

TULIP

By Henry Mahan

Bible Text: Romans 8:29-30

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Well, let's open our Bible together back to Romans eight if you will. I am laboring under some difficulty this morning because of a very severe cold, but I didn't want to call on someone else to preach I wanted to bring the message myself. If you will bear with me I will attempt to deal with this subject that I believe the Lord has laid upon my heart for this morning hour.

Let me read Romans eight, again, verse 28 through 30. Would you read it with me, please? Follow along. Romans 8:28. "And we know that all things, all things..." Some people interpret that as being Father, Son and Holy Spirit which, of course, is included. No question about that because God is the first cause of all things. But all things in eternity, all things in eternity, all things in time and all things in the future, all things good and bad, all things spiritual, material or physical, all things in our early lives or later life. All things, all things work together for good, eternal good, not temporal good, eternal good, to them that love God" Well, we don't love God by nature. We love him because he first loved us. Herein is love, not that we loved God, but that he loved us and gave his Son to be a propitiation for our sins. We love him because he first loved us. The love of God is shed abroad in our hearts by the Holy Spirit, but we do love God. We do love God.

And then this identifying characteristic, "To them who are the called according to his purpose." Now, in then the next verse begins with "For." It says all things, all things in eternity or in time, all things of God, all things even originating with Satan, all things past, present and future, all things good and bad, all things work together for good for the eternal good to them who love God, who are the called, who are the called according to his eternal purpose for, see that? "For whom he did foreknow, did foreordain." Those who love God and who are the called according to his purpose and for whom all things work together for their good are those whom God ordained, foreordained Do you see that?

Whom he foreknew, whom he did foreordain, he also did predestinate. He did predestinate. You see, we have a destination. Our destination is to be conformed to the image of God's son. And this was predetermined. Our destination was predestinated what we are going to be, what we are going to be. We are going to be like Christ. And those whom he foreknew he did predestinate to be conformed to the image of his Son.

John said, “Oh, what manner of love the Father hath bestowed upon us that we should be called sons of God. And it doth not appear what we shall be, but when he shall appear we shall be like him. For we shall see him as he is and be like him.”

How do I know I am going to be like him? God predestinated me to be like him. He predetermined that everybody whom he saves will be like his Son. Christ will be the first born among many brethren. Everybody in glory is going to enjoy what he enjoys. They are going to love what he loves. They are going to like what he likes. They are going to participate in the things in which he delights to participate. They are going to be just like Christ. Do you see that? God has predestinated it. He has predetermined it.

All right. Read on. “That he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called and whom he called...” Called from what? Called from darkness to light. He called them out of the dunghill to the throne. He called them out of the kingdom of darkness to the kingdom of light. He called them out of the kingdom of evil to the kingdom of his dear Son. He called him to himself. From themselves to himself. He called him to repentance. He called him to faith. He called him to Christ. He called him.

How did he call them? By his Spirit, through his Word. And everybody whom he called he justified. They have got to have a justification. They have got to have a sanctification. They have got to be redeemed. They have got to have a pardon. “And whom he justified, them he also glorified.”

Several years ago, I don't know how long it has been, but it has been several years ago a pastor of a Presbyterian Church up in Pennsylvania called me and he asked me if I believed in the doctrines which are commonly called Calvinism. He said, “Are you a Calvinist.”

Well, I told him, I said, “I am not particularly crazy about that term because I am not really a follower of John Calvin.” There are a lot of things about John Calvin that I don't care for, that I don't approve of. There are a lot of things that John Calvin taught that I do not teach. But I certainly believe the doctrines of grace for which Calvin was famous. And I certainly I believe what we call T-U-L-I-P—TULIP. Are you familiar with that? I think most of you are.

John Calvin didn't really systematize what we call TULIP or Calvinism. That was done after he died, after he passed on. There was a synod, a group of religious men that battling what they call Pelagianism and Arminianism, battling what they call free willism, semi Pelagianism. They came up with TULIP.

