

Wherein Do We Differ

By Henry Mahan

Bible Text: Acts 24:14

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Wherein do we differ? Wherein do we differ?

Acts 24. Let's begin with verse one. "And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against this preacher Paul. And when he was called forth, Tertullus began to accuse him, saying," accused Paul, that is, before the Governor. And he butters up the governor. He said, "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness." See, he's really up this old Roman ruler. "Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. We have found this man (Paul) a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect, the cult, of the Nazarenes: who also hath gone about to profane the temple: whom we took. Now, we would have judged him according to our law, but the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

"Then Paul, after that the governor had beckoned unto him." Evidently, the governor never said anything, just told Paul to speak for himself. Paul answered, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man. I'm not a disputer. I'm not a debater," Paul said. "They neither found me raising up the people, stirring up the people. That's not true. Neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee."

Oh, I like this verse of Scripture.

"But this I confess unto thee, that after the way which they call heresy." All these Pharisees and Sadducees and scribes and lawyers and religious leaders, the popular religion of the day, these theologians and students and professors and ecclesiastical

leaders and Sanhedrin, “What they call heresy, what they call damnable doctrine, what they call error, after that way so I worship the God of my fathers believing all things that are written in the law and in the prophets.”

Now here is a single man. Here is a preacher of the gospel. Here is a prophet of God that is totally swimming upstream. Everything and everybody...all the sticks and rocks and boulders and trees and logs and current and everything else is going that way and he is going this way. He is going this way.

It was a religious day. Men were religious. They were zealous. They were enthusiastic, religiously enthusiastic. They were orthodox and they were students and studiers and proselyters and all these things. They were religious. They were building temples and synagogues and places of worship and campaigns and programs and all these things. They were religious. But they hated the doctrine of God’s grace in Christ. They hated substitution. They hated satisfaction. They hated representation. And they hated Paul who preached it. They not only hated the doctrine of God’s sovereign grace, they hated the man they heard preach it. They hated him. They despised him. They hated him and his gospel. They despised him and his gospel. And they brought him before the Roman governor. They weren’t satisfied to accuse him in their Sanhedrin. They wanted the government to do something about it. They brought him to accuse him of blasphemy. “Do something about him. Do something to close this man’s mouth.” They accused him of sedition. They accused him of profaning the temple. They accused him of everything. They lied on him.

And the apostle stood up to defend himself before the governor. And he said, “I am not a trouble maker. I am not a trouble maker.” He said, “I have never attempted to organize anybody into anything. I have not organized the people or raised them up or stirred them up. And the lies that these men have told, I challenge them to prove a one of them.” But he said, “I do confess this.” And he looked at all these religious fellows. He looked at the chief priest, Ananias. And he looked at the Pharisees. He looked at the leaders of religion. He looked at all the pastors and teachers and all the rest of them. He said, “I confess this, that what these fellows call heresy, what these fellows call damnable doctrine, what these fellows call error and blasphemy is the very way I worship God. I want them to know that. I want everyone to know that. I’m not backing down.” That’s what he said.

“I’m telling you, they have lied on me. And I’m not a trouble maker. I refuse to be tried as a trouble maker. I refuse to be tried as a seditionist. I refuse to be tried as a stirrer up of the people or an organizer of anything. But I don’t mind being tried on what I believe.”

And he said, “I worship the God of my fathers and I believe the Scriptures.”

Now, in application, this is a religious day in which we live. It’s religious now. If you want to get...if you want to get and observe the foolishness, absolute foolishness, sentimentality, emotionalism and violation of the gospel, tune in on channel 61, WTSP, Ashland, Kentucky and you’ll get the most vile contrary to God’s Word religion you

have ever listened to or watched in your life. And they call it a Christian television station. It's not Christian, it's religious.

But this day of religion all around us it is active, it is enthusiastic, it is zealous, it is popular and religion is big business. Everyone is getting in on the game and the racket. It's big business. You know it and I know it. It's big business.

Religion is everywhere. Religion is everywhere. And the preachers of God's sovereign, free, discriminating, electing grace such as Paul the apostle are despised and hated and ridiculed and ganged up on today just like they were then. That's so. All you have to do is somebody ask you where you go to church you say, "Thirteenth Street Baptist" and they'll say, "Oh. Oh."

