The Sovereignty Of God Unabrideged

A.W. Pink

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Unabridged Version

Here is the complete unabridged version of A. W. Pink's book "The Sovereignty of God". Note that the Banner to Truth edition that edits out over 1/3 of the book.

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Christchurch Bierton Particular Baptists Pakistan Mao-Mubarik Road Younabad Rahim Yar Khan Punjab, Pakistan The doctrine of the Sovereignty of God stands as one of the most majestic truths revealed in Holy Scripture. It exalts God, humbles man, comforts the believer, and silences the proud. It is not an academic idea for the seminary alone; it is the foundation upon which a life of faith, worship, and peace is built.

In this classic work, The Sovereignty of God, first published in 1918, Arthur W. Pink set out to recover a truth that had been neglected—even denied—by much of the professing Church. His aim was not to innovate, but to restate what Scripture has always declared: that our God reigns, absolutely and without rival, over all things seen and unseen.

This newly edited edition retains every theological insight, Scriptural quotation, and doctrinal conviction of the original, but has been rendered in contemporary UK English to aid clarity for today's reader. Special care has been taken to preserve Pink's devotional seriousness, his love for the King James Bible, and his unshakeable conviction in the sovereign majesty of the triune God.

Readers will find here a thorough and reverent treatment of God's Sovereignty in creation, salvation, providence, human will, reprobation, prayer, and Christian living. Pink does not shrink from the hard questions—he meets them head-on, not with speculation, but with Scripture. At times, his tone is forceful, even polemical, yet always rooted in a desire to glorify God and strengthen the faith of His people.

This edition includes the full twelve chapters and four appendices, offering insight into difficult doctrines such as election, reprobation, and free will, while highlighting the pastoral value of these truths in the daily life of the believer.

If you come to this book expecting to find a God who is at the mercy of man's will, you may be shocked. But if you come seeking the God of Abraham, Isaac, and Jacob—the God of the prophets, apostles, and Christ Himself—you will find Him here: enthroned, exalted, and infinitely wise.

Read slowly. Read prayerfully. Let the truth shape your view of God—and in doing so, shape your life. For in beholding His Sovereignty, we behold

4 His glory.

"The LORD reigneth; let the earth rejoice."

—Psalm 97:1

ABOUT THE AUTHOR

Arthur W. Pink (1886–1952) was an English Bible teacher and theologian known for his unwavering commitment to the authority of Scripture and the doctrines of sovereign grace. Originally influenced by Theosophy before his conversion to Christ in his early twenties, Pink went on to study briefly at Moody Bible Institute in Chicago before devoting his life to preaching, writing, and pastoral ministry.

Though little recognised in his lifetime and often ministering in relative obscurity, Pink's writings have since become widely influential, particularly among those seeking sound, reverent, and Scripture-saturated teaching. His legacy includes over thirty books and articles, including The Sovereignty of God, The Attributes of God, and his extensive Exposition of the Gospel of John.

Pink's work is marked by deep theological insight, pastoral concern, and an uncompromising call to return to the God-centred teaching of the Bible. His writings continue to edify believers across the world, calling each generation to behold the majesty of God and live in humble submission to His Word.

AUTHORS INTRODUCTION

Who governs the affairs of this world today—God or the Devil?

It is widely agreed that God reigns supremely in Heaven. Yet, astonishingly, it is scarcely believed—at least not in any meaningful sense—that He reigns likewise on earth. Increasingly, the God of Scripture is being pushed into the background by modern philosophy and speculative theology.

In the material realm, many deny that God created all things directly and personally. Instead, they claim that the universe is governed by impersonal "laws of nature," thereby removing the Creator from His own handiwork. It is no wonder, then, that in man's spiritual thinking, God is similarly excluded

Throughout Christendom, the prevailing belief is that man is a "free agent"—master of his destiny and sovereign over his future. Satan is often blamed for the world's troubles, yet the true source of evil, the human heart, is conveniently overlooked. Our Lord Himself declared, "For from within, out of the heart of men, proceed evil thoughts... all these evil things come from within" (Mark 7:21–23).

Take a moment to consider the condition of the world. We are surrounded by disorder and unrest. Sin runs rampant, laws are disregarded, and wicked men grow bolder by the day. Governments tremble, empires crumble, democracies flounder, and society seems to teeter on the edge of collapse. Confusion reigns; statesmen are bewildered; fear grips the hearts of men. As our Lord foretold, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Is this the state of a world ruled by an Almighty God?

Consider also the spiritual landscape. After nearly two thousand years of Gospel proclamation, Christ is still "despised and rejected of men" (Isaiah 53:3). In many pulpits today, the true Christ is barely mentioned, much less honoured. Attendance in churches declines despite feverish attempts to attract the masses. Most of the world remains indifferent or hostile to the truth. Even among professing Christians, faith wavers. Many wonder—does God truly see? Is He aware? Is He indifferent—or worse, impotent?

The claim is sometimes made, even by those deemed leaders of religious thought, that God was powerless to prevent the great wars of our age, or to hasten their end. Such assertions amount to a denial of His sovereignty. If God cannot rule the nations, what kind of God is He?

Ask yourself again: Who governs the affairs of this earth—God or the Devil?

If one were to judge only by outward circumstances, one might indeed conclude that Satan has the upper hand. But such a conclusion can only be reached by walking by sight and not by faith. Scripture instructs us otherwise: "We walk by faith, not by sight" (2 Corinthians 5:7).

Faith does not rely upon the shifting sands of appearances, nor upon

They affirm again and again that God reigns. He is seated upon the throne of the universe. The sceptre is in His hand. He "worketh all things after the counsel of His own will" (Ephesians 1:11). He is the Almighty; none can resist Him. He is Sovereign over all His works. There are but two alternatives: either God rules, or He is ruled; either He governs, or is governed. Either He is God indeed—or He is not God at all.

The times in which we live cry out for a fresh declaration of God's Sovereignty. The pulpits of the land ought to thunder with the truth that God lives, sees, and reigns. Amid the chaos of our age, there is one place where the Christian heart may find rest—the Throne of God.

We are not interested in sentimental platitudes, but in the robust truth of God's majesty. "The people that do know their God shall be strong, and do exploits" (Daniel 11:32). The Church today does not need a watered-down gospel—it needs the iron tonic of the knowledge of God.

Yes, the world trembles. But God does not. He is never surprised. He is not reacting; He is ruling. He is fulfilling His eternal purpose. The apostle Paul declares, "Of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Romans 11:36).

Yet, how little this is understood—even by many professing believers. The common notion is that God is a passive observer, hoping for the best, while man determines the course of history. But no such God is found in Scripture.

It is true that man has power, but God is all-powerful. Man may act, but God overrules. The Creator is never at the mercy of His creation. Before the foundation of the world, "the mighty God" (Isaiah 9:6) had formed His eternal plan, and nothing can thwart it.

To understand life rightly, we must begin with God. "In the beginning God..." (Genesis 1:1). The man of faith starts not with man and reason, but with God and Revelation. And thus he sees things aright. He sees that God is holy, and thus His wrath burns against sin. He sees that God is just,

and therefore judges those who rebel. He sees that God is omnipotent, and therefore cannot be resisted. He sees that God is wise, and cannot be confounded. In all that takes place—even the judgments now beginning to fall—we see the hand of God.

The truth of God's Sovereignty cannot be received unless faith is in exercise. Faith sees that "all things work together for good to them that love God" (Romans 8:28). Faith looks beyond the present and rests in God's purpose. Sight sees only trouble. Faith says, "The lines are fallen unto me in pleasant places" (Psalm 16:6).

Let us not, then, be governed by appearances, nor swayed by popular opinion. Let us say, with the Psalmist, "I was dumb, I opened not my mouth; because Thou didst it" (Psalm 39:9).

This book is written in that spirit. We begin with the fundamental truth that because God is God, He does as He pleases, when and how He pleases, and always for His own glory. We examine His Sovereignty in Creation, in Providence, in Salvation, in the human will, in prayer, and in human responsibility. We consider objections, weigh difficulties, and conclude by affirming the immense comfort and confidence this doctrine brings to the believer.

This doctrine may be rejected by many; it may run contrary to modern theology. But "the foundation of God standeth sure" (2 Timothy 2:19). Let us weigh the matter carefully, prayerfully, and in the light of Holy Scripture.

May the Lord open the eyes of our understanding, and may we each say with Job: "I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 42:2).

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God's Sovereignty Defined

"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all."

-1 Chronicles 29:11

The Sovereignty of God—what do we mean by it?

This expression, once widely understood and revered in the Christian world, has become to many in our day a strange and unfamiliar phrase. Once it was regularly proclaimed from pulpits and frequently met with in sound religious literature. It was a doctrine that gave stability to Christian character and brought comfort to many hearts. But now, to announce a sermon on God's Sovereignty is, in many churches, to provoke confusion—or worse, offence.

Alas! That this doctrine—the very key to history, the interpreter of providence, the backbone of Scripture, and the foundation of Christian theology—should be so widely misunderstood and neglected.

So let us ask plainly: What do we mean by the Sovereignty of God?

We mean the supremacy of God. The kingship of God. The Godhood of God. To say that God is Sovereign is to declare that God is God—that He is the Most High, doing "according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35).

To say that God is Sovereign is to declare that He is the Almighty, "possessor of heaven and earth" (Genesis 14:19), that none can defeat His counsel, thwart His purpose, or resist His will. "Our God is in the heavens: he hath done whatsoever he hath pleased" (Psalm 115:3).

To affirm that God is Sovereign is to declare that He is "the governor among the nations" (Psalm 22:28); that He raises up kings and brings down empires; that He determines the rise and fall of dynasties and the span of civilisations. It is to say with Paul, "God... worketh all things after the counsel

To declare that God is Sovereign is to acknowledge Him as the "only Potentate, the King of kings, and Lord of lords" (1 Timothy 6:15). Such is the God of the Bible.

And how vastly different He is from the modern caricature of deity! The God of the average churchgoer today is a weak, sentimental figure—a mere bystander who wishes for the best but lacks the power to achieve it. He is presented as full of kind intentions, but helpless when faced with human rebellion.

This God, popular though He may be, commands no awe and inspires no worship. He is a deity to be pitied, not praised. According to this view, God the Father intended to save all mankind, God the Son died with that aim in mind, and God the Holy Spirit now strives to persuade all—but alas, most will not respond. Thus, God's purpose is frustrated, His Son's death in vain, and the Spirit's efforts ineffectual.

