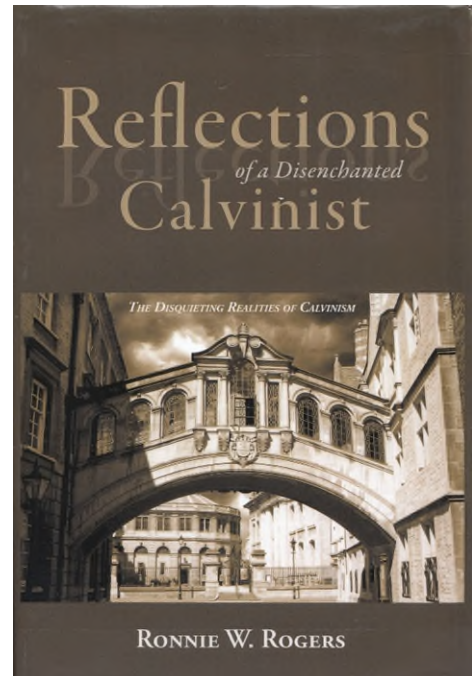


As a pastor, I am intensely concerned with what is included in preaching of the gospel. I realize that all Christians are concerned, and rightly so, but because I do this week in and week out, it is of utmost importance not only to understand the gospel, but to articulate the gospel message in such a way that it clearly reflects what the Scripture teaches and what I believe. I offer the following to elucidate my understanding of the call to preach the gospel.

1. I affirm the mandate to preach the gospel to everyone (John 6:44, 12:32; Revelation 22:17); that "God was well-pleased through the foolishness of the message preached to save those who believe" (1 Corinthians 1:21). Further, I affirm that the proclamation of the gospel that appeals to the heart and mind in persuasiveness, aided by divine enablements of grace, may result in salvation for anyone who hears.

The means of this grace enablement include but are not limited to: God's salvific love for all (John 3:16), God's manifestation of His power so that all may know He is the Sovereign (Isaiah 45:21-22) and Creator (Romans 1:18-20), which assures that everyone has opportunity to know about Him. Christ paying for all sins (John 1:29), conviction of the Holy Spirit (John 16:7-11), working of the Holy Spirit (Hebrews 6:1-6), enlightening of the Son (John 1:9), God's teaching (John 6:45), God opening hearts (Acts 16:14), and the power of the gospel (Romans 1:16), without such redemptive grace, no one seeks or comes to God (Romans 3:11). Further, I believe that man, because of these gracious provisions and workings of God, can choose to seek and find God (Jeremiah 29:13; Acts 17:11-12). Moreover, no one can come to God without God drawing (John 6:44), and that God is drawing all men, individuals (John 12:32). The same Greek word for draw, *helkuo*, is used in both verses." About 115 passages condition salvation on believing alone, and about 35 simply on faith."⁹⁶ Other grace enablements may include providential workings in and through other people, situations, and timing or circumstances that are a part of grace to provide an opportunity for every individual to choose to follow Christ.

John Piper asked the question, "What message would missionaries rather take than the message: Be glad in God! Rejoice in God! Sing for joy in God! ...God loves to exalt himself by



⁹⁶ Chafer, *Systematic Theology*, vol. VII, 273-274.

showing mercy to sinners."⁹⁷ My answer to this question, the truth that when anyone hears this glorious message, is that same someone has a chance, by the grace and mercy of God, to receive the truth of the message by faith. Further, without opportunity for all sinners to accept, that message should be changed to say, "*some* can be glad in God if He predestined you" or "God loves to exalt Himself by showing mercy to *some* sinners." This is the actual message of Calvinism, a disquieting reality, and I would appreciate their due diligence always to make that clear.

I affirm that a *truly* good faith offer seems to necessitate a willingness to tell a person that Christ died for them. For example, Paul said to the Corinthians, "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures" (1 Corinthians 15:1-3). Thus, he told them Christ died for "our" sins when they were lost. Peter preached to the Jews saying, "For you first, God raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways" (Acts 3:26). The blessing is the "turning every one *of you* from your wicked ways," i.e. salvation. Notice that the blessing is not corporate—Israel—but for "every one" who turns from wickedness, which clearly implies that they can and should. In addition, our Lord said concerning His blood, "And in the same way *He took* the cup after they had eaten, saying, 'This cup which is *poured out for you* is the new covenant in My blood" (Luke 22:20, italics added). When He said that, Judas was sitting there, verse 21.