And I told him, and he knew what I was talking about. And this is a term that goes back centuries. It is a term that goes back a long ways and it is a term that is understood by most men who know something about the Word of God and who read the commentaries, who make it their business to find out what folks believe. Calvinism versus Arminianism, Calvinism as opposed to Pelagianism and freewillism. TULIP—T-U-L-I-P.

I said, “ Yes, I believe those things.”

He said, “Would you come up here and teach it to our church for five nights?”

I said, “Well, yes I will.”

What do we mean by TULIP? What is TULIP? Well, you got a pencil and paper? Jot this down if you would like to. If you don't, that's all right, too. But the T stands for total depravity, total depravity. That means the total fall of man, of men, the total fall of men through Adam into spiritual darkness, death and alienation from God. That is total depravity. Depravity, you know what depravity is. It is corruption. Depravity is death and disease and corruption, degradation. And the word total means it is total. It is complete.

Man's fall...man is not just slightly wounded, he is dead. Man is not just lame on one foot. He is totally lame. He cannot see God, hear God, love God, know God or serve God. He is without hope, without God without help in this world. That is what the Scripture teaches. And that is what the old timers call total depravity.

Now, I know modern day preachers are not students. Modern day preachers are entertainers. Modern day preachers are back slappers. Modern day preacher are hand shakers. Modern day preachers are pavement pounders. Modern day preachers make their headquarters at the hospitals. Modern day preachers have deserted the study. They have deserted the Word of God and they don't know anything about these things. But if you go back through Church history and you go back with men who have studied and prayed and sought God's leadership, they know something about total depravity. It is total deadness, depravity and corruption.

“All right. What is the U stand for, preacher?”

It stands for unconditional election, unconditional election. Now unconditional is not a Bible term. It is not a scriptural term, but election is. And what we say when we say election, we are saying this. And I say it without apology. I say it plainly, as plainly as I can say it that God did from the beginning in eternity past, God did elect, choose, if you care. God did elect, choose a people not to service, to salvation. That is what this book teaches. God chose men in Christ to salvation. Now, he did. Because man is dead he can't give himself life. He won't give himself life. Because man is dead he won't come to God.

“You will not come to me,” Christ said, “That you might have life. You won't do it. No man can come to me except my Father which has sent me draw him.”

So God chose a people and he did this...now the word unconditional means this, that he chose them, that election of a people from Adam's race in Christ was not based on anything God saw in the sinner. What God saw in us did not motivate his love. There is nothing in us to love. Now, I know we think there is. We are quite proud of ourselves.

We think there is a whole lot about us to love. But if you could see us as God sees us you would throw up. That's just right. There is nothing in us that is lovely. There is nothing in us to cause God to want us. He found the reason in himself. He chose us in Christ according to the good pleasure of his own will. That is why he chose us.

Our Lord said this. He said, "I thank thee, Father, Lord of heaven and earth because you hid these things from the wise and prudent and revealed them to babes. Even so, Father, it seemed good in your sight."

That is the reason God chose...He saved us for his name's sake. That is what Scripture says. He did it according to the good pleasure of his own will. God saw nothing in you or me or anyone else. He saw nothing but sin and evil and corruption and rebellion. Flesh is flesh and in the flesh no man can please God.

"What does the L stand for?"

It stands for limited atonement. Let me show you something here. The atonement, the atonement, the word A-T-O-N-E-M-E-N-T is divided into three words actually. It is helpful. At, one, ment, at one ment, atonement, made one, reconciled. Now, we are reconciled to God by blood. Turn to Leviticus 17, please. Leviticus chapter 17. I am trying to be as plain as I can be this morning, as forceful and plain as I can be concerning these things which need to be preached, they are not believed. They are not believed. And even some who claim to believe them won't preach them.

Leviticus 17:11: "For the life of the flesh is in the blood. I have given it to you upon the altar to make an atonement," atonement, at one ment, "for your souls. It is the blood that maketh an atonement for the soul." Does anybody have any question about that? Any doubt about that? It is the blood. It is not works. It is not ordinances. It is not ceremonies. It is not the law. It is the blood that maketh atonement for the soul. That is what God said.