There's no, "How are you doing? What are you running in Sunday school? What's your budget? What's....?"

"Oh."

Preachers of God's grace are called trouble makers, dividers of churches. They are accused of every religious crime known to man. However, like the apostle Paul I tell you this. We are not debaters. We are not religious debaters. I never challenged anybody to a religious debate. I'm not a disputer. We're not troublemakers. In fact, I find it very comfortable just to come here and preach the gospel. We're not trouble makers. We're not anti missionary. We're not anti soul winning. We don't preach babies in hell. We don't preach double predestination. We don't attempt to stir up people, never have, never will. We make no attacks on the government. Let them do what they will.

But I confess this and I want it like the apostle Paul. This is my text this morning, verse 14. I confess this. I confess this and I will face all of the popular TV evangelists. Let them all be in the hearing, all of them. Name them when you want to. And all the presidents of all the conventions and all the professors and rulers of all the school, all the Sanhedrin, the ecclesiastical powers and all the preachers in this area, whatever they may go by: Catholic, Protestant, Jew, Baptist, Methodist, Presbyterian...Just get them all there. What they call heresy, what they call heresy—and, brethren, I'm talking about sovereignty, absolute sovereignty, what they call heresy, the sovereignty of God in salvation—what they call heresy, divine, discriminating, election—that's heresy to them—what they call heresy, Calvinism, Augustinianism, Paulinism, what they call heresy, predestination—a beloved word, predestination, John, election, particular redemption—what they call heresy—reprobation. Judas was a reprobate from the beginning. Pharaoh was a reprobate from before the foundation of the world. That's right. What they call heresy is exactly the way I worship the God of my fathers. And I want them to know that.

That's exactly what Paul is saying right here. He is taking on the whole religious world. And they brought their charges. They railed against him. They want to put him out of business. They want to silence his tongue. They want to do whatever they can to put him

out of the ministry, just silence, shut this man up. And they brought him before the governor and he said that they lied. "I'm not guilty of the charges." But he said, "I'll confess to this. What these birds call heresy, what they hate, what they despise, what they compromise, what they won't preach, that's the way I worship God, the God of my fathers." And he said, "I believe the Word of God. I believe it, everything written in the law and in the prophets. I believe it."

And, my friends, I want to say this to you and to whoever hears this message on tape whenever. Wherein do we differ? Wherein do we differ? Where do you...

"Brother Mahan, where do you differ from the preachers in this area and other areas? Where do you differ from what's going on on that television screen, women preachers and outlandish music, wicked music in the name of God."

It's fleshly rock and roll gospel music that's distasteful to anybody who loves Jesus Christ. It's entertainment. It's entertainment. And I'll tell you this. You watch it. The men, more and more, having less to say and the women, more and more, having more to say." That's exactly right. They have more and more to say.

And I do know this. If almighty God would put a bit and a bridle on the mouth of every woman in the United States, Pentecostalism would go out of business. That's exactly right. That's...I'm telling you the truth. It's... you maybe think I'm hard. But if feminism and a rebellion against the Word of God where it says, "I suffer not a woman to teach nor to preach nor to usurp authority in the house of God." If you put a bridle on them and a tape on their mouths and all these places will go out of business. That's exactly right.

And this...I'm saying this that wherein we differ is not a matter of form. It's not a matter of the way we sing. It has a lot to do with what we sing. It's not government. It's not how you baptize, by immersion or sprinkling. That's got nothing to do with it. It's not a matter of whether you have pastors or elders or synods of presbyteries or stewards or whatever. That has nothing to do with it. It is not form or tradition or ceremony.

Wherein we differ, my friends, now get this, where we differ, where I differ from this religious city in which I live and all these churches, where we differ, not only with the ones who call it heresy, but the ones who are too cowardly to preach it, we differ with them so decisively and so clearly that one of us is preaching another gospel. That's how much we differ. One of us is preaching another gospel, another Jesus and by another spirit.

I'm telling the truth, Rod. Somebody is preaching. We are so different. And I'm going to show you that under five headings. We are so different from Southern Baptists that one of us is a heretic. That's exactly right. We're so different. That's what Paul is saying here. He is facing...he is facing the ministers of his day. He is facing the leaders. He is facing the accepted men. He is facing the men of influence, authority, prestige,

power. He is facing the men who held offices. And he says, "What those fellows call heresy is the way I worship God."

