

Doctrinal Review
(Theology)

I. THEOLOGY:

A. Introduction.

1. The knowledge of God:
 - a. Is it possible to know God? Why can not man arrive at such knowledge?
 - b. God is revealed in:
 - 1) Creation.
 - 2) Scripture.
2. Scripture as the revelation of God.
 - a. How we came to have Scripture:
 - 1) Primary Author and secondary "authors."
 - 2) The Spirit guides the Church in determining the canon of Scripture.
 - b. Our confession concerning Scripture:
 - 1) The Bible is inspired (Verbal inspiration; plenary and organic inspiration).
 - 2) The Bible is infallible:
 - a) Are there possibly errors in the Bible? (Historical, scientific, etc.?)
 - b) We maintain that the original manuscripts were without any error at all.

B. The Names and Essence of God.

1. The Essence (Being) of God--He is Spirit of infinite perfections.
 - a. We can never define God.
 - b. But we can confess that which He reveals of Himself.
2. The Names of God:
 - a. The idea of a name: a revelation to us of the nature of the Being.
 - b. The common Names of God:
 - 1) Jehovah: I am, or, Unchangeable One.
 - 2) Elohim: Excellent One.

C. The Attributes of God.

1. Incommunicable (not reflected in the creature).
 - a. These are: independent; oneness; simplicity; infinite; immutable.
 - b. Why can these not be "communicated" to man?
2. Communicable (reflected in the creature).
 - a. These are three-fold:
 - 1) Of intelligence: wisdom and knowledge.
 - 2) Of will: goodness (love, grace, mercy, longsuffering), holiness, truth, and righteousness.
 - 3) Of power.
 - b. When this is reflected:
 - 1) In the original creation (the image of God in man: holiness, knowledge, and righteousness).
 - 2) In the regenerated Christian.

D. Persons of the Godhead:

1. The idea of the Trinity: three Persons in One Being.
 - a. Give proof for the trinity.
 - b. Errors of Unitarianism and Arianism.
2. Significance of the Trinity for us:
 - a. It is the basis of covenant fellowship.
 - b. It is the only possibility of revelation to us.

E. The Works of God.

1. Internal: concerning God's Persons and Essence (Being).
2. External (in eternity):
 - a. Providence which includes: preservation, cooperation, and government.
 - b. Predestination:
 - 1) Election.
 - a) The Arminian idea of foreseen works as basis for election.
 - b) The Reformed contention: sovereignly and freely determined by God.
 - 2) Reprobation.

Doctrinal Review
(Anthropology)

II. ANTHROPOLOGY.

A. The creation of the heavens and the earth.

1. The manner of creation:

- a. In six days of creation--what was formed on each day?
- b. The six days--how are they to be understood? How long are they?

1) The views which we must condemn:

a) Evolution.

b) The period-theory of the creation days.

2) The days were six literal days of 24 hours each. What proof have we?

2. The maintaining of creation (Providence).

a. Providence includes:

1) Preservation of all things.

2) Co-operation with the acts of moral creatures (II Sam. 16:10; Ps. 146:9; /Prov. 21:1)

3) Government whereby God leads all things to His own determinate end. Rom. 8.

b. Various errors in connection with the doctrine of Providence:

1) Deism which denies providence.

2) The question of the prosperity of the wicked, and suffering of righteous.

B. The good creation of man:

1. The creation itself:

a. How God created Adam (a two-fold unique act).

b. The place for man:

1) In the garden of Eden.

2) The two special trees placed in Paradise.

2. Created in the image of God.

a. Of what the image of God consists:

1) True knowledge, righteousness, and holiness.

2) The result of this creation:

a) Adam was the covenant-friend of the living God.

b) Adam's relation to the rest of creation:

1/ Was given dominion over all creatures.

2/ He is the first father and representative head of all men.

b. His covenant-relation to God before the fall:

1) Not a covenant of works (as taught by many Reformed and Presbyterians):

a) This teaches: a condition, promise, and penalty.

b) Reasons why we must deny this view: makes eternal life attainable apart from Christ; Christ's work becomes only repair work.

2) But: Covenant of Friendship with God.

C. The fall of man and its effects:

1. The great temptation and fall.

a. Satan and his sin of pride (He was created originally a good angel).

b. Satan's approach to Eve:

1) Why he comes to Eve.

2) How he approaches her.

