

Irresistible Grace

Introduction

Calvinists typically reason that:

- God is an all-powerful sovereign.
- Man is completely and totally unable to believe in Christ.
- Therefore, it is necessary that God impose His sovereign grace upon those whom He has elected for eternal life.

Such teaching brings to mind some questions:

- Can God's gift of eternal life be resisted?
- Does God's sovereignty require that He force selected people (the elect) to receive His gift of salvation?
- Is it an insult to God to suggest that the Holy Spirit can be successfully resisted?

Calvinism's Irresistible Grace

The 4th petal in Calvinism's TULIP is irresistible grace. However, some Calvinists seem embarrassed by the term "irresistible" and use softer expressions like "effectual grace."

According to Calvinism, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. This internal call cannot be rejected. Irresistible grace is applied only to those whom God has determined to save—the elect. This grace overcomes their resistance to the call of the gospel.

Steele, Thomas, and Quinn (*The Five Points of Calvinism: Defined, Defended, and Documented*):

In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; however the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

Notice the last 2 sentences: "The Spirit graciously causes the elect sinner ... **to come freely and willingly to Christ. God's grace, therefore, is invincible...**"

How can a person come freely when they are forced to come against their own will? Time and again, the Calvinist make blatantly contradictory statements. And when faced with their contradictions, they simply evade the obvious and plead "it's a mystery."

Calvinists make a distinction between the *special, inward, supernatural GRACE* for only the elect and a *common, outward, general GRACE* for the non-elect.

Calvinism teaches that all "sinners who hear the Gospel are commanded to repent and believe. But this they cannot do, because they are dead in trespasses and sins. Therefore, God

creates within His elect the power to do what He commands. He does this through the Holy Spirit Who regenerates the elect and gives them the faith to believe.

Calvinism's Proof Texts

Calvinism insists that there are a number of proof texts which support their doctrine of Irresistible Grace. We will examine some of those texts to see if the Calvinist's claims are true.

Luke 14:23—Compelling the Elect

Lk. 14:23 Then the master said to the servant, "Go out into the highways and hedges, and **compel** them to come in, that my house may be filled."

A few extreme Calvinists use this as a proof text for Irresistible Grace. They say that the word "compel" meant that the servant was commanded by the master to physically "force" guests into the great supper. They take this parable to mean that God uses coercive power on the unwilling to get them saved.

The Greek word translated "compel" (ἀναγκάζω; anagkazō) is used 9 times in the N.T. and has a range of meanings.

It can be used in a *physical sense* of being "forced" against the will. Before his conversion, Paul tried to force believers to blaspheme according to Acts 26:11.

But more often it is used as to *persuade* or *urge* someone to do something. For example:

Jesus *made* His disciples get into the boat (Mt. 14:22; NKJV).

Other translations say:

- Jesus *constrained* his disciples (KJV)
- Jesus *compelled* the disciples (EMTV)
- Jesus *insisted on* his disciples' getting aboard (Phillips)
- He *directed* the disciples to get into the boat (AMP)
- Jesus *told* his followers to get into the boat (NCV)

There is no indication of any physical force or coercion. Jesus did not physically force the disciples into the boat.

Outside the New Testament this word means to compel someone in varying degrees from friendly pressure to forceful compulsion.

Did the servants in the parable physically force the guests to come in? That is highly doubtful. Some other translations say:

- urge people to come in (NET)
- constrain to come in (YLT)

John 6:44—Drawing the Elect

John 6:44 No one can come to Me unless the Father who sent Me **draws** him; and I will raise him up at the last day.

We believe that God the Father does indeed draw people to Christ by means of the Holy Spirit. However, extreme Calvinists go way beyond the idea of the Holy Spirit working in the hearts of the lost to draw them to Christ.

According to extreme Calvinists, this verse speaks of an irresistible drawing by God. They note that the word “draw” (Greek: ἐλκῶ; *helkuō*) means to “drag.” Examples:

- John 21:11a Simon Peter went up and **dragged** the net to land...
- Acts 16:19b ... they seized Paul and Silas and **dragged** them into the marketplace to the authorities.
- James 2:6b Do not the rich oppress you and **drag** you into the courts?

The Greek word can mean to literally “drag” such as Peter dragging the net to shore.

