want of conformity to the law of God, and his consequent momentary need of confession, forgiveness, and cleansing from sin by the blood of Christ; he needs constantly to realize that, although he frequently falls, he is not utterly cast down, for the Lord upholds him with His hand; and he needs constantly to reflect upon the fact that since it is God who saves sinners, from the beginning of their salvation to its completion, all the glory and honor and praise belongs to Him. There is simply no room for pride, boasting, conceit, self-admiration, vain glory, haughtiness, or arrogance in the doctrine of a gracious, unconditional, God determined election!

11. "This doctrine makes men careless in their living, by representing men's salvation as independent of their own obedience."

This objection may be responded to on exegetical and theological grounds.

On exegetical grounds, we recall that the Scriptures do not so represent the doctrine.

Rom. 8:30 -- "And whom He predetermined, these He also called. And whom He called, these He also justified, and whom He justified, these He also glorified."

Eph. 1:4 -- "even as He chose us in Him before the foundation of the world, that we should be holy and faultless before Him in love."

1 Pet. 1:2 -- "elect ones according to foreknowledge of God the Father, by sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

On theological grounds, we recall the sentiments of the Canons of the Synod of Dort (A.D. 1619), in Articles XI and XVII of the Third and Fourth Heads of Doctrine:

"Art. XI. But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God, but by the efficacy of the same regenerating Spirit he pervades the inmost recesses of the man; he opens the closed and softens the hardened hearts, and circumcises that which was uncircumcised; infuses new qualities into the will, which, though heretofore dead, he quickens; from being evil, disobedient, and refractory, he renders it good, obedient, and pliable; actuates and strengthens it, that, like a good tree, it may bring forth the fruits of good actions."

"Art. XVII. As the almighty operation of God, whereby he prolongs and supports this our natural life, does not exclude, but requires the use of means, by which God of his infinite mercy and goodness hath chosen to exert his influence; so also the before-mentioned supernatural operation of God, by which we are regenerated, in nowise excludes or subverts the regeneration and food of the soul. Wherefore as the Apostles, and the teachers who succeeded them, piously instructed the people concerning this grace of God, to his glory and the abasement of all pride, and in the meantime, however, neglected not to keep them by the sacred precepts of the gospel, in the exercise of the Word, the sacraments and disciplines; so, even to this day, be it far from