

EPHESIANS - Ephesians 6
Message 102
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INTRO: In the last message I mentioned that it is a pastor's job to warn when there is danger. In the previous message we read Isaiah 56:10 which says:

10 His watchmen are blind, They are all ignorant; They are all dumb dogs, They cannot bark; Sleeping, lying down, loving to slumber.

The shepherds of Israel, the spiritual leaders, had the task of warning when danger came. But Israel's shepherds had become, not like dogs that would not bark, but they could not bark. Well why could they not bark? They were blind and couldn't see the danger. And second, they were ignorant. They could not discern the problem.

Ezekiel 33:1-9 was read for us earlier. The spiritual leaders of Israel were likened to watchmen on the wall. When the enemy came, it was the watchman's job to see the danger and blow the trumpet of warning. When the trumpet sounded and the people outside the city heard it they were to flee into the city walls. If they heard the trumpet and did not flee for safety, his blood was on his own hands. If the watchman failed to sound the trumpet, the blood of all those that lost their lives was on the watchman's hands.

The pastor's responsibility to warn is one of the unpleasant tasks he is called on by God to do. When he does not warn and people fall into things, he will give account for that someday. If he warns and people do not take warning, they will give account for that.

c) The shoes compl'd

Well, we are still on the subject of the Gospel shoes. Now I have spoken of the Gospel and what it means. In this message I want to warn you of a particular error in the Calvinism that may have a long-term affect among the people of our

community. It is the doctrine of Calvinism, and in particular the John MacArthur type Calvinism. MacArthur's teaching in general is better than that of many Calvinists. He seeks to be a little closer to regular evangelicalism than most reformed Calvinists. Evangelicalism is what took place by those who rejected Catholicism entirely and began anew. Reformed Calvinism reformed Catholicism in a sense. One of the things not reformed was infant baptism. John Calvin insisted on infant baptism. In Calvin's Christian Institutes he says, "infants cannot be deprived of it [baptism] without open violation of the will of God" (Inst.4, 16, 8). MacArthur does not hold to that view and a few other things that many Calvinists teach.

<http://www.reformedtheology.ca/baptism.html>

I hear of Calvinists who object to being called Calvinists. They say they are reformed. But reformed Calvinism baptized babies. To battle that heresy many of our early Mennonites died a horrible death at the hands of Catholicism. The reformers had their hand in persecuting Anabaptists as well.

Now I said MacArthur seeks to be a little more evangelical. This can be seen in that he believes in the rapture and in assurance of salvation and in believer's baptism. How he can teach assurance of salvation when he believes in the TULIP, I cannot understand. The TULIP people cannot truly have assurance salvation because there is no assurance in all the Bible that any believer will persevere to the end. For that reason, some renowned Calvinists like R.C. Sproul had some

sleepless nights because the honest Calvinist cannot know he is one of the elect until he has remained faithful to the end. And then, MacArthur does not believe in infant baptism. He said:

"Martin Luther, bless his heart, was strong on justification by faith but never disentangled himself from Roman infant baptism and the sacramentalism." Well, he should have added that Calvin never disentangled himself from infant Baptism either. The reformers reformed Catholicism, they did not brake entirely from it, as did the Anabaptists.

<https://www.gty.org/library/sermons-library/80-57/understanding-baptism>

So, as it seems to me, MacArthur mixes Calvinism with what evangelicals teach. So when he teaches the new birth he struggles because he continues to hold to the TULIP. So let me show you some of that, keeping in mind our subject is the Gospel.

He starts well. He says: "Satan's strategy is in religion. False religion is the satanic strategy across the world. Any deviation from the true and pure gospel is a damning lie, but it gives the illusion of knowing God." Later he says: "We have a responsibility as a church in doing the will of God to proclaim the gospel..."

Well, that is %100 correct. But now the big question is: What is the Gospel? MacArthur gives two definitions of the gospel in the two messages on the new birth I am referring to. They are first, and I quote: "The gospel is the gospel." Well, that has no value at all.

Second, he says, "We have a responsibility as a church in doing the will of God to proclaim the gospel, and the gospel is here articulated by Jesus as sinners needing to be born again."