But what kind of God is that? A disappointed Father? A defeated Son? A frustrated Spirit?

This view, though widespread, is nothing short of blasphemy. It is to declare that the will of man overrules the will of God—that the creature is mightier than the Creator.

Some attempt to shift the blame to the Devil. But if Satan is able to thwart God's purpose, then Satan is sovereign—and God is not.

To suggest that sin in Eden took God by surprise, and that He is now attempting to repair the damage, is to strip God of omniscience, to imply that He did not know what would come to pass. To argue that man, as a "free moral agent," determines his own destiny and may thwart God's will is to rob God of omnipotence.

Yet the Scriptures declare plainly, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10). No sin, no rebellion, no evil action occurs without the sovereign hand of God ruling over it, restraining it where He will, and permitting it only as it serves His ultimate purpose.

To deny the Sovereignty of God is to take the first step toward atheism.

Let us therefore affirm: the Sovereignty of God is absolute, irresistible, infinite. He governs the universe He has made according to His own good pleasure. He is under no obligation to any creature. He owes no man an explanation. As the potter has authority over the clay, so God shapes His creation as He sees fit—"of the same lump to make one vessel unto honour, and another unto dishonour" (Romans 9:21).

God is a law unto Himself. He acts always in accord with His own character, which is holy, wise, and good. But He is under no law above Himself. "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will... and none can stay his hand" (Daniel 4:35).

His Sovereignty permeates all His attributes. His power is sovereign—exercised when, where, and how He pleases. Sometimes He intervenes with mighty displays; at other times, He withholds His hand.

Why did God miraculously part the Red Sea, and not repeat such a sign again in Canaan? Why was David delivered from Goliath while Stephen was stoned to death? Why did Peter escape from prison, but James fall by the sword? Because God is Sovereign.

His wisdom is Sovereign. His mercy is Sovereign. His grace is Sovereign. He said to Moses, "I will have mercy on whom I will have mercy" (Romans 9:15).

Consider the pool at Bethesda. A multitude of impotent folk lay there, waiting for the water to be stirred. Christ walked in—but healed only one man. Why not the others? Because God is Sovereign.

God's love, too, is Sovereign. "Jacob have I loved, but Esau have I hated" (Romans 9:13). This was said before either had done good or evil. His love is not drawn out by anything in us—it proceeds from His own will. "According to the good pleasure of his will" (Ephesians 1:5).

The same is true of grace. Grace is undeserved favour. It is extended to the Hell-deserving. It cannot be earned, demanded, or merited. God gives it to whom He chooses. Were He to withhold it from all, He would be just. 13 That He gives it to any is marvellous.

Grace is Sovereign. "Is it not lawful for me to do what I will with mine own?" (Matthew 20:15).

So then, we proclaim with reverence and certainty: God is Sovereign. And we worship Him as such—not only as the Creator of all things, but as the Ruler of all things. He does as He pleases, always as He pleases, and only as He pleases. And "none can stay his hand."

CHAPTER TWO

The Sovereignty of God in Creation

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

-Revelation 4:11

Having established that God is absolutely Sovereign in His Person and nature, let us now trace this Sovereignty as it is displayed in Creation.

Before the beginning of time—before Genesis 1:1—there was only God. The universe had not yet been formed. There were no angels singing, no sun or stars shining, no man upon the earth. God alone existed in the splendour of His eternal being, in need of nothing, under obligation to no one. In this immeasurable span of eternity, God was Sovereign—free to create or not create, to form according to His pleasure or not at all.

Had He chosen not to create, He would still have been fully satisfied in Himself. If He chose to create, it was entirely for His own glory and pleasure. He could have made a single world or a million worlds. He could have filled His universe with creatures all alike—or each differing from the other. He might have fashioned seraphim to burn around His throne, or insects to flit about the grass. If He created worlds that orbit with precision and others that burn into ruin, who can question Him?

"For thy pleasure they are and were created."

Look at the natural world—the animals, the birds, the fish, the flowers. Observe the vast and varied work of God. What comparison is there between

14 a lion and a lamb, an eagle and a sparrow, a towering cedar and a delicate daisy?

Why did God endow the horse with beauty and strength, but the donkey with clumsiness? Why does the swan glide in grace and the frog croak in the mud? Why should the peacock display splendour while the mole burrows in darkness?

The only answer: because it pleased Him so.

Creation is not democratic. It is sovereign.

Look to the heavens. "There is one glory of the sun, and another glory of the moon, and another glory of the stars" (1 Corinthians 15:41). Why do some stars shine more brightly than others? Why does one planet have rings and another none? Why are some vast and burning, others small and faint?

Because God made it so. He formed them for His own purpose, for "he telleth the number of the stars; he calleth them all by their names" (Psalm 147:4).

Now turn your gaze earthward. Why is one part of the world bathed in sunshine while another lies frozen beneath ice? Why does one nation flourish with rivers and fertile valleys, while another languishes in desert? Why does one land teem with natural wealth and another struggle in poverty?

Why are the Himalayas vast and mighty while the Netherlands lie below sea level?

Again, the answer is simple and solemn: God is Sovereign.

Consider the world of men. Why are some born into privilege and peace, while others are born into hardship and suffering? Why is one child born healthy and another afflicted? Why is one gifted with intellect, another with strength, another with neither? Why do some die young and others live long into old age?

These differences are not the work of chance, nor merely the result of genetics or geography. Behind them all is the Sovereign will of God. "Even so, Father: for so it seemed good in thy sight" (Matthew 11:26).

This is not a harsh doctrine. It is a humbling one. It reminds us that we are creatures, not the Creator—and that it is God's right to do with His creation as He pleases.

"Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Romans 9:20)

Creation reflects His wisdom, His power, and yes—His Sovereign choice. The Lord has made some creatures strong, others fragile. Some majestic, others lowly. Some to serve, others to rule. None of it is random. All is "according to the good pleasure of his will."

Even among the angels there is order and distinction. Some are called archangels, some are cherubim, others seraphim. Paul speaks of "principalities and powers," of "rulers" and "elect angels" (1 Timothy 5:21; Ephesians 6:12). Why the hierarchy? Because God willed it so.

Let us not stumble over these truths. If we see the Sovereignty of God in the heavens above and the earth beneath, why should we not acknowledge it in His dealings with mankind?

If He chooses to give one man five talents and another one—is He not just?

If He calls one nation His own and leaves others in darkness—is He not wise?

If He exalts one man and humbles another—is He not God?

Let us bow in reverence and say, "The LORD hath made all things for himself" (Proverbs 16:4).

To murmur against Him is rebellion. To question His purpose is pride. To rest in His Sovereignty is peace.

"All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God?" (Isaiah 40:17–18)

CHAPTER THREE

The Sovereignty of God in Administration

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all."

-Psalm 103:19

God not only created all things by the word of His power, but He governs them still. His Sovereignty is not limited to the act of creation alone—it extends to the sustaining and directing of all things, great and small, from the flight of the sparrow to the rise and fall of empires.

The God of Scripture is not a passive observer. He is not an absentee landlord, leaving the world to run on the wheels of chance or to be steered by the whims of men. No—He rules. He reigns. He superintends every event, governs every detail, and orders all things according to His eternal purpose.

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all." Let those words sink in. His throne is not an empty symbol; it is the seat of absolute authority. His kingdom is not confined to Heaven; it encompasses all creation. He rules not only over the angels, but over kings and subjects, over winds and waves, over history and time, over hearts and minds.

Divine Providence is not simply God foreseeing what shall come to pass; it is God ordaining what shall come to pass. The Bible does not present us with a God who merely looks ahead and adjusts accordingly. Rather, it shows us a Sovereign who determines the end from the beginning and brings it to pass without fail.

"My counsel shall stand, and I will do all my pleasure" (Isaiah 46:10).

Consider Pharaoh of old. God said to him, "Even for this same purpose have I raised thee up, that I might shew my power in thee" (Romans 9:17). Pharaoh was not a chance villain in the Exodus narrative—he was appointed by God to demonstrate God's power and justice. Every step of the confrontation was divinely ordained.

Likewise, the hearts of kings are in His hand: "as the rivers of water: he turneth it whithersoever he will" (Proverbs 21:1). Nebuchadnezzar learned this the hard way. After boasting of his power, he was struck down, and later confessed, "All the inhabitants of the earth are reputed as nothing: and he

History is filled with the rise and fall of nations, yet none of it occurs outside of God's decree. "He changeth the times and the seasons: he remove th kings, and setteth up kings" (Daniel 2:21).

This divine administration is not only over nations—it is also over individual lives.

God determines where and when each person shall be born. "The God that made the world... hath made of one blood all nations of men... and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24,26).

He appoints the length of our days. "Is there not an appointed time to man upon earth?" (Job 7:1). "In thy book all my members were written... when as yet there was none of them" (Psalm 139:16).

He numbers the hairs of our head (Luke 12:7), feeds the birds of the air (Matthew 6:26), and clothes the grass of the field (Luke 12:28). Shall we then think He is unaware of the path we tread?

Even the seemingly random affairs of life fall under His Sovereignty. "The lot is cast into the lap; but the whole disposing thereof is of the LORD" (Proverbs 16:33).

We may plan and purpose, but God overrules. "A man's heart deviseth his way: but the LORD directeth his steps" (Proverbs 16:9).

It is true that man has a will. He acts, chooses, and decides. But above and behind man's will stands the will of God, overruling, restraining, directing. As it is written, "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand" (Proverbs 19:21).

God governs not only men, but nature itself. He sends rain or withholds it (Amos 4:7), brings famine or plenty (Genesis 41), sends pestilence or healing (2 Samuel 24:15–16). Even animals do His bidding—ravens fed Elijah (1 Kings 17:6), a fish swallowed Jonah (Jonah 1:17), and a donkey spoke to Balaam (Numbers 22:28).

His hand directs both the ordinary and the miraculous.

God's administration is not some cold machinery—it is the work of a wise, holy, and loving Ruler. He governs in righteousness, even when we do not understand His ways. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne" (Psalm 97:2).

This truth should produce worship, not worry. When we realise that our God reigns, we find peace amidst chaos, rest in suffering, and hope in every circumstance.

Let us then say with confidence: "The LORD reigneth; let the earth rejoice." —Psalm 97:1

CHAPTER FOUR

The Sovereignty of God in Salvation

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

-Romans 9:16

Of all the truths connected to God's Sovereignty, none is more fiercely resisted than this: that God is Sovereign in the salvation of sinners. This is the very heart of the Gospel, yet it has been misunderstood, denied, and opposed by many—even among professing Christians.

