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Irresistible Grace (TULIP part 4)

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For The King - Rocky Ramsey

"The drawing is not like that of the executioner, who draws the thief up the ladder to the gallows; but is a gracious allurements, such as that of the man whom everybody loves, and to whom everybody willing goes." - Martin Luther

God so calls as He allures; He does not force, but draw. The freedom of the will is not taken away, but the stubbornness of it is conquered. 'Thy people shall be willing in the day of thy power' (Psalm 110:3). "All Things for Good" pg. 107 -Thomas Watson

"No man ever believes with a true and saving faith unless God inclines his heart; and no man when God does incline his heart can refrain from believing". -Blaise Pascal

"How is it more for the glory of God to save man irresistibly, than to save him as a free agent, by such grace as he may either concur or resist?" - John Wesley

My guest joining me this week on the Sunday series is my brother Bryce. Bryce is getting his undergraduate degree in philosophy and hopes to get his MDiv. from a seminary after he completes his undergrad. He hopes to be a pastor shepherding Gods people one day.

The grace of God in yo life

It cuts straight a theological knife

Try to resist and thwart his good plan

End in your demise eternally damned

The grace of God stronger than you

Every morning fresh as the dew

The saints birthright like esau's stew

Key Texts: Acts 7:51, Psalm 115:3, John 6:44, John 6:64–65, Song of Solomon 2

Resources: <https://carm.org/about-theology/what-is-irresistible-grace/>

<https://www.ligonier.org/blog/tulip-and-reformed-theology-irresistible-grace/>

<https://www.gotquestions.org/irresistible-grace.html>

<http://vor.org/truth/1689/1689bc10.html>

<http://vor.org/truth/1689/1689bc20.html>

<http://vor.org/truth/1689/1689bc18.html>

<https://www.desiringgod.org/messages/the-free-will-of-the-wind/excerpts/is-grace-really-irresistible>

<https://www.desiringgod.org/articles/what-we-believe-about-the-five-points-of-calvinism#Grace>

If God should please, the Holy Spirit could at this moment make every one of you fall on your knees, confess your sins, and turn to God. He is an Almighty Spirit, able to do wonders. C.H. Spurgeon

<https://speakingbasictruth.wordpress.com/> -> Zach's Blog

Inquiries: fortheキングpodcast@gmail.com

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Transcript

Let me tell you something real quick. For the king listeners, it's Rocky Ramsey coming at you fast. Listen hard.

The grace of God in your life cuts straight through like a theological knife tried to resist the daughter's good plan and in your demise eternally. Damn, yo, the grace of God stronger than you. Every morning coming down freshers to do the saints of birthright like he saw us do.

Whoa. Yeah. Hopefully you guys enjoyed that.

We're always doing something different hitting you guys with a new little silly. We did the ukulele thing last week. So this week we're spitting bars.

Okay, contemporary. So if you guys followed when I just spat at you out of my own mouth, I was spat it, spat it, spat it out. I spake this at you earlier.

And I'm talking about the grace of God. So we're in the two of series right now. We're on week four.

Quatro, right? Quatro? Cinco's five, I think. Yeah, Quatro. I don't know Latin.

What's four in Latin? Quatro. Okay, this Quatro. It's a Latin based language, Spanish, of course.

So we're on the fourth week and we are now hitting irresistible grace, which is the fourth point in the tool of acronym. Okay, so we're hitting the fourth point. Irresistible grace.

Last week we talked about definite atonement. Definite atonement or actually in the acronym, it's limited atonement, but we call it definite atonement because we think it's a more accurate term. So go back, listen to that.

Catch up on the series that way. You know, like we've been saying almost every single episode, this is all a logical cascading waterfall of theology leading each point one next to the other. Some people do it in different orders of how they think logically it best fits together.

But we're at the point now where we know that God has taught us that we're totally depraved now in our sin. We learned that from his word. And he's also taught us that we are unconditionally elected by him because we're totally depraved and we're lost.

That means he has to choose some. He has to choose people in order to save them. And we also learned that the people that he chooses have to have their sins atoned for, right? So we taught last week that out of the scriptures that that kind of atonement is definite.