Well, that may be part of the Gospel, the negative part, but it is not the key part. The true Gospel is the good news that God gave His only begotten to die for all of sinful mankind. Then He was buried and He rose again the third day for the sinner's justification. He now sits at the right hand of the Father and mediates between sinful man and the Almighty and holy God.

To be saved from sin through that good news, man has to repent from sin and then live by faith. The positive side of the Gospel was prophesied, but not preached as a completed fact until Pentecost. The good news is this: Jesus took the sinner's place in death when He died on the cross. He was buried, and rose again so that if we repent of our sins and place our faith in Him, we will be born again and He will save us from sin, and death and hell. If Jesus had not died in our place, there would be no option but to go to hell.

Now go to John 3. We'll read verses 1-8:

1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

3 Jesus answered and said to him, "Most assuredly, 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, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

7 "Do not marvel that I said to you, 'You must be born again.'

8 "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

So Jesus uses the analogy of physical birth to explain the new birth, or the second birth. Now listen carefully to MacArthur:

"Let me tell you how simple the analogy is. What role did you play in your birth, your physical birth? That's an absurdity. You played no role in your physical birth. What contribution did you make to your physical birth? You made no contribution to your physical birth. And that is exactly the idea in our Lord using this analogy. To assume that you have anything to do with your physical birth is an insane idea. To assume that you have anything to do with your

spiritual birth is equally insane. It's absurd. That's why our Lord chose this analogy, because it's so clear. It's not really possible if you give it any thought to miss the point."

So for this message, remember this according to Calvinism: What part did we play in our first birth? None. So he says the analogy is this: You can't do anything for your second birth either. Well, is it true we had no part in our first birth? Yes. So he says that must hold true in the new birth as well. So understand this: you can't pray, you can't repent, you can't believe. You can'y ...anything! That, according to MacArthur is the purpose for this analogy. That fits Calvinism to the T, pun intended. That is the T of total depravity.

Later in the message he says this, and when I read it, remember according to Calvinism you can do nothing to be born again. I quote:

"He came not to call the righteous, but sinners to repentance." Whoever believes. Why? "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." Most familiar verse in the Bible. You knew we'd get there, right? Don't look to Moses. Don't look to Abraham. Don't look to the temple. Don't look to the law. Look to Jesus. Look to Jesus." End quote. Did you remember he said you can do nothing? Now he says it is whosoever believes. He says, Don't look to Abraham or Moses or the temple or the law. Look to Jesus. Now he has told the sinner what to do and not do six times.

I continue the quote:

"For God did not send His Son" - verse 17 - 'into the world to judge the world, but that the world through Him might be saved. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.' Go to the end of the chapter, verse 36: 'He who believes in the Son has eternal life; he who does not obey the Son will not see life, but the wrath of God abides on him.' Verse 12: 'Believe, believe.' Verse 15: 'Believe.' Verse 16: 'Believe.' Verse 17 indicates that salvation comes through Him to the one - verse 18 - who believes, who believes. You can't earn your salvation." End quote.

Do you remember he said you can do, what? Nothing! But now one is to believe, believe, believe? I ask, can you do something or not? And what the Calvinist cannot bring himself to say is that if you are one of the reprobate you cannot believe. There is no use telling such a person to believe.

MacArthur takes exception with praying to receive Christ as well, and I agree with some of his thinking. I would agree with much he says about modern evangelism. But listen to him now:

"Nicodemus says in verse 4, 'How?' And we'll look at it more closely in a moment. 'How?' If there were an evangelist there he might say, 'Pray this prayer.' Might say, 'Take these steps.' But that would miss the entire point. And actually, Nicodemus was getting the

point. And here is the point: you must be born again.'"

MacArthur takes exception with today's easy believism, pray this little prayer and you are saved. I agree with him. Simply praying a little prayer does not save you. But praying a little prayer in sincerity of heart in repentance and faith does save.

But listen to him at the close of this message. Remember he took exception with the evangelist saying, "Pray this prayer." I quote again. He says:

"Heaven comes down, and God makes sinners new. It's a divine miracle. We contribute nothing. All we can do is believe, right?" Woa! I thought we could do no more than we did for the first birth! But this is more. Then he says, "Cry out to God, 'Lord, give me faith, give me life.' There's not a formula, a formula you pray. Cry out to heaven, that God would grant you life and repentance and faith."

