

What Love Is This? - Part 7

by Dave Hunt

Dave Hunt challenges Calvinist interpretations of salvation, emphasizing the necessity of human response to God's call and the universal offer of grace.

Duration: 9:52

Scripture: John 1:12, John 5:25

Topics: "Regeneration Theology", "Calvinist Doctrine"

Description

This sermon delves into the theological debate surrounding Calvinism and the concept of regeneration before belief. It discusses the idea that God must sovereignly regenerate individuals before they can have faith, emphasizing the distinction between spiritual death and physical death. The sermon explores key Bible verses like John 5, John 1:12-13, and the implications of being born again through the word of God.

Transcript

Now, how is a dead person going to believe? Well, this is a little bit confusable. I mean, I guess you're right. I mean, yeah, you know, and I say, don't you understand? God has to sovereignly regenerate you.

He's got to give you life before you can believe. And it's only after you've been regenerated that then he gives you the faith to believe. He can't give dead people the faith to believe.

Well, Jesus did say, didn't he, in John 5, the hour is coming, and now is, when the dead shall hear the voice of the Son of God. And they that hear shall live. They apparently live because they heard his voice, and they only live after they've heard his voice, and these are dead people.

He's talking about dead in trespasses and sins. In contrast to what he says next, the hour is coming, not now is. He's talking about a resurrection, when all that are in the graves shall hear his voice and come forth.

Some of the resurrection of life, some of the resurrection of damnation. So the Calvinist has made a basic error. In order to impose his view on Scripture, he has equated spiritual death with physical death.

And you hear them talking about it all the time. A corpse can't do anything. Corpse can't believe.

How can a corpse believe in Christ? Yeah, but of course a corpse can't disbelieve either, can it? A corpse can't sin or be held accountable. You've got a problem. You're equating spiritual death with physical death.

But a spiritually dead person is physically alive, and they have the capacity to believe. They even have the capacity to do good things. Jesus said, you being evil, know how to give good gifts to your children.

Jesus said that we should do good. Didn't he say to his disciples, even the ungodly do that. They know how to be good at times.

There are some, I mean, how are you going to explain? Here's an unsaved man, a soldier, and he throws himself on a hand grenade to save the lives of his buddies. That's happened. Well, we have to be regenerated.

This is what John Calvin said. This is where it comes from. He's, you see, where would they, how would they support this from Scripture? Well, John 1, 13.

Which were born, not of the flesh, not of blood, nor of the flesh, nor of the will of man, but of God. Calvin says, see there, you're going to be born again. It's got to be God.

It's not man's will. God has to do it. I have been studying this now intensely for over about a year and a half.

I never found, I couldn't find any Calvinist writer who acknowledged that John 1, 12 preceded John 1, 13. They assiduously avoided, it seemed to me, verse 12. Well, let's go back to verse 11.

He came unto his own, his own received him not, verse 12, but as many as received him, to them he gave the authority to become the sons of God. You receive him, then you become a son. Even to those who believed in his name, then, verse 13 says, which were born.

Not of blood, nor the will of man, nor the will of the flesh, but of God. So, it very clearly says, you believe, you receive Christ, then you are born. Look, I can't force myself on God.

I can't make him born me again, you know. When Jesus said, you haven't chosen me, I've chosen you. Well, the Calvinist takes that as a great verse.

But wait a minute. I have employed several hundred people in my life. I could say to any of my employees, you didn't choose me, I chose you.

But that doesn't mean that I forced them to become my employee. They had to give their assent, right? All I'm saying is, you could not force yourself on me. I have the final say.

I decide who I'm going to hire or not. But you still have to consent to this. We can't force ourselves on God.

No man can come to me except the Father draw him. But it doesn't say the Father doesn't want to draw all. In fact, it does.

It says he's not willing that any should perish. What does 1 Peter 1, 23 say? Being born again, not of corruptible seed, but of incorruptible what? By the word of God that liveth and abideth forever. Doesn't that say that I'm born again through the word? That I believe the word? That I'm born again? But the Calvinist says, oh no, no, no, you can't do that because you're dead in sin.

You've got to be regenerated sovereignly by God before you can believe. I'll quote R.C. Sproul. I think that's the name probably you would know.

Infants can be born again, although the faith they exercise cannot be as visible as that of adults. Now we have another strange teaching of Calvinism. Babies are born again in the womb.

And if you are the child of elect, then you are one of the elect. In fact, let me see if I can quote John Calvin. He says, quote, Hence it follows that the children of believers are not baptized in order that they may then for the first time become children of God, but rather are received into the church by a formal sign, because in virtue of the promise they previously belonged to the body of Christ.

Do you understand that? He says, now baptizing an infant whose parents are not one of the elect, then they become one of the elect. Their sins are forgiven, and so forth. But when you're baptizing babies of the elect, you're not getting their sins forgiven.

They're not being regenerated. They're not being brought into the church. They already are because they're the children of the elect.

Probably most of us didn't have that blessing. I think it makes a mockery of the Bible. I already mentioned John 3, 16.

What Sunday school child would come up with the idea that Christ only died for some, that when he loved the world, it doesn't mean the world, it means the elect. Choose you this day all of his pleadings with Israel, sending his prophets, Isaiah 55, let the wicked forsake his way, the unrighteous man his thoughts, let him turn unto the Lord, he will have mercy upon him, to our God he will abundantly pardon. Or Jeremiah 29, 13.

You will seek for me and find me when you seek for me with all your heart. But no, you can't seek for God unless he regenerates you. This is what the Talmud says.

But the Bible is full of calling upon the wicked, the unrighteous, to turn to the Lord, to repent, to seek him. We have a promise. Then they do contradict themselves.

I'm quoting R.C. Sproul again. He says, quote, Once Luther grasped the teaching of Paul in Romans, he was reborn. Well, wait a minute.

You've got to be reborn before you can grasp the teaching. But now and then a little contradiction slips out. The world, the word world, must be changed to elect in 20 scriptures.

Whoever, whosoever, and all must be changed to elect 16 times each. Every man must be changed to elect 6 times. You have Luke 2, 9 through 11.

Remember, the angel comes and he announces, what does he say? Behold, I bring you good tidings of great joy which shall be to the elect. Is that what he said? Which shall be to all people. Now, wait a minute.

How can, for unto you is born this day in the city of David a Savior. How can it be a great joy to people that God has already predestined to hell? So, the Calvinist has to change that. All people really means the elect, understand? We can't accept that it means all people.

So, how do they get around this? Well, they have some techniques. What it means is all classes of people. Slaves, unslaves, some royalty, you know, some aborigines, some this, some that.

Or, they also have another phrase that they use. Without distinction, but not without exception. So, I have a store, and I advertise in the paper all merchandise 50% off.

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