Human pride recoils from the idea that man cannot save himself. The natural heart wishes to share the credit. It prefers a God who waits passively for man's decision, rather than a Sovereign who chooses whom He will save and accomplishes it without fail.

But the Scriptures speak plainly. Salvation is of the Lord (Jonah 2:9). It is not the result of man's decision, man's effort, or man's merit. It is entirely the work of God from beginning to end.

Let us consider the teaching of Holy Scripture.

First, God chooses whom He will save. This is called election. Before the foundation of the world, God selected a people for Himself. This choice was not based on anything He foresaw in them. It was not because they were better, wiser, or more willing than others. It was "according to the good pleasure of his will" (Ephesians 1:5).

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13).

Election is not based on foreseen faith. Faith is the result of election—not the cause of it. "As many as were ordained to eternal life believed" (Acts 13:48).

God's choice is free, unconditional, and Sovereign. "Jacob have I loved, but Esau have I hated" (Romans 9:13). This was declared before either had done good or evil—proving that the difference was not in them, but in God's purpose.

Second, God not only chooses—but He also redeems His people. Christ did not die to make salvation possible. He died to actually save His elect.

"Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

Christ's death was not a general atonement for all mankind that depends upon human acceptance. It was a particular redemption, securing the salvation of those for whom He died. He declared, "I lay down my life for the sheep" (John 10:15).

His atonement was effectual. It satisfied divine justice. It was not wasted. It was not offered in vain. All whom the Father gave to the Son shall come to Him. "All that the Father giveth me shall come to me" (John 6:37).

Third, God not only chooses and redeems—but He also calls. This is the inward call of the Holy Spirit. The Gospel may be preached to many, but only those who are called by the Spirit respond with true faith.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified" (Romans 8:30).

This call is powerful. It is not a mere invitation—it is an effectual summons. Like Lazarus in the tomb, the sinner hears the voice of Christ

20 and comes forth. "He calleth his own sheep by name, and leadeth them out" (John 10:3).

The work of the Spirit in salvation is Sovereign. He quickens whom He will. "It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). "The wind bloweth where it listeth... so is every one that is born of the Spirit" (John 3:8).

Man does not choose to be born again. He must be born again—and that new birth is the work of God alone.

Fourth, God also keeps those whom He saves. Salvation is not left to the will of man to preserve. It is secured by the purpose and power of God. "Who are kept by the power of God through faith unto salvation" (1 Peter 1:5).

Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

Thus, from start to finish, salvation is of the Lord. He plans it, He initiates it, He accomplishes it, and He perfects it.

Does this mean man has no responsibility? No—it means man has no boast.

The Gospel command goes forth to all: "Repent ye, and believe the gospel" (Mark 1:15). The invitation is genuine. Yet only those who are drawn by the Father will come. "No man can come to me, except the Father which hath sent me draw him" (John 6:44).

Those who come do so willingly—but that willingness is itself a gift of grace. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

The doctrine of Sovereign grace humbles the sinner, exalts the Saviour, and glorifies God. It removes every ground for boasting. It leads to worship, gratitude, and holy living.

Let us then join the apostle in saying:

"By the grace of God I am what I am" (1 Corinthians 15:10), and "Not unto us, O LORD, not unto us, but unto thy name give glory" (Psalm 115:1).

Shall I continue with Chapter Five – The Sovereignty of God in Reprobation next?

You said:

Yes please

ChatGPT said:

Here is the rewritten Chapter Five – The Sovereignty of God in Reprobation, rendered in careful and serious UK English, with a reverent Baby Boomer tone, preserving theological depth and all KJV Bible quotations.

Chapter Five – The Sovereignty of God in Reprobation

"The LORD hath made all things for himself: yea, even the wicked for the day of evil."

-Proverbs 16:4

This chapter addresses one of the most solemn and humbling truths revealed in Holy Scripture—the doctrine of reprobation.

To speak of the Sovereignty of God in election brings joy to the hearts of believers. To speak of His Sovereignty in reprobation brings a hush, a holy fear, and, in many hearts, a sharp resistance. Yet, if we are to be faithful to the Word of God, we must not only receive what is comforting but also what is confronting. We must not pick and choose, but accept the full counsel of God.

Reprobation refers to God's Sovereign decision to pass by certain individuals, leaving them in their sin and justly appointing them to condemnation. It does not mean that God makes men sinful, for He is not the author of evil. But it does mean that He does not choose to rescue all. He gives grace to some and withholds it from others—according to His own will.

Let us begin with Scripture.

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Romans 11:7).

Here we see a clear distinction: some were elected and obtained mercy; the rest were blinded—left in their natural hardness of heart.

Again, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Romans 9:18). This is not human speculation. It is the inspired Word of God. The apostle Paul anticipates the objection:

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" (Romans 9:19).

And Paul's response? He does not apologise for the doctrine. He does not dilute it. Instead, he replies:

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Romans 9:20).

This is the crux of the matter. God is Sovereign. He has the right to deal with His creatures as He sees fit.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Romans 9:21)

Here we have a profound truth: both the elect and the reprobate come from the same fallen lump of humanity. There is no injustice with God. He would be just to condemn all. That He chooses to save any is grace; that He passes over others is His prerogative.

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?" (Romans 9:22)

The reprobate are called "vessels of wrath." They are fitted to destruction—not by divine caprice, but by the righteous judgment of God upon their sin. God does not make men sinners. But He does decree their end, if they are left in their rebellion.

Now let us be clear: this doctrine does not mean God delights in the death of the wicked. "As I live, saith the Lord GOD, I have no pleasure in the death of the wicked" (Ezekiel 33:11). But it does mean that His justice is

glorified when the impenitent are condemned.

God is not unjust when He hardens hearts. He simply leaves men to themselves. The human heart is already wicked by nature. "The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). When God withholds His restraining grace, the heart grows harder, not because God injects evil—but because man is already evil.

This truth is seen throughout Scripture.

Pharaoh hardened his heart—but God also hardened it. (See Exodus 7:13; 9:12; 10:1.)

God gave up rebellious men to their own lusts. "God gave them up to uncleanness" (Romans 1:24).

The antichrist shall come, and God shall send "strong delusion, that they should believe a lie" (2 Thessalonians 2:11).

All these are acts of judicial abandonment. God gives men what they want—and then holds them accountable.

Let no one think that reprobation contradicts the Gospel. The Gospel goes out to all. The call is genuine. But it is not effectual unless the Spirit applies it. The same sun that melts the wax hardens the clay.

Why then does God decree to pass over some? Paul answers: "To make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Romans 9:23).

The backdrop of wrath magnifies the splendour of mercy. Were all saved, grace would be less astonishing. Were all lost, there would be no display of mercy. But in choosing some and passing by others, God reveals both His justice and His grace—in perfect harmony.

Let us never forget: God owes mercy to none. If He saves one, it is more than justice. If He saves many, it is boundless grace. And if He passes over others, it is holy judgment.

To this many object, "That's not fair!" But God is not measured by man's standards of fairness. "Shall not the Judge of all the earth do right?" (Genesis 18:25)

Let us not dispute with God, but adore Him. Let us say with the Lord Jesus, "Even so, Father: for so it seemed good in thy sight" (Matthew 11:26).

CHAPTER SIX

The Sovereignty of God in Operation

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

—Romans 11:36

The Sovereignty of God is not merely a doctrine to be admired or intellectually considered—it is a living truth to be seen in action, permeating every detail of life. God's Sovereignty is not confined to abstract theology; it is revealed in operation, continually at work in the world, shaping history, governing nations, and guiding the steps of every individual.

In this chapter, we consider how God exercises His Sovereignty—not only in grand matters such as creation or salvation, but in the ordinary and extraordinary events of time and eternity. We will observe that nothing occurs outside of His will; nothing surprises Him; and nothing can thwart His purpose.

1. God's Sovereignty in Providence

The Lord is not a passive spectator. He does not merely observe the unfolding of events—He orders and directs them. Providence is the outworking of His eternal counsel in time.

"A man's heart deviseth his way: but the LORD directeth his steps" (Proverbs 16:9).

"The LORD shall choose our inheritance for us" (Psalm 47:4).

"He performeth the thing that is appointed for me" (Job 23:14).

These verses make it clear: even the minutest details of life fall under His rule. The very hairs of our head are numbered (Matthew 10:30), and not a sparrow falls to the ground without His knowledge (Matthew 10:29).

Even what seems to be chance is under divine control: "The lot is cast into the lap; but the whole disposing thereof is of the LORD" (Proverbs 16:33).

The winding course of human affairs—wars and treaties, births and deaths, meetings and partings, promotions and losses—all of these are woven by the unseen hand of God into His perfect design.

2. God's Sovereignty in Restraining Evil

The Lord also restrains the workings of evil. Were it not so, the world would descend into chaos. God has set bounds even to Satan's malice and man's depravity.

When Satan desired to afflict Job, he required permission. "Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (Job 1:12). The devil went no further than God allowed. The same is true today.

God restrains wicked men. He holds their passions in check. He frustrates their plans. He allows them to proceed only so far—and no further.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10).

The judgment of God is sometimes displayed by withdrawing that restraint. When men persist in sin, He may give them over to their lusts. "God gave them up to uncleanness… to a reprobate mind" (Romans 1:24,28).

This too is His Sovereign act—not passive indifference but active judgment.

3. God's Sovereignty in Answering Prayer

Another way God operates Sovereignly is in answering prayer.

Prayer is not a means by which man bends the will of God to his own. Rather, it is a means appointed by God whereby we express our dependence upon Him and submit to His will.

God has ordained both the end and the means. He has not only decreed what shall be—but also how it shall come to pass. Prayer is part of that process. When God wills to bless, He moves His people to pray. "I will yet for this be enquired of by the house of Israel, to do it for them" (Ezekiel 36:37).

Prayer, then, is not a challenge to God's Sovereignty—it is the expression of our faith in it. We pray because God reigns.

4. God's Sovereignty in the Lives of Believers

In the life of the believer, God's Sovereignty is a daily reality. He orders our steps (Psalm 37:23), provides for our needs (Philippians 4:19), and guides our paths (Proverbs 3:6).

Even afflictions come not by chance. "Shall there be evil in a city, and the LORD hath not done it?" (Amos 3:6). This does not mean God is the author of sin—but that He permits trials for wise and holy ends.

When Joseph was sold into Egypt, he later told his brothers, "Ye thought evil against me; but God meant it unto good" (Genesis 50:20). Behind the malice of men was the wise hand of God, preparing to save many souls.

