



GREAT COMMISSION LEADERSHIP INSTITUTE

LOVE AND UNITY / THE DOCTRINE OF SALVATION

**God's Sovereignty and Man's Ability to Choose**

In church history, there has been an ongoing theological discussion (and controversy) between Arminians (who emphasize man's responsibility) and Calvinists (who emphasize God's sovereignty). Many churches and church associations have divided over this controversy. Our desire in Great Commission Churches is work together as fellow workers in the gospel in a way where each pastor has freedom to believe and teach his personal biblical interpretation on this topic. In that regard, please consider the following testimony from Tom Short:

*In 1978 or 1979 I was a newly appointed elder. I felt a deep personal responsibility for what we taught in our church. Somehow, I came across a short book teaching the doctrines commonly known as the Five Points of Calvinism. I really enjoyed the book. It was the first I'd ever heard about these doctrines and, to be honest, I didn't even know there was another opposing point of view.*

*At our next elder's meeting, I enthusiastically shared what I was learning with the other brothers. But I was quite taken aback when one of my fellow elders stated that he didn't agree with these doctrines and actually shared some verses to the contrary. I didn't agree with his verses and it's obvious he didn't agree with me. Over the next several days, I began to develop a pretty negative attitude toward this brother and couldn't figure out why he held such a view that seemed so unscriptural to me. We were becoming divided over this issue.*

*As "fate" would have it, I was reading the biography of George Whitefield at this time. Whitefield and John Wesley had been best of friends, but they became divided over this very issue. As I contemplated this and the division that was occurring between me and my fellow-elder, I believe God spoke to me with a very simple message: "Tom, I used both George Whitefield and John Wesley in mighty ways even though they believed differently on these doctrines. If you would like Me to use you in a mighty way as well, focus your life on what these two men had in common – not on where they differed."*

*That is exactly what I have attempted to do these past 30-plus years. Whitefield and Wesley were men of humility, prayer, faith, and fervent, tireless evangelism. I have sought to become this type of man. And, until God shows me otherwise, I am content to leave these controversial doctrines on the back burner. While I do hold to my own personal opinions on these doctrines, I hold them*

*with humility, respect for those who differ and a firm conviction that there are plenty of far more important teachings in the Word for me to stand firm upon. And, as I changed my own attitude about this subject and my brother with whom I disagreed, I have maintained a wonderful working unity with that fellow elder. In fact, over all of these years, that brother and I have continued to closely work together for the furtherance of the gospel without one single difficulty arising from this difference of perspective.*

In the spirit of love and unity, these two papers (written by Dave Bovenmyer and Rick Whitney) are offered. (For more information on how to maintain love and unity amidst doctrinal discussions see *Unity: Question and Answers* by John Hopler, page 74, in Book 4 of the GCLI.)



GOD'S SOVEREIGNTY AND MAN'S ABILITY TO CHOOSE

## Brief Statements Concerning Sovereignty, Free Will, Election, and Salvation

Pastor Dave Bovenmyer · Ames, IA

The Great Commission Churches movement began in the early 1970s, birthed primarily out of the movement sometimes called the “Plymouth Brethren,” which originated in the early 1800s through the labor of John Darby and his colleagues. Darby is known for his role in developing and promoting a dispensationalist view of eschatology in opposition to the covenantal views that had dominated most of Protestantism since the reformation. And although Darby and early brethren tended to be Calvinistic in their view of salvation,<sup>1</sup> the Great Commission church movement was more widely influenced by more recent brethren leaders such as William McDonald, who took a mediate<sup>2</sup> position in the Calvinist/Arminian debate.<sup>3</sup> Great Commission teaching was also strongly influenced by Bill Bright, founder of Campus Crusade for Christ, who also took a mediate position, referring to himself as a moderate Calvinist.<sup>4</sup>

