

*Pastor's Papers* | Ronald H. Gann  
Theology/Doctrine

### **Total Depravity: The Order Of Salvation**

Understanding Total Depravity (Part 1)

(Extracted From *The Scandal Of Sovereignty*; Ronald H. Gann [Aventine Press, 2012])

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In January, 2010, *Time Magazine* published an interview with Dr. Jeffrey Long, a radiation oncologist in Tacoma, Washington, under the provocative headline “*Is There Life After Death?*” Drawing upon twelve years of research on near-death experiences—some 1,300 cases in fact—Dr. Long claimed that the evidence indicates that human beings live beyond the grave. Not surprisingly, when he published his findings in his book *Evidence of the Afterlife*, the reputable doctor became a media sensation overnight. A nationally recognized expert, his work was featured on ABC News, FOX News, and NBC’s *The Today Show*, as well as in national periodicals such as *Newsweek* and *The Wall Street Journal*. Dr. Long’s research represents the largest concentration of scientific study on near-death experiences ever reported.

Dr. Long contends in his book that a large majority of near-death experiences are remarkably similar. Irrespective of age, race, gender, religious affiliation, geographical location, or cultural boundaries, the accounts studied of those who have apparently died offer several lines of evidence that, says Long, send a “consistent message of an afterlife.” Among them are crystal-clear recollections, heightened senses, reunions with deceased family members, and long-lasting positive effects after the person is brought back to life.

Needless to say, *Evidence of the Afterlife* has become a hot commodity among religious and skeptical readers alike. Belief in life after death is quite common—recent polls indicate that 82% of Americans believe in some form of an afterlife—but until now, scientific support was scant. While his critics remain unconvinced, Dr. Long’s extensive research (which boasts the largest database of its kind) has been hailed as groundbreaking by many in the scientific and religious communities.

But investigating the existence of an afterlife is nothing new. Eons before *Evidence of the Afterlife* was published, inquisitive minds have contemplated life after death. Indeed, one of the godliest men in all of recorded history, Job, was the first to ask the question, “If a man dies, will he live again?” (Job 14:14). Thousands of years removed from Job’s era, Dr. Long’s clinical deductions appear to have affirmatively answered this age-old question—at least in the minds of the faithful.

As Christians, what are we to make of these fantastic claims about people returning from the *almost*-dead? Do these accounts jive with God’s revealed revelation? The answer is not easy to ascertain since some of these near-death experiences appear at odds with the Bible while others are more agreeable. But where there is incongruity we must ask the question: *Are we to believe people’s experiences over against the Word of God?* Although these reports are fascinating, to be sure, we must narrow our scope to

only those experiences that are in keeping with Scripture, maintaining an ever watchful eye on what is being postulated in order to “test the spirits” (1 John 4:1-3).

The Bible offers a few insights into near-death phenomena. In Jesus’ story of the rich man and Lazarus, for example, we are told that the beggar Lazarus died and “the angels carried him to Abraham’s side” (Luke 16:22). Although Lazarus did not return to physical consciousness in the parable, the angelic chaperone that accompanied his spirit in the hereafter is a common thread interwoven in many near-death stories.

Moreover, just before being stoned to death, Stephen, a righteous leader in the early Church and the first martyr in Christendom, caught a glimpse of “the glory of God.” Some eccentric interpreters equate Stephen’s vision with the “bright light” that is all-too-familiar in near-death accounts. Stephen’s dying words bear witness: “I see heaven open and the Son of Man standing at the right hand of God” (Acts 7:55-56).

Paul records an apparent out-of body experience as well, which some scholars believe to have happened after he was stoned and left for dead in Lystra on his first missionary journey (Acts 14:19-20). It seems that he actually teleported in some way to “the third heaven” where he heard “inexpressible things, things that man is not permitted to tell” (2 Cor. 12:1-5).

There is certainly no reason for discerning Christians to discount as unbiblical *all* near-death experiences but neither should we accept them *carte blanche*. Since most, if not all, of the patients in Dr. Long’s study were not biologically or irreversibly dead, *but were near death*, we can hardly ascertain their eternal state of existence and therefore the biblical validity of their claims. What is more, while we are to assess all things by the Word of God (1 John 4:1-3), we must also admit that what little we do know about the hereafter remains mostly a mystery to even the most studied theologian.