So it is with every believer. "All things work together for good to them that love God" (Romans 8:28)—not by accident, but by divine appointment.

5. God's Sovereignty in the Lives of the Wicked

Even those who defy God are not beyond His control. He makes even the wrath of man to praise Him. Pharaoh hardened his heart, yet it was God who raised him up for that very purpose (Romans 9:17). Pilate delivered Christ to be crucified, yet he acted according to "the determinate counsel and foreknowledge of God" (Acts 2:23).

Wicked men serve God's purposes—not by willing obedience, but by unwitting design. They are tools in the hand of the Almighty. And when He is done, He casts them aside in judgment.

Conclusion

The Sovereignty of God is not idle. It is not a theoretical truth. It is a living force, actively at work every moment of every day. Whether through blessings or trials, through saints or sinners, through prayer or providence, God is bringing all things to pass according to His eternal will.

Let us then live in reverent confidence, saying with Paul:

"Of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

CHAPTER SEVEN

God's Sovereignty and the Human Will

"It is God which worketh in you both to will and to do of his good pleasure."

—Philippians 2:13

Few subjects have stirred more controversy than the relationship between God's Sovereignty and man's free will. The natural mind, influenced by pride and human philosophy, recoils at the thought that man is not the master of his fate. Yet, the Scriptures declare with unwavering clarity that God is Sovereign—even over the human will.

Let us approach this subject with reverence, not presumption. It is not for us to sit in judgment over God's truth, but to submit to what He has revealed.

1. The Natural State of the Human Will

To begin, we must understand the condition of man's will apart from divine grace. The Bible teaches that since the Fall, man's nature—including his will—is corrupt and enslaved to sin.

"The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9).

"Every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).

"Whosoever committeth sin is the servant of sin" (John 8:34).

In this state, the human will is not free in the sense that many suppose. It is not morally neutral or inclined toward God. Rather, it is bound to sin, hostile to God, and incapable of choosing righteousness unaided.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

Man acts freely in the sense that he chooses what he desires—but what he desires is always contrary to God until grace intervenes. His will is active—but it is actively rebellious.

2. Divine Sovereignty over the Human Will

The Lord is not subject to man's will. Rather, He governs it.

"The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will" (Proverbs 21:1).

This is not limited to kings. All men, whether rulers or peasants, are subject to the divine hand. God can incline the heart, restrain the will, or harden it—according to His own purpose.

Think of Abimelech in Genesis 20. He intended to take Sarah, but God said, "I also withheld thee from sinning against me" (Genesis 20:6). It was not Abimelech's virtue—it was God's restraint.

Consider again Pharaoh. God said, "I will harden his heart" (Exodus 4:21). Pharaoh acted willingly—but his rebellion was under the control of God's Sovereign decree.

In the New Testament, Lydia's conversion is attributed not to her decision but to God's intervention: "whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14).

3. The New Birth and the Will

Salvation involves a change of the will—and that change is the work of God. Christ said, "Ye must be born again" (John 3:7). But the new birth is not the result of human will.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

The will to believe, the desire to repent, the turning of the heart toward Christ—these are not natural abilities. They are gifts. "No man can come to me, except the Father which hath sent me draw him" (John 6:44).

When God draws a soul to Christ, He does not drag him against his will. Rather, He changes the will—He makes the sinner willing in the day of His power (Psalm 110:3).

4. Human Responsibility

Here we must be careful. Though man's will is bound, he is not thereby excused. The Scriptures never relieve man of responsibility because of God's Sovereignty.

Man is commanded to repent, to believe, to obey. His inability to do so is moral, not physical. He cannot because he will not—and he will not because he loves sin.

Therefore, man is justly condemned. He sins willingly. He rejects the Gospel of his own accord. And he will face judgment for his actions.

God does not force men to sin. He simply leaves them to their own hearts. When He withholds grace, man follows his natural course—and that course leads to destruction.

5. The Harmony of Sovereignty and Will

We may not fully grasp how divine Sovereignty and human responsibility co-exist, but Scripture affirms both without contradiction.

Paul wrote: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12–13).

Here is the mystery: we act, yet God acts in us. We choose, yet He is the One who moves us to choose. We believe, but only because He gives the gift of faith.

Let us then bow in reverent submission. The Sovereignty of God does not make us robots. It makes us redeemed men and women, whose hearts and wills have been renewed by grace.

Let us not strive to reduce God's Sovereignty to fit human logic. Let us instead stand with Job and say:

"I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 42:2).

CHAPTER EIGHT

God's Sovereignty and Human Responsibility

"But who may abide the day of his coming? and who shall stand when he appeareth?"

-Malachi 3:2

In no area of theology is the balance of truth more vital—or more easily lost—than in the matter of God's Sovereignty and human responsibility. Some err by denying man's responsibility in favour of an absolute fatalism. Others, in defending responsibility, strip God of His Sovereign right and power. Both extremes are to be avoided.

The Scriptures declare both, and we are not at liberty to receive one and reject the other. Our task is not to force harmony by human reasoning, but to submit humbly to divine revelation, even when our finite minds cannot fully grasp the mystery.

1. Both Truths Revealed

It is an inescapable fact: the Bible teaches that God is Sovereign, and it equally teaches that man is responsible. This is not a contradiction, but a mystery of faith.

God is Sovereign—"He doeth according to his will in the army of heaven, and among the inhabitants of the earth" (Daniel 4:35). Yet man is responsible—"The soul that sinneth, it shall die" (Ezekiel 18:4).

Jesus declared, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). Yet He also cried, "Ye will not come to me, that ye might have life" (John 5:40).

The Apostle Paul wrote: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16). Yet he also said, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

These statements are not at war—they are both true, and they must both be believed. The Sovereignty of God does not destroy man's responsibility, nor does man's responsibility diminish God's Sovereignty.

2. Man Is Not a Puppet

Some misunderstand the doctrine of Sovereignty and suppose it makes

man a mere puppet, acting without will or meaning. This is false. Man remains a rational, moral, and accountable being.

He chooses, loves, hates, believes, and rejects. He acts voluntarily, even when he sins. But his choices are not autonomous. They are subject to, and encompassed within, the plan and purpose of God.

When Joseph's brothers sold him into slavery, they acted freely—and sinfully. Yet Joseph declared, "Ye thought evil against me; but God meant it unto good" (Genesis 50:20). Their guilt was real, but God's purpose was supreme.

3. Human Responsibility in Salvation

The Gospel is to be preached to every creature (Mark 16:15). All are commanded to repent (Acts 17:30). Faith is demanded (Mark 1:15). And those who reject Christ are held fully accountable (John 3:18).

None will be able to say, "I was not elected; therefore, I could not believe." The blame lies with the sinner—not with God. As the Lord Jesus said:

"Ye will not come to me, that ye might have life" (John 5:40).

It is not that they could not, but that they would not. Their unbelief is voluntary. Their condemnation is just.

God does not turn away those who seek Him. "Him that cometh to me I will in no wise cast out" (John 6:37). Election does not keep men from Christ—it is man's own will that does.

4. Divine Sovereignty and Evangelism

Some argue: "If God has already chosen who will be saved, why evangelise?"

The answer is simple: because God has ordained not only the end, but also the means. The preaching of the Gospel is the appointed instrument by which the elect are brought to faith.

"It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

Paul endured all things "for the elect's sakes" (2 Timothy 2:10). He did not know who they were—but he knew they existed, and he preached in confidence that God's Word would not return void (Isaiah 55:11).

Evangelism is not rendered useless by election—it is made certain and hopeful. The Sovereignty of God is our assurance that some will believe, not our excuse for inaction.

5. The Balance Must Be Kept

It is a grave error to overemphasise one truth to the neglect of the other.

To stress Sovereignty without responsibility leads to apathy and fatalism. To stress responsibility without Sovereignty leads to pride and Arminianism.

We must affirm both: God is Sovereign—and man is responsible.

Just as two rails of a railway track run parallel into the distance without ever crossing, so these truths run through Scripture—distinct, yet never divided.

Let us, then, bow before God's wisdom. Let us not tamper with His Word, nor presume to resolve every mystery. Let us confess with reverence:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33)

Chapter Nine - God's Sovereignty and Prayer

"The effectual fervent prayer of a righteous man availeth much."

—James 5:16

If God is truly Sovereign—if He has foreordained all things and works all according to His own will—then why pray?

This question arises in many minds. To the natural man, prayer appears either unnecessary or ineffective if God has already determined the outcome of all things. But such reasoning stems from misunderstanding, not from faith. It is not new. The Apostle Paul himself anticipated such objections in

Romans 9 and answered them—not by human philosophy, but by affirming God's absolute authority and the believer's humble submission.

Let us consider, then, what the Scriptures say about prayer in relation to God's Sovereignty.

1. Prayer is Commanded

First and foremost, we must recognise that prayer is a command from God. It is not optional; it is not a mere religious form—it is a duty and a privilege ordained by the Lord Himself.

"Pray without ceasing" (1 Thessalonians 5:17).

"Men ought always to pray, and not to faint" (Luke 18:1).

"Call unto me, and I will answer thee" (Jeremiah 33:3).

To refuse to pray is to disobey. Regardless of our questions or hesitations, we are commanded to pray—and that should settle the matter for every obedient heart.

2. Prayer is the Means God Has Ordained

While it is true that God has foreordained all things, it is equally true that He has ordained the means by which His will shall be accomplished. And one of those appointed means is prayer.

Prayer is not an attempt to change God's mind, as though we might persuade Him to do something He otherwise would not. Rather, it is the instrument by which God brings about His purposes—purposes that include our participation through prayer.

In Ezekiel 36:37, after declaring His sovereign intention to bless Israel, God adds: "I will yet for this be enquired of by the house of Israel, to do it for them."

He had decreed to restore His people—but they were still to seek Him in prayer. Thus, God's promises do not render prayer superfluous; they make it effectual.

3. God Moves His People to Pray

The Sovereign God who appoints the blessing also moves His people to ask for it. He stirs their hearts, burdens them, draws them into communion

with Himself, and gives them a spirit of supplication.

Paul exhorts the Church: "Praying always with all prayer and supplication in the Spirit" (Ephesians 6:18). It is in the Spirit that true prayer arises. God inclines the heart to pray, and then He answers the prayer He Himself has inspired.

When Elijah prayed for rain, he did so in obedience and expectation—because God had promised rain (1 Kings 18). Prayer was not a contradiction of Sovereignty—it was its outworking.