In accord with these beginnings, pastors and leaders within the Great Commission movement have also largely taken a mediate position, not fully identifying with five point Calvinism nor with five point Arminianism. Although strongly holding to the doctrine of the perseverance of the saints and to a sometimes slightly softened view of total depravity, Great Commission pastors have held and do hold a variety of opinions in regard to unconditional election, with limited atonement and irresistible grace being the Calvinistic doctrines most frequently questioned or rejected. From the movement's beginning, God's sovereignty and human freedom and responsibility have both been emphasized, and most of today's leaders would agree with William McDonald's comment on 1 Peter 1:2: “Any difficulty in reconciling God's election and human responsibility lies in man's mind, not in God's. The Bible teaches both doctrines, and we should believe both. The truth lies in both extremes,<sup>5</sup> not somewhere between them.”<sup>6</sup>

Great Commission Churches has not taken a position on most of these issues in its doctrinal statement, nor are there plans to take a stand in that statement or elsewhere. Many leaders continue to read and learn regarding these issues. Study of the scriptures and respectful discussion on these issues is encouraged. Individuals or churches with more Calvinistic or Arminian convictions are present and welcome within the movement. (This includes five point Calvinists and some holding to a corporate election view.) Yet, as we discuss and continue to learn, it is important to remember that the movement has historical roots that continue to be widely held. It is helpful for those not familiar with Great Commission's history or perspective to know what they will likely hear taught at pastor's conferences and at national and regional conferences and in national training materials. And it is important for leaders who are coming from either a more strongly Calvinistic or Arminian perspective to be sensitive to the thinking and theological tradition of the majority. For this purpose the following statements are offered as summaries of the type of thinking that will most likely underlie Great Commission teaching

*“Truth is not found in the statement ‘It is written.’ Truth is found in the statement, ‘It is written; and again it is written.’”*

*- G. Campbell Morgan*

and emphasis, although, undoubtedly there will be much variety and many exceptions.

1. God is absolutely sovereign and nothing can happen without God choosing to cause it or to allow it to happen.<sup>a</sup> God is aware and in control of even the smallest detail in our lives and world.<sup>b</sup>
2. God sometimes gives people the ability to freely choose between various options.<sup>c</sup> Although God sovereignly controls all that happens in His universe, He sometimes does so in a way that does not determine human choices.<sup>d</sup> God is not the initiator or cause of every choice, particularly of morally evil choices.<sup>e</sup>
3. God exhaustively knows all things, past, present, and future.<sup>f</sup> Yet His foreknowledge of the future does not, in itself, restrict the choices of creatures created in His image. We may not know how God can know the future free choices of people without causing them, yet the scripture is clear that He does know them and allow them, yet is not always their cause.
4. Even though there are some things that God does not initiate, He does cause all things, even the most evil acts of men and angels, to work together for the good of those who love Him and are called according to His purpose.<sup>g</sup>
5. Although God is transcendent, He is also immanent and personal.<sup>h</sup> God is a responsive God, who has sovereignly chosen to sometimes respond to the free choices of his moral creatures. When people sin, God often disciplines and judges. When they repent, He often relents. When they pray, He often answers.<sup>i</sup>
6. God is an emotional God, although His emotions are never out of control or extreme beyond what is appropriate. God loves, rejoices, delights, feels pleasure, becomes angry, experiences jealousy, and grieves.<sup>j</sup> Scripture passages depicting His emotion are not to be understood as entirely anthropomorphic.
7. Verses like John 3:16, 1 Timothy 2:4, and 2 Peter 3:9 indicate that God loves all people and desires the eternal salvation of each and every individual of every race, class, and circumstance. Yet the scriptures teach that not all people will be saved<sup>k</sup> and that God sometimes hardens the hearts of some people and groups of people.<sup>l</sup> The teachings that God loves and desires the salvation of all, that some will be lost, and that God sometimes hardens, are all true, even though it may be difficult for us to reconcile them.<sup>7</sup>
8. Christ's death was sufficient to save all people,<sup>m</sup> yet God's intention and plan is that the benefits of His death only be bestowed on those who believe in Jesus, who are the elect.<sup>n</sup>
9. Christ's death was more than symbolic or a means for God to uphold His governmental justice, but Christ actually suffered as our substitute and was punished for our sins in our place.<sup>o</sup>
10. Fallen people are radically corrupt and fallen in every aspect of their being—physically, volitionally, rationally, and emotionally.<sup>p</sup> Fallen people continue to possess the image of God<sup>q</sup> and can do some good,<sup>8r</sup> yet the image of God in them has been horribly marred and shattered.

