

SESSION 6: The Neo-Pelagian Captivity of the Church (Part 2): Bitter Fruits

Song Selection: TPH Psalm #119R *Lord You are the Righteous One*

Scripture: Gal 1:6-9

Q: what has Pelagianism done to the church?

- Gal 1:6-9 I am astonished that you are so quickly deserting him who called you in *the grace of Christ* and are turning to a *different gospel*—not that there is another one, but *there are some who trouble you and want to distort the gospel of Christ*. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.
- WCF 13.2, 16.2, 16.3, 16.5, 16.7, 18.1, 18.3, 20.2, 25.1, 25.2, 25.5, 25.6
- 13.2 This sanctification is throughout in the whole man, yet imperfect in this life; *there abideth still some remnants of corruption in every part*, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.
- 16.2 These *good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith*; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.
- 16.3 *Their ability to do good works is not at all of themselves*, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.
- 16.5 *We cannot, by our best works, merit pardon of sin, or eternal life at the hand of God*, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them *we can neither profit nor satisfy for the debt of our former sins*; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from his Spirit; and *as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of God's judgment*.
- 16.7 *Works done by unregenerate men*, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the Word, nor to a right end, the glory of God; *they are therefore sinful, and cannot please God*,

or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God.

- 18.1 Although *hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation, which hope of theirs shall perish*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.
- 18.3 This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore *it is the duty of everyone to give all diligence to make his calling and election sure*; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in *the duties of obedience, the proper fruits of this assurance*: so far is it from inclining men to looseness.
- 20.2 God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and *the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also*.
- 25.1 The catholic or universal Church, which is invisible, consists of *the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof*; and is the spouse, the body, the fulness of him that filleth all in all.
- 25.2 The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law) consists of all those, throughout the world, that profess the true religion, and of their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.
- 25.5 The purest churches under heaven are subject both to mixture and error; and *some have so degenerated as to become no churches of Christ, but synagogues of Satan*. Nevertheless, there shall be always a Church on earth to worship God according to his will.
- 25.6 *There is no other Head of the Church but the Lord Jesus Christ*: nor can the Pope of Rome, in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.

1. Two big elephants
2. The tension of the law
3. The big false assumption
4. Pelagian myths
5. Pelagian fruits