

LESSONS ON PREDESTINATION #15 "Responsibility and Inability" (Scriptures from NKJV)

NOTE: Much of the text herein is quoted directly or paraphrased from the book, *The Reformed Doctrine of Predestination* by Lorraine Boettner.

We meet again for the next lesson in the Predestination series. This will be the fifteenth in that series, and the title of the lesson is "Responsibility and Inability" - the relationship between the responsibility of man and the inability of man to do what God has commanded him to do. Turn to the book of Philippians chapter 2, verses 12 and 13. While you are turning there, I will ask Bro. Asa to hand out copies of the outline we will use today.¹ In Philippians 2:12, 13 Paul states, **"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure."** This is a great text of Scripture setting forth the topic that we are going to address today. We have been teaching under the sub-heading of Total Depravity for several weeks and emphasizing the total inability of man to do the will of God and to desire that which is right. So we are going to conclude with that sub-division this morning and move on next week to Unconditional Election. Here is a great text in Philippians 2:13 and 14 in that it sets forth both man's duty and responsibility in the words **"work out our own salvation."** It also establishes that God must do a work in man to enable him to do that. This **"work"** brings about both the willingness and the ability to perform that which God commands. So, if you have your outline, follow with me today as we are going to be looking at some various Scriptures.

There are two things which are taught in this text.

(1) Man has a responsibility to **"work out his own salvation with fear and trembling."** By that it is basically meant that man has a responsibility to take his duty seriously. He cannot blame God or angelic beings for his activities. He is responsible, and he is to take his duty seriously, that when God issues a precept or a command, his duty is not negotiable. It is the final word on the matter.

But there is a second thing that is taught in this text, and that is:

(2) This can only be done as God enables man to do so, **"for it is God who works in you both to will and to do for His good pleasure."** That is, the willingness and ability must originate in God, because it no longer originates in man.

There are two major groups of Biblical texts which set forth both of these principles of

¹This handout is attached following the text of this lesson.

responsibility and inability. I would like for us to spend some time at this point in our lesson in looking at these texts of Scripture.

FIRST:

Responsibility to seek God. In Jeremiah 29:12-13 - we are introduced to the fact that man has a responsibility to seek the Lord. *"Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart."* In this text, God is declaring what is going to take place in the future life of Judah, as they were going into captivity into Babylon. Then He says, "this is going to take place, but here is your duty, *'you will seek me and find me when you search for me with all your heart.'*"

It is man's duty to seek the Lord to follow Him.

Inability to seek God. We are taught in Romans 3:11 regarding man's inability and lack of a desire to seek God. Romans 3:11 - *"There is none who understands; There is none who seeks after God."* This is inability. Man is responsible to seek God, but unable to seek God. These are seemingly contradictory concepts.

SECOND:

Responsibility to Come to Christ. Look at Matthew 11:28 - *"Come to Me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, I am gentle and lowly in heart and you will find rest for your souls, for my yoke is easy and my burden is light."* Here is a command, *"Come to me."*

Man is responsible to come to Christ or to believe in Christ.

Inability to come to Christ. In John 6:43-44 we are taught that men are not able to come to Christ. Jesus was speaking to a group who were hesitant and questioning His authority. He therefore answered and said to them, *"Do not murmur among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day."* So here we have the responsibility of man to come to Christ, and yet at the same time and in the same Bible written by the same Spirit, no one has that ability to come.

THIRD:

Responsibility to choose that which is good. Look at Joshua 24:15 - *"And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord."* Here God gives an edict *"Choose you this day whom you will serve."* This is man's duty.

Inability to choose Christ. In John 15:16 we are taught that man has not chosen Christ. Jesus said, *"You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you."* Man's duty is to *"choose you this day."* Man's inability is *"you did not choose me, but I chose you."* So here we have two railroad tracks running parallel through the Scriptures.