***“Heresy is not so much rejecting as selecting. The heretic simply selects the parts of the Scripture he wants to emphasize and lets the rest go.”***

***-A.W. Tozer***

11. Fallen people are hopelessly lost and entirely unable to save themselves from God's wrath or by their own efforts to fully regain the glory and image of God.<sup>s</sup> Justification and acceptance by God can only be achieved through the person and work of Jesus Christ.<sup>t</sup> Transformation can only be achieved through the work of the Holy Spirit and God's Word. Faith and repentance can only be achieved through the calling, drawing, and working of the Father, Son, and Holy Spirit.<sup>u</sup>
12. People must believe in Christ to be saved from the wrath of God stored up against them because of their rebellion and refusal to love Him and their fellow men.<sup>v</sup> Through creation, the conscience, His word, His people, and His Spirit,<sup>w</sup> God works to bring people to Himself, but people must repent and believe. Faith is God's requirement for salvation and justification.<sup>9x</sup>
13. Although people must believe in Christ to be justified, their faith is not a work that merits or earns salvation. Rather, faith is the opposite of such a work, requiring people to abandon all trust in their own good works and self righteousness and trust only in the work that Christ has done on their behalf.<sup>y</sup> Therefore, whether faith is a freely-chosen response, as some believe, or whether it is entirely determined by the working of God, as others believe, faith is in accordance with grace<sup>z</sup> and is not a work that earns or merits justification.
14. There is disagreement within the association concerning whether God's election is entirely unconditional; is conditioned upon something like foreknown humility, repentance or faith; or is corporate in nature, but there is universal agreement that election and salvation are unmerited, unearned, and undeserved.<sup>aa</sup>
15. Three elements are involved and necessary in each person's salvation: a) the good news of Christ must be communicated, b) God must work in the heart, and c) the person must believe.<sup>bb</sup> The importance of any of these elements should not be diminished. Evangelism should involve our prayer, presence, proclamation, and persuasion.<sup>cc</sup>
16. A person is often drawn to God in steps or stages, often believing in Christ only after months or years of influence through the witness of creation, through the word of God, through the testimony of the church, and through the working of the Holy Spirit.
17. All who believe in Jesus Christ receive the entire person of the Holy Spirit, in what is called the baptism of the Spirit.<sup>dd</sup> Christians need no "second blessing" or "second work of grace," but rather need to learn to walk in step with the Holy Spirit who is already wholly present within them.<sup>ee</sup>
18. Believers in Christ will grow in sanctification and Christ-likeness until death or until the coming of Christ. Although the Spirit can work in believers to bring them to deeper, sometimes radically deeper, steps of commitment and consecration, we will not reach a state of ongoing and entire sanctification in this life.<sup>ff</sup>
19. God does many irreversible things in and for a person who repents and believes. These include regeneration, adoption, justification, reconciliation, receiving the Spirit, and initial sanctification.<sup>gg</sup> Therefore all who truly believe can know that they are eternally safe and secure in God's forgiveness and acceptance.<sup>hh</sup>

***"The great guardian principle of all conduct in the church of God is personal responsibility to the Lord."***

***- J. N. Darby***

20. All people who genuinely believe in Christ and are truly born again will, in accordance with the promise of God and through His sustaining, preserving work, persevere in faith until the end of life in this age.<sup>ii</sup> No true believer can lose his or her eternal salvation.