The real point at issue here, as it relates to Calvinism and free-will theology, is the cohesion that exists between the Bible’s depiction of resurrections and Dr. Long’s near-death studies. What is particularly true in Dr. Long’s case studies is also comparable to the accounts contained in Scripture—namely, that whenever and wherever resuscitations occur, a *resuscitator* is present!

Science is unaware of any documented near-death experience where a person miraculously returned to life by exercising the power of his deceased will. A second party is *always* responsible. Whether it is a physician, hospital orderlies, nurses, paramedics, firemen, policemen, lifeguards, or the heroics of nearby bystanders, the vast majority of near-death experiences tell the story of someone or something responsible for resuscitating a person back to life. On this point there is little disparity. To resuscitate someone from the brink of death dictates that someone is first willing to come to their rescue.

Consider each of the resuscitations<sup>1</sup> recorded in the Bible. Notwithstanding the resurrection of Christ, the Bible records nine such cases where men, women, and children were brought back to life by a prophet, an apostle, Jesus Christ, or God Himself. Those who were raised to life were not merely *near death*, or clinically dead for just a few minutes, but were dead for days, and in one case, even years (cf. Matt. 27:51-53).

We are first introduced to the concept of regeneration in the historical narratives of the Old Testament. The prophet Elijah raised from the dead the son of a single mother in the town of Zarephath—an act of divine mercy meant to relieve a widow’s

grief (1 Kings 17:19-24). Likewise, the prophet Elisha—Elijah’s successor—raised the son of a Shunammite woman from the grave (2 Kings 4:32-35). In 2 Kings 13:21 we read of a man who inexplicably came to life when his corpse came into contact with the bones of Elisha. This miracle was a sign that God’s power continued to work in relationship to Elisha even after the prophet’s death. In each of these Old Testament examples the dead were restored to life through the agency of a prophet of God, with God being the ultimate power source behind each miracle.

The New Testament is also ripe with resuscitations, not the least of which is the resurrection of Jesus Christ. After being dead for three days, the Bible teaches that the triune God—the Father, the Son, and the Holy Spirit—each respectively participated in the Lord’s resurrection (Rom. 6:4; 8:11; Gal. 1:1; Eph. 1:15-20; John 2:19-22; 10:17-18). What is more, we learn that an untold number of people were raised from the dead at the very moment of Jesus’ own death on the cross (Matt. 27:51-53). On three separate occasions during his earthly ministry Jesus himself raised the dead, substantiating his messianic claims (cf. Matt. 11:5). Among those raised by Jesus were Lazarus, who had been dead for four days (John 11:43-44), Jairus’ twelve-year-old daughter (Mark 5:34-43), and a widow’s son in Nain (Luke 7:11-17).

Just as the prophets Elijah and Elisha raised the dead in the Old Testament so too did the apostles in the New Testament. Eutychus was raised back to life by the apostle Paul after falling from a third-floor window and apparently breaking his neck (Acts 20:9-10). The apostle Peter also raised Tabitha from the dead, a Christian caregiver who had succumbed to a fatal illness (Acts 9:36-43). And it is implied in Jesus’ marching orders in Matthew 10:7-9 that the other apostles also performed ad hoc resuscitations from time to time as they preached throughout Galilee and Judea. In each of these New Testament examples the dead were restored to life through the agency of an apostle, with God being the ultimate power source behind each miracle.

Both in Scripture and in the accounts of Dr. Long’s case studies, the restoration of life is *monergistic*. It is a single-handed operation whereby an external force acts directly to bring about regenerated life, and always *without* any assistance or cooperation from the dead.

Nowhere is this truth better illustrated than in John 11:43-44 and the resuscitation of Lazarus. On word of Lazarus’s severe illness, Jesus set out for Bethany in Judea at the behest of Lazarus’s sisters, Mary and Martha. The Lord was at Bethabara beyond the Jordan in Perea at the time, about twenty-five miles from Jerusalem; only a day’s journey from Bethany.

The situation, we are told, was desperate and the two sisters were in anguish, hoping that the Lord would return in time to heal their bed-ridden brother. But one day eventually turned into four before Jesus finally arrived. *But he was too late*; Lazarus had died in the interim. The two sisters, heartbroken and to some extent pessimistic, were confounded as to why the Lord delayed his coming.

