

The Doctrines of Grace: Total Depravity of Man

Ephesians 2:1-10

Dr. Fred Malone

First Baptist Church/P.O. Box 552/Clinton, Louisiana/225-683-5153



God has revealed in the bible the nature of man in his sinfulness against God. This is called, by theologians, total depravity. Turn with me to Ephesians 2:1-10. This is the passage that we will be reading from in the next few weeks as we study the doctrines of grace. These are the beliefs of the founders of this church and the Southern Baptist Convention, but not always believed today as they were once believed. On this 175th year of our church I decided to go over those doctrines, which our forefathers believed and used, to establish this church and all the Baptist churches in this area in the early 1800.

In Ephesians 2 the first three verses describe the doctrine of total depravity, and then in verses 4-10 they record what God has done about it. So let us hear the word of God: “And you were dead in your trespasses and sins in which you formally walked according to the course of this world, according to the prince of the power of the air of the spirit that is now working in the sons of disobedience. Among them we too all formally lived in the lust of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of his great love with which he loved us, even when we were dead in our transgression, made us alive together with Christ; by grace have you been saved. And raised us up with him and seated us with him in the heavenly places with Christ Jesus; in order that in the ages to come he might show the surpassing riches of his grace in kindness towards us in Christ Jesus. For by grace have you been saved through faith and that not of yourselves it is the gift of God, not as a result of works that no one should boast. For we are his workmanship, created in Christ Jesus for good works that God prepared beforehand that we should walk in them.”

The gospel of Christ is so simple, it really is; to preach to others in the world: that God has made us in his image to know him and to be like him and to live with him forever; that Adam and Eve and all of us have sinned and fallen short of the glory of God and deserve his wrath and punishment in hell forever; that we can do nothing that is worthy to make up even one sin against God, and that we deserve nothing from him not even his mercy and forgiveness; that yet in his kindness and grace, God sent his Son into this world, the Lord Jesus Christ to die a sinner’s death for sinners that they might become the righteousness of God; that he was buried and rose again on the third day and has ascended on high and is coming again to judge the living and the dead; and that all who repent of a self-ruled, sinful life and turn to the risen Son of God, call upon him for mercy, call upon his name for salvation, shall be saved; and that the gospel of grace and salvation will result in the indwelling of the Holy Spirit, the forgiveness of sins, eternal life, and a changed heart.

So we proclaim that gospel to the world: repent and believe the gospel. This is the teaching of scripture. This is that outward call of the gospel of grace. “By grace you are saved through faith” and so we respond to that call; we hear of Jesus Christ. Something happens to our minds and we finally understand how evil we have been to God and man; how, if other people knew what had been going on in our minds and what we did in secret and what we wanted to do, we would be shamed before the world and before God. Something happens: we have become convicted that something is wrong with us and that we cannot stand before God safely without a Savior. We don’t know exactly what is happening to us at those times; we only know that we are sinners and that Christ has come and he has promised that all who call upon his name shall be safe at last.

But the doctrines of grace we are studying explain to us how God saved us from beginning to end. He wants us to understand them. You don’t have to understand them fully to be saved, you have

to come to Christ and trust in him to save you, but God wants every Christian to understand these doctrines of grace so they may grow in their love for him and their obedience to him, and live a godly life, because it is only in understanding how rich His grace is, that our hearts become thankful enough to submit our will to him.

We have to study the doctrines of grace. God has saved every Christian the same way: through the doctrines of grace. We may come from different backgrounds and races and families and cultures and places, committed different kinds of sins and so forth; and our testimonies that we give of our background and how God saved us and what has happened since then. All of this may be different but the work of God in the heart is the same in all of us. For us to understand, we have to understand how God saved us, to be thankful and grateful to him and to have a heart that doesn't tire of worshiping him and become bored when we gather together. We have to understand this in order to have contentment in any and every circumstance that comes our way in this life.

When Paul was sick and God denied him healing three times, God said to Paul, "My grace is enough for you." Do you know that kind of contentment or that kind of joy? Do you know that you have the riches of God's grace and love and patience and care and affection, no matter what is happening to you in this world of men? You have to understand the doctrines of grace, and you have to understand the doctrines of grace to have assurance that in spite of the remaining sinfulness of your heart as a Christians, where you have to fight evil thoughts and feelings still, and you have to go back and ask forgiveness of things you said and done: that God is able to keep you from falling and present you faultless before his throne with great joy. To have assurance, to be able to continue and persevere to the end, you have to continue to understand the doctrines of grace. And on and on it goes. It is part of the Christian World View.