In summary, GCC as an organization has taken this position in the Core Values Paper: *"We believe in a balance between God's grace and man's responsibility. We believe the Bible teaches both the sovereign grace of God and the solemn responsibility of man to trust, obey and serve God (Philippians 2:12-13)."* Individual pastors and leaders in the movement occupy a variety of positions along the spectrum of Calvinist to Arminian views regarding the role of God's sovereignty and man's free will in salvation. Churches and leaders with different convictions on these issues are present and welcome in the movement. And, as the Great Commission name implies, the focus of our movement has been evangelism, discipleship, and church planting. We have sought to avoid becoming embroiled in endless theological debates in order to fulfill the mandate that we, as part of His glorious church, received from our Lord Jesus that repentance and forgiveness of sins should be proclaimed in Christ's name to all the nations.

*"No doubt all history in the last resort must be held by Christians to be a story with a divine plot."*

- C.S. Lewis

### Endnotes:

<sup>1</sup> See, <http://verticallivingministries.com/tag/was-j-n-darby-a-calvinist>

<sup>2</sup> Mediate means "occupying a middle position," in this case somewhere between five point Calvinism and five point Arminianism

<sup>3</sup> Two other prominent Plymouth Brethren leaders also took a mediate position—see Calvinism and Arminianism — One-sided Theologies? by C. H. Mackintosh at <http://www.plymouthbrethren.com/chmm604.htm>, and Ironside on Calvinism, at <http://www.thebereanall.org/node/8145> by H. A. Ironside

<sup>4</sup> See, [http://www.docstoc.com/docs/6268596/Moderate\\_Calvinism](http://www.docstoc.com/docs/6268596/Moderate_Calvinism)

<sup>5</sup> MacDonald, W. (1995). Believer's Bible Commentary: Old and New Testaments (A. Farstad, Ed.) (1 Peter 1:2). Nashville: Thomas Nelson.

<sup>6</sup> Some pastors within the association do not agree that these verses teach that God desires the salvation of every individual in every class of people, but only that He desires the salvation of some people from all classes. Other pastors do not agree that God actively hardens people, but simply allows their hearts to stay in their own chosen hardness. Yet statement seven captures what seems to be the majority view.

<sup>7</sup> Some pastors believe that faith is a freely-chosen response—people could have chosen otherwise. Others believe that faith is determined by God—their choice is "free" in the sense that they chose in accord with their desire, yet their desires and choice were entirely determined by the working of God in their hearts. Whether faith is freely chosen or determined, all agree that human faith is necessary for justification and salvation.

<sup>8</sup> Some pastors believe that the retained, though shattered, image of God enables fallen people to do some good. Others believe that God grants "common grace" to "totally depraved" fallen people and that this grace enables them to do some good.

<sup>9</sup> Some pastors believe that faith is a freely-chosen response—people could have chosen otherwise. Others believe that faith is determined by God—their choice is "free" in the sense that they choose in accord with their desire, yet their desires and choice are entirely determined by the working of God in their hearts. Whether faith is freely chosen or determined, all agree that human faith is necessary for justification and salvation.