It can also be used figuratively such as being “dragged” into court.

However, being drawn or dragged does not necessarily mean being forced to do something against your own will. For example:

Jer. 31:3 The LORD has appeared of old to me, saying: “Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have **drawn** you.”

The Greek lexicon (BDAG) says that the word can be used as a moral “pull on a man’s inner life.” It means to “draw, attract,” not to force. The LORD drew His people by means of love. He did not “force” His love upon His people against their wills. Forced love is not love at all, but rather it is rape.

John 12:32-33 And I, if I am lifted up from the earth, will **draw** all peoples to Myself. This He said, signifying by what death He would die.

The love that Jesus demonstrated at the cross is what draws people to Himself.

John 3:14-16 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Calvinists interpret scripture through the lenses of their TULIP colored glasses. They claim that God literally drags people against their own free will when they read:

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

They ignore the context in which this text was written. God’s drawing people to Himself is related to their exercise of faith. John 6:44 is surrounded by verses that indicate God’s persuasive drawing is related to the faith (or lack thereof) of those being drawn. For example:

John 6:35 And Jesus said to them, “I am the bread of life. **He who comes** to Me shall never hunger, and **he who believes** in Me shall never thirst.

This is known as a parallelism. A parallelism is a figure of speech in which two or more elements of a sentence have the same structure. These “parallel” elements can be used to draw a comparison between two ideas.

The act of “coming” to Jesus is parallel or equivalent to the act of “believing” in Jesus.

John 6:40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life...

John 6:47 Most assuredly, I say to you, he who believes in Me has everlasting life.

John 6:64-65 But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would betray Him. And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."

Jesus made it clear that the reason people do not come to Him is because they do not believe in Him. Being drawn by the Father and coming to Jesus is related to faith which is a matter of a person's own *free choice*.

John 3:27—Receiving from Heaven

Jn. 3:27 John answered and said, "A man can receive nothing unless it has been given to him from heaven.

Extreme Calvinists claim that this text proves the irresistible grace of God.

However, this does not say anything about God's work of salvation being irresistible. In fact, it says we are to "receive" it. This implies a free act of the will that can either accept or reject God's offer.

Romans chapter 9 is often used by Calvinists as their "airtight case" that proves irresistible grace. However, their watertight case proving irresistible grace has significant problems.

Romans 9:19—Who Can Resist God's Will?

Rom. 9:19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

Calvinists say that this verse proves "irresistible grace" because no one can resist God's will.

But notice who raises this question. Verse 19 begins with the introductory phrase, "**You** will say to me." Paul is introducing a hypothetical objector. It is not Paul who is asking, "who has resisted His will." Rather, it is a hypothetical person who is antagonistic to Paul's position.

Paul introduced a similar hypothetical objector in Romans 3:8 when he wrote: "Why not say—'let us do evil that good may result?'" Certainly, Paul is not endorsing the idea that we should do evil that good may result. Neither is he endorsing the idea that one cannot resist God's will.

Furthermore, Paul clearly rejects the objector's position in the next verse, saying, "But who are you, O man, to talk back to [i.e., resist] God?" (Rom. 9:20). His answer implies that the objector can and is resisting God by raising this very question.

The hypothetical objector is arguing that God cannot be resisted, therefore we should not be held accountable for our actions. This is certainly contrary to Scripture.

Romans 9:21-22—The Right of the Potter

Rom. 9:21-22 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction.

When we read this, our Western mind pictures a deterministic God. Man is simply a puppet on a string and has no choice of his own.

However, a Hebrew mind would not think this way. Paul is using the parable of the potter from Jeremiah 18 which presents a different picture than what our Western minds might imagine.

In this parable, God is the potter, and the nation of Israel is the clay. The lump of clay will either be built up or torn down by God. But what happens to the clay depends upon Israel's moral response to God.

God specifically said, "If that nation I warned *repents of* its evil, then I will relent and not inflict on it the disaster I had planned" (Jer. 18:8).

Calvinists camp on the phrase, "vessels of wrath prepared for destruction." They claim that God has predestined the lost to damnation—a doctrine known as reprobation.