4. Prayer Glorifies God and Humbles Man

True prayer acknowledges God's supremacy and our dependency. It is an act of worship, a confession that we need Him and He alone can act.

When we pray, we do not change God—we are changed. We are brought into line with His will, our pride is subdued, our faith is strengthened, and our love for Him deepens.

Prayer brings glory to God because it expresses faith, trust, and reverence. It is the voice of the creature looking to the Creator. It is the child turning to the Father.

5. Prayer is Effectual

James assures us, "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Elijah was a man subject to like passions as we are—but when he prayed earnestly, the heavens were shut, and when he prayed again, the rain came (James 5:17–18).

Prayer, when rightly offered, does change things—not because man persuades God, but because God has ordained to act in response to prayer.

Consider also 2 Chronicles 7:14—"If my people, which are called by my name, shall humble themselves, and pray... then will I hear from heaven."

The Sovereign God listens. He answers. He acts. Conclusion

To say, "If God is Sovereign, why pray?" is to misunderstand both prayer and Sovereignty. It is because God is Sovereign that we pray. Were He not,

prayer would be useless. But because He reigns, because He is able, because He hears and answers, we have every reason to pray.

Prayer is not an attempt to bend the iron will of omnipotence. It is the outstretched hand of the weak touching the throne of Almighty grace. It is the God-appointed means by which we receive what He has already purposed to give.

Let us then pray with faith, fervour, and reverence, saying with the psalmist:

"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Psalm 116:2).

CHAPTER TEN

Our Attitude Toward God's Sovereignty

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

-Psalm 46:10

We have considered the truth of God's Sovereignty—how He rules over creation, salvation, providence, human will, and prayer. But how are we to respond to this truth? What ought our attitude to be toward God's Sovereignty?

It is one thing to affirm this doctrine with the lips; it is quite another to submit to it in the heart. It is possible to acknowledge it intellectually while resisting it practically.

Let us examine, then, what the proper, biblical attitude should be for the believer when confronted with the reality of God's absolute dominion.

1. Reverent Submission

First and foremost, our attitude must be one of reverent submission. God is not only infinitely greater than we are—He is altogether holy, wise, and just. Therefore, our rightful posture is not to argue, but to bow before Him.

"Humble yourselves therefore under the mighty hand of God" (1 Peter

36 5:6).

"Shall not the Judge of all the earth do right?" (Genesis 18:25).

There are many things we may not fully understand—why some are saved and others passed by; why some suffer deeply while others live in ease; why prayers seem delayed or denied.

But our duty is not to question God's ways—it is to trust His heart.

As Job declared, even in the midst of unimaginable suffering: "Though he slay me, yet will I trust in him" (Job 13:15).

2. Silent Wonder

The Sovereignty of God should evoke wonder and awe. How marvellous that a Being so great, so wise, so powerful, would concern Himself with us! How breathtaking to know that nothing escapes His attention, nothing lies outside His plan, nothing can defeat His will!

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33)

This is not a cold or abstract doctrine. It is full of mystery and majesty. And our response ought to be like that of Paul in the same passage:

"To him be glory for ever. Amen" (Romans 11:36).

3. Holy Confidence

The Sovereignty of God should bring the believer great peace and assurance. It means that our lives are not governed by chance or fate, but by a loving and wise Father who works all things for our good.

"We know that all things work together for good to them that love God" (Romans 8:28).

"He doeth according to his will... and none can stay his hand" (Daniel 4:35).

This is no small comfort. When trials come, we do not need to panic. When prayers seem unanswered, we do not despair. When evil rises around us, we need not fear. God is on the throne, and He is not shaken.

"The LORD is my light and my salvation; whom shall I fear?" (Psalm 27:1)

4. Grateful Worship

The Sovereignty of God ought to lead us to grateful worship. He has saved us—not because we were worthy, nor because we first sought Him, but because He chose us in Christ before the foundation of the world.

"According as he hath chosen us in him... having predestinated us... to the praise of the glory of his grace" (Ephesians 1:4–6).

If salvation rested on our will, our performance, or our effort—it would be insecure indeed. But because it rests on God's Sovereign grace, it is unshakeable. We can sing with joy:

"Now unto him that is able to keep you from falling... be glory and majesty, dominion and power" (Jude 24–25).

5. Earnest Obedience

God's Sovereignty is not an excuse for laziness, passivity, or fatalism. On the contrary, it should spur us to action. Because God reigns, our labours are not in vain. Because He has chosen a people, we evangelise with hope. Because He ordains the means, we pray, we work, we witness.

Paul said: "I endure all things for the elect's sakes" (2 Timothy 2:10). He did not wait passively—he laboured more abundantly, precisely because he believed in a Sovereign God who would bless his labours.

Likewise, we are to "work out [our] own salvation with fear and trembling. For it is God which worketh in you both to will and to do" (Philippians 2:12–13).

Conclusion

What, then, should our attitude be?

Let it be the attitude of faithful submission, not rebellion; humble adoration, not arrogant questioning; confident trust, not anxious fear.

Let us take to heart the words of the psalmist:

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:10).

And let us say with Christ Himself:

"Even so, Father: for so it seemed good in thy sight" (Matthew 11:26).

CHAPTER ELEVEN

Difficulties and Objections

"Nay but, O man, who art thou that repliest against God?"
—Romans 9:20

Whenever the truth of God's Sovereignty is proclaimed without compromise, it is inevitable that certain objections will arise. Human reasoning struggles to accept that God does as He pleases. Pride resists the notion that man is not the centre of all things.

And yet, as we turn to Scripture, we find that these objections are neither new nor surprising. They were raised in the days of Paul, and they continue today. What matters is not how we feel about these truths, but what God has revealed. Let us, then, face these objections honestly, humbly, and scripturally.

Objection 1: If God has foreordained everything, then man is not responsible.

This is perhaps the most common protest. If God has decreed all things, how can man be held accountable?

The answer lies in recognising that God's Sovereignty does not nullify man's responsibility. Both are true, as we have already seen in earlier chapters. Man acts freely—yet within the scope of God's will. He sins willingly, not by compulsion. He chooses evil, not because he is forced, but because he desires it.

The blame for sin lies with the sinner—not with God. As James puts it:

"Let no man say when he is tempted, I am tempted of God: for God

cannot be tempted with evil, neither tempteth he any man" (James 1:13).

God's Sovereignty never causes sin, though He may permit it and overrule it for His glory.

Objection 2: If God has elected some and not others, then He is unjust.

Paul anticipated this very charge:

"What shall we say then? Is there unrighteousness with God? God forbid" (Romans 9:14).

The idea that God is unjust in electing some and not others arises from a false premise—that God owes salvation to all. But the truth is, He owes nothing to anyone. If He were to condemn the entire human race, He would still be just. That He saves any at all is pure mercy.

"He hath mercy on whom he will have mercy" (Romans 9:18).

If justice were done, we would all be lost. Grace is undeserved favour. To question God's election is to question His right to do what He will with His own (Matthew 20:15).

Objection 3: If everything is fixed, then there is no point in preaching the Gospel.

This is a misunderstanding of both the Gospel and Sovereignty.

God has ordained not only the end (salvation of His elect) but also the means—including preaching. The Gospel is the instrument by which God calls His people to Himself.

"It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

Paul, though firmly believing in election, said: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus" (2 Timothy 2:10).

Preaching is not rendered void by God's decree—it is rendered effectual.

Moreover, the preacher does not know who the elect are. He is to

40

proclaim the Gospel to all, knowing that God will call His own through the Word.

Objection 4: This doctrine leads to fatalism and discouragement.

To the contrary, the doctrine of God's Sovereignty is one of the most hope-filled, energising, and comforting truths in all Scripture.

Far from discouraging action, it gives us confidence that our labour is not in vain. We know that God's purposes will be fulfilled—that His Word shall not return void (Isaiah 55:11).

Rather than promote fatalism, God's Sovereignty encourages prayer, preaching, perseverance, and praise. We serve not in uncertainty, but under the sure hand of a reigning King.

Objection 5: It's too deep. It's beyond understanding.

Yes—it is deep. The ways of God are past finding out (Romans 11:33). But that is no reason to reject them. If we only accepted what we could fully comprehend, we would discard much of the Bible.

Do we fully understand the Trinity? The incarnation? The atonement? No—but we believe them because they are revealed.

So it is with election, predestination, and Sovereignty. We may not grasp all the mystery, but we bow in trust and worship. God has revealed enough for faith to rest upon.

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us" (Deuteronomy 29:29).

Conclusion

Many stumble at the doctrine of Sovereignty because it humbles man and exalts God. But that is precisely why it is true.

Rather than argue, let us respond as Paul did:

"Nay but, O man, who art thou that repliest against God?" (Romans 9:20)

We are not called to sit in judgment over God's Word, but to receive it,

41 tremble before it, and rejoice in it. Let us take our place as creatures before the Creator and say with childlike trust:

"Even so, Father: for so it seemed good in thy sight" (Matthew 11:26).

CHAPTER TWELVE

The Value of This Doctrine

"For I am persuaded, that neither death, nor life... shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

-Romans 8:38-39

Having laid out the truth of God's Sovereignty in creation, salvation, providence, the human will, prayer, and judgment, we now ask: What is the practical value of this doctrine?

Is it merely a theological concept for scholars to debate? Or is it a truth for the heart as well as the mind—for life as well as doctrine?

The answer is unmistakable: the Sovereignty of God is one of the most comforting, stabilising, and God-glorifying truths in the whole of Scripture. Let us consider the immense spiritual value this doctrine offers to the believer.

1. It Deepens Our Worship

When we rightly understand the Sovereignty of God, our view of Him is elevated. We no longer think of God as small or reactive, hoping for the best, bound by man's choices. We see Him as He truly is: majestic, almighty, and enthroned above all.

This stirs our hearts to worship—not as a ritual, but as a response of awe and adoration. We cry with the seraphim:

"Holy, holy, is the LORD of hosts: the whole earth is full of his glory" (Isaiah 6:3).

And we echo the song of Heaven:

"Thou art worthy, O Lord, to receive glory and honour and power: for

thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11).

2. It Provides Peace in Times of Trouble

One of the greatest blessings of believing in God's Sovereignty is the peace it brings in trial. The Christian is not tossed about by circumstances or paralysed by fear. He knows that his life is in the hands of a wise and loving God.

Nothing can touch the believer that has not passed first through the will of God. Even the darkest valley is under His control. "He knoweth the way that I take" (Job 23:10).

