

Good evening - this evening we continue with our study WE ARE PROTESTANT

We are presently in a study of the Doctrines of Grace aka The Five Points of Calvinism or The Five Points of Reformed Theology

We have been presenting these five points under the acronym of TULIP

the 5 points are

T - Total Depravity or Radical Corruption
U - Unconditional Election or Sovereign Election
L - Limited Atonement or Definite Atonement
I - Irresistible Grace or Effectual Call
P - Perseverance of the Saints

As a reminder these 5 points that explain the sovereignty of God in the salvation of His people are a response to the Remonstrants - or the objectors - who In 1610 formally presented to the States of Holland and Friesland a remonstrance in five articles formulating their points of disagreement with the established doctrine.

These objectors were students or disciples of a man named Jacobus Arminius who had died in 1609, a year before the formal objection was presented.

The 5 points of the Arminian Remonstrance were answered at a Synod that was an international Synod held in Dordrecht in 1618-1619, by the Dutch Reformed Church.

We have that document that was given as a response and we know it as The Canons of Dort.

If you have never read this document I encourage you to do so. It is readily available on the internet. It is one of the most articulate statements on what the Bible teaches on the doctrine of Salvation.

The Canons of Dort present the errors of the Remonstrance and then gives a detailed Rejection of Errors with detailed explanation of Biblical texts.

We have in our Wednesday evening studies already looked at Total Depravity, Unconditional Election and Limited Atonement we come to the fourth of the 5 points this evening **Irresistible Grace**.

Irresistible Grace Is a doctrine that naturally flows from the 3 points that we have already examined.

In that man is Totally depraved - that is - in his sin and rebellion against God he is hopelessly lost and in his rebellion stands under the wrath and condemnation of God and does not within himself have the ability to change his station.

So then in that the Biblical teaching is that man does not have the ability to turn to God - how is man to become a Christian?

Scripture teaches that before the foundation of the world God in his Sovereign Fatherhood has elected a people for Himself. In His divine love and for His sovereign purposes he chose - selected some men and rejected others.

We read in Romans 9:15 - "For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

We also understand that to those whom God in His love has predestined to salvation in His act of Sovereign Divine Election - He also sends the Son - the Lord Jesus Christ to make atonement for those very same elected people.

Therefore Christ lives and dies for His sheep - His bride - those that the Father has given Him.

Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep." - John 10:11

So then since the Lord before creation chose for himself a particular people and His decreed plan was to send the Son into the world in the fullness of time -

Listen to the words of Peter in Acts 2:22-24:

"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know- this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

God raised him up, loosing the pangs of death, because it was not possible for him to be held by it."

Since the life and death of Jesus of Nazareth was the definite plan and foreknowledge of God ----- since this is true - how then in time and space are those that are the elect to come to God then and be saved?

How are the elect - the ones Christ lived and died for - the ones that He ransomed, the ones that He redeemed, the ones that He atoned for and propitiated - how are those that are utterly depraved and are rebels against God to be saved?

The answer my friends is found in the doctrine of Irresistible Grace aka Triumphant Grace / Effectual Call / Performative Call / Unconquerable Grace

There some when they hear this term Irresistible grace object and say man can object to and oppose and reject the grace of God and to this I fully agree:

Can man resist the grace of God? Listen to Stephen's words in Acts 7:51-53 where he responds to a question from the High Priest. Peter is addressing the Elders and leaders of Israel.

51 "You stiff-necked people, uncircumcised in heart and ears, **you always resist the Holy Spirit. As your fathers did, so do you.**

52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered,
53 you who received the law as delivered by angels and did not keep it."

Stephen told those who were a stiff-necked people, uncircumcised in heart and ears
That is those who are totally depraved -

That they **always** resist the Holy Spirit. (That my friends is an outstanding proof text of Total Depravity or Radical Corruption.)

Can you resist God?

Have you ever been called to dinner by your mom? Did you resist? (My Father calling. "Did you hear me calling?" "I didn't hear you the first time." "How do you know there was a first time if you didn't hear me?")

Have you ever been called by God?

So then how are those who **always** resist the Holy Spirit - how are they to turn to Christ and be saved if they don't have the ability to do so?

The Irresistible grace and calling of God!!!!!!

There are two types of "calls" from God. There's the **outward call** of God and the **inward call** of God.

The outward call of God comes from the preaching of His Word. The proclamation of the Gospel. Many share the gospel with others, but not all who hear the message receive it. The outward call of God can be resisted. In fact, apart from God's working in us, we will **always** resist this call.