Norman Geisler explains:

This passage implies that the "vessels of wrath" are objects of wrath because they refuse to repent. They did not willingly bring honor to God, so they became objects of God's wrath. This is evident from the fact that they are "endured [by God] with much longsuffering" (Rom. 9:22). This suggests that God was patiently waiting for their repentance. As Peter said, "The Lord is ... longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Earlier in Romans, Paul wrote that the wrath of God comes on the wicked because of their own willful disobedience. He wrote, "But *because of your stubbornness and unrepentant heart* you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). There is absolutely no reason to believe, as the extreme Calvinists do, either here or anywhere else in Scripture, that God predestines certain persons to eternal hell apart from their own free choice.

Dr. Griffith Thomas said, "The 'vessels of wrath' are described generally as 'fitted to destruction,' that is, fitted by themselves, through their own sin. Men fit themselves for hell, but it is God that fits them for heaven. The figure of the Potter and the clay must not be over pressed, since man has a will which the clay has not.... The figure does not cover the entire relationship of God to man. Paul is treating of God's right to harden already unbelieving and disobedient people."

W.E. Vine (Expository Dictionary of New Testament Words) noted that the word "fitted" in Romans 9:22 is in the middle voice. This indicates that these people "fitted" themselves for destruction.

Romans 9—The Hardening of Pharaoh's Heart

Rom. 9:15-18 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens.

Calvinists use the example of Pharaoh to support their doctrine of irresistible grace. According to Calvinists, God hardened Pharaoh's heart to accomplish His purposes and Pharaoh had no choice in the matter.

If you compare Romans 9 with Exodus 7, it seems that they might have a valid point.

Ex. 7:3-4 And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My armies and My people, the children of Israel, out of the land of Egypt by great judgments.

Unbelievers also use the example of Pharaoh to prove that the God of the Bible is unjust. They claim that the God of the Bible wronged Pharaoh by overriding his free will and forced him to resist the demand of Moses to free the Israelites. Skeptics focus on the verses about Pharaoh's heart being hardened by God. They reason that the God of the Bible is an unjust, cruel being.

Kendall Hobbs, in an essay titled "Why I Am No Longer a Christian," added Pharaoh's story to a list of alleged atrocities committed by the God of the Bible. "There are plenty of other atrocities committed by God or at his command," Hobbs comments, then lists "the Exodus story when the Egyptian Pharaoh was repeatedly ready and willing to let Moses and his people go, until God hardened his heart, and then God punished him for his hardened heart by sending plagues or killing children throughout all of Egypt" (Hobbs, 2003).

The Calvinist's response is simply to say that God can do what He chooses to do, and that humans have no right to question God. They do not attempt to give a rational explanation to doubting men. They reason: "Why oppose God who has determined from eternity past by the Divine Decree of Reprobation that these skeptics be damned forever in hell? After all, since God has hardened the heart of the skeptic, then no one could soften their heart even if they wanted to. So, why bother?"

Since Calvinism has largely dominated the Protestant landscape for the last five centuries, most skeptics dismiss Christianity as absurd. They turn away in utter disgust and embrace atheism. But in reality, they are not rejecting Christianity. They are rejecting the extreme teachings of Calvinism which claim to represent Christianity.

Some people reject Christianity because they have been presented with a pseudo-Christianity—a Catholic or Protestant version of it. Paul called this "a different gospel" (Gal. 1:6). It is a diluted, or distorted form of the gospel, rather than the true gospel found in God's Word.

Calvinism claims that God rejects some people, or overrides their free will, based on His own sovereign, secret purposes. Why would a rational, reasonable person reject this doctrine? Simply because they recognize the obvious—a perfect God must possess attributes of justice and impartiality. God cannot be just, while unjustly rejecting some people on an arbitrary basis—even though it might be secret and sovereign. God cannot be God, and yet conduct Himself in an ungodly manner.

We are told to be prepared to give a defense of our faith when asked why we believe.

1 Peter 3:15 ... always be ready to give a defense to everyone who asks you a reason for the hope that is in you...

The Calvinistic defense is: "God can do what He chooses to do, and humans have no right to question God."

I'm sorry, but that is not much of a defense.

So, how would we answer both the skeptic and the Calvinist? Admittedly, it does seem perplexing that God would harden Pharaoh's heart, and then punish Pharaoh for hard-heartedness. Is there an answer that makes sense other than the Calvinistic solution which is no solution at all? Yes, there is. Let's consider some other reasonable explanations.