Now that is a little prayer. I thought that does not work. I thought you could do no more for this birth than the first birth and now you can pray and believe and cry out loud, and cry out to heaven, and ask that God would grant you life and repentance and faith?

What is missing in the entire message is that if you are not one of the elect, you can do all those things and you are reprobated and will never get saved. If you are one of the elect, somewhere that will happen regardless what you do.

Did he not say you could do no more for the new birth than the first birth? Now you are to believe? Now you are to cry

out loud, "Lord, give me faith, give me life"? Now the sinner is to cry out that God would grant him life, grant him repentance?

But the Bible never calls the sinner to cry out for repentance and faith. He is told point blank to repent and to believe! The Bible never teaches us to pray for saving faith. It commands us to believe. It never asks us to pray for repentance to be saved. It commands us to repent. But that does not fit the TULIP so you get this very mixed up message. You can't just pray a little prayer, but then the sinner is told to pray this little prayer. You can't do anything, but do this: believe, believe, believe.

He concludes the message with this prayer:

"Father, we thank You for the time that we've been able to be together today. It is the most sacred of all times because we bow our knees to Your sovereignty, and You speak to us through Your Word. We thank You that You save sinners, not on the basis of anything that they have done, but when they have recognized they are utterly undone, when they come to the point of spiritual emptiness and bankruptcy and cry out with that publican, 'God, be merciful to me, a sinner.'"

When he says we bow to God's sovereignty that means whatever will happen will happen. God is sovereign. If you are one of the elect, you will be saved. If not, you are reprobated and damned to hell. That is God's sovereignty. And remember you can do no more for your second birth than the first, but here he says the sinner is to cry out, "God be merciful to

me a sinner." But that is not a prayer for salvation.

He prays on like this:

"May every heart, every soul, every mind recognize that we will live forever in the kingdom of light, the kingdom of heaven, the kingdom of God, or the kingdom of darkness, kingdom of hell - pain unending - and that the kingdom is only available to those to whom You give life from above. All the sinner can do is pound his chest and say, 'God, be merciful to me, a sinner. Grant me life. Grant me faith. Grant me repentance.'"

But I thought you could do no more for your second birth than the first one. For the first birth did anybody cry out, "Lord give me life?" No! So if you can't do that, how can you now cry out, "God be merciful to me, a sinner. Grant me life. Grant me faith. Grant me repentance."

What is the message? You can't do anything, but you can pray this prayer. You can't do anything, but you must believe, believe, believe. You can't do anything but you should cry out to God for faith and repentance. So we ask, just how is it? Can you do something or not? According to the Calvinist one can do nothing. But according to the Bible sinners can and must repent and believe when they hear the true message. We are not commanded to pray for repentance and faith. We are commanded to repent and to believe. It is commanded because it can be done!

Now let me point out one other area. I quote him again on John 3:

"Verse 6 'That which is born of the Spirit is spirit.' Verse 8: 'The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and from where it is going; so is everyone who is born of the Spirit.' So now we know that this birth is not something that we partner with God in accomplishing. It's something that comes down from heaven, God does it; and it is, in particular, a work of the Holy Spirit. And it is such a sovereign work, verse 8 says, that it's like the wind."

When he says it is a sovereign work that means the sinner has nothing to do with it. I continue the quote:

"Here's another earthly illustration: 'The wind blows where it wishes, you hear the sound of it, do not know where it comes from or where it is going.' In other words, 'You can't control the wind. The wind is from above. It is invisible, it is irresistible, it is uncontrollable, it is unpredictable, and so is the work of the Holy Spirit. And just as the wind is at the whim of God and irresistible, so the new birth is at the will of God and equally irresistible.'"

The new birth is irresistible? You can hear the second point of the TULIP come through loud and clear here. I ask you, can someone resist the new birth? That is the problem with most who hear the Gospel. They resist it. There is nothing that receives stronger resistance than repentance. God's will is resistible. That is why the majority of mankind is lost. They resist God's will.

The facts are that verse 8 does not speak at all about being born again. It speaks

about what happens to those who have already been born again. It says:

8 *"The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."*

Note the words, "So is everyone who is born again." The verb 'is born' is a perfect passive. It is not someone who will be born again, or who is being born again, or who is to be born again. It is someone who has already been born again. Here is what Jesus is saying, "When someone has been born again he is like the wind. You have no idea where the Spirit of God will lead him. Let me show you how obvious that truth is. When someone genuinely gets saved, who knows how the Spirit will lead him?"