All human hope was gone. Lazarus was laid to rest. Friends and neighbors could only offer tender condolences to Mary and Martha. Jesus, himself, offered his tears. The Lord wept for Lazarus out of sorrow, but he also wept for the sisters, their relatives, and their friends (vv. 33, 35). He wept because his heart was broken at the sadness of death and by sorrows that knew no solace. He wept because he was God and he could see what they could not—Lazarus in paradise surrounded by the saints of God.

Lazarus was dead, not critically ill or on his death bed. He was a lifeless corpse. Nevertheless, having arrived at Lazarus's tomb, a cave located on a nearby hillside, Jesus ordered that the stone in front of the entrance be rolled away. What happened next is nothing short of breathtaking. With a quiet prayer followed by a loud shout Jesus instantly reversed Lazarus's rigamortis and summoned his friend back to life: "Lazarus, come out!" he exclaimed (v. 43). (It has often been observed that the Lord's power was so great that had he not addressed Lazarus by name, all the dead in all the graves in the entire world would have come forth).

Suddenly, to everyone's amazement, a strange figure—bound hand and foot in grave wrappings—appeared out of the shadows of the tomb. The eyes of the watching crowd squinted for focus. It was Lazarus, and he was alive! Doubtless hysteria ensued as word quickly spread throughout Judea (cf. John 12:9-10).

By all accounts Lazarus was clinically dead—and for four days no less! Accordingly, he was unresponsive and incapable of raising himself to life. But the power of Christ overcame his lifeless remains. As he had done with Adam in the Garden so Jesus did with Lazarus in Bethany and "breathed into his nostrils the breath of life, and the man became a living being" (Gen. 2:7). The Lord sovereignly uttered a single command, not a request or an invitation beseeching Lazarus to cooperate with the miracle. He made no attempt to woo him from the tomb. The resuscitation was strictly monergistic—the act of God *alone*. Lazarus was first raised to newness of life and only afterward did he have the ability to respond. In short, his supernatural regeneration *preceded* his natural response of obedience.

The *physical* resuscitation of Lazarus serves as a picture for the Reformed understanding of *spiritual* regeneration. Only after the Holy Spirit has miraculously imparted life to a dead sinner is he then able to obey Christ and repent of his sin and believe on him as Savior. Until then, a sinner remains confined in a spiritually depraved tomb; he is an unregenerate cadaver incapable of responding to or seeking after the Savior. Charles Spurgeon commented:

The raising of Lazarus stands at the head of the wonderful series of miracles with which our Lord astonished and instructed the people. Yet I am not in error when I assert that it is a type of what the Lord Jesus is constantly doing at this hour in the realm of mind and spirit. Did he raise the naturally dead? So does he still deliver men from loathsome sins!<sup>2</sup>

Not unlike physical regeneration, spiritual regeneration reverses the sinner's natural blindness, enabling him to understand his need for a Savior and endowing him with spiritual sight and determination. Scripture sings the unmistakable refrain that, just as it was with an entombed Lazarus and a formless Adam, it is the work of God alone that "[breathes] into [their] nostrils the breath of life; and [elect people become] ... living being[s]" (Gen. 2:17). Brian Schwertley, a Reformed pastor serving in Waupaca County, Wisconsin and author of numerous books on Presbyterian doctrine, sums it up well:

A biblical understanding of man's state after the fall ought to cure us of the sinful and somewhat blasphemous notion that a thrice holy God has

associated Himself with sinful depraved man as only a minor partial cause of a sinner's salvation. The fact that the natural man is a spiritual corpse without any ability to seek God or take even one step toward Jesus means: [1] that regeneration must precede and not follow saving faith; [2] that God works directly upon the human soul in salvation; [and 3] that Christ is not passively waiting, but is actively saving His people.

An understanding of the fall leads to the doctrine of salvation by the grace of God alone. Salvation is totally a work of God. Man does not have the ability to contribute anything to his own salvation; even faith and repentance are gifts from above (Eph. 2:8; Phil. 2:13; Ac. 5:31, 11:18).<sup>3</sup>

### Regeneration & The *Ordo Salutis*

The *Ordo Salutis* is a Latin phrase which means “the order of salvation.” It draws from Scripture a sequence, or a series of building blocks, that defines the salvation process of a believer. Also known as *The Golden Chain of Salvation*, it is derived primarily from the writing of the apostle Paul in his epistle to the church in Rome. The *Ordo Salutis* is as follows:

For those God *foreknew* he also *predestined* to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he *predestined*, he also *called*; those he called, he also *justified*; those he justified, he also *glorified* (Rom. 8:29-30, emphasis added).