That means if I am right they are heretics.

All right, let me show you. I'll show you. Here's the first statement. You can write it down if you want to. Wherein we differ, it's not form or tradition or custom or government or ways or ordinances. It's what happened in the garden. That's where we differ.

Charlie, this is so. What happened in the garden. Now what do you think happened in the garden? I know what the Bible says happened in the garden. It says that a representative man called Adam, red earth, man, the representative of the whole human race, it says that a federal head, in Adam we live, in Adam we sinned, in Adam we died. It is saying that the trunk of the whole family tree, sin, fell, died, was brought under the judgment of God and every son of Adam is as dead as he was. That's what it says. That's what the Bible says.

There is not a spark of life in us. There is not a spark of spirituality in us. There is no response to God in us. We are dead.

As brother [?] said, "Graveyard dead from the soul of your feet to the top of your head."

There is no soundness. There is nothing to appeal to.

You say, "God has done all he can do, now it is up to man."

Then we are out of business.

"God takes the first step, but you have got to take the next step."

We're out of business.

If I have to take any step a dead man is out of business. That's what I'm saying, dead. Not partially dead, not blind in one eye, dead. Sinners cannot hear, see, respond, move, repent, believe, call even desire God without God's help. That's what I'm saying.

And I'll show you that in Romans five. And you know all the Scriptures. It says, "You hath he quickened who were dead in trespasses and sins."

Romans 5:12. Listen. "Wherefore as by one man," that's Adam, "sin entered into this world." Sin came into this world. It was by him, through him, because of him. It is through this door that it came into this world. And death came with it. Death came with it. And so that death, spiritual death, which results in physical death and eternal death. "Spiritual death passed upon all, for all sinned." When Adam sinned, we sinned.

Look at verse 17 of that same chapter. “By one man’s offense death reigned.”

Verse 18. “Therefore by the offense of one judgment came upon all men to condemnation.”

Verse 19. “For as by one man’s disobedience the many were made sinners.”

We’re dead. Adam was dead in sin. And when he gave birth, when he sired and his wife gave birth to Cain he was born dead in sin. And when Cain bore his son, he was born dead in sin. And when your daddy sired you, begat you, you were born dead in sin. And that baby you are expecting is going to be born dead in sin. Dead, a hater of God, totally separated from God without hope, without help, without Christ without God in this world.

That’s what this book says. “In sin my mother conceived me. I was shapen in iniquity. I was brought forth speaking lies from my mother’s womb.”

I am a hater of God by nature. I live in darkness, disease, death rebellion and the kingdom of Satan. God is not my father by birth. The devil is my father.

And everybody in Ashland who knows not God, their father is the devil. Now, that’s what I’m saying. Is that too hard? My Lord said that.

And man has a will. You have a will. Everybody has got a will. But it’s not free. Your will is not free. By nature your will is in chains and bondage and fetters in slavery to your nature. You hate God and your will hates God. Your will is your volition. Your will is your movement. And because your mind hates God you are going to move opposite from God. Man thinks, but he doesn’t think on God. He can’t. Man loves, but he doesn’t love God. He loves himself.

There is no way I can possibly stand up here this morning and describe to you the condition of man by nature in Adam as a result of that fall. And the only word I know to use is “dead, dead.”

Christ said, “You will not come to me that you might have life.” And you can put on all the campaigns you want to. You can twist all the arms. You can offer...you can put on puppet shows. You can put on movies. You can get orchestras. You can get the football players and the entertainers and all the Hollywood stars and the mayors and the governors and the president endorse it and all these things and you can pressure sinners. You can persuade sinners. You can do everything you want to and they will still lay there dead, dead, dead unless he who speaks from heaven by his sovereign grace and sovereign will and sovereign gospel in the hand of his sovereign spirit says, “Lazarus, live.” And that’s when that old dead sinner is going to live.

Now, in a Pentecostal Church, in a Southern Baptist Church in the Catholic Church in the Nazarene Church that is heresy. Is that right, Gerald? That's what I believe. That's heresy today, but that's what I believe. That's what this book teaches. We're dead.