FOURTH:

Responsibility to desire salvation. in Revelation 22:17, Men are given the duty to desire salvation. We read, *"And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely."*

Inability to desire to salvation. In John 5:40 Jesus said, *"But you are not willing to come to Me that you may have life."*

FIFTH:

Responsibility to believe the gospel. In Acts 16:30-31 we have the account of the Philippian Jailor, *"And he brought them out and said, 'Sirs, what must I do to be saved?' So they said, 'Believe on the Lord Jesus Christ, and you will be saved, you and your household.' Then they spoke the word of the Lord to him and to all who were in his house."* Man has a responsibility and duty to believe the gospel. We could go to texts that also point out that man has a duty to repent and turn from his sin.

Inability to believe the gospel. John 12:39-40 - *"Therefore they could not believe, because Isaiah said again: 'He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them.'"* They could not believe.

So we have these texts running from Genesis to Revelation in which on one hand, God is setting forth that man has a duty to perform whatever he is commanded by God to do. Then we have another set of texts that set forth man cannot perform his duty without God enabling him to do his duty. I think that last week I paraphrased the statement from Augustine. I believe it is worded like this, *"To will is from nature, to will aright is from grace."* That is what is being stated here in the Scripture. Man has a will, but he cannot will aright toward the things of God. That is the teaching we believe is taught in the Holy Scriptures, and is certainly the belief of the reformed and Calvinistic community.

There is an **unbalanced response to this data** that is taken by Bible teachers and by churches which is to choose one set of Scripture and to ignore or reject the other set. Take

for example a Calvinistic church and an Arminian church. The individuals in the Arminians church will choose all of the texts dealing with man's duty and responsibility, and bombard the Calvinists with those. And the individuals in the Calvinist church will take all of the texts dealing with man's inability and bombard the Arminian system with those. That is not the way to handle Scripture. If we believe that Scripture does not contradict itself, and that the same God who gave the one set of Scriptures is the same God who gave the other, then we must receive both and not take an either/or approach, but take a both/and approach.

There is a **balanced response to this data**. The unbalanced response is selecting one set of Scripture and ignoring the other. The person who wants to take the balanced response has a desire to see all of the attributes of God honored. The first one is that man's duty to obey God's commands must be upheld if God's justice is to be honored, and God's right to command is to be glorified. I have worded that carefully, so I will repeat it again. Man's duty to obey God's commands must be upheld if God's justice is to be honored, and God's right to command is to be glorified. When God created Adam, did He have an authority or a right residing in Himself to command Adam to perform a certain duty? Most everybody would agree that God did have that right. When Adam sinned, did God lose His right to command? Adam lost his ability to desire the things of God and fled. But God didn't lose His right to command Adam. Even though man cannot do his duty, God still holds him accountable and responsible. Let's just take an example of the Ten Commandments. Are those commandments imperatives set forth upon us as human beings to obey? Are we not responsible to obey those commandments? Do we have the ability to obey all those commandments perfectly? No. Then does God lose His right to command because we cannot obey perfectly? Here is an example that God has the same right to command a person to do something even though that person does not have the ability to do it. So the different systems of theology begin to scratch their heads and begin to say, "how are we going to harmonize this thing?" However, we must uphold man's duty in order to uphold the attribute of God's justice, and also God's right and authority to command. We must not in any way undergird that.

Secondly, we must uphold man's sinful inability to obey God if the grace of God is to be glorified, and His right and ability to save sinners is to be upheld. I will repeat that. Not only must we uphold God's justice and his authority to command, but we must uphold man's sinful inability to obey God if the grace of God is to be glorified, and His right and ability to save sinners is to be upheld. No system glorifies the grace of God like the Calvinistic system, because it portrays a grace that is so necessary and powerful that it must reach down and completely restore a depraved person who does not have the desire or the ability to be saved. So it takes a tremendous amount of grace to work in a person's

life to create a new creature. That is what Paul describes the Christian as being, **"If any man be in Christ, he is a new creation."** (II Corinthians 5:17) It is like a new being has come into existence. If the Semi-Pelagian or the Arminian system is true that man is not completely dead, then it doesn't take very much grace to correct the problem. Do you see that? However, if man is totally unable, it takes a tremendous amount of grace to solve the problem. God must produce the response in us which He requires out of us.