It is amazing to me that someone who is so well equipped to exegete the Word, and does a good job elsewhere, becomes so shallow when it comes to that which touches the favorite TULIP.

In the second message MacArthur does on the new birth we see more of what he believes. Early in the message he says this:

"For now, I want to encourage you to open the Word of God to the third chapter of John as we continue to look at this very important portion of Scripture on the new birth, being born again. We are returning to what is the definitive text in the gospels on the new birth. Our teacher here is none other than the Lord Jesus Christ, the Son of God. This, of course, is for most of us who have been in the church any length of time, a very familiar portion of Scripture. The

terminology "being born again" is part of evangelical lingo and has been for a long, long time.

"But in spite of the fact that it's familiar terminology and it's thrown around a lot and has been certainly all through my lifetime, there seems to be a failure on the part of most Christian people to understand what new birth means. It's not obscure, not difficult to figure out; it's all bound up in the analogy itself, being born." End quote.

Well, if anyone listens to this message, any Calvinist and he can read these two messages and explain to me what the simple message is, please let me know. If he is right, I am not able to understand simple things and am in need of help. I had a friend go through the first message and he said something like, "Wow! If there is a doctrine of confusion, he just preached it."

Later MacArthur says:

"Now our Lord's message is very simple. The kingdom of God is entered only through being born again. The kingdom of God is the sphere of salvation, it's the people ruled by God who have eternal life and are on their way to heaven. The only way to enter the kingdom of God is by being born again. That's the only way. Apart from that, no one enters the kingdom of God." End quote.

Question: What is the simple message?
Yes, you have to be born again, but how?
Now I will tell you what the pure Calvinist's simple message is, and it is simple and it is one I have no trouble understanding, though I disagree with it.

Here is the pure Calvinistic message: To be born again you just have to wait. That's it. There is nothing else you can do. If you are one of the elect, it will happen. And after it has happened all these other things will fall in place. If you are not one of the elect, you will never be born again. It's not your fault that you weren't elected. God reprobated you. He failed to elect you." Now someone might say, "Well, you are misrepresenting Calvinism." Don't say that until you have studied Calvinism thoroughly.

MacArthur then says:

"Now as I said, this is a common idea. We even talk about born-again Christians; that is very familiar to all of us. But we don't seem to get a grip on the essence of this analogy. The point of our Lord's analogy is simply this: being born is not something that you have anything to do with. You didn't have anything to do with your physical birth, nor do you have anything to do with your spiritual birth. Being born physically is something that happened to you, completely out of your control. And being spiritually born is something that happened to you completely out of your control." End quote.

But in both messages he tells those who wish to be born again what to do.

Later he says:

"The kingdom of salvation, we said last time, opens its doors only to those who abandon all human effort as a means of salvation, who cease trying to earn their way in and literally are born from above by the power and will of God." But I thought there was nothing you could do?

But now you are saying you can abandon all human effort?

And I quote him again:

"So let's talk about regeneration not in its general sense, the way we would throw it around when we say I'm born again. Let's talk about it in its specific sense and see what it is in terms of its biblical, narrow definition."

Well, that is exactly what we want to know. So here is the answer. He says:

"Now let me help you with this. Some of you who have studied theology. When you come together to this term 'regeneration,' when you bring yourself to visit this declaration, this great doctrine of regeneration, you're touching the truth of irresistible grace."

Oh! There we are. If you want to know the truth about regeneration, the truth about the new birth, you have to get the TULIP box, and fit it in there. When you do that, you will struggle. You will end up forcing two things together that refuse to fit together.

We go on:

"Now you will remember that phrase if you know Calvinism, total depravity, unconditional election, limited atonement, irresistible grace, perseverance, the little tulip acrostic. So irresistible grace is where you are when you come to the doctrine of regeneration. Okay? Some would call it the supernatural subpoena. Some would call it the unyielding summons, the saving call. But this is where God draws

you to Himself, out of your deadness. This is where God drags you out of the grave. This is regeneration. This is what enables the dead sinner to believe, to repent, to call out to Christ. This is what enables us to come to Christ in faith."