Everybody has a philosophy of life and the Christian has a Christian philosophy based upon God's truth, and the only way that you can really understand what is happening in this world and your life today is to understand the doctrines of grace, particularly this doctrine of total depravity. People just wander around in the world going from hobby to hobby, place to place, job to job, spouse to spouse, obsession to obsession, trying to find something that lasts: some kind of feeling about life; wandering around blind, falling into one pit on the right and to the left; trying to make sense of the wars and hatred and evil between men and unquenched anger and grudges; and why this world can't change, and why men can't change, and don't change. We think: Why can't we just love one another? Why can't we be kind to one another? People are trying to make sense of life.

Psychology tells us that the problem is within, whether it is genetics, which is a new trend in psychology: You really can't help yourself; you are destined to be the way you are. Or the psychologists say that somehow your psyche has been ruined by others and it is their fault you are the way you are. Some will say that there is no such thing as morality so there is no such thing as guilt, therefore quit worrying about what you have done wrong. Sociology will tell us that it is everyone else's fault. If someone gets caught in a crime it is their father's fault, or it is their mother's fault, or it is their friend's fault, or it is someone else's fault. They will say that what we really need is to change people and our society through social engineering.

All of these attempts to deal with the heart and nature of man are doomed to failure. None of these things can change the nature of man. We have to have a Christian world view of what that nature is and what is happening in the hearts of men in this world, and what is the only hope in order to understand our lives and the world's lives and other's lives. All Christian's system of theology begins with the doctrine of salvation in terms of total depravity: Who is man? What is man? What is wrong with him? How did God make us in his image? How did things go wrong? How can we fix it? This is the doctrine of original sin or depravity in the bible. And in understanding it biblically, we begin to understand ourselves and others: why they think the way they do, why they act the way they do, and how we can help them.

I am not going into the historical theology of all this except to mention that for two thousand years there has been a debate about how sinful man is. Is he totally infected and damaged by sin along with his mind and emotions and will? Or is he only partially damaged? Is there still enough good in man to pull himself up by his bootstrap to God and change himself, if he only will? The battle between Pelagius and Augustine and the different denominations come down to this: that total depravity means that man is totally dominated by a sinful nature in the way he thinks and the way he feels and what he chooses, and therefore he is totally unable to change himself. He is unable to come to God with a sincere heart. He is unable to make himself become something that is different without God divinely intervening in that man's or women's or child's life, the way they think and the way they feel and what they choose.

I want you to understand this doctrine of total depravity for many reasons. As I said it will help you to understand other people and yourself in the world. It will help you to understand why Jesus Christ came, not just to get a few folks to heaven, but to make us good again, to change our nature, our character, to bring love into our hearts again to God and man and towards others. It will help you to understand why he had to die upon the cross, and why if you don't understand total depravity you will not appreciate what a sacrifice he made to do that, and to understand the magnitude of his love for sinners like you.

If you understand total depravity it will help you to overcome hatred towards others, impatience, anger, hurt, bitterness; it will help you to learn how to love your neighbor, your spouse, your coworkers, and your enemies, even your brothers and sisters. It will help you to understand how to make a difference in other people's lives for God in this world. Instead of continuing to be part of the problem, you start to become part of the solution. And it will help you to love God and long to be in his presence forever to such a degree, it will bring you great comfort and joy while you are still on earth in this mess.

But is it biblical: the doctrine of total depravity, the first of the doctrines of grace? Our forefathers believed so. So, what is the biblical basis for it? Let me read to you what the founders of this church believed when it was founded in 1836. This is history. This is recorded in the Mississippi Baptist Association Confession of Faith. It is also what Southern Baptists believed when they were organized in 1845, and when they wrote their confession of faith in 1925 until they changed it in 1963. Here is what our forefathers believed: We believe in the fall of Adam, in the imputation of his sin to all his posterity, in the total depravity of human nature and in man's inability to restore himself to favor with God. That is what they believed, and they established this church, and they preached to this community, the gospel of Jesus Christ, knowing that all mankind is totally depraved and the result was: that people came to Jesus Christ as Savior and Lord and established this church to be a light for the gospel to this community.