The inward call of God is His secret work of **regeneration** (rebirth, a new beginning, spiritual resurrection) done in the souls of the elect by the work of the Holy Spirit.

This work of the Holy Spirit changes us. God places within us a desire for Him. Before the inward call of God, no person is inclined to come to Him. After the inward call, we respond to God with the gift of faith. **The inward call of God cannot be resisted.**

Jesus Christ is God's living voice in the effectual call -

"My sheep hear my voice, and I **know** them, and **they follow me.**" - John 10:27

Let's look together at some **calls** in Scripture:

Genesis 12:1-7

1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

2 And **I will** make of you a great nation, and **I will** bless you and **make** your name great, so that you **will be a blessing.**

3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

4 **So Abram went, as the LORD had told him,** and Lot went with him. Abram was seventy-five years old when he departed from Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan,

6 Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land.

7 Then the LORD appeared to Abram and said, "To your offspring I will give this land." **So he built there an altar to the LORD, who had appeared to him.**

Matthew 4:18-22

18 While walking by the Sea of Galilee, he saw two brothers, **Simon** (who is called Peter) and **Andrew** his brother, casting a net into the sea, for they were fishermen.

19 And he said to them, "Follow me, and I will make you fishers of men."

20 **Immediately they left their nets and followed him.**

21 And going on from there he saw two other brothers, **James** the son of Zebedee and **John** his brother, in the boat with Zebedee their father, mending their nets, and he called them.

22 **Immediately they left the boat and their father and followed him.**

Matthew 9:9

As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." **And he rose and followed him.**

Luke 19:1-10:

1 He entered Jericho and was passing through.

2 And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich.

3 And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature.

4 So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.

5 And when Jesus came to the place, he looked up and said to him, "**Zacchaeus, hurry and come down, for I must stay at your house today.**"

6 So he hurried and came down and received him joyfully.

7 And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."

8 And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."

9 And Jesus said to him, "**Today salvation has come to this house**, since he also is a son of Abraham.

10 **For the Son of Man came to seek and to save the lost.**"

Acts 9:1-20

1 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest
2 and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him.

4 And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting.

6 But rise and enter the city, and you will be told what you are to do."

7 The men who were traveling with him stood speechless, hearing the voice but seeing no one.

8 Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus.

9 And for three days he was without sight, and neither ate nor drank.

10 Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord."

11 And the Lord said to him, "Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying,

12 and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight."

13 But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem.

14 And here he has authority from the chief priests to bind all who call on your name."

15 But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.

16 For I will show him how much he must suffer for the sake of my name."

17 So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit."

18 And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized;

19 and taking food, he was strengthened. Saul Proclaims Jesus in Synagogues For some days he was with the disciples at Damascus.

20 And immediately he proclaimed Jesus in the synagogues, saying, "He is the Son of God."

Acts 16:11-15

11 So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis,

12 and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony.

We remained in this city some days.

13 And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together.

14 One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. **The Lord opened her heart to pay attention to what was said by Paul.**

15 And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

Acts 28:23-31 - (Paul in Rome)

23 When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.

24 And some were convinced by what he said, but others disbelieved.

25 And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet:

26 "Go to this people, and say, "You will indeed hear but never understand, and you will indeed see but never perceive."

27 For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

28 Therefore let it be known to you that this salvation of God has been sent to the Gentiles; **they will listen.**"

30 He lived there two whole years at his own expense, and welcomed all who came to him,

31 proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

Acts 13:44-48

44 The next Sabbath almost the whole city gathered to hear the word of the Lord.

45 But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.

46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

47 For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, **and as many as were appointed to eternal life believed.**

Acts 18:1-10

1 After this Paul left Athens and went to Corinth.

2 And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them,

3 and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.

4 And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

5 When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus.

6 And when they opposed and reviled him, he shook out his garments and said to them, "Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles."

7 And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue.

8 Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.

9 And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent,
10 for I am with you, and no one will attack you to harm you, **for I have many in this city who are my people.**"

So there we have some examples of God's sovereign call to sinners.

I want to read to you a brief definition of Irresistible Grace from the Canons of Dort (3rd - 4th Heads). The framers of this document treated Total Depravity and Irresistible Grace together. Once you establish that man is totally depraved the only answer is the sovereign Irresistible Grace of God.

THIRD AND FOURTH HEADS OF DOCTRINE. THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER THEREOF

THIRD AND FOURTH HEAD: ARTICLE 11. But when God accomplishes His good pleasure in the elect, or works in them true conversion, He not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by His Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit He pervades the inmost recesses of man; He opens the closed and softens the hardened heart, and circumcises that which was uncircumcised; infuses new qualities into the will, which, though heretofore dead, He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

Romans 8:30

"And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified." - Romans 8:30

William Perkins the Puritan was the first to call this verse the Golden Chain of redemption because it cannot be broken!