So now, you know, what is irresistible of grace? Let me define that real quick so we can kind of have something to work with here. Irresistible grace is a doctrine known primarily within the Reformed theology, Calvinism, which states that the grace which God saves an individual cannot be successfully resisted by the sinner when he or she becomes saved. This is a grace that is involved in the salvation of individuals.

So keep that in mind because we're going to hit some things, some nuances that Arminians would come back with that we want to highlight the difference there and why it is the grace for people that are saved. Okay. I missed anything there? Nope.

Okay. So I'm going to read a few quotes like I usually do. These quotes are just better ways to say it than I could.

So here's one by Martin Luther. "The drawing of irresistible grace" is what he's getting at. "The drawing is not like that of the executioner who draws the thief up the ladder to the gallows, but is a gracious allurementsuch as that of a man whom everybody loves and

to whom everybody willingly goes." That's a really good quote.

You guys should keep that in mind. A Puritan named Thomas Watson in his book, "All Things for Good" on page 107 says this, "God so calls as he allures, he does not force but draw. The freedom of the will is not taken away, but the stubbornness of it is conquered.

Thy people shall be willing in the day of thy power." That's Psalm 110 verses 3, that he makes us willing. We don't go against our will, he makes us willing. So we're not reluctant to go to God after God has so worked his grace in us to affect us to be saved and to actually want him for once in our life, open up our eyes.

And then the last one I want to read is by a medieval philosopher named Blaise Pascal. He was also a Christian. "No man ever believes that a true and saving faith, unless God inclines his heart and no man when God does incline his heart can refrain from believing." So Blaise Pascal, philosopher, but also a Christian and theologian in some sense as well, but he's mainly known for his philosophy.

And then the last quote I want to read, I used to don't read a quote contra against the stance that we're taking, but I am going to read one this week from John Wesley, who is kind of the herald of modern day Arminianism. You know, obviously Jacob Arminius, like, you know, that's what it's named after, but John Wesley developed it a lot and is pretty common in a lot of our circles. So John Wesley says, "How is it more for the glory of God to save man irresistibly than to save him as a free agent by such grace as he may either concur or resist?" And we will answer that question.

That's a good question, John. Thank you. Appreciate it.

Straight from the grave. Straight from the grave. Yeah, this is a postmortem quote.

Just like Abel, though he be dead, he still speaks. Yeah, so that's that's that's John Wesley's beef with reform theology. So he kind of finds his merit and root for his argument and the scriptures we see all throughout the Bible where we see people genuinely resisting the Holy Spirit.

This is what Stephen the martyr says in the Book of Acts and chapter seven verse fifty one. He says, "You stiff naked people, uncircumcised in heart and ears, you always resist the Holy Spirit as your fathers did so do you." So we see he is obviously teaching and understands that these people, the reason that they do not believe is because they resist the Holy Spirit. That is a reason why these people always, you know, they they murder the prophets, they they murder Jesus, all this stuff.

It's because that they resist the Holy Spirit. Now, obviously, that's not an all encompassing exegetical teaching just based on one verse. We need to also qualify it just like we did last week with the verses that say all and world and things like that.

We need to look at all of scripture to actually understand. You know, I use the word all there, all of scripture as in every single word, but sometimes you can use the word all and just mean all of the people groups are even yet to qualify to see actually what you're talking about what scripture is getting at. So that's a good verse for showing that we have some scripture that talks about resisting the Holy Spirit.

Now let's flesh that out. Yeah. Could I qualify a statement with that? So I think it's really interesting how he brings up you uncircumcised in heart and ears.

So that's something that we see all throughout the scriptures, particularly in Deuteronomy 6 and Deuteronomy 30 is Moses is calling these people to circumcise their hearts before the Lord. So this is just the basic statement right here is he saying you still have that heart of stone pointing back to Ezekiel 36. The heart of flesh has not been implanted in you.

So you're just like Pharaoh. You're just going to have this hard heart. You're not hearing the conviction of the spirit and you're just rejecting that.

You're going to resist it. You're going to resist that conviction. Right.

I think that's correct. Yeah. Like you got to look at the context like who's he talking to.