Now lets look at some of man's "cannots," or inabilityes. When we read in the Bible that a man cannot do something, we are talking about inability, not just depravity, but inability.

Man cannot see the glory of God. John 3:13 - **"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven."** Only the Son of man has seen the glory of God. Look at verse 3 - **"Jesus answered and said to him, 'Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.'"** He cannot understand the kingdom of God. He cannot see the glory in all of this. There must be something occur in his life outside of himself to come upon him to change his capacity from that of spiritual blindness to spiritual insight into the things of Christ.

Man cannot understand the things of God. I Corinthians 2:14 - **"But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned."** From this text, we learn that the natural man lacks spiritual discernment. Also, the natural man cannot receive the things of the spirit, because he doesn't have spiritual discernment in the matter. So this is an inability. "Neither can he know them."

Man cannot please God. Romans 8:7-8 - **"Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God."** What does it mean here when Paul states, **"those who are in the flesh?"** What class of people is he talking about? He is referring to unregenerate people, who do not have spiritual discernment. They cannot please God as long as they are in a state of spiritual death in the flesh. They are not in the spirit, so they cannot please God. Cannot, cannot, cannot.

Man cannot come to Christ. John 6:44 - **"No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day."**

These are man's "cannots." We get into trouble with the different thought patterns of men and the erroneous deductions that they make. There are two errors that men fall into in

light of the doctrine of total depravity or total inability. One of them is Hyper-Calvinism and the other is Hyper-Arminianism. It is interesting that both of these systems, which are so adamantly opposed to each other, come to a measure of agreement on this issue. You have Hyper-Calvinism over here on this side and Arminianism over here on the other side, and yet they have both reached the same conclusion that if man cannot do something, he is not held accountable or responsible for doing so.

What does the word "hyper" mean? It means "over-active" or "extreme." To be hyper is an extreme position, going beyond that which is the norm. Hyper-Calvinism makes this error in saying that man has no responsibility to obey God until God enables him to do so. The other error is by the Hyper-Arminian, and that is, since God commands men to respond to Him, then man must have the ability to respond. Do you see the logic in that? If God gives a command, then it must imply that the person has the ability to respond to the command.

What do we mean by "responsibility?" If you take "ability" off of the word, what do you have left? You have "response" or "respond." What does it mean to respond, to reply, or react to a circumstance, an event, or something that you encounter? When we talk about "respond-ability," we are talking about what man is held accountable for before God. But does the Bible emphasize that responsibility implies ability? No, that is a wrong conclusion, because we have another set of Scriptures that say that man cannot respond. But the Arminian system argues that in order for man to be a free moral agent, he must have an ability in his will to equally choose the good from the evil. They teach that if he doesn't have that ability, he cannot be held responsible. The Hyper-Calvinist reasons the same way – that if man cannot respond, he doesn't have the ability, then he is not responsible to obey until God enables him to do so. Isn't that interesting? That describes the reasoning of these two systems, which are so opposed to each other. Here is a crude illustration. We have a Hyper-Calvinist and an Arminian standing face to face, and they are mad at each other. They don't agree with each other at all, and they start backing away. They keep backing, and unknown to themselves, they start forming a circle. Then they come to a point where they are standing back to back. They start out mad at each other in total disagreement, but they back enough in the circle that they find they are holding the same position on the matter of responsibility and inability. Does that make sense or does that cloud the issue?

If you will look at your next set of papers to see examples in the Hyper-Calvinist camp. These are segments from the Confession of faith of the *Gospel Standard Articles of Faith*, a group of Baptists in England which is a Hyper-Calvinist system of belief. They are very similar in their belief and practice to that of the Primitive Baptists here in the United States.

In fact, from what I have been told, if a Gospel Standard Baptist moves to the United States and cannot find a church in their small group, they will go to a Primitive Baptist church, because they basically hold to the same thing of the extreme or Hyper-Calvinist position.

On page 850 of your handout, find Article Number 14:

We believe that the invitations of the Gospel, being spirit and life, are intended only for those who have been made by the blessed Spirit to feel their lost state as sinners and their need of Christ as their Saviour, and to repent of and forsake their sins.