To understand total depravity, first, you have to understand man's original nature. In Genesis 1 and 2 it says we are made in God's image. What that means is: we are made in his moral image, to be like him in terms of goodness and love and kindness and righteousness and peace and wisdom; that everything basically Adam and Eve thought was based upon love to God and love to their neighbor and to each other; pure love: patient, kind, not seeking its own way, always thinking of the other first and what it best for them before a word came out of their mouth; pure motives, willing to go out of their way at whatever sacrifice to bring blessing to the other without getting angry, without getting hurt because they didn't respond like they should.

They loved God, and they had love and joy and peace and kindness and goodness and gentleness, and faithfulness and self control: the fruits of the spirit. The way they thought, the way they felt and the choices they made, they were dominated by love to God and man. Then God gave a covenant promise to Adam: and he said, "Do not eat of the tree of the knowledge of good and evil, for you will learn evil. Don't do that, because in the day you eat of that tree you will die." And God

promised Adam if he would never eat of that tree he would live forever and enjoy the blessings of God and the fellowship of God and the love of God. He would see his children grow up with each other, playing with each other in love and his grandchildren bringing a joy to his heart.

But third, we find that Adam broke God's law in what we call the fall of man: the fall from fellowship and communion with God to being alone and without God in this world. God allowed Satan, who had already rebelled against him in heaven, to test Adam's free will faithfulness by tempting him to disobey God, to break the covenant; and so Satan in his deceitfulness, tempted Eve, and used Eve against Adam to disobey God, and in the freedom of his will, Adam broke all ten commandments when he took of that fruit, and broke the covenant of life that God had given him. As a result, in God's justice and faithfulness, he brought the punishment of death and hell upon Adam and Eve and all their descendents forever.

This is what the bible teaches in Romans 5: that God, as part of that curse and punishment, caused the sinful nature of Adam and Eve to pass on from father to child, father to child, and father to child, to this present day. As a result, God is just to bring his wrath upon every person who has ever lived since Adam and Eve fell. That is why John the Baptist, when he preached in John 3 said, "He who believes in the Son has eternal life, but he who does not obey the Son will not see life but the wrath of God remains upon him." We are children of wrath Ephesians 2 says, and as a result, that sinful nature has brought us to be separated from God. We are unable to change ourselves.

Fourth, the effects of the fall are terrible. Instead of being born innocent and righteous and good, God determined that all are born in Adam's nature: selfish, independent, and rebellious against other people ruling them. All the evil and sin in man's heart, all the anger and hatred and conflict in this world between man is from this totally depraved nature. It is not God's fault. All that is sinful in this world is man's fault: all evil, all hatred, all wars.

It takes only one drop of deadly poison in a glass of water to kill a person, because that poison infiltrates every molecule of the water and poisons the whole cup. That is what sin has done to our minds and our feeling and our will and what we choose; the way we think and how we feel is twisted from what it was meant to be and therefore, our choices are wrong.

Moses wrote in Genesis 6 what God thought of man and his nature after the fall. Here is what it says in Genesis 6:5, "Then the Lord saw that the wickedness of man was great on the earth and that every intent (that means every motive: everything a man says, everything a man does,) of the thoughts of his heart are only evil continually." I call that total depravity. There is no partial depravity. This means that man, by nature, is so dominated by self-centeredness and selfishness and self rule, that every thought and intent of everything he does is sinful.

You may argue as some do and say, "Wait a minute, I know some really nice unbelievers." And you do. But that is only because God has restrained them from carrying out their thoughts, just like he has restrained you from carrying out your thoughts. Probably every one of us would be in jail if we carried out what we thought before. You see, "every" intent is only evil continually.

So every person is born into this world dominated by sin as his master, and Satan as his father. Jesus said in John 8 to the Pharisees who were children of Abraham, "You are of your father the devil because you do not believe in me. You don't listen to my words." And so, we are so dominated by sin, that we commit sinful acts because we have a sinful nature. You don't become a sinner by doing wrong things; you do wrong things because you are a sinner. God is going to judge us. We can't change ourselves.