**Scripture References:** \*Ps. 115:3, 1 Ch. 29:11, 2Ch. 20:6 <sup>b</sup>Mt. 10:29, Lk. 12:7 <sup>c</sup>Jos. 24:14-15, Ac. 7:51, Lk. 7:30 <sup>d</sup>Ac. 7:30 <sup>e</sup>Jas. 1:13 <sup>f</sup>Isa. 41:22-23, 46:8-10 <sup>g</sup>Rom. 8:28, Ac. 4:27-28 <sup>h</sup>Isa. 57:15 <sup>i</sup>responds—Rom. 2:6-11, disciplines/judges—2Ch. 36:15-17, relents—Jer. 18:7-8, answers—Ex. 32:11-14 <sup>j</sup>Loves—1Jn. 4:8, rejoices—Zep. 3:17, delights—2Ch. 9:8, feels pleasure—Ps. 69:31, becomes angry—Ex. 22:23-24, becomes jealous—Dt. 4:24, and grieves—Ge. 6:6 <sup>k</sup>Mt. 7:13-14 <sup>l</sup>Rom. 9:18, 11:25 <sup>m</sup>1Jn. 2:2, 1Ti. 2:5-6, Jn. 3:16 <sup>n</sup>Heb. 10:38-39, Rom. 1:16-3:31 <sup>o</sup>1Pe. 2:24 <sup>p</sup>Rom. 3, Rom. 7, Jer. 13:23 <sup>q</sup>Gen. 9:5-6, Jas. 3:9 <sup>r</sup>Rom. 2:14-15 <sup>s</sup>Rom. 1-3 <sup>t</sup>Ac. 4:12, Jn. 14:6 <sup>u</sup>Jn. 6:44-45, Jn. 16:8 <sup>v</sup>Rom. 2:5 <sup>w</sup>creation—Rom. 1:19-20, the conscience—Rom. 2:14-15, His word—1Pe. 1:23-25, His people, Mt. 5:13-14, His Spirit—Jn. 16:8-10 <sup>x</sup>Ac. 16:31 <sup>y</sup>Rom. 3:28, Gal. 2:16, Rom. 4:4-5, Rom. 11:6 <sup>z</sup>Rom. 4:16 <sup>aa</sup>Eph. 4:8-9 <sup>bb</sup>good news communicated—Rom. 10:17, God works in heart—Ac. 16:14-15, person believes—Jn. 3:16, 5:24, 20:31, Eph. 2:8 <sup>cc</sup>2Co. 5:11 <sup>dd</sup>1Co. 12:13 <sup>ee</sup>Gal. 5:16-26 <sup>ff</sup>Php. 3:12, 1Jn. 3:2 <sup>gg</sup>regeneration—1Pe. 1:3, adoption—Gal. 4:5, justification—Rom. 5:1, reconciliation—Rom. 5:10, receiving the Spirit—Eph. 1:13-14, initial sanctification—1Co. 6:11 <sup>hh</sup>1Jn. 5:11-13 <sup>ii</sup>1Co. 1:8-9



GOD'S SOVEREIGNTY AND MAN'S ABILITY TO CHOOSE

## Wesley and Whitefield

Pastor Rick Whitney · Stillwater, OK

Brothers-on-the-wall,

As you men know, John and Charles Wesley and George Whitefield were all in the same, small, Oxford University Bible study. Along with a few others.

Although the study was small, the men were not. Over time they proved to become great lions for God. God used these young men to shake the world.

The following are a few excerpts from Arnold Dallimore's biography of George Whitefield, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival*.

Dallimore writes about the relationship, friendship, future difficulties and restoration of a friendship between John Wesley and George Whitefield. Specifically, how their friendship was strained because of their different biblical convictions on this important area that we are discussing in this GCLI paper.

Recently, I pulled the Dallimore book off my shelf, because I remembered there was quite a bit in this biography about how and why these two great men separated - and how they came back together again. I believe Dallimore writes with grace and kindness and respect - towards both John Wesley and George Whitefield. The tensions between the two, the cause of their separation, as well as their renewed friendship - are all clearly laid out. There are some things from these pages, that can help us and help us guard our own hearts and attitudes.

