



**WHEN DID GOD  
MAKE YOU ALIVE?**

## When Did God Make You Alive?

### The One Question That Destroys the Arminian Sequence

#### A Simple Test

Ask any Arminian theologian two questions. They'll answer the same way every time.

**Question 1:** "Is a believer ever referred to in the New Testament as 'dead in sins'?"

**Answer:** "No."

They must say no. It's basic biblical theology. Believers have "passed from death to life" (John 5:24). Death in sin describes *unbelievers*, not the redeemed.

**Question 2:** "Do all believers pass from death to life the moment they believe?"

**Answer:** "Yes."

Again, they must say yes. Jesus Himself declares it: "Truly, truly, I say to you, whoever hears My word *and believes* Him who sent Me *has* eternal life. He does not come into judgment but *has passed from death to life*" (John 5:24).

So far, no controversy. Reformed and Arminian alike affirm these truths.

But now comes the question that changes *everything*.

#### I. The Question They Cannot Answer And Remain Consistent

**"When did God make you alive with Christ?"**

Read Ephesians 2:1-5 slowly:

"And you **were dead** in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy,

because of His great love with which He loved us, **even when we were dead** in our trespasses, **made us alive together with Christ**—by grace you have been saved.”

Notice the sequence Paul describes:

**“Even when we were dead... [God] made us alive.”**

Not “*after* you believed.”

Not “*when* you exercised faith.”

Not “*once* you chose to accept Him.”

**When we were dead.**

✚ **“Dead” in its physical, spiritual, metaphorical sense *always* means “not alive,” “non-responsive,” and in fact in its physical and often metaphorical aspects, also “incapable of response.”**

Thus, a “dead” ...

- corpse both does not and cannot respond
- limb means does not and cannot function
- Bill in Parliament means “does not/cannot proceed”
- Relationship = devoid of the “life” – feelings, care, joy it once had

## II. The Fork in the Road With No Escape

The Arminian / Synergist faces an impossible choice.

**Option 1: God made you alive WHILE you were dead**

This is what Ephesians 2:5 *explicitly* states.

But if God made you alive **while you were dead**, then:

- You were not yet a believer when God regenerated you
- Faith came **after** being made alive, not before
- Regeneration **preceded** faith
- This is what Arminianism / Synergism *denies* per its system.

✚ **Which means Arminianism is false per Ephesians 2:5.**

## Option 2: God made you alive AFTER you believed

But if God made you alive **after you believed**, then:

- You believed while you were still **dead** in sins
- But believers are **never** described as “dead in sins”
- You passed from death to life **at the moment of faith**, not after
- This is what Arminian / Synergism *requires* per its system/

✚ **Which creates an impossible timeline per Ephesians 2:5 because it means**

- You believed (*while* dead)
  - *Then* passed from death to life (at belief)
  - *Then* God made you alive (*after* belief)
- **But if you already passed from death to life the moment of belief – per John 5:24, what did God’s “making alive” accomplish?** For you *already* were alive if that is true!
- **Conversely, if you believed *while* dead, you were *simultaneously* a “believer” who has passed from death to life and also at the same time “dead in sins”** - which contradicts their own admission – not to mention Christ Himself and Paul – and basic, obvious logic.

✚ **The system therefore collapses under its own demonstrably *false* logic and exegesis**

## The Text Is Explicit

Paul doesn't say:

- ✘ “After you believed, God made you alive”
- ✘ “When you exercised faith, God responded by regenerating you”
- ✘ “Once you chose Christ, God completed the work”

Paul says:

✓ “**Even when/while we were dead** in our trespasses, [God] **made us alive** together with Christ”

- ✚ The word “when” marks the *timing*.
- The word “dead” marks the *condition*.
- The verb “made alive” marks God’s *sovereign action*.

**Dead → Made Alive → Faith**

Not:

**Dead → Faith → Made Alive**

### III. Why This Matters

If God made us alive **when we were dead**, then:

#### 1. Faith is not *our* contribution

It is the fruit of God’s prior work. We believe **because** we have been made alive, not to **become** alive.

“But to all who **did receive** Him, who **believed** in His name, He **gave** the right to **become** children of God” (John 1:12)

The receiving and believing come from those who have been given the right—the authority, the capacity—to *become* God's children.

#### 2. Grace *alone* gets the glory

If I believed while dead, I can boast: “I did what others couldn’t or wouldn’t.”

But if God made me alive *when* I was dead, I contributed *nothing*. My faith itself is the evidence of His work, not the cause of it.

“For by grace you have been saved through faith. And *this is not your own doing*; it is the gift of God, not a result of works, so that no one may boast.” (Ephesians 2:8-9)

#### 3. Assurance rests on Him, not me

If my regeneration depended on my faith, my security depends on sustaining that faith by my own power.

But if my faith flows from His regenerating work, my perseverance rests on the permanence of what He began.