Jeremiah preached to Israel at a time when they had had centuries of the Old Testament: Moses and the Prophets preaching to them, and every opportunity in the world to believe in the things of God and become the holy people and the loving people they were supposed to be. Jeremiah recognized, and God spoke through Jeremiah, to tell these people in Jeremiah 13:23, "Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to doing evil." That

illustration simply means that if you are doing evil you can't do good. You can't suddenly break out of your evil thinking and feelings and do good and choose God because you are so spiritually dead to God that you will not want to.

Paul said in 1 Corinthians 2:14, "A natural man does not understand the things of the Spirit of God, for they are spiritually discerned, and they are foolishness to him and he cannot understand them." Cannot! We are unable to understand the things of God on our own. We cannot break through this darkness which clouds our minds and this evil intent of the heart to do good. We are bound and enslaved to our sins and pleasures and desires.

James wrote in James 4, "What is the source of quarrels and conflicts among you? Is not the source your pleasures and your desires that wage war in you members? You desire and you do not have so you commit murder. You are envious and cannot obtain so you fight and quarrel." Sin is at the root of every sorrowful thing in this world and the problem is not social engineering, or peace treaties, or education, or the rise of economic levels of the people in this world. The problem is much deeper than that: a sinful, hateful nature that does not love God or man and will not change.

So what is the cure for this total depravity? It seems hopeless. It doesn't say you were sick in your trespasses and sins, or you were ignorant in your trespasses and sins, or you were underprivileged in your trespasses and sins, but it says you were dead' spiritually dead, in your trespasses and sins. Like Lazarus in the tomb, who had no life in himself to raise himself out of death, so the human heart has no ability to change itself and to become good.

What is the solution and the cure? The answer of Jesus and the Apostles is a miracle; there has to be a miracle. Jesus called it "to be born from above." He said to Nicodemus, "Truly I say to you, unless one is born again he cannot see the kingdom of God." That word "see" means understand or perceive. He cannot understand what is going on in this world, or about God and his kingdom, unless he is born from above. Nicodemus did not understand so Jesus told him again, "I say to you unless one is born of water and the Holy Spirit, he cannot enter the kingdom of God; he cannot enter eternal life unless he is born again by the Holy Spirit of God." There is something that must happen to him in his nature, in his heart, in his mind, in his emotions and in his will. Then Jesus said, "That which is born of the flesh in flesh," you cannot break out of the flesh, "but that which is born of the spirit is spirit."

Then he said, "Do not be amazed that I said to you, 'You must be born again. The wind blows where it wishes and you hear the sound of it, but you do not know where it comes from and where it is going, so is everyone who is born of the spirit.'" It is a miracle and you don't control it. The Spirit of God is the one that brings new birth and new life to dead hearts. Only God has the power to change our nature.

This week I have really had to fight the magnitude of the evil of total depravity in this world, not to mention my previous life. We were by nature children of wrath, dead in trespasses and sins, walking according to the course of this world, under the power of the prince of the air: that is Satan, lead about and indulging the desires of the flesh and of the mind, living according to the lust of the flesh: slaves to sin and Satan and not even knowing it; Satan destroying our life, tempting us to sin, our own sinfulness, loving the hopeful pleasure of sin that it will bring to us, choosing it over and over again.

We see this in our children. We see them choosing sin and then the consequences, and instead of returning to God for repair and hope, the sin affects them to choose further sin and then greater damage to them, which causes them to choose other sins. We cry in our hearts: Stop! Stop! Before you destroy yourself! But we cannot stop them because only God can.

"But God, being rich in mercy, because of his great love with which he loved us, even when we were dead in our transgressions, made us alive together with Christ." That is the new birth. A miracle as powerful as Jesus that rose from the dead and walked out of the empty tomb, so God works in the dead heart of a dead soul and gives them new life to see the kingdom of God; finally to understand what is wrong with them and what is wrong with the world; finally to understand how amazing, that a God

who is pure and holy and good would even let us live one day, much less send his only begotten Son to die for the likes of us; and our hearts finally see the love and mercy of God and graciousness of God and we want that and we call upon him, 'Oh Lord, save me! I repent! Save me through Jesus Christ and help me to live a new life.'