3) Eve's fall; Adam also sins.

2. The result of the fall for man:

a. For Adam:

1) Immediate spiritual death--and also physical death as God had said.

2) His only hope of deliverance from this sentence was Christ.

b. For his posterity:

1) Two things are true:

a) Adam represented us, and therefore we possess his original guilt.

b) As our first father, Adam passes on original pollution.

2) Thus is man born totally depraved--unable to perform the least good.

Doctrinal Review
(Christology)

III. CHRISTOLOGY.

- A. The necessity of a Mediator.
 - 1. What God's justice requires which makes a Mediator necessary:
 - a. The righteous God can never ignore nor forget about sin.
 - b. But God demands complete payment in harmony with His justice for every sin.
 - 2. Man can never save himself from his sins:
 - a. He could never do more than is already required of him.
 - b. He is dead in sin--and can only add to his guilt.
- B. The knowledge of the Mediator:
 - 1. In His Names:
 - a. God-given names are revelations of what the Being of God is.
 - b. The principal names of the Savior are:
 - 1) Jesus (Joshua in the O.T.) meaning: Jehovah is salvation.
 - 2) Christ (Messiah in the O.T.) meaning: Anointed One.
 - 3) Lord--over His people and over all things.
 - 4) Emmanuel (God with us); Son of Man; Son of God; Vine; Lamb of God; etc.
 - 2. In His natures:
 - a. The human nature of Christ.
 - 1) Christ had a real, complete, weakened, sinless human nature. *central*
 - 2) The necessity for a Mediator Who is human:
 - a) Only then could He legally represent us before God.
 - b) Only then could He give us life as One of us.
 - b. The Divine nature:
 - 1) He is the Second Person of the Trinity.
 - 2) The necessity for this Mediator to be Divine:
 - a) Only God could bear infinite wrath and deliver us.
 - b) Only God could give life to the creature.
 - c. The relationship between the two: without division, change, mixture, separation.
 - 3. In His offices:
 - a. Prophet:
 - 1) A prophet is filled with God's Word and must speak it forth (a prophet does not merely speak concerning future things).
 - 2) Jesus is Prophet in that He reveals God's perfections to us.
 - b. Priest:
 - 1) A priest is one consecrated to God and serves Him.
 - 2) Sacrifice becomes necessary because of sin.
 - 3) The manner of atonement (governmental theory; moral theory).
 - c. King.
 - 4. In His states:
 - a. The state of humiliation.
 - 1) A state is one's position before the law of God.
 - 2) The steps (degrees) of humiliation:
 - a) Birth (into a world of sinners and with the cross in view).
 - b) Suffering all His life (enduring the mockery of sinful men).
 - c) Death on the cross:
 - 1/ Crucifixion was the accursed death.
 - 2/ Christ died only for His elect people and pays for their sins only.
 - d) Burial (entering the corruption of the grave).
 - e) Descent into hell (not the literal place, but He endured the eternal wrath of God especially on the cross).
 - b. The state of exaltation (four steps or degrees).
 - 1) Resurrection (four proofs for it; notice also its significance).
 - 2) Ascension (how and where?)
 - 3) Sitting at God's right hand (meaning of this expression).
 - 4) Return to judgment in the last day.

Doctrinal Review
(Soteriology)