This is no mere sentiment—it is solid rock. When the storms rage, the soul anchored in God's Sovereignty remains calm. Like the psalmist, we say:

"I will fear no evil: for thou art with me" (Psalm 23:4).

"God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

3. It Inspires Patience and Perseverance

The Sovereignty of God gives strength to endure suffering. When we realise that every affliction is appointed by God—not random, not meaningless—we can bear it with grace.

Paul, who endured much tribulation, declared:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

Affliction, seen through the lens of Sovereignty, becomes a tool in God's hand—shaping, refining, and preparing us for glory.

We may not understand the "why," but we can trust the Who.

4. It Encourages Boldness in Service

If God is truly Sovereign, then nothing we do in obedience to Him is in vain. Our prayers, our witness, our labours—they are never wasted.

This doctrine emboldens the preacher, strengthens the missionary, and

43 sustains the labourer in unseen places. It reminds us that God is working through us to accomplish His perfect will.

Paul's words ring true for every believer:

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

5. It Promotes Humility

There is no room for pride when one stands beneath the Sovereignty of God. Election, grace, and mercy are all undeserved. We have nothing to boast of—only reason to bow.

"What hast thou that thou didst not receive?" (1 Corinthians 4:7)

The Christian who sees God's Sovereign hand in his salvation will be the first to say:

"Not unto us, O LORD, not unto us, but unto thy name give glory" (Psalm 115:1)

This truth humbles us—and rightly so.

6. It Assures Us of Final Victory

Perhaps above all, the doctrine of God's Sovereignty assures us that His purposes shall prevail. The world may rebel, nations may rage, but the Lord shall reign for ever.

"The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD" (Psalm 146:10)

We are not on the losing side. We are not fighting in vain. Christ shall return, justice shall be done, and the knowledge of the Lord shall fill the earth as the waters cover the sea.

"Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6) Final Thought

This doctrine, rightly embraced, does not harden the heart—it softens

it. It does not paralyse—it empowers. It leads to worship, confidence, endurance, humility, and joy.

May we therefore say with the psalmist:

"The LORD reigneth; let the earth rejoice" (Psalm 97:1)

And may we live, serve, and die resting upon this unshakeable truth:

Our God is in the heavens: he hath done whatsoever he hath pleased (Psalm 115:3).

APPENDIX ONE

The Will of God

The will of God is a profound subject—one that lies at the very heart of His Sovereignty. Scripture speaks of it frequently and in different senses. In order to understand it rightly, and to avoid confusion or error, it is important to distinguish between its various aspects as revealed in the Word of God.

1. The Decretive Will of God (His Secret Will)

This refers to the eternal purpose of God, according to which He sovereignly ordains all that comes to pass.

"My counsel shall stand, and I will do all my pleasure" (Isaiah 46:10).

"He doeth according to his will in the army of heaven, and among the inhabitants of the earth" (Daniel 4:35).

This aspect of God's will is unchangeable and absolute. It cannot be resisted, thwarted, or altered. Everything—from the greatest to the smallest event—unfolds in accordance with it.

It is sometimes called His secret will, because it is hidden from men until it is revealed by the event. "The secret things belong unto the LORD our God" (Deuteronomy 29:29).

2. The Preceptive Will of God (His Revealed Will)

This refers to God's commands and moral law—what He desires and

requires of His creatures. It is found in His Word.

"Thou shalt love the Lord thy God with all thy heart" (Matthew 22:37). "This is the will of God, even your sanctification" (1 Thessalonians 4:3).

This will may be resisted. It is broken every day by sinners and saints alike. God wills that men keep His commandments, yet men disobey. This does not defeat His Sovereign decree, for even disobedience is overruled for His glory. But it does grieve Him.

Here, then, is a vital distinction: God decrees all that comes to pass (including sin, in a permissive sense), but He delights in holiness, obedience, and righteousness.

3. The Will of God as His Dispositional Will

This aspect reflects God's character and disposition. He is not pleased in the death of the wicked.

"As I live, saith the Lord GOD, I have no pleasure in the death of the wicked" (Ezekiel 33:11).

God is a God of compassion and longsuffering. He is not heartless. He has no delight in judgment for its own sake. His justice must be satisfied, but He takes no morbid pleasure in the destruction of the impenitent. Rather, He delights in showing mercy.

This does not conflict with His decrees—it complements them, revealing the balance of justice and mercy, righteousness and love in the heart of the Almighty.

Summary

These distinctions are not contradictions. They are different perspectives on the infinite will of God, suited to our limited understanding. Let us not pit one against the other. Let us believe all that Scripture teaches and bow before the majesty of God's mind.

Let us confess with David:

"I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8).

And let us rest with assurance that:

"He worketh all things after the counsel of his own will" (Ephesians 1:11).

Would you like me to continue with Appendix Two – The Meaning of "Kosmos" in John 3:16 next?

APPENDIX TWO

The Meaning of "Kosmos" in John 3:16

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

—John 3:16

No verse in Scripture is more frequently quoted—or more frequently misunderstood—than John 3:16. It has become, to many, a summary of the Gospel itself. And yet, it is often cited without any regard for context, or for the meaning of the key terms within it.

The focus of this appendix is the Greek word kosmos, translated here as "world." Much of the misunderstanding surrounding this verse arises from assuming that "world" must always mean "every individual without exception." But Scripture teaches otherwise.

1. The Word "Kosmos" Has Multiple Meanings

In the New Testament, kosmos occurs over 180 times. It is used in various senses, depending on the context. Let us briefly consider a few examples:

Kosmos as the Universe or the Earthly Realm "God that made the world and all things therein" (Acts 17:24) Here, it clearly refers to the created order.

Kosmos as the World System

"Love not the world... For all that is in the world... is not of the Father" (1 John 2:15–16)

In this context, kosmos means the world-system opposed to God.

Kosmos as the Mass of Humanity in Rebellion

"The world cannot hate you; but me it hateth" (John 7:7) Here, the world refers to fallen mankind in opposition to Christ.

Kosmos as the Gentiles (as distinct from the Jews)

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)

In context, this points to Christ's work not being confined to Israel alone.

Kosmos as the Elect in All Nations

"God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19)

Yet we know not all men are reconciled. Thus, world here must mean the people of God from every tribe and tongue.

2. What Does "World" Mean in John 3:16?

Let us then ask: what is the correct sense of "world" in John 3:16?

It cannot mean every person without exception. Why?

Not all believe. The verse says "that whosoever believeth in him should not perish." This implies that belief distinguishes those who are saved.

Not all are loved with redeeming love. If "God so loved the world" means that Christ died for every single individual, then His death has failed in countless cases. But Scripture teaches that Christ's atonement is effectual. He "shall save his people from their sins" (Matthew 1:21).

Therefore, "world" in John 3:16 must be understood to mean people from every nation, without distinction—not necessarily every individual, but the human race in general, including Gentiles as well as Jews.

The Jews often thought God's love was confined to them. Christ, in this verse, declares otherwise. God's love extends beyond national or ethnic boundaries. It reaches out to all the elect throughout the world.

3. The Greatness of God's Love

Let us not lose sight of the wonder of the verse.

"God so loved..." – The intensity of divine love is beyond measure.

"That he gave..." – Love that gives, sacrificially.

"His only begotten Son..." - The highest possible gift.

"That whosoever believeth..." – Not the whole world, but those who believe.

"Should not perish, but have everlasting life." – This is the Gospel's promise.

The value of this passage lies not in misapplying it to every human being, but in marvelling that the Sovereign God should love any from a rebellious race—and that He should send His Son to die for such sinners.

In conclusion, the word "world" in John 3:16 does not teach a universal atonement. It reveals the global scope of God's redemptive love—not its universality in extent, but its inclusivity across all peoples.

Let us then echo the worship of Revelation 5:9:

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

APPENDIX THREE

God's Sovereignty and Human Responsibility

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

—Philippians 2:12-13

One of the most frequently asked questions in the study of divine Sovereignty is this: If God is absolutely Sovereign, how can man still be held responsible for his actions?

This apparent tension has perplexed many. Some resolve it by denying God's Sovereignty. Others, in emphasising God's control, diminish human responsibility. But both extremes are in error.

The Bible upholds both truths: God is Sovereign, and man is responsible. These two are not in contradiction; they are in divine harmony, even if our finite minds cannot fully comprehend how.

1. Both Truths Are Found in Scripture

God is Sovereign:

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19).

"He doeth according to his will... and none can stay his hand" (Daniel 4:35).

Man is responsible:

"The soul that sinneth, it shall die" (Ezekiel 18:4).

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

Scripture does not attempt to reconcile these truths by human logic. It declares them both with authority and leaves us to believe and submit.

2. Responsibility Does Not Imply Ability

A common misunderstanding is to equate responsibility with ability—that man cannot be held accountable unless he has the full ability to choose good.

But this is not what the Bible teaches.

Man is responsible because he was created upright, in the image of God. Though he fell in Adam, and though his will is now in bondage to sin, he continues to act voluntarily. He sins willingly, not by external compulsion.

He is therefore morally accountable. His inability to do good is not physical, but moral. He cannot come to Christ because he will not—and he will not because he loves darkness rather than light (John 3:19).

This does not excuse him. It condemns him.

3. God's Sovereignty Does Not Make Him the Author of Sin

One of the deepest errors is to suppose that if God is Sovereign, then He must be the author of sin. Scripture denies this.

"God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

God permits sin. He even ordains that it occur within His decree—but He is never the author of it. He remains holy, just, and good.

He uses sin to fulfil His purposes—without ever being defiled by it. The crucifixion of Christ is the clearest example:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

Here, man is held fully responsible, yet the event occurred according to God's determinate counsel.

4. God's Sovereignty Is the Ground of Hope

If man were left to his own free will, none would be saved. All are dead in trespasses and sins (Ephesians 2:1). None seeks after God (Romans 3:11). If salvation depended on human choice, the cross would be in vain.

But God is Sovereign—and because He is, He quickens whom He will (John 5:21). He opens hearts (Acts 16:14). He grants repentance (2 Timothy 2:25).

This is the hope of the Gospel: not the strength of man's will, but the power of God's grace.

5. Our Duty Is to Believe, Obey, and Trust

We are not called to fully understand all mysteries. We are called to believe what God has revealed.

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us" (Deuteronomy 29:29).

Let us, then, bow in reverent submission and joyful trust. Let us affirm both the Sovereignty of God and the responsibility of man, and let us preach the Gospel to all, knowing that God will do all His pleasure.

Would you like me to now continue with Appendix Four – The Case of Adam?