He's talking to uncircumcised in the heart. People, they don't have the Holy Spirit. So of course they're going to reject the Holy Spirit.

What we're going to be arguing in this episode is that God's irresistible grace is what causes you for the first time to actually listen to the Holy Spirit, to listen to God, to see God, to come to him. This is what we see all throughout the gospels where Jesus talks about calling, the one that he draws. Irresistible grace is the calling, the drawing of God to himself.

That's what that is. OK. So I'm going to read a few verses just talking about God's sovereignty in all things.

OK. So Psalm 115 verse 3 says, our God is in the heavens. He does all that he pleases.

Job 42. I know that you can do all things and no purpose of yours can be thwarted. So God is all powerful.

Obviously, that is one of the essential attributes of God. He's sovereign. He's all powerful.

He's omnipotent. And if God wants something accomplished, it will come to pass. So we also extend this as reform people to salvation.

John Wesley is having trouble understanding that God is completely sovereign and he

can do whatever he wants. So what is more glorious to having God that can be resisted by creatures he created or to having God that can do all things whenever he wants? And we also see this is kind of in Chapter 9 of Romans when Paul's talking about making a lump out of clay for honorable use, one for dishonorable use. God is the one molding the clay.

So this is what we're being taught here. John Wesley isn't quite grasping that. He thinks that us being free is a necessity for God's glory.

And we actually, like we disregard that. We don't think that that's true. That man has to be free in and of himself for God to be glorified.

If man is truly free in himself, he's an end in and of himself and his freedom, then what does that mean? God is not all powerful. Therefore, you have a smaller God on your hands than what you would have prior to that. And even in Romans 9, that's what Paul addresses that anticipated objection to the doctrine that he's teaching by saying, who can resist his will? He's asking that on their behalf.

He's saying, I know you're going to ask this question to me. Who can resist his will? And that's when he gets into his, you know, what can what is molded say to the molder? Why have you made me like this? So he's even anticipating John Wesley's question here 17,000 years in the future. Yeah, that's like that's prophetic.

You know what I mean? That he can the Apostle Paul. Yeah. Had that had that insight from the Holy Spirit that this needed to be addressed in God's word because people would obviously charge God with this.

It's almost like it is inspired by the Holy Spirit. Yeah, you could definitely see that in the case. Okay, I'm going to go to John now.

Do you want to go John? You wanted to you were John. Yeah, I have stuff at John six. I was going to highlight.

I actually so I want to kind of connect that with the axe verse just to kind of round that out a little bit. With Stephen. With Stephen.

The axe verse was Stephen. Yeah. Accusing them.

You stiffen it. Yeah. You resist the Holy Spirit.

Right. So this is just a very quick detour. I'm about to make.

I'll try not to be super long with it. If I do just tell me to shut up. Okay.

I actually find it. I appreciate you giving me the freedom for that because I will definitely use it. All right.

So I want to shut it. Rocky. All right.

All right. So real quick, I just want to turn to Colossians two eleven just to make a very brief point and Paul says this and him also you were circumcised with a circumcision made without hands by putting off the body of the flesh by the circumcision of Christ. Having been buried with him in baptism and what you were also raised with him through faith in the powerful working of God who raised him from the dead.

Okay. So this section is about being alive in Christ salvation. So he's he defines for us.

What does it mean to be uncircum to be uncircumcised or sorry to be circumcised in your heart. What does that mean? And he clarifies it right there. It's it's through the baptism of the spirit.

Okay. So now let's hop back to John. So John tells us what it means to be born again in a sense to have this sort of baptism and let's qualify it real quick with John chapter one verse twelve.

And it says this but to all actually let's start at verse eleven that'll probably be helpful. He came to his own and his own people did not receive him but to all who did receive him who believed in his name he gave the right to become children of God. So first let's qualify real quick.

He came to his own people but they didn't receive him. So in a sense his own people resisted him. Right.

They were the Jews resisted the Messiah. Okay. But to all who did receive him.

So these are the ones who didn't resist God to all who received him who believed that his name he gave the right to become children of God. Now here's the clincher right here who were born not of blood nor of the will of the flesh nor gets right here of the will of man but of God. So how are they born not of themselves not from their will.