IV. SOTERIOLOGY (salvation)

- A. The "ordo salutis" or order of our salvation:
 - 1. Salvation is one whole--it can not be cut into parts.
 - 2. Yet there is a logical order in that salvation:
 - a. The order is true as far as our conscious experience of it is concerned.
 - b. Following the order, we can see what it is that God does in saving His Church.
- B. What that order of salvation is:
 - 1. Regeneration (rebirth; born again--John 3:3).
 - a. Negatively:
 - 1) It does not follow conversion as Arminianism teaches.
 - 2) It is not an act of man or to be equated with conversion.
 - b. Positively:
 - 1) It is the seed of life implanted into our hearts (as the kernel of corn is planted into the ground).
 - 2) It is implanted below our consciousness, that is, we are not aware of it when it happens.
 - 3) Within the church, regeneration usually takes place at or near birth.
 - 2. Calling (this is efficacious, that is, irresistible; it accomplishes its purpose).
 - a. External Call: comes through the preaching of the Word to the ear and mind.
 - b. Internal Call:
 - 1) The operation of the Spirit which applies the Word to our hearts.
 - 2) Thus brings the seed of life to our consciousness.
 - 3. Faith:
 - a. Various "faiths": historical, miraculous, temporary.
 - b. True faith:
 - 1) It is both potential and actual.
 - 2) The elements of saving faith: knowledge and confidence.
 - 3) Faith is the means unto salvation.
 - 4. Conversion.
 - a. This is the fruit of true faith.
 - b. Its idea:
 - 1) A turning from sin to righteousness.
 - 2) The visible evidence of God's work in us.
 - 5. Justification (to make just):
 - a. This is man's legal position before God's law; his state.
 - 1) Includes: forgiveness of sin.
 - 2) And: adoption unto sons.
 - b. Steps of justification (1) eternal; (2) on the cross; (3) in our consciousness; (4) in the day of judgment.
 - 6. Sanctification (to be made holy):
 - a. This is man's actual condition before God.
 - b. It includes:
 - 1) Deliverance from the defilement of sin.
 - 2) Renewed in the image of Christ.
 - 3) Enabled to walk in all good works.
 - c. Its relationship to justification:
 - 1) Justification is a judicial act; sanctification is a spiritual ethical act.
 - 2) Justification is the ground of sanctification.
 - 3) Justification is a single act; sanctification is continuous.
 - 7. Preservation (and perseverance).
 - a. Our salvation is accomplished in Christ.
 - b. Therefore God keeps us:
 - 1) That the wicked do not destroy us spiritually.
 - 2) Nor that we can fall away from that grace in Christ.
 - 8. Glorification: the end of the work of salvation in us.

Doctrinal Review
(Ecclesiology)

V. ECCLESIOLOGY (on the church)

A. What the church is.

1. The use of the name: "church".
2. The attributes of the church:
 - a. Holy (in Christ and principally)
 - b. Catholic (universal: of all nations, tribes, tongues, and languages).
 - c. Apostolic (built upon the truths of God's Word as taught by the apostles).
 - d. Oneness (in Christ the church is finally brought as one body to glory).
3. The marks of the true church:
 - a. Pure preaching of the gospel.
 - b. Proper administration of the sacraments.
 - c. Church discipline.
4. Various distinctions concerning the church.
 - a. The Church Triumphant (church in glory).
 - b. The Church Militant (in suffering).
 - 1) Invisible--viewed from the aspect that its members have the life of Christ in their hearts.
 - 2) Visible--the "invisible" Church as it becomes manifest through the walk and work of its members.
 - a) As organism.
 - b) As institution.

B. The government of the church.

1. Various forms of church government.
 - a. Romish and Episcopalian (hierarchy, or rule from top down).
 - b. Independentism or Congregationalism (rule from the bottom by majority vote of the people).
 - c. Reformed or Presbyterianism
2. Reformed church government:
 - a. A consistory composed of elders and deacons ruling over local churches.
 - b. Classis--regional gatherings of representatives of local consistories.
 - c. Synod--a broader gathering of representatives of each classis.
3. Church discipline:
 - a. Proper procedure according to Matthew 18:
 - 1) In private sins, one first must speak to the individual who sinned.
 - 2) If this fails, one must come with one or two witnesses.
 - 3) Then, the sin of the individual must be brought to the attention of the consistory.
 - b. The requirements or procedure of a consistory in discipline:
 - 1) First a consistory must labor with the person committing sin.
 - 2) Then the consistory, if there is no repentance, must proceed with the steps of discipline or censure.

C. The means of grace:

1. The preaching of the Word.
 - a. The official proclamation of Christ through the Church.
 - b. It is the necessary means for sustaining and upbuilding the life of Christ in us.
2. The sacraments:
 - a. Baptism (a sign of the new birth within the Christian).
 - 1) Water as a sign of the washing away of the filth of sin.
 - 2) The reasons for infant baptism and also sprinkling.
 - b. The Lord's Supper (a sign of continued nourishment).
 - 1) The elements in the Supper: broken bread and poured out wine.
 - 2) The idea of "close" communion in opposition to "open" communion.
 - 3) The three differing views of the Lord's supper:
 - a) View of Transsubstantiation (Roman Catholic--the bread and wine is changed into the body and blood of the Lord).
 - b) View of Consubstantiation (Lutheran--Christ's body is in and under the bread and the wine.)
 - c. Reformed view: a spiritual partaking of the body of Christ.