APPENDIX FOUR

The Case of Adam

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

—Ecclesiastes 7:29

No study of God's Sovereignty would be complete without addressing the original man, Adam, and the fall that plunged the human race into sin. Here, too, the Sovereignty of God is evident—not in causing sin, but in ordaining a plan that would ultimately display the glory of His justice, mercy, and grace.

In this appendix, we aim to understand Adam's responsibility, the freedom he possessed, and how his fall fits within the Sovereign purpose of God.

1. Adam Was Created Upright

Adam was not created sinful, nor with any moral defect. He was made in the image of God, upright and good, with a will capable of choosing righteousness.

"God created man in his own image" (Genesis 1:27).

"God hath made man upright" (Ecclesiastes 7:29).

He was placed in the Garden of Eden and given a clear command: "Of the tree of the knowledge of good and evil, thou shalt not eat of it" (Genesis 2:17).

Adam's will was free in the sense that it was not yet enslaved by sin. He had the power to obey or disobey. There was no inward corruption at the beginning—no compulsion to rebel. His choice was real, personal, and moral.

2. Adam Was Responsible

God's command carried a solemn warning: "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17).

Adam understood what was at stake. He was fully accountable for his actions. When he disobeyed, he did so willingly. Eve was deceived (1 Timothy 2:14), but Adam knowingly transgressed.

Therefore, when sin entered the world, the blame lay squarely on man. God was not the author of Adam's sin, nor the instigator of temptation.

James writes clearly: "God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

3. The Fall Was Foreknown and Permitted

Here is where the Sovereignty of God comes into view. The fall did not take God by surprise. He was not thwarted. The cross of Christ was not God's reaction to Adam's sin—it was part of His eternal purpose.

Christ is called "the Lamb slain from the foundation of the world" (Revelation 13:8). Redemption through Christ was no afterthought—it was foreordained.

God permitted the fall—not out of weakness, but for wise, holy, and ultimately redemptive purposes.

Through Adam's fall, the stage was set for the revelation of God's grace in Christ. Without the fall, there would have been no incarnation, no cross, no empty tomb, no display of divine mercy to sinners.

Thus, even in permitting Adam's fall, God's Sovereignty was at work—not to excuse sin, but to overrule it for His glory.

4. Adam's Fall and Federal Headship

Adam did not fall as a private individual alone. He stood as the federal head of the human race. His sin affected all who came after him.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

This is not unjust. Just as Christ now represents His people in righteousness, so Adam once represented humanity in its original covenant of life. In Adam, all died. In Christ, all His people are made alive (1

We may not fully understand this arrangement, but we accept it because Scripture reveals it. And even here, we see the wisdom of God in structuring redemption on the same principle—one man acting as representative, for ruin or for rescue.

5. Lessons for the Believer

Adam's fall shows us the seriousness of sin. One act of disobedience brought death, judgement, and curse.

It teaches us that we are not independent beings. We are connected to Adam by nature—and to Christ by grace.

It reveals the marvel of divine mercy. God could have left mankind in condemnation—but He chose to save.

Let us then rejoice that where Adam failed, Christ has triumphed. Where sin abounded, grace did much more abound (Romans 5:20).

With this final appendix, the doctrinal journey through The Sovereignty of God comes to a close. The path has been deep and sometimes difficult, but it leads to solid ground—a God who reigns, a Christ who saves, and a Gospel that cannot fail.

BACK COVER SUMMARY

"The LORD reigneth; let the earth rejoice." - Psalm 97:1

Is God truly in control of all things?

In this timeless Christian classic, Arthur W. Pink answers with a resounding yes—not as an abstract theory, but as a living, glorious truth at the very heart of the Gospel. The Sovereignty of God explores the depths of divine rule in creation, providence, salvation, reprobation, and prayer, revealing a God who does not merely react to history but ordains it with wisdom, holiness, and perfect justice.

Long loved by serious students of Scripture and newly treasured by a new generation of believers, this revised edition preserves Pink's rich theology 54 and bold convictions while presenting them in modern UK English, making his work more accessible than ever before.

Whether you are wrestling with hard questions about suffering, election, free will, or God's purposes in redemption—or simply seeking a firmer grasp of God's majesty—this book will deepen your faith, challenge your assumptions, and leave you with a renewed sense of awe.

Clear. Biblical. Uncompromising.

Discover the God who is not merely watching history unfold—but writing it.

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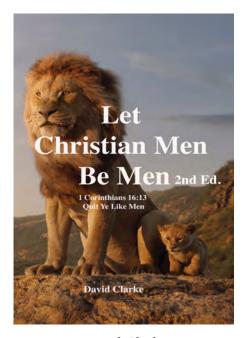
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LET CHRISTIAN MEN BE MEN



David Clarke

Originally published as *The Bierton Crisis* (1984), this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership,

56 desiring his return.

David's testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP



By David Clarke (Author) 3rd Edition Paperback – 3 Jun. 2020

This third edition of Converted on LSD Trip highlights the lifetransforming power of the Lord Jesus Christ through the extraordinary true stories of David Clarke and his brother, Michael Clarke.

David's conversion took place on 16th January 1970 during a terrifying LSD experience. That night, gripped by fear, he called out to God—and his

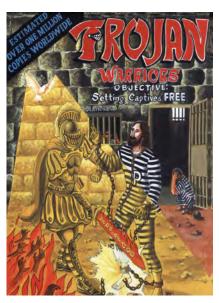
life changed dramatically from that moment forward. Nearly 30 years later, his brother Michael also experienced a profound conversion while serving a prison sentence in the Philippines. Both men went on to dedicate their lives to preaching the gospel and ministering to others.

This edition serves not only as a personal testimony but also as a tool for evangelism—aimed at encouraging believers to proclaim the gospel of Christ with conviction and clarity. It further draws attention to the ongoing work of Christian ministry in Baguio City, Philippines, led by William O. Poloc, a former inmate of New Bilibid Prison who now continues the mission of reaching others with the good news of Jesus Christ.

The author emphasises the importance of teaching the traditional Christian doctrines of grace in today's world—doctrines that uphold the sovereignty of God in salvation, the deity of the Lord Jesus Christ, and the authority and infallibility of Scripture. This book takes a firm stance against the errors of modern ungodliness, including unbelief, moral relativism, homosexuality, radical feminism, and the spread of false teachings such as those found in Islam.

Converted on LSD Trip is both a powerful testimony and a call to action—challenging readers to stand firm in the faith and to boldly declare the truth of the gospel in a world that desperately needs to hear it.

TROJAN WARRIORS



Setting Captives Free Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clark

Trojan Warriors: Setting Captives Free is the true and extraordinary account of two brothers—Michael and David Clarke—raised in Aylesbury, England, who turned from a life of crime to proclaim the gospel of Jesus Christ.

In the 1960s, both brothers were convicted and imprisoned for malicious wounding and carrying firearms without a license. David, the younger, experienced a radical conversion in 1970 after a terrifying LSD trip. He went on to teach himself to read using the Bible, pursued higher education, became a lecturer, and later served as a Baptist minister.

Michael, however, continued a flamboyant and criminal lifestyle, eventually landing in a Philippine prison in 1996, sentenced to 16 years. It was there—after five years in maximum security—that he too came to faith in Christ.

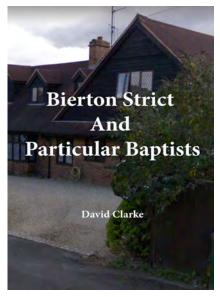
Moved by his brother's transformation, David launched a mission to the Philippines, determined to help and support Michael. Together, they began working with inmates in New Bilibid Prison—many of whom were former gang leaders, murderers, and drug traffickers—who had also experienced profound conversions.

This book tells the story of that mission and includes 66 handwritten testimonies from inmates whose lives were changed by the gospel. Among them were **22 men on Death Row,** awaiting execution by lethal injection—yet now living in hope, bold in faith, and committed to spreading the message of Christ.

These are the Trojan Warriors—once captives to sin, now soldiers of Christ.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." — Revelation 12:11

BIERTON STRICT AND PARTICULAR BAPTISTS



My Testimony and Confession

Authored by Mr David Clarke Cert. Ed

Converted on LSD Trip is the compelling true story of David Clarke, told in the form of an autobiography. This is no ordinary account—it follows the remarkable journey of two brothers, David and Michael Clarke, who were once notorious criminals in the 1960s, living in Aylesbury, Buckinghamshire, where they were active members of the Mod scene. In 1967, both were sentenced to prison for malicious wounding and possession of a firearm without a licence.

The turning point came years apart. David experienced a dramatic conversion in 1970 after a terrifying LSD trip led him to cry out to God. Overnight, he turned away from a life of crime and began a new journey of

faith. Despite having left school barely able to read, David taught himself to read using the Bible and classical Christian literature to better understand the gospel. His new life led him to confess to 24 unsolved crimes committed after leaving Dover Borstal in 1968—yet, in court, he was shown remarkable mercy and was not sentenced.

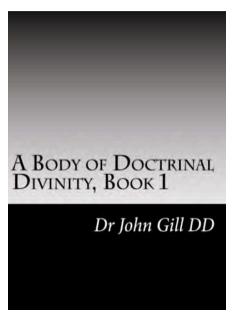
He became a member of the Bierton Strict and Particular Baptist Church, a Gospel Standard cause, and was later called and sent by the church to preach the gospel. Throughout his Christian journey, David encountered many doctrinal errors across various denominations, and he faced strong opposition as he sought to uphold biblical truth. These experiences were documented in his earlier publication, The Bierton Crisis (1984), written to help others navigating similar challenges.

Meanwhile, Michael remained unmoved by David's conversion and continued his flamboyant and lawless lifestyle. His path ultimately led to a 16-year prison sentence in the Philippines in 1996, where he died of tuberculosis in 2005.

In 1995, David learned of Michael's arrest through an ITN television news report. This prompted him to begin writing his story, which was first published as Converted on LSD Trip. In 1999, David received word that Michael, after five years in prison, had also been converted—his heart changed after reading C.S. Lewis's Mere Christianity. Convinced that Jesus was the Christ, the Son of the living God, Michael too turned from crime to Christ.

In 2001, David travelled to the Philippines on a mission to support Michael and work with other inmates. Together, the brothers supported the rehabilitation of many former criminals, particularly in New Bilibid Prison and other jails across the country. Their joint efforts are documented in their book Trojan Warriors, which includes 66 powerful testimonies of men who turned their lives around—22 of whom were on Death Row.