Now that is heresy, pure and simple. God does not drag anyone anywhere when it comes to the new birth. This is a choice everyone must make for him or herself. And I ask, does being dragged sound like irresistible grace? That sounds more like irresistible force.

He goes on like this:

"Now the New Testament is crystal clear on this and it's everywhere and not I'm not going to take you everywhere, but am going to take you somewhere."

So by not going everywhere but somewhere, here is where he goes:

"Second Corinthians 5:17, 'If any man be in Christ he is'...What?...'new creature,' 'new creation,' 'new creation,' okay? If any man's in Christ, he's a new creation. You've been born again; it's a new creation." End quote.

Let me just say, this passage does not talk about how the new birth happens. In this passage the person is born again already.

Later he says:

"So that's what regeneration is. Who regenerates us? Go back to James 1. Who regenerates us? Who does this? Is there something we can do to pull it off? No.

'In the exercise,' verse 18, 'of His will, He birthed us.' John the Baptist, Jesus, the apostles, the prophets, the evangelists, the New Testament writers never tell anybody to do something to be born again, to say something to be born again, to pray something to be born again. They preached people to repent and believe."

But to repent and believe is exactly what brings about the new birth! Nobody can bear themselves again. It must be done to them. But everybody who hears the Gospel can repent and believe, and it is that which brings about the new birth! Repentance is the first step to salvation. So Richard Owen Roberts calls his book on repentance: Repentance: The First step in Salvation.

The second step is placing one's faith in Christ. And when one repents and believes, then one is born again. That is how it happens. So Jesus Christ, the apostles, the prophets, and evangelists all taught repentance and faith. MacArthur's language here is very misleading.

We go on with the quote:

"But they never told people to be born again because there are no steps to recreating yourself. Of His own will, monergistic not synergistic. You know, you're not a believer because you took all the things that you wanted, all the desires that you had, all the bad feelings about the way you were living, threw them in a blender, God dumped in some of His own power and you drank the elixir of salvation. It's not how it works. 'Of His own will,' 'of His own will'-monergistic; He chose you; He

determined; He gave you life. This is a unilateral work of the Creator God. Only He could do, as John says in John 1:12 and 13, 'It's not by blood, genetics, it's not by flesh, not by sexual relationships, or anything like that, it's not by the will of man, not because you want it, not because you desire it; but it's by God that you are born.'"

That is a cruel quote which seeks to belittle the teaching of evangelicalism in general. According to MacArthur the new birth is monergistic. That means God alone does it. So why "believe, believe, believe?" Why beat your chest and say, "Lord give me faith. Lord give me repentance." That is no longer monergistic."

Now listen to him carefully:

"The reason that you have come to salvation is because God sovereignly turned on the light in you, dispelled your darkness, gave you life for death, light for darkness, sight for blindness, truth for ignorance." End quote.

God did it sovereignly. So why believe? Why pound your chest? Why stop trying to do it yourself? If God sovereignly does it, what you do or don't do makes no difference. If it is to happen, it will happen.

Here is another quote:

"So you say, "Well how do I...what do I do? I want that. How does that happen?"

"Well let's answer the question then, how? What? New birth, new life. Who? God in the exercise of His own

will. Go back to James now, we keep bouncing back to James, that's our...that's our base; follow this, 'In the exercise of His will, He birthed us'...here it comes...'by the Word of truth,' 'by the Word of truth.' What's that? The gospel, the gospel: 'Faith comes by...hearing.' Repentance and faith come by hearing the message concerning Christ, Romans 10. 'How will they hear without a preacher?' 'Whoever calls on the name of the Lord will be saved.' Whoever calls will be saved. How can they call on one they've not heard? How can they hear without a preacher? How can they have a preacher unless somebody is sent?"