If you are a gospel preacher, and if you hold to the emphasis that the gospel has an invitation of, **"Come unto me."** Do you not see that this statement says that this invitation is only to be addressed to those who are conscious and aware of their sin? We read in Matthew 11, **"Come unto me all you that are heavy laden."** In light of that verse, the Hyper-Calvinist says there should be no overture made to any person who is not heavy laden or convicted because they are still unregenerate. They teach that we must wait until we see the fruit of regeneration before we give any invitation to repent and believe the gospel. This is inability and no responsibility.

Look at Article Number 26:

We deny duty faith and duty repentance - these terms signifying that it is every man's duty spiritually and savingly to repent and believe. We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God.

It could not be any clearer than this. Where does this leave me as a gospel preacher in a evangelistic setting? If I can't indiscriminately exhort all of my hearers to repent and believe, and I don't know who it is that has been regenerated, then I have no gospel to preach. I have a book at home written by William Ruston, an old writer who holds to this persuasion. The name of the book is *God's Operations of Grace, But No Free Offers*. Ruston says that all the gospel preacher can say in the scheme of redemption is that God has chosen an elect, Christ has died for the elect, and therefore there can be no overture made on the part of the individual minister until regeneration occurs. That presents a problem in the preaching of the gospel, because how do we know for sure who is supposedly **"weary and heavy laden?"** This creates a problem that we have to deal with if there are no exhortations to believe in or turn to God. However, there are many exhortations found throughout the Bible in evangelistic settings. We just read one by Paul, **"Believe on the Lord Jesus Christ"** in response to the question, **"What must I do to be saved"** made by the Philippian Jailor, What would the *Gospel Standard* group, or the Hyper-Calvinist, say has happened in this situation? They would say that the Philippian Jailor had already been

regenerated, so you can preach the gospel to the regenerated. They reason that an unregenerated person would never ask the question, "what must I do to be saved?" So in that system, you can declare how God saves sinners, but you cannot exhort anybody to come to Christ until they give evidence of regeneration. So there is no responsibility if there is inability. Rushton taught the same system in his book entitled, *God's Operations of Grace, But No Free Offer*. Yet, Paul says, **"it pleased God through the foolishness of preaching to save them that believe."** (I Corinthians 1:21). There is a legitimate use of means. The Holy Spirit works in conjunction with gospel preaching or sharing the message one on one. Most of the accounts of conversions in the New Testament are actually one on one conversations.

Let's move on to Article 29:

While we believe that the gospel is to be preached in or proclaimed to all the world, we deny offers of grace; that is to say, that the gospel is to be offered indiscriminately to all.

This particular group which has been in existence for a long time, is primarily the group that gave Charles Spurgeon his biggest problem. They accused Spurgeon of being an Arminian because he preached the gospel indiscriminately. Spurgeon supposedly had a famous saying, "if I am to preach the gospel to the elect only, you go through London and put an X on the head on everyone of the elect, and I will just preach to them." It is this group, the *Gospel Standard Baptist*, the Hyper-Calvinist, that gave Spurgeon so much of his problems in being his critics. And it is this position of the extreme Calvinists, that the Arminian position likes to build up the straw man that this is true Calvinism. They like to the point to the Hyper-Calvinist and say, "if you are a Calvinist, this is what you believe." We absolutely deny that. This group is very clear when they say, "We deny duty faith and duty repentance." Is it man's duty to repent? Is it man's duty to exercise faith? If you say yes, you are in conflict with this confession of faith.

Move to the next page, Article Number 32:

We believe that it would be unsafe, from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely-different circumstances.

What are they saying here that the Apostles had that we, as today's ministers, don't have? They are saying that the Apostles had divinely inspired insight as to who was regenerate and who wasn't, and that is why they could give offers, but present day ministers don't possess that insight. So that is the way they respond to the idea that you cannot press for duty faith and duty repentance. It is because the apostles were a special group in doing

that. So basically we are left without a Bible in this area of understanding.