We don't always understand what has been going on in our hearts and minds and what God has been doing, how he has been changing us, we only know that a miracle has happened. So, how does God give the new birth? Well, that is part of the doctrine of total depravity. If you are dead, how does he bring life? Turn with me to 2 Corinthians 4 where we find an example of this or rather at least a teaching about how He does it. He does it through two things: the word and the Spirit. The word and the Spirit: 1) faith comes by hearing and hearing by the word of Christ, and 2) you must be born again to see and enter the kingdom of God by the Spirit.

In 2 Corinthians chapter four Paul is explaining why he was willing to die and use up his life to preach the gospel of Christ to other people just so they can learn the grace of God; and when he saw so many turn away from him and even try to kill him, instead of quitting, he understood that it is man's sinful nature to reject God, and that only God can change man. But you see if God can change man and you cannot, then you can keep going. You can keep on loving your enemy. You can keep telling them about a Savior. You can keep forgiving them of their sins and their failures. You can keep praying to God to have mercy upon them.

So it says in 2 Corinthians 4:3-4, "Even if our gospel is veiled," (you know there is a veil over people's faces and over their hearts when we preach about Christ), "to those who are perishing." (Now he is describing total depravity: the spiritual condition), "...in whose case the god of this world, Satan, has blinded the minds of the unbelieving that they might not see the light of the gospel of the glory of Christ, who is the image of God."

We are sinful in nature and every thought and intent of our heart it is judged by God to be evil continually. We cannot change ourselves. Not only that, Satan has blinded the minds of the unbelieving so they cannot see. They cannot see and understand God. They cannot see their sinfulness. They cannot see the beauties and wonders of Christ as a savior. So what is the hope? Well, that is verse five: "For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bondservants for Jesus' sake." Only Jesus Christ can break the bondage of Satan and sin in a sinner's heart so he says, "I preach Jesus Christ: crucified for our sins, raised from the dead, able to give you life."

And then he relies upon the Spirit to work in people's hearts: he said in verse 6, "Light shall shine out of darkness. He is the One who has shown in our hearts to give the light of the knowledge of the glory of God in the face of Christ." When there was nothing, no molecule or atom, when there was nothing God spoke and said, "Let there be light," and instantaneously all that we call light and its energy and its operations and its physics of it occurred instantaneous. Scientists are still trying to figure all that out. Of course when they leave God out of the equation they have to make up something.

I don't know how this happened, they say. Something happened! What happened was God, and all the energy that we see in this universe that is still operating in the inner cores in the hottest suns, is nothing compared to what God does in the hearts of the soul that is dead. He gives light.

When you just couldn't see how sinful you were, suddenly you understand and you realize you have sinned against God and you have hurt others with your sin, and you feel guilty for what you have done to your children and to your spouse and to your co-workers and to your friends and neighbors and family; you look and see the consequences of your actions in the past upon your present, and you fear what is going to happen in the future because of them; and then you realize that there is a God and I am going to stand before him and give account for every thought and feeling and word and deed I have ever done and if I don't find a way of forgiveness I am undone.

The Holy Spirit convicts of sin and righteousness and judgment as he works in the heart and gives light to the eyes to see our sin when we have been blinded by our own selfishness and pride and

Satan's power up to that point—it is a miracle. God says, 'Let there be light to this human heart,' and light comes. It is like Lydia on the riverbank, a Jewish business woman in Philippi, and Paul comes down and preaches the gospel to the Jewish women who were gathered by the riverbank. He talked about Christ and he talked about sin and he talked justice and the necessity of repentance from sin and that Jesus Christ is the only savior and your only hope of salvation: believe in him and be saved. But nothing happened to Lydia until the Lord opened her heart to respond to the things spoken by Paul. That is called the new birth. It did not come from her ability because she was smarter or because she was religious and a Jewess or because she had a "better" heart than some of the others around there. She was dead until God said: "Let there be light," and there was light.

It takes a miracle to save us from ourselves. We are unable spiritually to do anything good or even to understand the gospel of Christ for our salvation, unless God, in his kindness and grace, decides to set upon us his mercy: to say let there be light.

"It is by grace by which you are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." Then we understand. We don't know all that God has done secretly in our minds, in our emotions, in our wills, secretly working and opening our hearts, giving new life when there was only death, but we know one thing: we come willingly to Christ because he has made us ready. A lot of people don't like that.