This book is a testimony of God's grace, redemption, and the power of the gospel to transform lives—even in the darkest of places. David Clarke's story is a beacon of hope for anyone seeking to follow the Lord Jesus Christ and find true freedom, no matter their past.



A System of Practical Truths

Authored by Dr John Gill DD,

THIS IS BOOK 1

Treating The Subjects:

Of God, His Works, Names, Nature, Perfections And Persons. And Contains:

Chapters

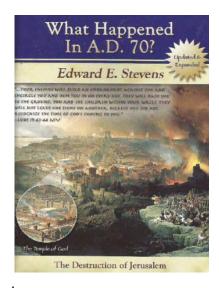
- 1 Of The Being Of God
- 2 Of The Holy Scriptures
- 3 Of The Names Of God
- 4 Of The Nature Of God
- 5 Of The Attributes Of God In General, And Of His Immutability In Particular.
 - 6 Of The Infinity Of God,
 - 7 Of The Life Of God.
 - 8 Of The Omnipotence Of God.
 - 9 Of The Omniscience Of God.
 - 10 Of The Wisdom Of God.
 - 11 Of The Will Of God And The Sovereignty Of It
 - 12 Of The Love Of God
 - 13 Of The Grace Of God.

- 14 Of The Mercy Of God.
- 15 Of The Long suffering Of God.
- 16 Of The Goodness Of God.
- 17 Of The Anger And Wrath Of God.
- 18 Of The Hatred Of God.
- 19 Of The Joy Of God.
- 20 Of The Holiness Of God.
- 21 Of The Justice Or Righteousness Of God.
- 22 Of The Veracity Of God.
- 23 Of The Faithfulness Of God
- 24 Of The Sufficiency And Perfection Of God.
- 25 Of The Blessedness Of God.
- 26 Of The Unity Of God.
- 27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity Of The Divine Essence.
 - 28 Of The Personal Relations; Or, Relative

Properties, Which Distinguish The Three Divine Persons In The Deity.

- 29 Of The Distinct Personality, And Deity Of The Father.
- 30 Of The Distinct Personality, And Deity Of The Son.
- 31 Of The Distinct Personality, And Deity Of The Holy Spirit.

WHAT HAPPENED IN A.D 70



Ed. Stevens

Ever since the booklet, What Happened In AD 70? was published in 1980, there have been constant requests for more detailed information

about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38-44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study

allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end-time prophecies that we document here.

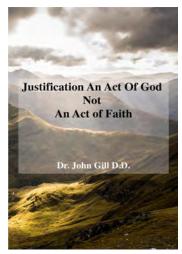
After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end-time events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

https://www.preterist.org/ Bradford, Pennsylvania April 17,2010

JUSTIFICATION AN ACT OF GOD-NOT AN ACT OF FAITH



Alternatively Eternal Justification an Antidote To Fullerism

Paperback - November 21, 2020

By Dr. John Gill, D.D.

A powerful and precise defense of the biblical doctrine of justification—rooted not in man's faith, but in the sovereign act of God.

In this concise yet profound theological treatise, eminent 18th-century Baptist theologian Dr. John Gill, D.D. offers a vigorous exposition of justification by grace, arguing that justification is not conditioned upon the act of believing, but is rather a divine and eternal act of God.

Rejecting the popular notion that faith is the cause of justification, Gill boldly asserts that faith is the means by which the justified soul apprehends what has already been accomplished by God. To locate justification in the believer's act of faith, Gill warns, is to shift the foundation of salvation from God's sovereign grace to human response—a subtle but dangerous departure from the Gospel.

Gill writes with pastoral clarity and scholarly precision, drawing from Scripture and sound doctrine to affirm:

Justification is an eternal decree of God, grounded in the righteousness of Christ and imputed to the elect before they believe.

Faith is not the cause, but the evidence and instrument of justification.

The righteousness of Christ alone is the meritorious basis of the believer's standing before God.

God is both just and the justifier of the ungodly—not because of anything in man, but because of His own grace and purpose.

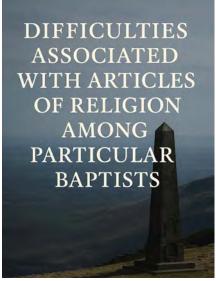
With rich theological insight and unwavering commitment to the doctrines of grace, Dr. Gill confronts the errors of conditional justification and defends the Reformed view of salvation with biblical authority.

This book is an indispensable resource for students of theology, pastors, and anyone seeking a deeper understanding of the doctrine of justification—a doctrine Martin Luther once called "the article by which the church stands or falls."

Let God be true, and every man a liar—salvation is of the Lord.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

BISAC: Religion / Christianity / Baptist Contents Introduction Articles of Religion Important

Authors Testimony

Bierton Particular Baptist Church

A Difficulty Over Articles Of Religion

Written From Experience

Bierton Particular Baptists History

1 First London Particular Baptists Confession

1646, 2nd Edition

The Development of Articles Of Religion

Act of Toleration 14 Additions That Are Wrong

2 London Baptist Confession 1689

Notes on The London Baptists Confession 1689

3 Bierton Particular Baptists Articles of Religion, 1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831

4 The Gospel Standard Articles of Religion 1878

Observations of the Gospel Standard

Articles of religion

Letter to Mr Role's of Luton

Added Articles

My comments Article 32

The Difficulties Of these Articles Proved

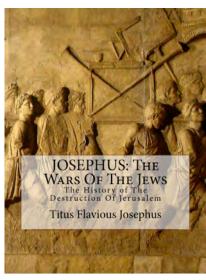
Serious Doctrinal Errors Held

Recommendation for Serious Minded

5 Bierton Particular Baptists Pakistan 2016

6 Appendix 60 Gospel Standard 31 Articles

JOSEPHUS: THE WARS OF THE JEWS



The History of The Destruction Of Jerusalem

Authored by Titus Flavius Josephus, Designed by Translated by William Winston

ISBN-13: 978-1985029132 ISBN-10: 1985029138

BISAC: Religion / Christianity / History / General

Josephus was an eye witness to those events that he records in this book, 'The Wars of The Jews', or 'The History of The Destruction Of Jerusalem'.

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ, and published by the Apostle John, about those things that were shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neuronic persecution, of 66 A.D. and before the fall off Jerusalem and the destruction of the temple, in 70. A.D. This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around 95 A.D. as Eusebius mistakenly says.

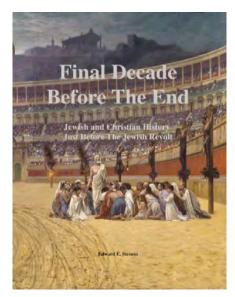
The historic events that Josephus records are remarkable as they give evidence to the fulfillment of Prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events that were shortly to come to pass when Jesus spoke to John who wrote the

Revelation. Jesus had informed his Apostles about future events and they lived in expectation of there fulfillment in their day.

Josephus gives the historic evidence of the fulfillment of those prophecies and that confirms scripture fulfillment.

We recommend the James Stuart Russell's book, 'The Parousia' as a very good introduction to this subject and advertised at the back of this book in our Further Publications.

THE FINAL DECADE BEFORE THE END



Ed. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

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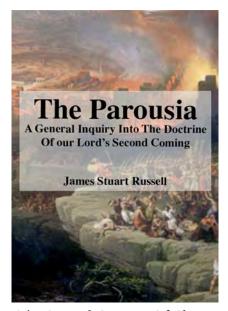
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Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

https://www.preterist.org Bradford, Pennsylvania

THE PAROUSIA



The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled

both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

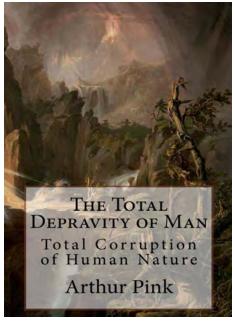
Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The

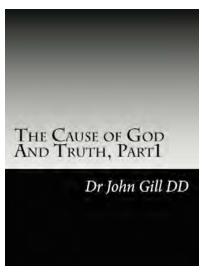
reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

THE TOTAL DEPRAVITY OF MAN



This republication of A.W. Pink's work,

The Total Depravity of Man, is intended to introduce Christians, of this generation, to those truths that seem to have been lost among Evangelical Christians. It is believed that a right understanding of man's fall in Adam will lead the believer to see the necessity salvation by the a sovereign choice, by God, of men to salvation and the reality of particular redemption. These doctrines are known as the doctrines of grace some times referred to as Calvinism. These truth are held by Particular Baptists to this day as can be read in the First London Baptist Confession of faith, of 1644. These truths have met with opposition from various quarters resulting in controversy not only from Arminian's but also among Calvinists. It is intended that his book will help the believer come to a biblical understanding of the total depravity and inability for man to save him self and that mans salvation depended entirely upon the grace and mercy of God alone. That the gospel of Christ declares this truth very clearly and is the antidote to all false religion.



Authored by Dr John Gill DD.

THERE ARE FOUR BOOKS

Book 1 - Part 1

This volume addresses the Scripture passages cited by Dr. Whitby in support of a universal scheme of salvation.

Book 2 - Part 2

This section treats the subjects of reprobation, redemption, efficacious grace, the corruption of human nature, and the perseverance of the saints.

Book 3 - Part 3

Here, the focus is on the doctrines of grace, including reprobation, election and reprobation, redemption, efficacious grace, the freedom of the will, perseverance of the saints, the providence of God, and the state and condition of the heathen.

Book 4 - Part 4

This final part examines the doctrines of grace in relation to the teachings of the early church fathers.

The following works were undertaken and begun around the year 1733 or 1734, during which time Dr. Whitby's Discourse on the Five Points was being reprinted. At that time, it was widely regarded as a masterpiece on the subject in the English language and was thought to be unanswerable. It was often quoted by opponents of Calvinism, and many would ask: "Why do you not answer Dr. Whitby?"

Prompted by this challenge, I resolved to read Whitby's work again and

soon felt compelled to write a response. It seemed both appropriate and timely to engage in such a task.

In the year 1735, the First Part of this work was published. It examined the various Scripture passages used by Dr. Whitby and others in favour of a universal scheme of salvation and against the Calvinistic view. Their arguments and objections were answered, and the passages were interpreted in a just and proper light. Much of the content in this and the subsequent parts in defence of the particular (Calvinistic) scheme was drawn from sermons delivered during a Wednesday evening lecture series.

The Second Part was published in 1736. It addressed numerous passages of Scripture supporting special and distinguishing grace, defending them from the objections raised by Arminians, particularly Dr. Whitby. Responses were made to their answers and challenges, further establishing the foundation of the doctrines of grace.