Without the shedding of blood there is no atonement. There is no remission. There is no forgiveness. Now, it is the blood. Whose blood? It is Christ's blood. It is the blood of Christ by whom we have now received the atonement, the atonement. And the effectual atonement is for those whom God hath elected who do believe and who do come to Christ not for all mankind. Consequently, the word limited.

Now, it is an unfortunate choice of words. I am going to show you that in a few moments, but you can't spell tulip without an L. That's the whole problem right there. That is the reason it is T-U-L-I-P. And that is the reason that is limited atonement because you can't spell tulip without an L.

I wish they had made it something else just so they could leave that L off there. But our forefathers weren't as nice as we are. They meant what they said. The atonement is limited.

Not limited in its sufficiency, but limited in its application. It is efficacious and sufficient for all for whom it was shed. That is what they say. The atonement, the atonement is by the blood. The atonement is by the blood of Christ. The atonement is for the elect and the atonement is limited to the elect. That is what they taught. That is what the z bible teaches. Now, it's just what God's Word teaches.

Now the fourth word, the fourth letter is the word I. T-U-L-I and there is another unfortunate word irresistible calling. Now, you know what the calling is. It said, "Whom he foreknew he predestinated the be like Christ. Whom he predestinated he called. He called."

This means this. It is the calling of the Holy Spirit. And the irresistible calling, it is the calling of the Spirit through the Word.

Now, the other night we got into a real discussion up in West Virginia with a friend of mine on this thing of the Word of God being essential to the calling of a sinner. My friends, election is not salvation, it is unto salvation. And those whom the Father chose, those whom the Father justified, he must and will call and they will come and this calling is by the Spirit and the Word.

Let me show you several Scriptures. Turn to 2 Timothy one, 2 Timothy chapter one, 2 Timothy chapter one. Now listen to this. In 2 Timothy one, verse nine it says, "Who hath saved us and called us, called us with a holy calling, not according to our works, but according to his own purpose in grace which was given us in Christ Jesus before the world began." God calls us, calls us by his Spirit, but how? Through the Word.

Now, turn if you will, to James, chapter one, James chapter one. It says here in James one, verse 18, "Of his own will..." Of God's will, not of my will, of God's will. It is not of him that willeth nor of him that runneth, but of God that showeth mercy. We are born not of blood, not of the will of flesh, not of the will of man, but of God, of his own will.

We are saved not by our free wills, but by God's free will. Now that is just so. It is so. It is not my will that brought me to Christ. It is his will. His own will begat, that's born, that's conceived. Of his own will begat he us. Watch this now. How? "With the Word." Not without the Word, with the Word, with the Word of truth. That is how God begat us, with the Word.

Now, turn to 1 Peter and I will tell you if there is anything that will kill a church and kill a congregation and kill missions and evangelism and everything else, it is to imply that almighty God saves sinners without his gospel, without his Word. It is devastating. It is deadly. Don't ever even be tempted in that direction.

In 1 Peter one verse 23, we are born again, born again, born from above, born of the Spirit of God, not of corruptible seed, that's the way we were born the first time, but of incorruptible by the Word of God which liveth and abideth forever.

How are they going to call on him whom they haven't believed. And how should they believe on him of whom they haven't heard? And how shall they hear without a preacher?

I am not ashamed of the gospel. It is the power of God unto salvation to everyone that believeth. Our Lord said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned. But every one of God's elect shall be called.

Now, the word irresistible, I said that was an unfortunate word and it is because it does...we get by that that they don't resist when they do resist. They do. Oh, yeah. Boy, I'll tell you. I have seen some of God's choice people get mad when they heard the Word, get mad, get angry, get violent when they heard the Word. What I am saying is this. They may rebel and they may resist by nature, but they will not resist effectually. God will overcome their resistance. You may have loved ones right now. In other words, this irresistible calling kind of gives the idea that every time I get up to preach if one of the elect is present in the building he just falls in love with Jesus. No. No, he doesn't.