There are 3 categories of statements in God's Word regarding the hardening of Pharaoh's heart.

First: Scripture states that God hardened Pharaoh's heart (Ex. 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8), and the hearts of the Egyptians (Ex. 14:17).

Second: Scripture states that Pharaoh hardened his own heart (Ex. 8:15, 32; 9:34). It says that he refused to humble himself (Ex. 10:3), and that he was stubborn (Ex. 13:15).

Third: Scripture states that Pharaoh's heart was hardened (Ex. 7:13, 14, 22; 8:19; 9:7, 35). In these references, it does not give any indication as to the source or reason for the hardening of his heart.

There are logical explanations regarding these statements that provide a reasonable answer to both the skeptic and the Calvinist alike.

First: When Scripture says that God hardened Pharaoh's heart, this could be understood as being an idiomatic figure of speech.

All languages use idioms and figures of speech.

Examples from English:

- He forgot his wife's birthday and now he is in the doghouse.
- He is hitting the streets to find a job.
- You better get your ducks in a row.
- You bet your boots.

Examples from Scripture:

- ... I have escaped by the skin of my teeth (Job 19:20b).
- He has brought us to this place and has given us this land, "a land flowing with milk and honey" (Deut. 26:9).
- Then the officers shall speak further to the people and say, "Who is the man that is afraid and fainthearted? Let him depart and return to his house, so that he might not make his brothers' hearts melt like his heart." (Deut. 20:8).

These idioms are pretty obvious. We do not take them to be literal. Interestingly, the Hebrew language uses an idiomatic expression which is not so obvious. In Hebrew, an active verb can mean granting of permission for an action rather than actually performing the action. E.W. Bullinger explains:

E.W. Bullinger (*Figures of Speech Used in the Bible*):

Active verbs were used by the Hebrews to express, not the doing of the thing, but the permission of the thing which the agent is said to do. Thus:

Ex. 4:21 "I will harden his heart (i.e., I will permit or suffer his heart to be hardened), that he shall not let the people go." So in all the passages which speak of the hardening of Pharaoh's heart.

An Example from Scripture:

Jer. 4:10 Then I said, "Ah, Lord GOD! Surely You have utterly deceived this people and Jerusalem, saying, 'You will have peace'; whereas a sword touches the throat."

Bible Knowledge Commentary:

Had God misled His people by lying to them about their fate? This interpretation must be rejected because it is out of character with the nature of God. In fact God's true prophets had been predicting judgment, not peace. Only the false prophets had been proclaiming peace. Therefore it is better to see Jeremiah complaining that God had **allowed** these false prophets to proclaim their message.

An Example from Scripture:

Ezk. 14:9 But if the prophet is deceived and speaks a message, it was I, Yahweh, who deceived that prophet.... (HCSB)

E.W. Bullinger commented: "I have permitted him to deceive himself."

Second: God's hardening of Pharaoh's heart could be understood in the sense that God simply provided the circumstances and the occasion for Pharaoh to decide either to obey or to disobey. Pharaoh made up his own mind to resist God's demands. Of his own accord, he stubbornly refused to comply with God's instructions.

God provided the occasion for Pharaoh to demonstrate his unyielding attitude. If God had not sent Moses, Pharaoh would not have been faced with the dilemma of whether to release the Israelites.

God initiated the circumstances in which Pharaoh would harden his own heart. But God was not the author of Pharaoh's defiance.

Illustration: A police sting sets up the circumstances for a criminal act. But by setting up the circumstances, the police do not "force" the criminal to commit the crime.

Third: Scripture indicates that there can be a judicial hardening by God.

Rom. 1:18-26a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. **Therefore God also gave them up** to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. **For this reason God gave them up** to vile passions....

The term "gave them up" is the Greek word παραδίδωμι (paradidōmi) meaning "to hand over; give up; permit or allow." It was a judicial term used for handing over a prisoner to his sentence!

God **giving them up** has been called “judicial abandonment.” God simply removes Himself from the equation and allows nature to take its course. When men abandon the one true God, He will eventually abandon them. He accomplishes this by removing His restraint and allowing their depraved sin nature to run its course. The result is that man so abandoned the truth that he became like a beast in his thinking and in his living.