All right. Here is the second thing. That's what happened in the garden. That's what happened to the human race, plunged into the pit of helplessness, depravity.

Secondly, what happened in eternity back before God ever laid the foundations of this world, back before God ever made that one man Adam that fell? Almighty God, according to his own good pleasure and his own purpose, knowing man would fall, knowing man's condition, knowing man's inability, knowing man's depravity and in his sovereign will permitting it for his own glory, why the fall? I can't answer that. But I do know this. God had the power to stop it if he would. That's exactly right. If he would.

He said, "is anything to hard for God?" But he didn't stop it.

And I also know this. If there had been no fall there would be no song of redemption. I know, second, if there had been no fall there would be a danger of one now. Is that right? If there had been no fall there would always be the danger of a fall. So for God's glory in the fulfillment of his purpose and the eternal banishment of all evil God dealt with it once and for all. And he dealt with it in man through his Son.

And back before the foundation of this world, according to his own good pleasure and purpose, God almighty out of the whole human race, out of every tribe, kindred, nation, tongue under heaven, he personally, according to his will, for his glory chose a people, elected them, picked them out and said, "I am going to save them in Christ."

Now, election is not God voted for you and the devil voted against you and you cast the deciding vote. That is not election. That gives God and the devil the same power and you, you really, the most power. And election is not God saw you would believe and therefore he elected you. That's God taking credit for something he didn't do.

Election is just this. Turn to Ephesians chapter one. This is it right here. Here it is. It says in Ephesians 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his own will."

You didn't choose God. He chose you. You chose him because he chose you. You didn't love him. He loved you. You love him because he loved you. You didn't call him. He called you. You are the called of Christ Jesus. You are called because he called. He didn't answer your knock. You answered his.

2 Thessalonians 2:13. Now to this world, to the religious world, go down to work tomorrow and tell them what you believe. I dare you. You'll either get called into the

office or fired, one or the other. Or they'll gang up on you like a hen on a June bug, everyone of them. Tell them. Don't get sidelined on election. Define it. It's heresy.

2 Thessalonians 2:13: "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation." And don't you soft pedal that. "Well, that's in such a way you don't violate the free agency of the free will."

God will violate what he will. God is God. He violated their sabbath day. He is God. That's right. He will make you willing in the day of his power.

Don't you put strings on God. I read these little watered down confessions of faith and say, "We believe in election, but it does not violate man's free will." Oh, yes it does, too. Election picks out God's people.

Look at 2 Timothy 1:9. Listen to this, 2 Timothy 1:9. "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." That's what we believe.

I could stand up here all night reading...all afternoon reading Scriptures. Romans the ninth chapter, Acts 13:48: "As many as were ordained to life, they believed."

What am I saying? I am saying God is sovereign in creation. He created everything without any advice from anybody. He is sovereign in providence. Everything that takes place in this world is by his divine will. And he is sovereign in salvation. He quickeneth whom he will. He gives life to whom he will. He will save whom he will.

In the covenant of grace the Father gave the Son a people out of every tribe, kindred, nation, tongue under heaven. And Christ said, "I know my sheep and am known unto mine. The Father knoweth them that are his." The Lord Jesus said, "Other sheep I have which are not of this fold. Them also I must bring. And they shall hear my voice and they shall follow me. And they shall be one fold. All that my Father giveth me will come to me and him that cometh to me 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 lose not one, but raise him up at the last day."

And they began to murmur. And he said, "Don't murmur. Don't murmur. No man can come to me except my Father which sent me draw him and I will raise him up at the last day."

Oh, my. What happened in eternity? God elected a people.

All right, here's the third thing. That's heresy. Did you know that? That's heresy.

You say, "Well, this is not the only church in town."

It's the only one preaching that that I know about. Do you know any other? I don't know any other. I know some preachers that will sit in their study and say, "Well, I...you know, I learned those things in the seminary. And that's family doctrine."

Even the family doesn't know anything about it, though. The family hasn't been exposed to it. But I confess what they call heresy is the way I worship the Lord God. That's what Paul said.

Now look at here's the third thing. What happened on the cross? What happened on the cross? What happened on the cross?

Turn to Hebrews 10, Hebrews chapter 10. What happened on the cross?