Sometimes he says, "Well, boy, I won't hear that again. Boy, I hate that. That's not what my momma taught me. That's not what I believe. That's not what my Bible says, you know."

But I tell you this. If you are one of God's own you will hear his voice eventually, sooner or later. Paul was 40 years old before he heard God. Eventually God will get you. Eventually he will break you. Eventually he will strip you. Eventually he will bring you to himself. Eventually, effectually.

So when they say irresistible grace what they mean by that is they can't resist effectually. They will come.

All that my Father giveth me shall come to me. That is what Christ said. They shall come. And him that cometh I will in no wise cast out. But they are going to come willingly. They are going to come willingly. They are going to come lovingly. God saves us against our wills with our full consent. Did you know what? That's right. He makes us willing. He said, "They people shall be willing in the day of thy power."

When God sets his love upon an object, he is going to have it. And he is going to have that object willingly and lovingly as if that object came all of its own. That is just so.

All right, the P. What does the P stand for? It stands for perseverance. Whom the Father chose, whom he predestinated to be like Christ, whom he called, whom he justified, he is going to glorify. In fact that word is past tense. He has already glorified, already. We are already seated with Christ in the heavenlies.

Now, let me come back to these just briefly. And when I went up there to preach to this

congregation I preached to them like I preached to you. I am not called to prove doctrine. God did not call us to prove doctrine. He called us to preach Christ. He called us not to prove doctrine, but to preach Christ, not to preach the doctrine alone, but to preach Christ and the gospel.

Did you know a man can, to some extent, preach the doctrine and not preach Christ? Did you know that? That is exactly right. You can go out of here preaching doctrine and not preach Christ. And it is possible for a man to some degree to believe these doctrines—listen to me know—and to give mental assent to these doctrines and not know Christ. Did you know that?

That's true and I am going to give you an illustration. It is my opinion that Saul of Tarsus, Saul of Tarsus who was born a Hebrew of Hebrews grew up in Hebrew home, grew up in a synagogue, grew up at the feet of Gamaliel, that great teacher, graduated with honors. It is my opinion that Saul of Tarsus strongly believed in the sovereignty of God. I am just certain he did. I am certain he did. You see, the God of the Old Testament, the Jewish God, the God of Abraham, Jacob and Isaac, whom Saul claimed to worship, was a sovereign God. They believed that.

And I am persuaded that Saul of Tarsus believed in election, Charlotte. He believed in the election of the Jewish nation. Yes, he did. He believed in the...he did not believe the Gentiles had any part or parcel in the kingdom of God, right? He believed in sovereignty. He believed in election. And I am sure he believed the atonement was only for the Jew. Do you know that? Yes, he did. Because only the Jew had a tabernacle. Only the Jew had a priest and only the Jew had an atonement. So Saul of Tarsus believed in the sovereignty of God. He believed in unconditional election and he believed in limited atonement and he believed in the security of the Jew. He didn't believe any Jew would ever perish. He said, "We have Abraham to our father."

And yet he didn't know God. He did not know God. He did not know Christ. And on that road to Damascus he met the Lord Jesus Christ.

A person does not necessarily arrive at a knowledge of Christ because he knows the doctrines, you see? But a person who comes to know the Christ will come to know the doctrines of Christ. Now, I just know that to be so. If you love the teacher, you love his teaching.

Somebody asked me one time, "Do you believe a person has to believe in election to be saved?"

I said, "No, sir. No, sir. A person has to believe in Christ to be saved. A person has to know he is a sinner and believe in Christ and with his heart embrace Christ and love Christ and rest in Christ. But if he is reading the words of Christ and those words teach election, eh will believe it because he believes his Lord, because he believes his God."

A person doesn't have to believe in total depravity, he doesn't have to believe in particular redemption to be saved. But I am telling you, if he loves Christ and if he is reading the words of Christ and the words of Christ teach this, he is going to bow to the Word of Christ. He is going to bow to his Lord.

I accepted the pastor's invitation. I went up there and preached for a week and this is how I changed these words. I took total depravity and I said this is nothing in the world but S-I-N, S-I-N. I am going to preach to you what sin is, S-I-N.