The salvific progression in this passage is instantly recognizable. Beginning with God's foreknowledge, we learn that believers are predestined in eternity past to believe in Christ, called and justified in time and space, and eventually glorified in eternity future. To the casual reader, this chain of succession seems fairly benign. For partisan theologians with an axe to grind, however, Paul's words are a cobweb of mystery. Convinced that there is more to this passage than what initially meets the eye, theologians have wrestled for centuries over the finer points of the *Ordo Salutis*; the final consensus being that there is no consensus. Using the totality of Scripture as their compass, Calvinists and Arminians go beyond Paul's expansive overview in Romans 8:29-30 and add their own particulars to their respective chains.

In more granular terms, Calvinists see the order of salvation as follows: Those whom God *fore-loved* in eternity past He also *elected* for salvation and *predestined* to believe savingly in Christ. These same fore-loved, elected, and predestinated sinners are then, in the fullness of time, effectually *called* to Christ by way of the outward call (the preached Word) and the inward call (the Holy Spirit's leading). At the same time, the Holy Spirit—who works in tandem with the Father's electing purposes and the Son's redemptive work—*regenerates* the elect sinner so as to enable him to respond positively to both summonses. Upon conversion, the saved sinner is placed in a state of *justification* where he is declared legally right before God. Afterward, the cleansing

waters of *sanctification* flow naturally whereby routine acts of godliness are made manifest in the convert's life. Finally, upon his death and entrance into heaven, the fore-loved, elected, predestined, called, regenerated, saved, justified, and progressively sanctified sinner is *glorified*. Sequentially, the Reformed chain of salvation is as follows:

<p><b>Calvinism</b> Order of Salvation (<i>Ordo Salutis</i>)</p>	<ol style="list-style-type: none"> <li>1. Fore-love</li> <li>2. Election</li> <li>3. Predestination</li> <li>4. The outward call (the preached Word)</li> <li>5. The inward call (the Spirit's leading)</li> <li><b>6. Regeneration</b></li> <li>7. Conversion (faith and repentance)</li> <li>8. Justification</li> <li>9. Sanctification</li> <li>10. Glorification</li> </ol>
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Within the Calvinist *Ordo Salutis* is the strategic placement of the new birth (in bold above). The reader will note that, according to Reformed scholarship, the act of spiritual regeneration occurs *after* the Holy Spirit's irresistible calling but *prior* to the sinner's conversion. In other words, the chain-reaction of salvation ultimately pivots on this all-too-crucial work of the Spirit of God. Calvinists insist, therefore, that in order for a person to be saved, justified, sanctified, and glorified, a sinner must *first* be born again. Were it not so, the Calvinist reasons, a sinner is ill-equipped to recognize his need for a Savior, much less even care. Everything pertaining to salvation, says the Calvinist, hinges upon the preliminary and monergistic miracle of spiritual regeneration.

The English word *regeneration* is the translation of *paliggenesia*, from *palin* (again) and *genesis* (birth).<sup>4</sup> It simply means "a new birth," corresponding to reproduction, renewal, renovation, and re-creation. In biblical language, it is "the production of a new life consecrated to God, a radical change of mind for the better."<sup>5</sup>

Regeneration, then, as it relates to a sinner's spiritual condition, is best understood as an act of God whereby He bestows new life upon a sinner that enables him to look upon Christ with new eyes (Acts 26:18), to respond to Christ with new ears (cf. Deut. 29:4), and to believe in Christ with a new heart of flesh (Ezek. 11:19; 36:26–27). Those who have undergone this internal transformation are described in Scripture as "partakers of the divine nature" (2 Pet. 1:4, ESV), "created in Christ Jesus" (Eph. 2:10), "made ... alive in Christ" (Eph. 2:5; Col. 2:13), "born ... of God" (John 1:13), "born again" (John 3:3, 7), and "a new creation" (2 Cor. 5:17). Thus, regeneration is not something that man does but is something that God does. It is a change wrought in a man, not an act performed by man. In a word, it is monergistic.

