“Parable to the Sower, Seed and Soils: Part 2”

(Luke 8:4-15)

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Round One of Questions

These have to do with mankind’s freedom of will, i.e., spiritual capability, depravity and man’s actual desire for morality.

Will mankind on their own apart from God, actually choose the gospel?

What is depravity and to what extent are people depraved?

Are some people thoroughly bad and others basically good?

London Baptist Confession: (LBC) 6:1-4

Although **God created man upright and perfect**, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,[1] **yet he did not long abide in this honor**; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given to them, in eating the forbidden fruit,[2] which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

[1] Gen. 2:16–17 [2] Gen. 3:12–13; 2 Cor. 11:3

Our first parents, by this sin, fell from their original righteousness and communion with God, and **we in them whereby death came upon all:[3] all becoming dead in sin,[4] and wholly defiled in all the faculties and parts of soul and body.[5]**

[3] Rom. 3:23 [4] Rom 5:12, [5] Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10–19

They being the root, and by God's appointment, standing in the room and stead of all mankind, **the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity** descending from them by ordinary generation,[6] being now conceived in sin,[7] and by nature children of wrath,[8] the servants of sin, the subjects of death,[9] and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.[10]

[6] Rom. 5:12–19; 1 Cor. 15:21–22,45,49 [7] Ps. 51:5; Job 14:4 [8] Eph. 2:3 [9] Rom. 6:20, 5:12 [10] Heb. 2:14–15; 1 Thess. 1:10

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,[11] do proceed all actual transgressions.[12]

[11] Rom. 8:7; Col. 1:21 [12] James 1:14–15; Matt. 15:19

Round Two of Questions

These have to do with the efficacy (ability to do the **intended purpose**) of the gospel and the Word of God.

It seems the various soils win out. Is the gospel any match for the hard heart the suffering heart, the anxious heart much less the distracted heart?

Has the Word of God failed if it doesn't always convert the soul to which it has been preached?

A. Its intent is to actually harden and blind

B. Its intent is to actually softens and give insight

LBC 5:6

As for those wicked and ungodly men whom God, as the righteous judge, for former sin **does blind and harden**;[17] from them **He not only withholds His grace,** whereby they might have been enlightened in their understanding, and wrought upon their hearts;[18] but sometimes also withdraws the gifts which they had,[19] and exposes them to such objects as their corruption makes occasion of sin;[20] and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,[21] **whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others**.[22]

[17] Rom. 1;24–26,28, 11:7–8 [18] Deut. 29:4 [19] Matt. 13:12 [20] Deut. 2:30; 2 Kings 8:12–13 [21] Ps. 81:11,12; 2 Thess. 2:10–12 [22] Exod. 8:15,32; Isa. 6:9–10; 1 Pet. 2:7–8

Round Three of Questions

These have to do with the effectual call and God's ability to actually save those whom He desires to save.

If God desires all mankind to be saved and they obviously are not, has He failed?

If God doesn't wish that any should perish but that all should come to repentance and they haven't, has He failed?

Is John 3:16 a legitimate statement?

LBC 10:1-2; 4

Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call,[1] by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;[2] **enlightening their minds spiritually and savingly to understand the things of God;[3] taking away their heart of stone, and giving to them a heart of flesh;[4] renewing their wills**, and **by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;**[5] yet so as they come most freely, being made willing by His grace.[6]

[1] Rom. 8:30, 11:7; Eph. 1:10–11; 2 Thess. 2:13–14 [2] Eph. 2:1–6 [3] Acts 26:18; Eph. 1:17–18 [4] Ezek. 36:26 [5] Deut. 30:6; Ezek. 36:27; Eph. 1:19 [6] Ps. 110:3;

Others **not elected**, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,[12] yet **not being effectually drawn by the Father**, **they neither will nor can truly come to Christ, and therefore cannot be saved:**[13] much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.[14]

[12] Matt. 22:14, 13:20–21; Heb. 6:4–5 [13] John 6:44–45,65; 1 John 2:24–25 [14] Acts 4:12; John 4:22, 17:3

LBC 3:3-7

By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,[7] to the praise of His glorious grace;[8] **others being left to act in their sin to their just condemnatio**n, to the praise of His glorious justice.[9]

[7] 1 Tim. 5:21; Matt. 25:34 [8] Eph. 1:5–6 [9] Rom. 9:22–23; Jude 4

These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and **their number so certain and definite, that it cannot be either increased or diminished**. [10]

[10] 2 Tim. 2:19; John 13:18

Those of mankind that are predestinated to life, God, **before the foundation of the world** was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love,[11] without any other thing in the creature as a condition or cause moving Him thereunto.[12]

[11] Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; I Thess. 5:9 [12] Rom. 9:13,16; Eph. 2:5,12

As God hath appointed **the elect** unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;[13] wherefore they who are elected, being fallen in Adam, are redeemed by Christ,[14] **are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,[15] and kept by His power through faith unto salvation**;[16] neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.[17]

[13] 1 Pet. 1:2; 2 Thess. 2:13 [14] 1 Thess. 5:9–10 [15] Rom. 8:30; 2 Thess. 2:13
[16] 1 Pet. 1:5 [17] John 10:26, 17:9, 6:64

The doctrine of the high mystery of predestination is to be handled with special prudence and care,…so shall **this doctrine afford matter of praise,[19] reverence, and admiration of God, and of humility,[20] diligence, and abundant consolation to all that sincerely obey the gospel.[21]**

[18] 1 Thess. 1:4–5; 2 Pet. 1:10 [19] Eph. 1:6; Rom. 11:33 [20] Rom. 11:5–6, 20
[21] Luke 10:20

Books For Further Study

"The Five Points of Calvinism Defined, Defended and Documented" by David Steele, Curtis Thomas, Lance Quinn; P&R Publishing

"Five Points: Towards a Deeper Experience of God's Grace" by John Piper; Christian Focus Publishing

"Systematic Theology" by Wayne Grudem; Zondervan Publishing