They were born from God's will. Right. So it's God who initiates that salvation and Paul or sorry John.

Can I jump on what is this going to be logical or can I hop on what you just said is hopping straight into John chapter 3. So in John chapter 3 when he expounds on this being born again. Jesus says truly truly I say to you unless one is born again he cannot see the kingdom of God. So notice there's not there's a veil over the eyes to where you can't see that kingdom of God or be drawn to it unless that veil is taken off.

Right. And then he says later on truly truly I say to you unless one is born of the water and the spirit he cannot enter the kingdom of God that which is born of the flesh is flesh that which is born of the spirit is spirit. Do not marvel that I said to you you must be born

again.

The wind blows where you do not know where it comes from or where it goes. So it is with everyone who was born of the spirit. So you're talking to Nicodemus here.

He's talking to Nicodemus and he's teaching this supposed rabbi this teacher of the law what it means to be born again. Right. And he's you know a very real sense.

Jesus is quoting from Ezekiel 36 where we will be sprinkled clean with water and he'll take out a heart of stone. So that's exactly the direct context with what Stephen is saying. So they haven't had that happen to them.

Yes. And that's why they can resist the point. Yeah.

Okay. So they're resisting God the conviction of the spirit. But right here when you're born again when you have your eyes opened you're drawn to it.

You see the kingdom and you see the celestial city and you're just drawn to it because you know destructions behind you. Yeah. That's awesome.

Okay. So yeah what I wanted to kind of bounce off earlier with the John one about it not being by the will of man or whatever. So the counterpart doctrine for an Armenian sociology is resistible grace.

We think it's irresistible. They think it's resistible. Now how is it resistible.

It's resistible by an act of the will of the individual receiving grace in the moment. Right. And we have explicit teachings all throughout the scriptures that it's not your will the will of man.

And sometimes they'll try to back it up and blow it up and say oh it's the will of man in the sense that they couldn't have brought about salvation that Jesus it's God's will to send Jesus. We didn't have the power to send Jesus. But in terms of salvation we still have a will that is enacted.

Now I think there are. Well if we go to if we got Romans we'll see a more individual like statement about the will of man and not not being required by the will of man. I could see how John one if you really wanted to I guess you could blow it up to try to not by the will of man was Jesus sent by by the will of God.

Not talking about salvation but just talking about Jesus coming to do the work. And then you're hard pressed with the talking about being born again. Exactly.

Yeah. And then you are already the next couple of verses will get language that's more individualistic and it's like OK I don't know how you jump there but I could see somebody trying to. But we want to get rid of that.

We want to say as reform people that that's a misunderstanding of the text and it cannot be resisted. The Lord is in the heavens and does whatever he pleases. It cannot be resisted.

The people that do resist it don't have a grace from God that's been that is irresistible. For instance the law is God's. Deceptive will.

Right. So he decrees over all humanity that thou shall not lie. Now there are plenty of people that disregard that because that's not the kind of will of God that's irresistible.

That's that's the part where God in the praise human hearts he allows them to live in rebellion. Now what happens when God through his. Yeah sorry his sovereign.

I always get the permissive the permissive one's honorable and his sovereign will will was that somebody would be saved. What happens then. Well it's irresistible and people come to him and people are drawn to him just like Blaise Pascal was talking about and exactly right there with Nicodemus like yeah.

Yeah. He wanted the spirit and be called to Christ himself. So I just want to highlight that and you know think about this this whole tool of series guys were totally depraved.

We can't do anything on our own good that can merit any goodness from God. So then he has to elect some and he chooses some people. Now if he chooses people that are totally depraved once he has to do what he's going to have to do to tell him for their sins to satisfy his judgment.

I'm sorry his justice and the judgment that was coming for them the condemnation so he satisfies that in his son through a limited atonement for his people that he unconditionally elected that were totally depraved. This part of the two of series this irresistible grace. This is the effectual work that's done by the spirit to get those people inside of having an atoning sacrifice for them and to be elected by God and to no longer be totally depraved.