What happened in the garden? Man died.

What happened in eternity? God chose a people.

What happened on the cross? Well, let me ask three questions. Number one, who was on that cross? Who was on the cross of Calvary? I'm saying that God in human flesh was on that cross, God in human flesh. This is reality.

I was listening to one dear lady yesterday trying to preach and she told about something wonderful that happened. She said, "Now, isn't that just like Jesus? Isn't that just like Jesus?"

My friend, who was on that cross? The Lord Jesus Christ. It wasn't some feminine, weak, defeated, frail, reformer hanging on that cross. That's the Lord of glory. That's the conqueror. That's the king. That's the Lord of glory, the Creator of heaven and earth who subjected himself to this ill treatment.

"No man takes my life from me. You don't do this to me because I can't stop you. You do it to me because out of your wicked hearts you want to and I'm letting you do it."

He said, "Don't you know I could call my Father and 10,000 legions of angels would come down here and wipe you out in a second?"

We just...like those Roman soldiers pressing that crown of thorns in his sacred brow. And I'll tell you this. He let them do it. He let them do it. And they spit in his face. And he let them do it, totally in control, Charlie.

And they whipped his precious flesh and he let them do it.

And old Pilate again said, "Where do you come from?"

He never answered him a word. King of Kings and Lord of Lords, never was anything less in human flesh. He was doing this for a people. My stripes were laid on him. That spittle was my spittle. I deserved it. He didn't. That crown of thorns was my crown of thorns. He had to wear it. He didn't have any choice, really. He had to wear it. Those were my nails. And he is in total control and total command. He is not an offer. He is a gift. He is the unspeakable gift of God.

God didn't send his Son down here as an offer. He sent him on a mission to perform a task as a gift to redeem a people and he got the job done. What...who was on that cross? The Son of God.

Why was he on that cross? Why? That God may be just and justifier, that's why he was on that cross and that's the only reason. If there had been another way, God would have taken it. Jesus Christ is on the cross because the cross is the only solution for sin. The cross is the only way that a holy God can be holy and save sinners. The cross is the only way that a just God can punish your sins and set you free. And Christ is hanging there as a substitute, as a sacrifice, as a sin offering, as the anointed redeemer of a people.

And what did he cry from that cross? "It is finished. I have finished the work you gave me to do."

What is that work? To redeem a people.

And I am saying this. This is what I believe. And this is the most hated doctrine you can preach today. There are some people that will sort of take depravity. There are some people who will sort of take, with reservations, election. And they will even take, to a degree, effectual calling. And they may put up with perseverance. But particular redemption? The only man who will preach and receive and believe the effectual redemption is a man who is redeemed because he knows who redeemed him. He knows he didn't have anything to do with it. And you show me a person that contends for universal redemption and I'll show you a man that a good possibility he has never met the redeemer. That's how much I believe it.

I ask you this question. Christ was the atonement. Is that what he was? Was he atonement? Well, did he atone? If he didn't atone he's not an atonement. Now, that's just plain common sense. If it didn't atone, Cecil, it's not an atonement. So if he didn't atone then he's not the atonement.

Let me ask, is he the redeemer?

"Yeah, he is the redeemer."

Did he redeem?

"Well, no, it's left up to us."

Then he is not the redeemer.

Now, he is not the redeemer.

Is he the ransom? They said, "Deliver him from going to the pit. I found the ransom."

Who, Christ?

Well, is he the ransom?

"Yeah."

Did he ransom?

You've still got the victim? Then the ransom didn't work.

When you pay the ransom they release the victim. You still got him? Then he's no ransom.

Is he the Savior?

He's the Savior.

Is he the Savior?

Did he save? Come on, now. Did he save? Did he by himself purge our sins? Did he save? If he didn't he's not the Savior. He's nothing what he claims. He is no atonement. He is no redeemer. He is no ransom. He is no Savior if salvation is left up to anybody but him.

Read Hebrews 10 now, verse 12. "This man, after he offered one sacrifice for sins forever. He offered one...he sat down on the right hand of God from henceforth expecting till his enemies be made his footstools. For by one offering he hath perfected forever them that are sanctified and nobody else."

Now, you just put that down.