Article 33: Here we are getting to the nitty-gritty of the confession.

Therefore, that for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation, calling upon them savingly to repent, believe, and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power, and, on the other, to deny the doctrine of special redemption.

We are digging ourselves deeper and deeper, but statements are getting clearer and clearer that according to their doctrine, a present day minister cannot address unconverted persons indiscriminately calling upon them to repent and believe and receive Christ lest it gives the impression to that person that they have the ability to repent and believe. Now beloved, that is very clear, but I have met numerous individuals who deny that they were Hyper-Calvinists, but who were all bound up in this same practice. What about yourself? Do you find it difficult to tell anybody to repent and believe, or are you more concerned that you ought to tell them that they can't repent and believe? What is the duty of a Christian witness? Because we believe that man cannot repent and believe, is that a necessary ingredient in evangelizing the lost? If you say yes, then how are you going to turn right around and tell them to repent and believe? You are caught. I have found that there are a large number of Christian laymen as well as ministers, who have come out of Arminianism into Calvinism, who are choked when it comes to personal evangelism. I ask you again, what would you do? Suppose you had ten people here lined up that you wanted to talk to about the Lord, would you tell each one of them right up front, "you cannot repent and believe unless the Lord does it for you?" Is that the way the apostles addressed lost people with the gospel? Do you see the problem? Okay, say we are not going to do that, but if we tell them to repent and believe, is that going to give them the impression that they have an ability to do so on their own? How many of you see the tension? Until that tension is removed, there is not going to be an enthusiastic presentation of the gospel message. We are going to be bound up one way or another, afraid that we are going to say the wrong thing. Here is an assignment for you. Go through your Bible and find out what kind of people were told, especially by Jesus, that no man can come to Him unless the Father draws him. Who was Jesus talking to when He used these words? They were rebellious people, who had heard His message about the Bread of Life. When Jesus said to eat my flesh and drink my blood, they began to murmur against Him. It was against that category of hearers that Jesus said, "No man can come unless God enables Him to do so." But you will find Him telling other classes of people, "Come to me, come to me." Therefore, it takes spiritual discernment upon what class of a hearer we dealing with. Are we dealing with a serious inquirer, or are we dealing with a hardened rebel? If it is the hardened rebel, then we need to set forth the truth that his or

her rejection of God does not mean that God cannot do anything He wants to do. If God leaves the hardened sinner in that state, he or she will perish, because He holds them responsible to obey what He has commanded. I hope this helps somewhat in dealing particularly with children. Is this something that we tell a small child who is beginning to inquire about going to heaven and being saved? Do we begin by saying, "Now you can't repent and believe until God enables you to do so." We are caught there and we ought not to be. We ought to be as enthusiastic and zealous in our evangelism and exhorting men as any Arminian preacher is today. This is why George Whitfield and John Wesley could work together for a certain length of time, and even though they were opponents in the doctrine of election. Why, because both of them believed the gospel, that Christ died for sinful men in a substitutionary death and that men were responsible to repent and believe the gospel. They could work together in that. But many in the Calvinistic camp today say that they could never work together with an Arminian, and an Arminian says he could never work together with a Calvinist. Those who are in that category who call themselves Calvinists, need to read Charles Spurgeon's works on how he viewed his "Arminian Brethren." I have Calvinistic pastors that believe that no Arminian can truly be saved. Why would a man reach that conclusion? It is because they hold that Arminianism is another gospel. You have got to determine whether that is true or not. I believe, my ministerial Calvinists have made the five points of Calvinism the gospel. It is not the gospel. The gospel is not that I must go out and quote points 1, 2, 3, 4, and 5, and say if you believe this, you are saved, and if not, you are lost. That is not the gospel. The gospel is Christ died for sinful men. Do you need a Savior? Then He is available. Repent and believe the gospel. That is the heart of the gospel. I have a chart at home of a clock showing three or four major ingredients that are required in gospel preaching. Then on the outside of that clock are the 5 points of Calvinism - Man's inability, God's election, Particular atonement, Irresistible Grace, Perseverance of the Saints. These help explain the context of the gospel, but the gospel message is found inside the clock. How do we know who is elect and who isn't? How do we know that Christ died for one person and not another? How do we know the Holy Spirit is drawing one person and not another? How do we know that one will persevere and another will fall away? "The solid foundation of God stands, having this seal: 'The Lord knows those who are His.'" We don't have that knowledge. These matters of the five points are involved in the hidden or secret decree of God. When you place them within the framework of what men must believe before they can be justified, then we have established the position that no Arminian is able to be saved. Through history, there have been many in the Calvinistic camp who have taught that Arminianism is a completely false gospel. But if you read the reason why, it is because they have made the five points the heart of the gospel, and if you don't believe the five points, then you don't believe the gospel. That is just the way it works.