So think of this whole issue the irresistible grace to try to grab a hold of that in terms of your own life guys like think about when you started following Jesus. Do you really think it was something in you that God's you were smart. Exactly like when I wasn't reformed like on the magic I started podcast if you guys listen with my friend Zach he sat me down and the thing he actually grilled me on the most on that Chinese restaurant when we just had to hang out he was growing me on the doctrines of grace.

It was irresistible. It was irresistible grace. I was like telling him like oh this is my story is my testimony.

He was like well why did you believe and I was like well I stayed up every night I had insomnia I was thinking really hard. I looked all the religions and Christianity was the

only one that made sense to me so I just kind of started following Jesus and he's like well think about that moment like how can you able to figure out what other people are does God need somebody at your level of IQ or intellect to save. Do you have to do you have to meet a threshold of intellect in order to be saved and he started growing as a well I guess not I mean technically I guess anybody can figure it out but I do think I was pretty smart about it how I how it narrowed everything down.

I looked at all the logical arguments for each one and the historical accuracy all these things and then he kept going and I came to see that it's only an act of God. It's nothing I did. So I would challenge you guys just to do an exercise like that with yourselves in your free time.

Think about the moment when you came to know Jesus and think about that I figured out that I come that I resist that I not resist something that could have been resisted like you really think that that's how that worked in your life. You know and think about Jeremiah 9 24 let him who boasts both. Only that they know me so ask that question.

Are you are you boasting in your faith or are you boasting in God's gracious work in your life. Are you boasting in your intellect or God's gracious work in your life. Exactly.

Yeah. I think that's a good challenge and I would love to hear stories or you guys just send me an email if you can interact with this in a cool way and maybe you can kind of see what we're getting at here and go through the scriptures and see what it says as well what God has said to you about your own salvation and how it works. God has not made this too hard for us like people say oh Calvinism or many days of it's a mystery it's all this stuff it's really it's not a mystery you just kind of go to God's word and you see what he said.

And yeah there's things there is a mystery element to it of things that are hard to understand obviously but at the end of the day you can grasp things like irresistible grace. Yeah like it was God calling you to himself irresistible and you could never resisted it. And remember guys this is a salvific grace.

There are other graces like God's law that people resist all the time or people that are uncircumcised in the heart they resist God the Holy Spirit conviction all the time. Okay so if we go to John chapter six I want to read verse 44 real quick and then 64 through 65 so 44 says no one can come to me unless the father who sent me draws him and I will raise him up on the last day. So if you read the book of John guys you'll see this word a lot draws me if they draw him draw him draw him Jesus says this over and over again you need to be drawn by the father in order to follow Jesus.

So then what does he say verses 64 and 65 of that same chapter but there are some of you who do not believe for Jesus knew from the beginning who those were who did not believe and who it was who would betray him and he said this is why I told you that no

one can come to me unless it is granted to him by the father. Guys it has to be granted by the father it is impossible for you to ever come to God. It's impossible to resist God if God grants you to come to him you can't resist that the Lord is in the heavens he does whatever he pleases.

You can't resist God granting you something if he gives it to you it's going to happen all this good plans come to pass his plans like we see in Job 42 to the cannot be thwarted God's plans cannot be thwarted. So that's really all I wanted to say about that I think if you go read six and then you go read the high priestly prayer and the verse prior to high priestly prayer chapter 16 are just about the vines and the branches and how it all comes back to the source. The source of God being the one that accomplishes all these things and not us.

Yeah. And at the end of the day when you talk about the human will what what force within the human in acts the human will it is their rationale their mind it is them making decisions. So if you are a proponent of our many days and when you reject irresistible grace you think it's resistible based on the will of man it's resistible that means that you're actually falling back on your rationality your logic.

And you're not relying on the on the grace of God at the end of the day the basis of you coming to God is not God himself but it's your logic and reason. So really in a sense does break down into rationalism a rationalism form of sociology of how one is saved. So if you really think at the end of the day it can be resisted how do you resist something by having your will oppose that thing as a human.

So I really think just think about the arguments they're like they try to want to finagle it around by saying resistible grace but when you think about the word resisted how do you resist something. It's an act of the volition and the will it always comes back to the human mind and the human rational now all these things you can't escape the logical. Oh I'm so sorry about that.