*“John Wesley and George Whitefield, often with an ocean between them, each grew to believe in different aspects of the ‘mystery of the ages,’ that is, divine sovereignty and human responsibility. While both are true, if irreconcilable by finite reason, undue emphasis on either has always divided good men. ... While as each began to emphasize different aspects of this mystery, the beginning of their public separation was when Whitefield published a criticism of a sermon by John Wesley called ‘Free Grace.’... Wesley’s sermon was widely circulated in England and had severe arguments and strong words that had influenced many to accept Wesley’s doctrines. It had also left others confused and had aroused others to vigorously oppose Wesley. So Whitefield wrote a response to Mr. Wesley’s sermon. Many there were who clamored for some explicit statement from George Whitefield. Would he continue silent or would he declare his stand? Whitefield had returned to England from America and was known for a more Calvinistic view on this question. ... Accordingly, despite George Whitefield’s utter dislike of bringing the differences between himself and Wesley before the public, Whitefield felt he had no other course to follow, and therefore he now published in England*

***“Man is a responsible moral agent, though he is also divinely controlled; man is divinely controlled, though he is also a responsible moral agent.”***

*- J.I. Packer*

*the document he had previously published in America entitled, 'A Letter to Reverend John Wesley in answer to his sermon entitled "Free Grace..."*

Whitefield was conflicted. He loved John Wesley, but he also felt he needed to write out his thoughts.

*"Whitefield wrote 'Ten thousand times would I rather have died than part from my old friends.'"*

Nevertheless, Whitefield did write out his doctrinal position. John read it and was offended.

*"Wesley was irritated, offended. So Whitefield wrote Wesley seeking forgiveness and restitution of their relationship and friendship... Mostly it was Whitefield who reached out to Wesley. But Wesley seemed to rebuff Mr. Whitefield, again and again. ...George Whitefield continued to reach out to Wesley. And was, at times, ignored. Whitefield wrote Wesley letters and John Wesley did not respond. ...But Whitefield persisted."*

And not only persisted, but George defended his old friend John Wesley. At one time, an American accused John Wesley of ill-behavior during Wesley's time in the Colonies. George Whitefield defended John Wesley's character at every turn.

Finally, Wesley responded.

Since phones and our modern ease of travel did not exist, these two great churchmen communicated with the only means available – pen and ink. It took time. Although some of Wesley and Whitefield's correspondence and letter are lost, John Wesley eventually responded to George's overtures.

John must still have been somewhat accusatory in his reply toward Whitefield.

But George seemed to take the high road and wrote the following to John:

*"Whitefield wrote back to John, 'I was not in the least offended. The more open you are with me, the better. If nature and pride arise in my heart, I will go to Jesus, abhor myself and pray for my dear reprovers.'"*

George Whitefield continued with these thoughts to John:

*"I thank you for your kind reproof. Henceforward I will beg of God to keep the door of my lips, that I offend no more with my tongue. I would not willingly have one unprofitable word proceed out of my mouth. ...I am often with persons that commend me; I take it as a cross. I love you the more for reproving me."*

So John wrote to George again. The letter is lost.

But George replies – again:

*"Blessed be our Lord. There is a greater prospect of union than ever. It is what my soul longs after and labours for. It is a great pity that poor Pilgrims should fall out in their way to heaven. ..."*

***"God does all, and we do all. God produces all, we act all. ... God is the only proper author and fountain; we only are the proper actors. We are in different respects, wholly passive and wholly active."***

***- Jonathan Edwards***



*“As Whitefield continued to seek out peace with his old friend John, Whitefield began to receive criticism that he was softening his theological views. ... Whitefield wrote one of his critics, speaking about John and Charles Wesley; ‘I dare not look on them as willful deceivers, but as persons who hazard their lives for the sake of the Gospel. Mr. Wesley is gone in some things, yet I believe that he, as well as others, with whom I do not agree in all things, will shine bright in glory.’”*

Some of the principle parties and their leading men all decided to get together for a face to face, to pray and discuss and seek understanding.