It’s as if God has said, “All right. If you want to turn away from me, I’ll let you go. I won’t try to stop you. But you’ll have to face the consequences of your own actions.”

When men lose God, they always lose themselves.

This process has also been called “judicial hardening.” We see this when the unbelievers rejected the light that Jesus offered them.

John 12:35-41 Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them. But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the LORD been revealed?” Therefore they could not believe, because Isaiah said again: “He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.” These things Isaiah said when he saw His glory and spoke of Him.

We also see this judicial hardening regarding the account of Pharaoh. Notice the progression in the text of Scripture.

God begins by predicting (future tense) what He will do.

Ex. 4:4 Then I will harden Pharaoh’s heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD.” And they did so.

Ex. 4:21 And the LORD said to Moses, “When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go.

Ex. 7:3 And I will harden Pharaoh’s heart, and multiply My signs and My wonders in the land of Egypt.

After God predicts His future judicial hardening of Pharaoh’s heart, we see Pharaoh hardening his own heart. The next seven references tell us that Pharaoh hardened his own heart.

Ex. 7:13 And Pharaoh’s heart grew hard, and he did not heed them, as the LORD had said.

Ex. 7:14 So the LORD said to Moses: “Pharaoh’s heart is hard; he refuses to let the people go.

Ex. 7:22 and Pharaoh’s heart grew hard.

Ex. 8:15 But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said.

Ex. 8:19 But Pharaoh’s heart grew hard, and he did not heed them, just as the LORD had said.

Ex. 8:32 But Pharaoh hardened his heart at this time also; neither would he let the people go.

Ex. 9:7 But the heart of Pharaoh became hard, and he did not let the people go.

Only then do we read that God hardened Pharaoh's heart. God's judicial hardening began to take place after the sixth plague. Pharaoh hardened his own heart six times by his refusals. Pharaoh again hardened his heart after the seventh plague. Then Scripture says that God hardened Pharaoh's heart after each of plagues 8 through 10.

God's judicial hardening confirmed Pharaoh in his defiant willful disobedience.

William MacDonald:

God hardened Pharaoh's heart, but only after that despotic ruler had first hardened his own heart.... God hardened Pharaoh's heart, not arbitrarily, but in response to his stubbornness.... The more Pharaoh hardened his heart, the more it became judicially hardened by God.

There is no suggestion ... that the Egyptian monarch was doomed from the time of his birth. What happened was this. In adult life he proved to be wicked, cruel, and extremely stubborn. In spite of the most solemn warnings he kept hardening his heart. God could have destroyed him instantly, but He didn't. Instead, God preserved him alive in order that He might display His power in him, and that through him God's name might be known worldwide.

Pharaoh repeatedly hardened his own heart, and after each of these times God additionally hardened Pharaoh's heart as a judgment upon him. The same sun that melts ice hardens clay. The same sun that bleaches cloth tans the skin. The same God who shows mercy to the brokenhearted also hardens the impenitent. Grace rejected is grace denied.

What can we learn from the judicial hardening of Pharaoh's heart?

- Pharaoh was created with a free will and responsible for his own actions.
- God did not harden Pharaoh's heart contrary to Pharaoh's own free choice.
- God did not unjustly or directly harden Pharaoh's heart. God does not act unjustly (Psalm 33:5).
- God allows humans to exercise their free will (Deut. 30:19).
- God can use the wrong, stubborn decisions committed by rebellious sinners to further His causes (Isaiah 10:5-11).
- The Bible does not have contradictions.

Conclusion

Scripture makes it clear that God's will can be resisted:

Lk. 7:30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Act 7:51 "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

Mt. 23:37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"

Heb. 3:15 While it is said: "Today, if you will hear His voice, do not harden your hearts as in the rebellion."

According to extreme Calvinism, God's grace is irresistible for the elect. Therefore, the elect could not harden their hearts even if they wanted to. And according to extreme Calvinism, God hardens the hearts of the non-elect reprobate. They could not stop God from hardening their hearts. This exhortation found in the book of Hebrews makes no sense in the framework of Calvinism.

God's will is that all men be saved.

1 Tim. 2:3-4 For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.

2 Pet. 3:9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

God desires all men to be saved. But the fact remains that many do perish. That should settle the matter regarding irresistible grace.