Now, my friends, what do you believe about sin? What do you believe about sin?

Somebody says, "Well, that's...it's missing the mark"

That's true.

Well, somebody said, "It's a transgression of the law."

That's true.

Somebody said, "Well, it is coming short of the glory of God."

That is true. But none of these definitions clearly carry the serious problem of sin. If you want to rightly understand what Sin is you have got to consider it under four headings. I gave you this last Sunday and will be brief this morning.

You have got to consider sin, first of all, in its origin. Where did it come from? Now, you can't...you can't say that my little baby, my little son was born innocent and when he reached a certain age he became a sinner. That is not where sin came from.

Sin started in the Garden of Eden. By one man sin entered the world and death by sin and death passed upon all men then and there. It is called imputed guilt. It is called imputed sin. It is original sin. All have sinned and come short of the glory of God back there.

Then you have to consider sin as an inward problem. It is a nature. It is...the natural mind, the natural mind is enmity against God. Men love darkness because their deeds are evil.

Our Lord said, "You have not the love of God in you. You will not come to me that you might have life. You seek not the honor that comes from God." And he said, "Let another come in his own name and him you will receive. I come in my Father's name and you receive me not."

Inwardly, by nature, we are totally void of any spiritual life. And I said this last night and I am going to say it to you this morning. The only thing that keeps anyone in here, any person, from the lowest acts of flesh, I mean, the most degraded acts of flesh, as your mind considers the acts of flesh let it go down to the lowest possible act of flesh. And the

only thing that keeps you from that right now is the restraining grace of God, the restraining hand of God because you are flesh.

All almighty God would have to do to turn this whole world into hell today is lift his Spirit, take his Spirit, his restraining Spirit that hinders the antichrist and that hinders the spirit of antichrist and that hinders the total corruption of flesh. It is not you. It is the restraining hand of God that keeps you from the worst kind of sin because you are flesh.

When those people crucified Christ. You said, "I wouldn't have done that."

You would have under those same circumstances and conditions. Almighty God decreed and determined for his Son to be crucified. Now, listen to me. What I am saying is true. He decreed for Christ to be crucified. And when he delivered Christ into the hands of those men all God had to do was remove his restraining hand to a certain degree from them and they did what they pleased to do, Ronnie, that is exactly right.

If he had lifted it a little more cannibals would have eaten him. They would have boiled...skinned him, boiled him and eaten him. And God lifted his hand to the restraint. He wished to lift it to carry out his purpose and will. But they did exactly what they pleased to do.

And right here in this congregation all of us are capable of the lowest type of sin if God removes his hand. Now that is so. Flesh is flesh and flesh cannot please God and in the flesh dwelleth no good thing. That's right.

We might not like that, but I am trying to tell you what sin is, total depravity, it's total. And there is not one in a thousand that believe it.

You say, "I believe total depravity."

You don't know such thing. You are just saying that. If you believed it you would despair. You would cry to God for mercy. You would look to God for help. You would never boast another time in your life. You would never lift your voice to say, "I wouldn't do that. I wouldn't say that." You would say, "Except for God's grace I wouldn't do that." It is only God's grace that keeps me from it."

You would have compassion on even a murderer knowing that if it wasn't for God's grace you would kill your best friend.

Now, this is what Scripture teaches. The carnal mind is death. It is enmity. It is darkness.

And another thing is outward transgression. Sin must be considered under these headings: original, inward. That is the reason Paul said he is a chief of sinners. "Oh, wretched man that I am." And then it is outward and then the sin of our righteousness. We haven't seen that yet.

We all do fade as the leaf. Our iniquities have drawn us away. Even our righteousnesses are filthy rags. Man at his best state is vanity. Left to himself, left to himself no man can, will seek God, love God, worship God, or know God. That is so. Now that is just so.

We happen to live, right now, in a day of restraining grace. God, for purposes known only to himself, has been pleased in this generation, in this town to restrain the flood tides of sin for some reason. But he is doing it and you're not and I'm not. He is doing it. That's so. That is total depravity.