When the term monergism is linked with the word regeneration, the phrase describes an action wherein the Holy Spirit transforms a human being *without* that person's collaboration. The Spirit of God quickens the spiritually dead sinner through the irresistible call cast forth by the Holy Spirit and the preached Word, disarms his innate hostility, removes his blindness, illumines his mind, creates understanding, and transforms his heart in order that the sinner will—with renewed affections—freely and gladly embrace Christ. In brief, it is God alone who proactively makes alive in Christ those whom He so chooses, without any contribution, cooperation, or consent from the passive sinner.

The echo of monergism can be heard throughout the Doctrines of Grace. With symphonic expression, the apostle John refers to the children of God as those “which were born [spiritually regenerated], not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). The beloved disciple declared in unequivocal terms that the new birth occurs irrespective of man’s desire or cooperation but on account of God’s independent work and sovereign will.

Moreover, in his conversation with Nicodemus, Jesus credited the Holy Spirit as the *only* agent involved in the renewal of spiritual life. To the puzzled Pharisee, our Lord said: “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (John 3:8). This profound statement, while seemingly harmless on the written page, is pregnant with toxicity. It left the leading Pharisee in Israel mystified. Just as the wind cannot be controlled or manipulated but blows “wherever it pleases” so the sovereign work of regeneration in the human heart can neither be controlled nor predicted. It is entirely the work of God, according to His pleasure, and unaided by human effort. Not surprisingly, this truth did not land well for the sanctimonious Pharisee.

Calvinism regards monergism as crucial to biblical Christianity. Without it, dead men cannot live. And if dead men cannot live, they cannot make a saving commitment to Christ. Charles Spurgeon put it this way:

Do not think Christians are made by education; they are made by creation. You may wash a corpse as long as you please, and that corpse could be clean, but you cannot wash life into it! You may deck it in flowers, and robe it in scarlet and fine linen, but you cannot make it live! The vital spark must come from above! Regeneration is not of the will of man, nor of blood, nor of the will of the flesh, but by the power and energy of the Spirit of God, and the Spirit of God alone!<sup>6</sup>

Needless to say, Arminians take issue with Reformed Theology’s stance on monergism. It implies to them that unconverted man bears no responsibility in the new birth; that God regenerates and saves men robotically without respect for their autonomy.<sup>7</sup> They therefore counteroffer Calvinism with an *Ordo Salutis* that is in marked contrast. They maintain that sinners are expected to come to Christ by their *own* faith, through their *own* choice, and on their *own* effort. While God initially sparks the flame of regeneration, they readily admit, it is only on the basis of a sinner’s autonomous cooperation that it catches fire. In other words, the act of being born-again is a synergistic operation in Arminianism, not a monergistic one.

The doctrine of synergism is front and center in Arminianism. It is the flawed teaching that suggests that there are *two* capable agents in regeneration, namely the human will and the divine Spirit, which, in the strict sense of the term, *combine forces* to achieve a mutual end. This theory holds to John Cassian’s (360-435) semi-Pelagian supposition that the human soul has *not* lost in the Fall of Adam all inclination toward holiness or the power to seek God under the influence of ordinary motives. To put it simply, synergism teaches that unregenerate men produce saving faith on their own and, in turn, knowingly and willingly participate with the Holy Spirit to perfect the new birth.

As an example of this line of reasoning, Billy Graham, the famous Arminian evangelist, once remarked: "... the new birth is something that God does for man *when man is willing to yield to God*," and "He gives the Holy Spirit to draw you to the cross, but even after all this, *it is your decision whether to accept God's free pardon or to continue in your lost condition*" (emphasis added).<sup>8</sup> In the same vein, Lewis Sperry Chafer (1871-1952), the founder of Dallas Theological Seminary and former Professor of Systematic Theology, wrote: "... *all who have believed were, at the moment of believing, made alive with Christ*" (emphasis added).<sup>9</sup> To the thinking of both men, not only is spiritual regeneration a byproduct of belief (rather than the means of it) but it's a cooperative effort.