Doctrinal Review
(Eschatology)

VI. ESCHATOLOGY (the last things)

A. The believer's death.

1. What death is:
 - a. The sentence of God upon the sinner.
 - b. Death can be spoken of in a three-fold sense:
 - 1) Physical death--of the body.
 - 2) Spiritual death--separation from the face of God.
 - 3) Eternal death in hell--the lot of the wicked reprobate.
2. Necessity for the believer's death:
 - a. That the generations of the believers may be born.
 - b. That the grace and power of God may be revealed.
 - c. That God's people may reveal their antithetical walk.
 - d. We must await the final realization of glory.
 - e. Death is not punishment for the Christian, but entrance into glory.
3. State of the soul after death:
 - a. False doctrines:
 - 1) Soul sleep.
 - 2) Roman Catholic theory of purgatory.
 - 3) Belief in a "second probation."
 - b. We believe in the conscious state of glory immediately after death (Luke 23:43; II Cor. 5:1).

B. The return of Christ:

1. View of pre-millennialism (pre=before; millennialism=1000).
 - a. This view teaches:
 - 1) The rapture--taking the saints to meet the Lord in the air.
 - 2) Seven years of persecution on the earth.
 - 3) 1000 year reign of Christ in Jerusalem (Rev. 20).
 - 4) Final uprising and destruction of Satan and his hosts after 1000 years.
 - b. But we believe the view not Scriptural (see: a-millennialism, below).
2. View of post-millennialism (post=after).
 - a. This earth gradually improves and becomes the kingdom of God.
 - b. After 1000 years of improvement, Christ comes into a ready-made Kingdom.
 - c. But:
 - 1) Scripture presents the Kingdom as heavenly, not earthly.
 - 2) It is contrary to experience: wickedness is on the increase.
3. View of a-millennialism (a= not or no).
 - a. The 1000 years of Rev. 20 is figurative and represents the full time (10X10X10) between the ascension and return of Christ.
 - b. Shortly before the end, there are increasing signs of His return: Matt. 24.
 - 1) The word is preached over the earth and the elect gathered in.
 - 2) Apostasy increases.
 - 3) There are many earthly tribulations, wars, earthquakes, etc.
 - c. Then Christ returns on the clouds of heaven with His holy angels.

C. The consummation of all things.

1. The return of Christ:
 - a. This is personally, visibly, with great power and glory.
 - b. He comes to judge:
 - 1) As representative of the Living God.
 - 2) As exalted Head over all creation.
2. The final judgment:
 - a. A public judgment in which the righteousness of God is publically seen.
 - b. The wicked judged and punished on the basis of their works.
 - c. God's people are vindicated on the basis of Christ's work.
3. The final end of all moral, rational creatures: men and angels.
 - a. The wicked are sent to hell eternally and suffer in different degrees under the terrible wrath of God.
 - b. The righteous are eternally blest in heaven in their ordained places.

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THE THREE POINTS

I. The first point:

"Relative to the first point which concerns the favorable attitude of God towards humanity in general and not only towards the elect, Synod declares it to be established according to Scripture and the Confessions that, apart from the saving grace of God shown only to those that are elect unto eternal life, there is also a certain favor or grace of God which He shows to His creatures in general. This is evident from the Scriptural passages quoted and from the Canons of Dordrecht II-5 and III-IV-8,9, which deal with the general offer of the Gospel, while it also appears from the citations made from Reformed writers of the most flourishing period of Reformed Theology that our Reformed writers from the past favored this view."

Scriptural proof: Ps. 145:9; Matt. 5:44,45; Luke 6:35,36; Acts 14:16,17; I Tim. 4:10; Rom. 2:4; Ez. 33:11; Ez. 18:23.

A. In the First Point, the Christian Reformed Church adopted two dogmas:

1. The first we may call the dogma of Common Grace. It teaches that God is gracious to all men in bestowing upon them the things of this present time, such as rain and sunshine, and all earthly things. This is what Synod meant when it spoke of a grace of God to "all creatures".
2. The second we may call the dogma of Universal Grace. According to it, God is gracious in the preaching of the gospel to all that hear. This is what Synod meant when it referred to Canons II-5 and III-IV-8 and 9, and "the general offer" of the Gospel.