All right. Election. I have got to quit. But election, I have just changed it to just sovereignty in salvation. Salvation is of the Lord. Jonah said that. Salvation is of the Lord. Salvation is not of the preacher. Salvation is not of the church. Salvation is not of the pope. Salvation is not of the Catholic organization. Salvation is not something that I do for God. Salvation is of the Lord. The salvation of the righteous is of the God the Scripture says. It is of the Lord, Mike. It is of God that showeth mercy.

God planned it. God executed it. It pleased God to bruise him. God applied it. God sustains it. God will perfect it.

Turn to 2 Thessalonians two, 2 Thessalonians chapter two, verse 13. Paul said, "We are bound. We are bound, bound to give thanks always to God for you. Thank God for you, brethren, beloved of the Lord because God hath from the beginning chosen you to salvation, to what? To salvation."

How? Whether I ever believe or not? No. Through sanctification of the Spirit and belief in the truth. You are going to believe the truth. It is the truth that saves. You should know the truth and the truth will make you free.

But God chose us. God is sovereign in all things. And there are two things that make election essential. One is the shape man is in in his deadness and depravity. And the other is because of who God is. So God...I'll tell you this. Election doesn't keep anybody out of the kingdom of God. It is the door by which men enter the kingdom of God.

If God had not chosen some, none would have come. And he chose them according to the good pleasure of his own will, not for any good seen in them.

He said to Moses, "I will be merciful to whom I will be merciful. I will be gracious to whom I will be gracious."

Now, the third, atonement, substitution. I would change that to substitution. Sin, sovereignty and salvation and substitution. I am saying this. Now, listen to me, please. There is no limit to the sufficiency of Christ's blood. If the Lord Jesus Christ had come into this world to save one sinner, just one, one son of Adam, one son of Adam, he would have had to do every thing he did. Is that clear? To save one sinner.

You see, it is not how many sins, it is the evil of sin, it is the fact of sin, it is the truth of sin, it is putting away the guilt of sin. Christ would have to become a man, obey the law, go to the cross, die, get buried, rise again, ascend to heaven, intercede.

If our Lord is pleased to tens of tens of tens of billions of men he won't have to do any more.

It is not how much blood was shed. It is whose blood. It is not how long he died. It is who died. Do you see that? The efficacy, the sufficiency, the power of his blood.

And then I say this. There is a sense in which he bought the world. He died that he might be Lord of the dead and the living. He bought the world. When he died he conquered Satan. The prince of this world is judged, by whom? The Son of God. His power is broken by the Son of God. He has conquered. His government is destroyed.

There is a sense in which our Lord Jesus is the Lord by his death of those who are dead and those who are living, of those who are elect and those who are not elect. He is the Lord. He is the supreme ruler of the universe. God designed it, decreed it and he died to accomplish it. All authority is given unto him in heaven and earth that he might give eternal life to as many as thou hast given him.

But, listen, thirdly, before God, before the throne of God, before the mercy seat, he represented, redeemed and ransomed his elect. He is the effectual high priest, not for the whole world, but for Israel. The names of his people are on his breast plate. He was wounded for our transgression. He was bruised for our iniquities. By his stripes we are healed. We are redeemed with the precious blood of Christ.

He said, "I am the good shepherd. I lay down my life for my sheep."

The atonement, the reconciliation, the redemption was for his own. You see, he gave a redemption that redeemed. He provided a ransom that ransoms. It is effectual. If our Lord Jesus Christ died for those in heaven as well as those in hell, then his death saved no one. It saved no one. No one is in heaven because he died for them. They are there because they believed. Is that correct? That is what they are teaching.

All right. Here is the fourth thing. Irresistible grace or sanctification. He...and turn, if you will, to 2 Thessalonians 2:13 again. Let me just deal with that for just a second and we will pass on. But he says here in 2 Thessalonians 2:13, "We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, the Holy Spirit."