Charles Spurgeon was speaking on total depravity in his church and he said some man came to him and said, 'Brother Spurgeon, what you teach is that God grabs men by the hair and drags them into the kingdom of heaven against their wills.'

And Spurgeon said, 'No. That is not what I teach, but I like your illustration because I believe that God grabs men by the heart and brings them willingly into the kingdom.'

It is a mystery. I don't fully understand it. I know that in college there was a time that I hated Debbie and that I wanted to divorce her. My mind and heart was filled with anger and sinful thoughts of others and I hated God and Christians and I didn't want anything to do with the church and I thought they were all stupid. Then God did something which I was thankful for: he started showing me what this world would be like if everybody lived like I thought and it scared the devil out of me!

But you see, I wouldn't have come to those thoughts, if God had not had mercy and said, "Let there be light." Then something happened, against my nature and everything I was before, I wanted to learn about God. I wanted to learn about Jesus Christ: was he the Son of God or was he a fake? Is there evidence that he was crucified and rose from the dead or was it all just fable? Can God really change human nature? Can he change me to love my wife and save my marriage? And I can't explain it all except I came willingly to Jesus Christ against my former will.

We are totally depraved. We are unable to come to God, but God is so merciful and kind that he has allowed the sinful world to continue; to rescue a multitude that no man can number from themselves; to make them his children and to change their nature from loving themselves first, to loving God first; from loving self first to loving others more than yourself, and becoming part of the solution instead of remaining part of the problem of this world. It is a miracle.

"Tis not that I did choose Thee, for Lord, that could not be;
This heart would still refuse Thee, hadst thou not chosen me.
Thou from the sin that stained me hast cleansed and set me free;
Of old Thou has ordained me, that I should live to thee.
'Twas sov'reign mercy called me and taught my op'ning mind;
The world had else enthralled me, to heav'nly glories blind.
My heart owns none before Thee, for thy rich grace I thirst;
This knowing, if I loved Thee, Thou must have loved me first.

Josiah Conder, 1836

That is what we are talking about. It does something to you on the implications of total depravity. You start to pity those non-Christians who were just like you were: in the bondage of Satan, in the grip of the obsessions of their own desires, unable to break free of the bondage that they are in; instead of hating them, you pity them, instead of cursing them, you pray for them, instead of rejecting them, you tell them about Jesus Christ who has freed you from your own sinful bondage to become a child of God. This is the foundation of all missionary endeavors: that God is able to save spiritually dead people and make them children of God.

Understanding total depravity helps you, not only pity and have compassion upon those who do not know the Lord Jesus Christ, but it moves you to take the gospel to them. You find some way to point them to the one who is risen from the dead for their own hope, because you know now that it took a miracle to save you, and God has mercy on you when he did not have to, and therefore, he caused you to have mercy upon those who do not know him.

It affects your relationship toward other Christians in the church, because you realize we are all alike: we all come from the same lump of clay; and that if the Lord Jesus laid down his life for these others to bring them out of darkness to light, and he loves them, so must I; and that he has chosen that some of that depravity remain even in the Christians until Heaven comes, so, you will accept them as much as He does, with their faults and failures remaining.

And then it tells us that something wonderful is going to happen. We are destined to live in an existence in a new heaven and a new earth where we find people saved to sin no more, including ourselves; no more evil, no more hatred, no more lying or deceiving, no more bitterness and grudges, no more deceptions and manipulations of each other, the purist of love for eternity which will be such a comfort and a blessing. It will make the few sorrows that we have endured in this life seem as nothing. Just to know this really helps today when you read the newspapers or you watch the way your family is, or you have to go to work in a very dreaded place; and it helps when you see even the people of God not living as they should. For Christ is building his church and he will not stop until he bring them all to heaven, and there we will never again know the defilement of sin or an evil moment or intent, or experience a cross word from another. All because Jesus shed his blood to save people that are spiritually dead and condemned.

Do you see how important it is to study total depravity and to understand it? It becomes the foundation for which you understand what is wrong with this world and what the solution is and what is wrong with yourself and how good God has been to you. Come to Jesus Christ, whether you think you are totally depraved or not and unable to come, just go to him. He has promised that the one who comes to him, he will in no wise cast out. If God has put it in your heart to see your sin and Him as the only Savior, he has already begun a good work in you and is drawing you to flee into the arms of Christ. Go to him!