“And I am sure of this, that He who **began** a good work in you will bring it to completion at the day of Jesus Christ.” (Philippians 1:6)

✚ **If God only regenerates after my choice to believe – and belief is what causes me to pass from death to life – then in point of fact, I myself have already “began” – and completed - the process of salvation and have already passed from death to life. In which case, God did not *begin* anything. You may rightly say He will complete it, but can no longer say He *began* it.**

A potential – though incredibly weak objection – could say, “God had to provide the objective Saviour and His prevenient grace, so it is still valid to say He ‘began’ the work.”

I say “weak” because,

1. per their own doctrine of “prevenient grace” and the persistent emphasis of the system as well as all Arminian / Synergists who promote is, is that *nothing* God did by providing the objective Saviour to believe in or does by means of His so-called “prevenient grace” (grace which comes before), *ensured* the result of my acceptance and faith.
2. Read the text in Philippians 1:6 again. Paul said, “He who began a good work *in* you,” not *to* or *for* you. Had Paul used either “to” or “for” – then the idea that the objective Saviour and objective assistance of grace, could be valid answers.

But “*in*” you is game-changing! Whatever God so “began” He did so *in* you. This is precisely the regeneration Paul spoke of – “*while* you were dead, God *made you alive with Christ*.”

*How* did He do this? He “made us alive” – hence, He regenerated us *while we – from the standpoint of our sin and therefore lack of response – were yet dead*.

## **The Sequence Cannot Be Reversed**

Consider what must be true if faith precedes regeneration:

- The **dead** sinner hears the gospel
- The **dead** sinner understands it
- The **dead** sinner desires it
- The **dead** sinner chooses it
- **Then** God makes him alive

But Jesus said:

“No one **can** come to Me unless the Father who sent Me **draws** him.” (John 6:44)

Not “helps him” or “enables him” or “makes it possible.”

**Draws him.**

And Paul said:

“The natural person does **not accept** the things of the Spirit of God, for they are **folly** to him, and he is **not able** to understand them because they are spiritually discerned.” (1 Corinthians 2:14)

Not “does not want to accept” or “chooses not to accept” – though both are also indicatively true. Meaning, they describe the fact of the state, without answering the deeper question, *why?*

**Is not able.**

✚ **The natural reflects the spiritual – the very point of all analogy and parables used in scripture. If not true, then all natural analogies and parables in scripture lose all meaning and relevance.**

### **A 3-Fold Absurdity Exposed**

IF in the natural, the dead raise themselves or consent or cooperate with the process of their own resuscitation, THEN, I will concede the same can be true spiritually.

IF the physically blind gives themselves natural sight, THEN I will concede the spiritually blind can do likewise.

If a person physically chained and bound sets themselves free, THEN I will concede the enslaved will can free itself.

“Truly, truly, I say to you, everyone who practices sin is a **slave** to sin... So if the Son **sets you free**, you will be free indeed.” (John 8:34, 36)

✚ **Freedom comes from being set free, not from choosing freedom while enslaved.**

**Fact:** A “choice” apart from the ability is not in fact a choice. It is a wish. If I am tied with my hands behind my back and there is a glass of water in front of me which I really want to take and drink, am I “free” to do so just because I “choose” to? Hardly! Such an idea is self-evident absurdity. **Any “choice” – if it may even be rightly called such – would be *conditioned and delimited by the fact of my bondage.*** In order to take that cup and drink I must first be set free!

### **The Arminian /Synergist Must (Ironically)Choose**

Either:

**A)** God made you alive when you were dead (regeneration precedes faith per Paul)

**Or:**

**B)** You believed while you were dead (believers are “dead in sins” – denial of Jesus / Paul)

*There is no third option.*

Option B contradicts Scripture and their own theology.

Therefore, Option A is true.

### **Regeneration precedes faith.**

Not as a matter of Reformed speculation. Or “Calvinist invention”

Not as a theological novelty.

Not as a controversial interpretation.

✚ **As a matter of biblical sequence explicitly stated in Ephesians 2:5.**

### **Conclusion: The Glory of Sovereign Grace**

This is not truth to fear or debate, less to deny. *It is a truth to inspire deepest, humblest worship.*

If God made you alive when you were dead, **then:**

- Your salvation is *entirely* His work
- Your faith is *His* gift
- Your perseverance is *His* promise
- Your assurance rests on *His* faithfulness, not yours

This is the gospel Paul preached:

“But God, being **rich in mercy**, because of His **great love** with which He loved us, even when we were **dead** in our trespasses, **made us alive** together with Christ—**by grace you have been saved.**” (Ephesians 2:4-5)

Not “by grace + your choice.”

Not “by grace + your faith.”

Not “by grace + your cooperation.”

 **By grace...Alone – “Sola Gratia” without dilution, redaction or denial.**

When someone asks, “When did God make you alive?”

The answer reveals *everything*.

**If the answer is “when I believed,” then**

1. The glory is shared
2. The “Sola” is denied
3. The gospel of grace is distorted.

**If the answer is “when I was dead,”**

1. The glory is God’s alone
2. The “Sola” is affirmed
3. The gospel is faithfully presented.

There is no in-between option.

**Sola Gratia – Grace Alone, Soli Deo Gloria – Glory to God Alone.**