The word "sanctification" is set apart. You go back to the Old Testament and you pick up the word "sanctification." It means to set apart. It means to regard as holy. It means to declare to be holy. It means to make holy. God sanctified the sabbath day, one day out of seven. It is taking something that is common and ordinary and setting it apart for a

holy purpose. That is sanctification. It is taking something which is ordinary, something which is common and making it belong to God in every aspect.

He took the first born son. He took the sabbath day. He took the vessels of the temple. He took the priesthood. He sanctified them. That is, he set them apart. He says, "These are mine." And when he set us apart and sanctified us by his Holy Spirit, he set us apart to belong to him. Out of Adam's race there is a people that belongs to Christ. And Christ...the Holy Spirit sanctified them, set them apart. The Lord Jesus came and redeemed them and made them holy and God calls them to himself.

All right, the fifth thing and I will close, is the perseverance of the saints. Now, let's turn to Jeremiah 32 Jeremiah 32. Now, my friends, I know somebody was telling me yesterday about a preacher that preached down here in Ashland a few years ago and this is common. He quoted something and somebody said, "Well, where is that in the Bible?"

Well, it wasn't in the Bible, you know. And he said, "It's that verse just below the verse that teaches once saved, always saved." And everybody laughed, you know. That's funny.

Well, let me tell you something. The Scripture says, "Whom God foreknew he predestinated and whom he predestinated he called and whom he called and whom he justified he glorified."

Our Lord said, "All that my Father giveth me will come to me and him that cometh I will In no wise cast out. I came down from heaven not to do my will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I will lose nothing, but raise it up at the last day."

Our Lord said, "My sheep hear my voice. They follow me. I give them eternal life and they will never perish and no man will pluck them out of my hand."

Now, if you want to, you can make a joke of and laugh at the word of God. But I ain't fixing to. And the sheep of Christ and his power to keep them, it is not a laughing matter. And there are some folks going to be called up in judgment one of these days for ridiculing the Word of God.

Our Lord has a people and he redeemed them. And the Holy Spirit calls them and God will keep them. God will keep them.

Now, you may not be one of his, but if you are, I will see you in glory if I am one of his. That's just all there is to it.

And he says here in Jeremiah 32, listen to it, verse 40, "And God said, "I will make a covenant." Now, these half witted preachers don't know what a covenant is. They are just a bunch of money raisers and other kind of raisers and they don't know anything about the Word of God. But God says, "I will make a covenant with them and I will not

turn away from them. I will not turn away from them to do them good. I will put my fear in their hearts and they shall not depart from me.” Now that is God’s promise.

Who are we going to believe, God or some Jack leg preacher? There are whole denominations that laugh at security.

Well, let me tell you. If I am not secure in Christ, then he is not the Christ. I had better look for another one. If I am not secure in his cross, then his cross is a mockery. If I am not secure in his promise, then his promise ain’t worth a snap of the finger. If I am not secure in Christ there is no security because there is none in the law, none in the church and none in the flesh. It is in Christ. And I am not going to tolerate any more of this making fun of the Word of God, these precious truths that our Savior taught and that the apostles taught. We are kept by the power of God through faith. Paul said, “I know that he that hath begun a good work in you is going to finish it.”

And the wise man in Ecclesiastes said, “If God began it, God will finish I and no man can put anything to it.”

And all of it goes back to who saved you? Who saved you? And that is what we are going to turn out tonight.

Turn back to Romans eight and I will wind it up. You say, “I am sure glad he was sick this morning or we would have been here till tonight.”

Well, sometimes when we are weakest physically we can maybe get a little more power spiritually. But tonight I am going to preach on verse 13. “What have you got to say to these things?”

Now what is your reaction?

Everybody has got a reaction. And I am going to find out what yours is and what mine is. Paul had a reaction, too and that is what we will...what is the effect of this kind of preaching?

I hear people say, “Well, if I believed that I wouldn’t preach anymore.”

Yeah, well that is the reaction. That is the effect it has on you. But we are going to find out what effect it has on saved people tonight, people who know God.

There it is. May God bless it?

Mike. Come lead us in 480.