B. As to the dogma of Common Grace:

1. The Confessions do not express themselves on this point, although they do attribute the term "common grace" to the Arminians in Canons III-IV, 5.
2. It is, however, contrary to Scripture, which plainly teaches that God hates the wicked reprobates and that He uses even the things of the present time to their destruction. See the following: Ps. 5:5; 11:5; 73:17-20; 92:5-7; Prov. 3:33; Mal. 1:2-4; Rom. 9:13; I Pet. 3:12.
3. The truth is that grace is not in things. All things are but means which God uses to the salvation of the righteous (elect) while He uses them to the destruction and damnation of the wicked (reprobate). And, because men also use these means as rational-moral creatures, they are responsible. Things are certainly common but grace is never common.

C. As to the theory of universal grace:

1. This is surely not proven by the passages from the Confession which the Synod of 1924 referred. Canons II-5 merely teaches the general preaching of a gospel that is particular in contents. Canons III-IV, 8 teaches that what God proclaims in the Gospel is unfeigned, that it is pleasing to Him that the called should come to Him and that He promises eternal life to them that come (the elect). Canons III-IV, 9 emphasizes that the guilt of not coming is wholly the sinner's.
2. Nor is this proven by the texts Synod quoted. Romans 2:4 merely teaches that the wicked despise the goodness of God that leads man to repentance. And Ezekiel 33:11 teaches that God has pleasure in the wicked that repents, and that is always the elect.
3. The doctrine that God is gracious in the preaching of the Gospel to all that hear the preaching of it is, however:
 - a. Contrary to the Reformed Confessions which plainly teach that God is gracious to the elect only: See Canons I-6; II-8; III-IV-10; V-8, and Rejection of Errors II-6.
 - b. Contrary to Scripture: Romans 8:29,30; Romans 9:13; Romans 9:16; II Cor. 2:15,16; Mark 4:11,12; Matt. 11:25-26; John 12:39,40.

II. The second point:

"Relative to the second point, which is concerned with the restraint of sin in the life of the individual man and in the community, the Synod declares that there is such a restraint of sin according to Scripture and the Confession. This is evident from the citations from Scripture and from the Netherlands Confession, Arts. 13 and 36, which teach that God by the general operations of His Spirit, without renewing the heart of man, restrains the unimpeded breaking out of sin, by which human life in society

remains possible; while it is also evident from the quotations from Reformed writers of the most flourishing period of Reformed Theology, that from ancient times our Reformed fathers were of the same opinion." Scriptural proof: Ps. 81:11,12; Gen. 6:3; Acts 7:42; Rom. 1:24; Rom. 1:26; Rom. 1:28; II Thess. 2:6,7.

A. The meaning of the Second Point:

1. The second point of 1924 does not teach that God holds the sinner in His power, so that he cannot do anything against the will and providence of God. This is plainly taught in the Bible and in the Belgic Confession, Art. 13.
2. But the second point teaches:
 - a. That there is a gracious operation of the Holy Spirit which is not re-generating on the heart and mind and will of the sinner.
 - b. That this operation commenced immediately after the fall and continues all through history.
 - c. That as a result there is in man a remnant of his original goodness, so that he is not as depraved as he would be without this operation.
 - d. That, because of this operation, the natural man is able to live a relatively good life in this life, and to do good in the sphere of the world.

B. Objection to the Second Point:

1. The proof adduced by Synod for this point does not hold:
 - a. From Scripture the Synod quoted the following passages: Gen. 6:3; Ps. 81:11,12; Acts 7:42; Rom. 1:24, 26, 28; II Thess. 2:6,7. Concerning these passages we note:
 - 1) Only one speaks of the Holy Spirit at all, namely, Gen. 6:3. However, the text does not speak of a restraining by the Spirit, but of a striving. This took place through the Word of God by the prophets.
 - 2) None of them speak of a restraint of sin.
 - 3) Three of them speak of the very opposite of restraint, namely, of a delivering over into sin by the wrath of God. Cf. Ps. 81:11, 12; Rom. 1:24, 26, 28; Acts 7:42.
 - 4) II Thess. 2:6,7 does not refer to the Holy Spirit as is plain from the text itself.
 - b. As to the proof adduced from the Confessions:
 - 1) Belgic Con., Art. 13, does not speak of an influence of the Holy Spirit, but of the Providential power of God; nor of an inward restraint of sin, but the restraint of sinners and devils.
 - 2) Art. 36. does not speak of an influence of the Spirit but of the power of the police or magistrate.
2. The Second Point itself is contrary to Scripture and Confessions:
 - a. To Scripture:
 - 1) It postulates a remnant of good in natural man, which is contrary to all those passages of Holy Writ that speak of the depravity of the natural man. For these, see the discussion under point III.
 - 2) Scripture teaches directly the opposite from the main tenet of the Second Point when it declares that God delivers men over into ever greater corruption by His wrath. See Rom. 1:24-28; Ps. 51:5.
 - b. To the Confessions: Canons III-IV, 4 speaks of "remnants of natural light". These remnants are not due to an operation of Common Grace. Even with these remnants, however, the natural man is still wholly depraved and incapable of doing any good even in things natural and civil.