Well, I'll tell you this. John 17, verse nine, he said, "I pray not for the world. I pray for them which thou hast given me."

I'll tell you this. If he didn't pray for them, he didn't die for them. In my hands no price I bring. Here's what we sing. "In my hands no price I bring."

All right. "Simply to thy cross I cling. Could my tears forever flow? Could my zeal, knowledge, faith, enthusiasm, giving, works...could my zeal no languor know? These for sin could never atone. Christ must save and what? Christ alone."

Is that what you believe? That's what I believe.

But this modern generation...I know what I'm up against. I know what they say. I know how men compromise. I know these covetous, cowardly preachers, covetous, cowardly preachers who hate the doctrines of God's grace.

And what reveals their hatred is the fact they won't preach it. That's what reveals their hatred. And they will find fault and I'll tell you what they do. They build a straw man. They won't deal with these issues. They won't deal with what happened in the garden, what happened in eternity, what happened on the cross. They won't deal with that. They deal with straw men.

They say, "Well, we don't believe babies go to hell."

I don't know anybody that does.

"Yeah, but we believe in missions."

There ain't a church in this territory that gives like this church to missions.

"Yeah but we preach...we believe in preaching to the lost."

I preach to more people every Sunday than all of them put together, every blessed one of them put together on television. Isn't that right? How many hundreds of thousands watch that program?

They won't come down and say, "Let's deal with Romans nine. Let's deal with Ephesians one. Let's deal with John six. Let's deal with John 17."

No, they come with these straw men and they build these straw men and just beat them to death, beat them to death.

I tell you the fourth thing. What happens in regeneration?

Now let me ask you something? Regeneration. All right. Man is dead. Is he dead? The Bible says he is dead. Dead. All right. Let me ask you something. Must a man be born again? Must he? My Lord said he must. "Except a man is born again he cannot see the kingdom of God."

What is born again? He has to get live, spiritual life. He has to be begotten, regenerated. Isn't that the word? To generate is to set in motion. To regenerate is to reset in motion after it stops.

Now, he has to be regenerated and he has to be born again. Isn't that true? A man must be born again.

All right, secondly, by whom is a man born again? By the Spirit of God. Is that right? Born of the water, the Word and the Spirit. Is that right? That's what the Bible says.

Thirdly, he must be born of God. This is the will of God and an act of God. Giving life. Only God can give life.

He said, "As many as received him to them gave he the right to become the Sons of God, even to them that believed on his name which were born not of blood, not of the will of the flesh, not of the will of man, but born of God."

All right, fourthly. He must be born of the Word of God. "Of his own will begat he us with the Word of truth."

So here you've got a dead man, a lifeless man with no life whatsoever, spiritually extinct, nothing. He is born from above. He is born from God. He is born by the Spirit. He is born by the will of God and he is born by the Word of God. He is given life.

Let me ask you this. Does he do that to all men? Does it?

Well, no.

If he did that for all men all men would have life. If he did that for all men all men would have Christ. If he did that for all men all men would be saved. But he doesn't do that for all men. He said, "The wind bloweth where it pleases and you hear the sound, you see the effect, but you know not whence it cometh or where it goes. Such are those that are born of the Spirit."

If he doesn't regenerate, give life, new birth...and I know what the preachers are saying. New birth is when you walk the aisle, shake the preacher's hand, decide for Jesus. Oh, no. No, sir. You've got to have life before you can hear Christ. You've got to have life before you can see the gospel. Life is given by the Spirit of God, spiritual life.

Turn to Romans eight and I'll tell you whom the Lord regenerates. Romans chapter eight. Here it is right here looking you right in the face in Romans chapter eight, verse 29. "For whom he did foreknow, he did predestinate to be conformed to the image of his Son that he might be the first born among many brethren."

I told you that. I said, "Man fell." And back in eternity God chose a people to be like Christ. "Whom he predestinated," that's whom he called. The calling is the new birth. The calling is regeneration. The calling is life. That's whom he called. And I'll tell you this: Whom he calls, he justifies and whom he justifies he glories.

There will be plenty of room in heaven, but there won't be a vacancy.

Turn to John 5:21. Let me show you this and I'll move along quickly, John 5:21. Look at this. John five, verse 21: "The Father raiseth up the dead and quickeneth whom he will, even so the Son quickeneth whom he will."

