



**ERRORS TO THE DOCTRINES Cont.**

STATEMENT OF ERROR

REFUTATION

TEXT

6. In the true conversion of man no new qualities, powers, or gifts are infused by God into the will. Therefore faith, through which we are first converted and because of which we are called believers, is not a quality or gift infused by God but only an act of man. It cannot be called a gift except with respect to the power to attain to this faith.

This teaching contradicts Scripture, which declares that God infuses new qualities of faith, of obedience, and of the consciousness of His love into our hearts: *"I will put My law within them, and I will write on their hearts" and "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."* This also conflicts with: *"...turn thou me, and I shall be turned; for thou art the Lord my God."*

Jer. 31:33;  
Is. 44:3;  
Ro. 5:5;  
Jer. 31:18



ON THE DRY BONES  
HEAR THE WORD OF THE LORD...BEHOLD I WILL CAUSE BREATH TO ENTER YOU, AND YE SHALL LIVE: AND I WILL LAY SINEWS UPON YOU, AND WILL BRING UP FLESH UPON YOU, AND COVER YOU WITH SKIN, AND WILL BREATHE IN YOU, AND YE SHALL LIVE: AND YE SHALL KNOW THAT I AM THE LORD."  
-EZEKIEL 37:4-6

7. The grace whereby we are converted to God is only a gentle advising, which is the most noble manner in the conversion of man and the most harmony with man's nature. There is no reason why this advising grace alone should not be sufficient to make the nature man spiritual. Indeed, God does not bring about the consent of the will except through this moral persuasion.

This is entirely Pelagian and contrary to the whole Scripture, which teaches beyond this moral persuasion yet another, far more powerful and divine manner of the working of the Holy Spirit in the conversion of man: *"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes..."*

Ezekiel  
36:23-28,  
31-32;  
Ez. 37:1-6

8. In regenerating man God does not use the powers of His omnipotence so as to forcefully and unfailingly bend man's will to faith and conversion. Even if all the works of grace have been accomplished which God employs to convert man and even if God intends his regeneration and will to regenerate him, man may yet so resist God and the Holy Spirit, and indeed often does so resist, that he entirely prevents his regeneration. It therefore, remains in man's power to be regenerated or not.

This is nothing less than the denial of all the efficacy of God's grace in our conversion, and the subjecting of the working of Almighty God to the will of man. It is contrary to the teaching of the apostles who wrote of the *"exceeding greatness of His power to us-ward who believe, according to the working of His almighty power,"* and the prayer that *"God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power."* Peter declares, *"According as His divine power hath given unto all things that pertain to life and godliness through the knowledge of Him that hath called us to glory and virtue."*

Eph.  
1:17-19;  
2 Thes.  
1:11;  
2 Pet. 1:3

"A PERSON CAN ONLY BE REBORN THROUGH THE GOSPEL MESSAGE. NO ONE WILL BE REBORN RANDOMLY."

9. Grace and free will are partial causes which together work the beginning of conversion. In the order of these causes grace does not precede the working of the will. God does not effectually help the will of man to come to conversion until the will of man moves itself and determines to do this.

The early church long ago condemned this doctrine of the Pelagians according to the words of the apostle: *"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."* Also, *"For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"* We cannot take any credit *"For it is God which worketh in you both to will and to do of His good pleasure."*

Ro. 9:16;  
I Cor.  
4:17;  
Phil. 2:13;  
Isaiah  
46:9-13



SO THEN FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD." RO. 10-17

"BEING BORN AGAIN, NOT OF CORRUPTIBLE SEED, BUT OF INCORRUPTIBLE, BY THE WORD OF GOD, WHICH LIVETH AND ABIDETH FOR EVER."  
-1 PETER 1:23



APART FROM REGENERATION, A MAN CAN NEVER BELIEVE