*“Men from the Calvinistic Methodist Branch, the Arminian Methodist Branch and the Moravian Branch of that Great Revival suggested a conference with the hope of removing discord and if possible achieving union. Wesley agreed. ... There would be three points to the conference: 1. Unconditional election, 2. Irresistible grace, and 3. Final perseverance. ... Wesley wrote on these three topics and expressed a large measure of acceptance of these doctrines and indicated a sincere effort to find some basis of agreement... Their differences continued. And Whitefield continued to support John Wesley.*

George Whitefield continued to not only support his friend John Wesley with pen and ink, but also with word and deed:

*“When John was attacked by a mob and dragged from one end of the town (Staffordshire) to the other and his life threatened – Whitefield came to his rescue... When some of Wesley followers were attacked and their homes were burned and their property stolen, Whitefield raised an equivalent of \$40,000 to help those Wesleyans in that town. ... Some months later Wesley wrote about his relations with Whitefield, ‘Disputings are no more. We join hand in hand.’... There was indeed a much larger measure of fellowship. But the idea that an entire harmony was achieved is by no means correct. ... Charles Wesley, John’s brother, remained aloof and somewhat critical of Whitefield. And years passed before Charles’s attitude changed.*

But once again, Charles came to regard Whitefield with deep affection and the two men shared an enriching friendship, which was severed only by death.”<sup>4</sup>

Remember that these men were young men together in the same college and in the same Bible study. They began their spiritual lives at the same time. Their history together was a special thing. As all early relationships are between young Christians in any church. And these men each passionately loved their Savior. And vigorously studied His Word, concerning all manner of life and faith. And reading God’s Word, they recognized that pursuing unity is of critical importance with their same Savior.

*“The relationship between John and George was strained, but their love and respect for each other was never quenched.*

*It was John Wesley, (who was to outlive George Whitefield by twenty-one years), who upon hearing of his old friend’s death, gave Whitefield the most generous tribute as he gently chided another friend who asked, ‘Do you think we shall see Mr. Whitefield in Heaven?’ ...*

***“People are all standing in a room with several doors. Above one door [the door to heaven] is a sign which reads ‘All who will may enter.’ Those who choose to enter the door find on the back side of the door a sign which reads, ‘Chosen in Christ before the foundation of the world.’***

***- Donald Grey Barnhouse***

*Wesley replied, 'No, sir, I fear not. Mr. Whitefield will be so near the Throne and we at such a distance we shall hardly get sight of him.'*<sup>5</sup>

There were strong differences between these two men. But there was also a measure of reconciliation and understanding and their support for each other in the Gospel, financially, and other ways. Their example, hopefully, can instruct us and help us guard our own hearts.

***"Brethren, do something; do something, do something! While societies and unions make constitutions, let us win souls. I pray you, be men of action all of you. ... Our one aim is to win souls; and this we are not to talk about, but do in the power of God!"***

**- Charles Spurgeon**

---

### **Endnotes:**

<sup>1-3</sup> Taken from Volume 2, 'Chapter 2: Whitefield Meets the Supreme Trial of His Life' and 'Chapter 3: Whitefield's Reply to Wesley's Sermon'

<sup>4</sup> Ibid

<sup>5</sup> Ibid



GOD'S SOVEREIGNTY AND MAN'S ABILITY TO CHOOSE

**Exercise**

1. What was the main lesson you learned from this reading?

---

---

---

---

---

---

---

2. Have you encountered any instances where there was an individual in the church who was out of balance on God's sovereignty? How did you deal with that individual?

---

---

---

---

---

---

---

3. Have you encountered any instances where there was an individual in the church who was out of balance on man's responsibility? How did you deal with that individual?

---

---

---

---

---

---

---

GOD'S SOVEREIGNTY AND MAN'S ABILITY TO CHOOSE**Exercise**

4. Was there a time when you and another brother had a tense theological difference like Wesley and Whitefield? How did you work through it?

---

---

---

---

---

---

---

5. Practically, how do these issues affect you in ministry, particularly in the matter of sharing the gospel with unbelievers?

---

---

---

---

---

---

---