My dear friends, this is what I am saying. This is heresy to modern religion. This is heresy. Jimmy Swaggart said it was born in hell. That's what he says about Calvinism. He said it's blasphemy and it was hatched in hell, that's what he said, what I'm preaching right now. And I'm saying what he calls heresy is the way I worship God. I worship a sovereign God, an almighty God, an eternal God who does what he will when he will with whom he will and no less.

Regeneration is by the will of God. Repentance is the gift of God. The goodness of God led you to repentance. Faith is the gift of God and salvation is the work of God. That's what I believe.

That's heresy to this generation.

Paul said, "It pleased God who separated me from my mother's womb and called me by his grace to reveal his Son in me. It pleased God."

And here is the fifth thing. Now, you hold your seat. Hold your seat.

Our Lord said, "Many will say unto me in that day, 'Lord, we preached in your name and we did many wonderful works and we cast out devils.' He will say, 'I never knew you. I never knew you.'"

What, then, is a believer, a disciple of Jesus Christ? What is a saved man? What is a Christian? What is a Christian?

We've got Christian quartets and Christian schools and Christian bands and Christian construction companies and Christian hotels and I stayed in a Christian motel. What is a Christian? Who can call himself a Christian this morning? And I mean in the pulpit or in the pew or on the street?

Number one, he is a believer, like Abraham. That's what, first of all, a Christian is a believe like Abraham.

"Abraham believed God and it was counted to him for righteousness " Abraham, against hope, believed God. In spite of all natural forces against him he believed God that he was able to do just what he said. And when man believes, he will stand for it. He will stand for it.

Number two, what is a Christian? He is a son of God. He is not going to be. He is. "To them that received him, to him gave he the right to become sons of God." No, I don't believe in the fatherhood of God. No, I don't believe all men are the sons of God. They

are the sons of Satan. Only those redeemed by the blood, called by the spirit, who have been brought to love Christ are sons of God.

“Beloved, now are we sons of God. It doth not yet appear what we shall be but when he shall appear we will be like him.” They have a new father. They have a new family. They are sons of God. And that family takes precedence over this family.

Our Lord said, “Who is my mother?”

Who is your mother? “These who do the will of God, that’s my mother.”

Who is your brother? That’s what he said. Who is my brother, my sisters? “These who do the will of God.”

Who is my wife? “These who do the will of God.”

Who are my children? That’s a Christian. He is a son of God. He is a son of God. And he is aware of it and conscious of it. He is a son of God. He doesn’t fear what men do to him. His father takes care of him. That’s right.

And, thirdly, he is an object of God’s love, this Christian is. He is an object of God’s love. And that love is in Christ Jesus. He is not the object of a general, indiscriminate cocoon that spreads over all the world. He is an object of a particular, everlasting, infinite, unchangeable love. God singled him out as an object of his affection.

No, no, no, no, no no. No. He wouldn’t give you two cents for that love that burns people up. He wouldn’t give you two cents for the love that...talk about divine love that drowns a world. Divine love didn’t drown the world. Divine wrath drowned the world. Divine wrath burned up Sodom.

You say, “A loving God would never send a man to hell.”

You are dead right. You’re just right as you can be. God is not going to send anybody to hell whom he loves. God is not in love with the objects of hell’s fire. They are under God’s wrath.

“He that believeth not the Son, the wrath of God abideth on him.”

That’s heresy. The whole Southern Baptist Convention put out a billboard that said, “Good news, America. God loves you.”

That’s a lie.

“Good news, Sodom. God loves you.”

“Oh, we would never put that up.”

Well, why did you put up the other?

“Good news, sinner, God loves you.”

That’s right. “Good news, believer in Christ, God loves you or you would have never believed.”

“A God of love will never send a man to hell.”

The God of judgment and righteousness and holiness is the one who is sending men to hell. And the only reason he doesn’t send you to hell is Christ is your righteousness and Christ is your holiness. That’s the truth.

That’s heresy.

That’s what I believe.

What is a Christian? He is a bond slave of Jesus Christ. He has had his ear bored. He has had his ear bored. They came to him and said, “Well, go on out. You can do your thing.”

He said, “I don’t want to.”