You can't escape the logical conclusion that's coming for the Armenian which is that is it's your reason. Yeah it's you thinking hard enough it's you considering things that you being born in a certain country. Having enough faith having enough faith that stuff so I guess we all I wanted to labor with them.

John six one I mean another element to that too is I mean at the end of the day that's I know actually you're exchanging the glory of God for yourself. Yeah you're smarter than God you can outwit God in a way. Yeah they would never say that at the end of the day that really is what they're saying they're switching the grace of God onto themselves.

Yeah they say I'm saved by faith as opposed to you're being saved by grace through faith. Yeah right. And it's an odd thing to let God have everything else in your life.

Oh yeah God sovereign he's got everything he can control the whole world. He can control these things like move mountains move mountains all this stuff and at the end of the day he's not allowed to have me. I have my own will I'm allowed to do whatever I want if I want to come to God I'll do it if I don't want to go to God I won't do it.

He's not allowed to have me. I heard Steven Furdick say the one thing that even Jesus came out he cannot override your unbelief. Yeah that's completely what's wrong with wicked.

That's wrong. How dare you say something that's blasphemy. How do you say something about that to God.

That's a potent that's a potent God if you're trying to say God's like that. Yeah it's not God it's not God himself. There's one more thing I wanted to get at with that.

Yeah God's allowed to have everything but not that I guess. In our minds and in our hearts. There's one more place I wanted to go with that.

Now we can just move on if you want to go. We're going to finish up here guys in Song of Solomon. Yeah Song of Solomon.

So whenever I talk with people who are having a hard time understanding this doctrine I like to go to Song of Solomon chapter 2. I think it helps round out just the amount of this isn't you're not God doesn't draw you kicking and screaming. There's not. If you say irresistible grace means that oh somebody doesn't actually want God yet God draws them while they're kicking and screaming not wanting God the whole time.

That's not how it works. And I think this is a beautiful imagery from the book of Song of Solomon. So this book is primarily about Jesus Christ and his church how Jesus Christ interacts with his church.

I know some people will dispute that but this book is about marriage. Jesus and his church is the primary meaning of marriage. Yeah.

That's what it defines marriage. That's right. It defines it.

It's not a bad inference to say that this is also describing Jesus's love those bride. Yeah. So let's read this.

It's Song of Solomon chapter 2 verses 8 and so on. The voice of my beloved. This is the bride speaking.

Behold he comes and as we're reading this think of yourself as the bride. You are the bride. Behold he comes leaping over the mountains bounding over the hills.

My beloved is like a gazelle or a young stag. Behold there he stands behind our wall

gazing through the windows looking through the lattice. My beloved speaks and says to me arise my love my beautiful one and come away.

For behold the winter is past the rain is over and gone. The flowers appear on the earth the time of singing has come and the voice of the turtle dove is heard in our land. The fig tree ripens its figs and the vines are in blossom.

They give forth fragrance arise my beautiful my love my beautiful one and come away. Oh my dove and the clefs of the rock and the crannies of the cliff. Let me see your face.

Let me hear your voice for your voice is sweet and your face is lovely. Catch the foxes for us the little foxes that spoil the vineyards for our vineyards are in blossom. And here's the key line.

My beloved is mine and I am his. We are the bride. We.

This is what irresistible grace is. We see our beloved. We see our husband Jesus Christ the Lord bounding over the hills and full glory full splendor.

And he says to us arise my love my beautiful one and come away. If there's any girls watching this or women and you watch Pride and Prejudice. It's like Mr. Darcy coming to Elizabeth and the very end scene and it's whenever they you know that's like the big crescendo of the whole movie.

And he's walking through the little field in the night. You're not going to say no. I mean Mr. Darcy is coming with his chest hairs popping out of his unbuttoned.

Look at all mainly. Yeah. Yep.

That's how my wife looks at me. So you're not going to say no to that. You're not going to say no to the glorious God of the universe.

So that's what we mean by irresistible grace. My beloved is mine and I am his. We see our beloved.