Now before I read on, let me explain something. In the TULIP regeneration happens before you are saved. So the question is, how long before? Well, since one is not truly born again before he is saved, the Bible cannot answer that question, and neither can anyone else. So listen to MacArthur who wants to be Calvinistic and evangelical all at the same time:

"So we go and we preach because regeneration takes place by means of the Word of truth. It doesn't happen in a vacuum. Theologians through the centuries have said, 'Regeneration can happen days, months, years before salvation.' I don't think so. **I mean, somebody...somebody can actually believe that you're regenerate but not saved? No.**"

The theologians he is talking about are Calvinists. But here is the Calvinistic dilemma. A person is born again before he is saved, but how long before? Well, nobody knows because there is no

Scripture for a premise that is wrong in the first place. So listen to him answer now:

"You have to understand this: regeneration is an element of salvation. Justification is an element of salvation. Redemption is an element of salvation. Sanctification is an element of salvation, and they all happen in one instantaneous miracle. And two other things are always there: repentance and faith. We're only sorting them out in terms of what's called the *ordo salutis*. Sorting them out from the perspective that one leads to the other. There can be no repentance. There can be no faith. There can be no embracing of Christ until the heart has been recreated."

Well, then regeneration happens before the heart is recreated. How mixed up and complicated can one make such a simple teaching. So listen to him now:

"So, how long does that happen before? I don't know."

No, he doesn't know. He can't know. No one can know because the question is wrong in the first place. So how long before salvation does the new birth happen? Listen again. He will now tell us how long before it is though he does not know:

"A sort of divine, heavenly millisecond? Let's put it this way. You can't be regenerated apart from hearing the Word of truth. It doesn't happen weeks before, months before. In the mighty power of God, He works to regenerate upon the hearing of the Word. He gives the gift of repentance. He

gives the gift of faith. He justifies, He redeems, He sanctifies, and it's all one-moment miracle."

But how does he know? He just said he didn't know. Now he says, "But it has to be a sort of divine, heavenly millisecond." Well, then he does know!

Now listen to him later as he talks about how to be born again:

"What would my question be at this point? Well, how do I do that? I mean, how does it happen? You can't make it happen. And Nicodemus says that. How can a man be born when he's old? He gets the analogy. How can I...how does this happen? Let me tell you what you can do."

Let us stop there. I thought there is nothing one can do. But now he will tell the lost sinner who can't do anything what he can do? Didn't he just say the analogy was so simple. Didn't he say you can't do any more for your second birth than you could do for the first birth? So I ask, how can you tell them what to do for the second birth when they can't do anything? Well, he is going to tell us what a person can do to be born again though he can't do anything. Here it is:

"You can do what any sinner can do, you can ask...you can ask God in His mercy and in His grace to give you life. And mystery of mysteries, Jesus said, "Him that comes to Me, I will never turn away." "Seek and you shall find. Ask and it shall be given. Knock, the door will be opened." That's the mystery of it all."

Well now there is a mystery indeed. You can't do anything. But you can do what

any sinner can do! That is a mystery to me too. You can ask. You can knock. You can seek, but you can't do anything. Mysterious is putting it mildly.

And then, to top it off, if you ask God in his mercy and grace to give you life, He won't turn you away. Well, that sounds like free will to me. And that sounds like you can do something. And that sounds like God will keep His promise. And that is as unTULIP as you can possibly get!

And all the while there has been not one word about the reprobate. The reprobate can't do any of those things he just told any sinner he could do!

CONCL: And in conclusion, what is our subject? We are to have our feet shod with the Gospel of peace. And in dealing with the Gospel it is most important to understand the Gospel and the new birth. One cannot be born again without understanding the Gospel. The new birth never happens before repentance and faith take place, and it happens immediately when true repentance and faith takes place. Go through the NT and read the stress on repentance and faith. These two run throughout the NT.

And here is the burden of this message. If anyone of Calvinist persuasion listens to this message here is the point: If you think you were born again before you repented and believed, you may not be saved at all. Before one can get saved one must come to a firm persuasion one is a sinner and lost and going to hell. If you did not come to such a persuasion before you were born again, you cannot be saved at all. The only way you can truly be saved is if you came to a full realization of your lostness and you then repented and believed after you came to that realization.

Jesus gave this warning of what would happen at the judgement many would say,

22 *"Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'"*

23 *"And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"*

We see here clearly that it is possible to go through life and think one is saved when in fact one is not. I see this as a danger in the teaching of the TULIP. If that is correct, this becomes a very crucial topic. It affects how one teaches the Gospel and the Gospel is what gives us sure footing!

Then for any parent who thinks their children are of the elect because the parents are elect, your children may not get saved at all. I believe that hundreds of thousands of Calvinists are lost because they trusted in this teaching. It should be most obvious to any thinking person that the doctrine of the tulip cannot be true.