C. The truth of the matter:

1. Man is always totally depraved. There is no inward restraint of sin.
2. Sin develops with the human race organically.

III. The Third Point: "Relative to the Third Point, which is concerned with the question of civil righteousness as performed by the unregenerate, Synod declares that according to Scripture and the Confessions the unregenerate, though incapable of doing any saving good, can do civil good. This is evident from the quotations from Scripture and from the Canons of Dordrecht, III-IV, 4, and from the Netherlands Confession, Art. 36, which teach that God, without renewing the heart, so influences man

that he is able to perform civil good; while it also appears from the citations from Reformed writers of the most flourishing period of Reformed Theology that our Reformed fathers from ancient times were of the same opinion." II Kings 10:29,30; II Kings 12:2; 14:3; Luke 6:33; Rom. 2:14.

A. The meaning of the third point:

1. The meaning of the third point of 1924 is not:

- a. That the natural man through the remnants of natural light that are left in him after the fall is able to distinguish between good and evil; has some knowledge of God and of things natural.
- b. That the natural man is able to see that the law of God is good for himself, and that, therefore, there is on his part an attempt to live in outward conformity with that law.
- c. That the third point does not intend to express this is evident from:
 - 1) The fact that the deposed ministers taught exactly this before 1924. It was this view which Synod condemned.
 - 2) The fact that no special influence of the grace of God is necessary to explain these things in the natural man. The Confessions explain them as remnants of natural light. Synod, however, speaks of an influence of God on the natural man, whereby he is able to do civil righteousness.
 - 3) From the evident connection between the second and third points.

2. But the third point teaches:

- a. That there is an influence of God, of the Holy Spirit, on the mind and will of the natural man, which is not regenerating, but improves him.
- b. That because of this influence, he is able to live a relatively good life in this world, and his works are not always sinful before God.

B. Objections to the third point:

1. It is contrary to the Reformed Confessions:

a. The proof from the confessions to which Synod referred does not hold:

1) Canons III-IV, 4:

- a) Speaks of a remnant of natural light and not of an influence of God on the natural man.
- b) It emphasizes that even in things natural and civil the natural man wholly pollutes this natural light and holds it in unrighteousness.

2) Netherland Confession, Art. 36:

- a) Does not speak of any good in the natural man con do, but of a good order and decency which God establishes among men.
- b) Nor does it refer to an influence of God on the natural man, but to the power of the magistrates.

b. For proof from the confessions to the contrary, see: Heidelberg Catechism, L.D. III, q. 8; L.D. 33, q. 91; Belgic Confession, Art. 14; Canons III-IV. 1-4.

2. It is contrary to Scripture:

a. Synod tried to sustain the Third point by the following passages:

- 1) II Kings 10:29,30. (But Jehu saw in God's commandment a means to satisfy his own ambition, and very well executes the command, but becomes blood-guilty in doing so, and does not depart from the ways of Jeroboam. See Hosea 1.)
- 2) II Kings 12:2 and 14:3. (At best the examples of Jehoash and Amaziah prove an attempt to live in outward conformity to the law. In the case of Jehoash this was under the influence of the priest).
- 3) Luke 6:33. (A proof that sinners do no good and have no reward.)
- 4) Romans 2:14. (The work of the law in the hearts of the Gentiles--not the law itself.)

b. For proof to the contrary, that is, for positive proof from Scripture that the unregenerate cannot do good. see: Psalm 14:1-3; Matt. 7:16-20; Romans 1:28-32; and Romans 3:9-18.