Our eyes are open to his beauty and we come. We run away with him. Yep.

Yeah. And Bryce got that from Martin Luther. So I'll just read that quote one more time.

Like this is where Martin Luther went to talk about this doctrine. The drawing is not like that of an executioner who draws the thief up the ladder to the gallows but is a gracious allurementsuch as that of a man whom everybody loves to do whom everybody willingly goes. So really just envision yourself just opening your eyes.

You look left. You see hell. You see the world.

You see your sin. You see your flesh. And then you look right and you see splendor.

You see a good man. You see Jesus himself. You see the God of the universe with arms wide open atoning for your sin taking care of everything loving you.

And you are actually given eyes to see clearly. And then which way do you walk? Like you go reluctantly to the one that you finally opened your eyes and you think it actually does look beautiful. Like before we think God looks like a tyrant or God looks like this or whatever and then he opens your eyes.

You are going willingly not as to the slaughter but willingly to one that loves you. Right. And then I think that's really it.

We can read. I'm going to read the London Baptist's Confession of Faith because we're just not Presbyterians guys. And I was reading from the Westminster.

I'm just sick of it. We're Baptists at heart. We're Baptists.

Get real. All right. Chapter 20.

No Baptists and the Babes. All right. Chapter 20.

Yet little sucklins. Chapter 20. 40.

Wait a second. What did you do? I just wanted to see what that was. Like Article 4 Chapter 20 Article 4 of the West.

The London Baptist's Confession of Faith. 1689. 1689.

Vojjan. Although the gospel be the only outward means of revealing Christ and saving grace, it is as such abundantly sufficient thereunto. Yet that men who are dead in their trespasses may be born again quickened or regenerated.

There is moreover necessary and effectual and superable work of the Holy Spirit upon the whole soul for the producing of them a new spiritual life without which no other means will affect their conversion thereunto. And yeah. People are called to God.

Well, I'll just read Chapter 10 Article 2 of the effectual calling. This effectual call is of God's free and special grace. Special grace alone.

Not from anything at all foreseen in man nor from any power or agency in the creature being holy passive there and being dead in their sense of trespasses until being quickened and renewed by the Holy Spirit. He is thereby unable to answer this call and to embrace the grace offered and conveyed in it and that by no less power than that which is raised up Christ from the dead. So those are really good concise statements on that.

One last quote from Charles Spurgeon who we love. If God should please the Holy Spirit

could at this moment to make every one of you fall on your knees, confess your sins and turn to God. He is an Almighty Spirit able to do wonders.

So that's really what we're defending here guys and what we're trying to teach out of the scriptures that God can do whatever in the world he wants to do. It's all his. It's all his.

You can't resist him. And when you do resist him, what does that mean? He haven't been chosen folks, but you never know. Maybe you'll be chosen later on.

You never know when you'll be chosen. But thank God that. And if you're listening and you know Jesus Christ, you've been chosen.

If you don't know Christ and as of this moment, you are condemned in your sin. We want to call and ask you guys to look at God's grace. Look at who he is.

Look at this wonderful man that we love that's worth loving that loved you first and turn to him and repent and believe in him and receive the free gift of grace. Jesus is the only good bride. Exactly.

Well, I think that's all we wanted to hit today. So we love you guys. Thank you so much for listening.

I would appreciate any reviews and ratings on Apple Podcasts. That helps the podcast grow. We'd really appreciate that.

Those that have left a review. I appreciate it so much. He's been asking me for a week.

I've been asking Bryce to leave a review and he just won't do it. I'm sick of it. I'm thinking about taking him off of this Sunday series and just doing it by myself at once.

What else do I think I was going to say? Oh yeah, check out Zach's blog. He's got some really good stuff on there and he's going to keep posting good stuff. I'm still trying to get this website, guys.

I'm sorry. I'm just really behind on stuff. But please pray for the podcast.

We pray for the podcast and we love you guys. We hope that the Gospel's always preached. The good news is proclaimed and that we are faithful.

We got word that he's given it to us to be faithful to and not to distort for our own uses and our own devices. So love you guys. So we day of Gloria.

For the King.

[BLANK_AUDIO]