Ezekiel 36:26-27

26 And **I will** give you a new heart, and a new spirit **I will** put within you. And **I will** remove the heart of stone from your flesh and give you a heart of flesh.

27 And **I will** put my Spirit within you, and **cause** you to walk in my statutes and be careful to obey my rules. - Ezekiel 36:26-27

It is God in regeneration that changes the inclinations of a man's heart. What he previously hated, he now loves.

Listen to the words of William Gurnall, in his book The Christian in Complete Armour - an exposition of Ephesians 6

""Every creature hath its proper diet; the lion eats not grass, nor the horse flesh: what is food to the carnal heart, is poison to the gracious; and that which is pleasing to the gracious, is distasteful to the carnal.""

God does not drag people into the Kingdom of God kicking and screaming against their wills - no He sovereignly changes their wills. If He didn't they would never be saved. Salvation is monergistic from beginning to end. Read again Rom 8:30

Regeneration precedes faith!!!! (logical priority/not temporal)

John 3:3-5:

Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." 4 Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."

God must do something for them and in them for them to exercise faith.

Repentance and faith are gifts given by God

In his "Historical and Theological Introduction" to Luther's *The Bondage of the Will*, J. I. Packer writes: "All the leading Protestant theologians of the first epoch of the Reformation stood on precisely the same ground here. On other points they had their differences; but in asserting the helplessness of man in sin, and the sovereignty of God in grace, they were entirely at one. To all of them, these doctrines were the very life-blood of the Christian faith. . . . To the Reformers, the crucial question was not simply, whether God justifies believers without works of law. It was the broader question, whether sinners are wholly helpless in their sin, and whether God is to be thought of as saving them by free, unconditional, invincible grace, not only justifying them for Christ's sake when they come to faith, but also raising them from the death of sin by His quickening Spirit in order to bring them to faith. Here was the crucial issue: whether God is the author, not merely of justification, but also of faith; whether, in the last analysis, Christianity is a religion of utter reliance on God for salvation and all things necessary to it, or of self-reliance and self-effort."

II Thessalonians 2:13-14

13 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God **chose** you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

14 To this he **called** you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. - 2 Thessalonians 2:13-14

2 Timothy 1:8-12

8 Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,

9 who saved us and **called** us to a holy calling, not because of our works but because of **his own purpose and grace**, which he gave us in Christ Jesus before the ages began,

10 and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

11 for which I was appointed a preacher and apostle and teacher,

12 which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. - 2 Timothy 1:8-12

So then we see **two calls** in Scripture the general call - the outward call or the universal call of the Gospel where the Gospel is proclaimed to all men without distinction- without exception- people from every station of life - people from every tribe - every nation and every tongue.

"18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." - Matthew 28:18-20

We are commanded to go to "all nations"

The second call we understand in contrast to the human outward call and proclamation of the Gospel to all men is the inward - irresistible call of God Himself through the agency of the Holy Spirit through the means of the human proclamation of the Gospel.

That is why two people can be sitting side by side under the preaching of the Gospel - one person responds to the call and the other person rejects that call.

The sovereign Fatherhood of God uses the same ordinary means to call for all men to repent and believe - the preaching of the Gospel - but in the case of His elect whom the Father has chosen and the Son has come into the world to save - the Holy Spirit regenerates / makes alive / quickens and gives to them the gifts of faith and repentance ushering them into the body of Christ.

Ephesians 2:1-10:

"1 And you were dead in the trespasses and sins

2 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-

3 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.

4 **But God**, being rich in mercy, because of the great love with which he loved us,

5 even when we were dead in our trespasses, **made us alive together with Christ**-by grace you have been saved-

6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,

7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.

10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

Man's salvation is a work of the Triune God -

The Electing Father - the Redeeming Son and the Grace bestowing Holy Spirit

"That God has planned our redemption from all eternity delivers a declaration louder than any thunderclap. It is that he is for us, that he has always been for us. He was for us in the far reaches of eternity. It was there he took thought of us even before we existed. It was there that he planned to act for us. This plan was there from the very beginning. He planned to do this knowing that once we fell into the disorder of sin our fist would be raised against him. But his grace preceded us. It preempted our refusal to submit to him. He did for us what we could not do for ourselves. He refused to abandon us as orphans in the world. On the contrary, from all eternity he planned to effect our rescue and adoption. Can we find a more reassuring word than this?" — David Wells, *God in the Whirlwind*, 135–36.