“Well, go on out. You can fulfill your ambitions.”

“I don’t want to. I love my master. I love my master’s house and I am going to be a willing, loving, obedient bond slave. I’m staying here. And they are not going to entice me by all of the different things they offer. I’m not interested. I know what they are. I am going to just stay right here with my Lord. Now you just bore my ear so everybody in town knows I’m his bond slave. I want them to know that. I want them to know that he is my Lord. I’m not going to compromise with him. I’m not going to play patsy with him either. I’m not going to get in on all their so called objectives as long as they curse my master.”

That’s exactly right. We’ll just stand alone. Welcome anyone who wants to stand. But we’re going to stand in the truth as it is in Christ Jesus, uncompromisingly. And these men will tell you, who came over here 30 years ago, this is what I preached then. Right, Paul. And that is what I’m preaching now. The message hasn’t changed any more than God has changed. The truth hasn’t changed any more than the sinner has changed. And the gospel hasn’t changed any more than Jesus Christ has changed. He is the same.

We haven’t moved one peg from where we were when God called us by his grace. You can’t improve on the gospel. You can learn more about him, but he is the same. You can learn more about his grace, but it’s still grace. You can learn more about his sovereign mercy, but it is still sovereign.

And I'll tell you this: A natural man isn't going to swallow it, I don't care how much you grease it. He is going to choke. Or he will get all greased up, you know, like, [?] oysters and maybe slip it down his throat before he know he's got it in his mouth. He'll know he's got it in his mouth and he will throw it up. He'll throw it up.

But the child of God it's sweet to the taste, sweeter to be swallowed and sweeter after he has swallowed it. That's right. And you're not going to slip up on a man and put Christ's righteousness on him. No, you're not.

"I don't think you have to tell him everything."

Christ is everything.

"Well, you don't have to tell him all you know."

He is all I know. He is all in all. I don't know how to cut down on it. Do you?

If you do you are compromising. And I'll tell you this about a Christian. He is a bond slave of Jesus Christ and I'll tell you this. He will, by God's grace, die in the same faith in which he lives. That's right. He is going to continue. He is going to stay right with it. There will be every rough road to walk. There will be the stones and the thorns and the thistles and the friends will desert him and friends will leave him and he will have trouble and sorrow and trial and tribulation. But he is going to stay right there where God planted that tree by the rivers of living water. And when God comes to pick his fruit it will be there. That's right, standing right there.

There's nothing better. There is nothing better. To whom shall we go? A lot of people change churches 14 times. A man that has found the truth never changes. There are people who change directions 14 times, but a man who is walking with Christ will never change. He knows whom he believed. He knows where he stands. He stands right there and grows in grace and in the knowledge of Jesus Christ. And one of these days God is going to say, "Come on home, Elijah." And he is going to just walk off. And he is going to bow in the presence of the king before whom he has already bowed.

That's right. He's not going to learn anything new. God is going to enlarge on it, but it is not going to be anything new, David. The same sovereign Lord he loved here, worshipped here, he is going to bow to there. That's right. And the same Christ. "Unto him who loved us and washed us from our sins in his own precious blood." That's the same Christ he is going to meet there. He is not going to have to alter his doctrine.

Oh, I thought all along it was me and you. I didn't know it was all you.

No, he knew it all along. That's what he preached. That's what he believed. That's right. And he can lay it down and go to be with Christ because he has already laid it

down. Isn't that right? He has already laid it down. And God is not going to have to break his fingers to get in there and loosen him of it. He's already turned loose.

Like old Simeon, he says, "I'm ready to go. I've seen thy salvation. I will pitter and putter around here as long as you let me, Lord, but I've been ready...my bags are packed. Isn't that right, John? My bags are packed. I'm ready.

That gospel will do or die by, won't it, John, and to live by? It's the truth.

And I'm telling you this and I am challenging everybody in this whole religious world. What you call heresy, that's the way I worship my God, the living God. And I believe what he has written and I am not backing down for one of them. I don't have to. "Greater is he that is in you than he that is in this world."

Old Barney, just say, I know how it's going to turn out. I read the last chapter. I'm not in suspense at all, not the least bit. It's all...look at there. He's on the throne. I knew it was going to be that way all along.