Incidentally before we read the next Article, nearly all of the evangelical Calvinists that I have been associated with, were Arminians before they became Calvinists. Also, nearly everyone of them will say they were saved before they became a Calvinist. So what does that say? If Arminianism is a false gospel, how did they get saved under a false gospel? Inconsistencies show up through all of these discussions. When God saved me like He saved the Apostle Paul on the road to Damascus, I didn't understand election. I didn't understand predestination. You can't get these concepts across to small children, and yet small children are capable of being saved. When I start talking like this to my brethren, they say, "Gables is a closet Arminian." Now why would I be called that? It is because I believe in absolute human responsibility and accountability, and it is the duty of men to hear that and believe it, and it is my duty to hold them responsible for that, and not try to blend these two together.

Now lets read Article 34 of the *Gospel Standard Articles of Faith*, and we will conclude with this:

We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., they shall perish, are untrue and must, therefore, be rejected. And we further believe that we have no Scripture warrant to take the exhortations in the Old Testament intended for the Jews in national covenant with God, and apply them in a spiritual and saving sense to unregenerated men.

Have we heard enough? Do you see that the Hyper-Calvinist is in many ways a co-laborer with an Arminian when it comes to the matter of responsibility and inability?

RESPONSIBILITY AND INABILITY
Phil. 2:12, 13

"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure."

INTRODUCTION:

1. Two things which are taught in this text.
 - (1) Man has a responsibility to ***"work out his own salvation with fear and trembling."*** (To take his duty seriously).
 - (2) This can only be done as God enables him to do so ***"for it is God who works in you both to will and to do for His good pleasure."*** (That is, the willingness and ability must originate in God).

I. TWO MAJOR GROUPS OF BIBLICAL TEXTS:

RESPONSIBILITY	INABILITY
1. To seek the Lord - Jer. 29:13	1. Man's lack of desire to seek - Rom. 3:11
2. To come to Christ - Matt. 11:28	2. No man can come - John 6:44
3. To choose that which is good - Josh. 24:15	3. You have not chosen me - John 15:16
4. To desire salvation - Rev. 22:17	4. You will not come - John 5:40
5. To believe the Gospel - Acts 16:31	5. Man cannot believe - John 12:39, 40

II. UNBALANCED RESPONSE TO THIS DATA:

- (1) To choose one set and ignore the other.

III. BALANCED RESPONSE:

- (1) Man's duty to obey God's commands must be upheld if God's justice is to be honored, and God's right to command is to be glorified.
- (2) We must uphold man's sinful inability to obey God if the grace of God is to be glorified, and His right and ability to save sinners is to be upheld.

IV. GOD MUST PRODUCE THE RESPONSE IN US, WHICH HE REQUIRES OUT OF US.

V. MAN'S CANNOTS: INABILITY

- (1) Man cannot see the glory of God - John 3:3.
- (2) Man cannot understand the things of God - I Cor. 2:14.
- (3) Man cannot please God - Romans 8:7
- (4) Man cannot come to Christ - John 6:44.

VI. TWO ERRORS WHICH MEN MAY FALL INTO:

- (1) Hyper-Calvinism: Man has no responsibility to obey God until God enables him to do so.
- (2) Hyper-Arminianism: Since God commands men to respond to Him, then man must have the ability to respond.