Synergism infects and affects Arminianism to such degree that it produces an *Ordo Salutis* that bears no resemblance whatsoever to the Golden Chain found in Calvinism. The two are hardly on the same playing field. In point of fact, Arminians see the order of salvation as follows: Those whom God foresaw would exercise their free choice by receiving Christ as Lord and Savior were predestined to hear the preached Word during their lifetime. Upon a positive confession of *faith*, the foreseen and confessing believer then becomes *officially* elected. Following this, he is called to *repent* so as to receive temporary forgiveness and salvation. Only when contrition is made does the believer then undergo spiritual *regeneration*. He is next placed in a transitory state of *justification* where, for the time being, he is declared legally right before God. The process of *sanctification* follows afterward whereby godly fruit is made manifest in his life. Upon his death, assuming the sinner did not backslide or disavow his confession of faith, his temporal forgiveness, justification, and salvation are ratified and made permanent. The saved sinner then receives his *glorification* in heaven. Sequentially, the Arminian chain of salvation is as follows:

<p><b>Arminianism</b> Order of Salvation (<i>Ordo Salutis</i>)</p>	<ol style="list-style-type: none"> <li>1. Foreknowledge (divine foresight)</li> <li>2. The outward call (the preached Word)</li> <li>3. Faith/conversion</li> <li>4. Election</li> <li>5. Repentance</li> <li>6. Regeneration</li> <li>7. Justification</li> <li>8. Perseverance</li> <li>9. Glorification</li> </ol>
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The two chains of salvation proposed by Calvinists and Arminians are ripe with dissimilarities, especially with regards to spiritual regeneration. While the Calvinist *Ordo Salutis* maintains that spiritual life, or regeneration, is the work of God alone and is a prerequisite that triggers the domino effect of conversion, the Arminian *Ordo Salutis* insists that fallen man retains the moral capacity within himself to cooperate with God to be saved *before* regeneration takes place. Stated differently, Calvinism insists that regeneration is *monergistic* and *precedes* faith (that is, it is necessary for salvation to occur), whereas Arminianism contends that it is *synergistic* and *follows* faith (that is, it is the result of salvation). This is no minor disagreement. Thus, whatever else may be said about the *Ordo Salutis* one thing is certain: Calvinists and Arminians see the cycle of salvation from two totally different angles.

—Ronald H. Gann

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<sup>1</sup> The resurrected body, unlike the physical body, will not deteriorate or pass away. We should be careful not to minimize what Jesus accomplished in the first resurrection by confusing it with other resuscitated bodies that died a second time. Jesus is the first and only resurrection and His body is what we as believers in Him have to look forward to at his second coming. Therefore those individuals raised from the dead in the Bible, apart from Jesus Christ, are better qualified as resuscitations rather than resurrections if for no other reason that they all eventually died natural deaths again.

<sup>2</sup> Charles H. Surgeon, *Unbinding Lazarus*, Sermon no. 1776, Metropolitan Tabernacle Pulpit (Pasadena, TX: Pilgrim Press, 1985), 30:219

<sup>3</sup> As cited at [www.reformedonline.com/view/reformedonline/Total%20Depravity%20revised.htm](http://www.reformedonline.com/view/reformedonline/Total%20Depravity%20revised.htm)

<sup>4</sup> Interestingly enough, while the concept of regeneration permeates both the Old and New Testaments, the word itself appears only twice in the Greek concordance; once in reference to renewal (Matt. 19:38) and once in the context of rebirth (Tit. 3:5).

<sup>5</sup> Blue Letter Bible. "Dictionary and Word Search for *paliggenesia* (Strong's 3824)." Blue Letter Bible. 1996-2011

<sup>6</sup> Charles H. Spurgeon; *Light, Natural and Spiritual*; Sermon no. 660, Metropolitan Tabernacle Pulpit (Pasadena, TX: Pilgrim Press, 1985)

<sup>7</sup> It should be noted at this point that Calvinism does not teach that God saves men robotically. Rather, it contends that monergistic regeneration is an act of preparatory grace that frees a sinner from his chains of oppression so that he can willingly and freely believe in Christ without coercion.

<sup>8</sup> Billy Graham, *How To Be Born Again*; (Word Publishers, 1989); pp. 150, 162

<sup>9</sup> Lewis Sperry Chafer, *The Ephesian Letter: Doctrinally Considered*; (The Bible Institute Colportage Association, 1935); pp. 64-64