Commenting on Acts 3:26, John MacArthur says, "All the rich blessings of salvation and all the covenant promises *were available*. Peter's hearers could only obtain them, however, by **turning** from their **wicked** ways. Repentance was the key that unlocked everything. Peter had clearly shown that the claims of Jesus were consistent with Old Testament prophecy, so *that it was a compelling case for his hearers to respond in repentance and belief* Tragically, most of Peter's audience *refused to repent*. Like their fathers before them, *they hardened their hearts* and failed to enter God's rest (Hebrews 3:8; 4:3). As a result, within the lifetime of many in the audience the nation would be destroyed. And those *who refused* to turn from their sins would find themselves 'cast out into the outer darkness' (Matthew 8:12), where they will `pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power' (2 Thessalonians 1:9). Such a fate awaits all those in every age and place *who refuse to repent and receive God's gracious offer* of salvation in Jesus Christ."⁹⁸ (italics added)

Now I unconditionally agree with MacArthur's explanation of this verse; however, his Calvinism turns the otherwise precise interpretation of this verse into double-talk. His

⁹⁷ Piper, *Let the Nations Be Glad*, 33.

⁹⁸ John MacArthur, *Acts* (Chicago: Moody Press, 1994, c1996), 123.

comments give every appearance that he believes that, as this Scripture clearly teaches, "All the rich blessings of Salvation...were available" and these could and should repent, but they did not because "[they] refused to repent [and] they hardened their hearts." He deems their refusal to be a tragedy.

From a non-Calvinist interpretation, it is indeed an eternal tragedy, but from a Calvinist perspective, it is not. Because according to Calvinism's unconditional election, irresistible selective regeneration, and monergistic salvation, their non-repentance was exactly what God desired and predetermined that they could only do; they will spend eternity in torment, as He also desired. They will serve as predetermined monuments of His wrath. Furthermore, they did not *refuse to repent*, in any sense of being able to have chosen to do otherwise. As an incontrovertible fact of Calvinism, they did the only thing they could do; thereby proving they were not the elect. Moreover, everyone of God's elect who heard this was selectively regenerated against his will so that he would unavoidably believe in the Messiah. From his Calvinism, there can be nothing tragic about this event, for everything went according to God's plan, a disquieting reality, whereas, from a non-Calvinist perspective, it is tragic indeed, and heart wrenchingly so. For they have truly rejected "the rich blessings of salvation" which God had made available through grace-enabled faith.

2. I disaffirm that while I am commanded to preach the power of the gospel—the good news—to the entire world, God has predetermined to make that power unavailable to the entire audience of the message and has limited it to only those chosen by God apart from faith (Acts 16:31-32, Romans 10:13). It seems that the message to the Philippian jailer, if Paul were a Calvinist, should have been, "Believe on the Lord Jesus Christ, which is the only thing you can do if you have been selected and the one thing you cannot do if you have not been selectively regenerated; consequently, while belief is necessary for salvation, it is not for you to worry about; you should worry about things you can do something about." Apart from mere obedience and process, the underlying message of Calvinism allows no room for urgency or passionate and emotional pleading either toward or with the unsaved to repent, because all who are predestined to repent will and those who are not cannot repent, i.e., irresistible grace. This is a disquieting reality.

Calvinism is not devoid of passion for seeing the lost come to Christ. Nevertheless, if logic prevails, it is only a *vertical* passion. That is to say, it is a passion to carry out the mandate of God, to be used by God to gather His elect. It cannot be a Holy Spirit led *horizontal* passion, which is a burden, love and hurt for all of the lost of the world, or even each particular individual, to come to know Christ. For God, according to Calvinism, does not even have such passion. A consistent Calvinist's passion is not actually toward the individual but always toward God, which some Calvinists would revel in as vindicating Calvinism; however,

that is only true if the Scripture supports such, and I do not think it does. Further, if Calvinism is true, unless the Calvinist knows that God has truly drawn him to one of His elect—which seems impossible to objectively know—the Calvinist needs to refuse to give in to horizontal passion because it can only be mere human sentiment or satanic influence, both of which would actually be contrary to God's passion.

Paul clearly had a vertical passion for God, but equally clear was his horizontal passion for the lost. He said, "I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites" (Romans 9:1-4a).

Paul's passion for his fellow Jews who were rejecting Christ and therefore headed for hell was inconsolable. Although he knew that he could not relinquish his salvation, and even if he did that would not cause others to receive salvation, he did actually love them so deeply and hurt so profoundly for them that he would have surrendered his own salvation and home in heaven for an eternity in the hollows of hell for their sake. This is truly the love of God (John 3:16) and of Jesus who died willingly for all (John 1:29). Paul's love for his lost countrymen was of the sacrificial quality that is seen in God who loved the fallen and rebellious human race and therefore, "He who did not spare His own Son, but delivered Him over for us all (Romans 8:32). It is seen in Jesus "who gave Himself as a ransom for all" (1 Timothy 2:6), and therefore sacrificed everything that was rightfully His for this same undeserving humanity. And it is seen in Paul in that he would willingly give up the greatest love and future ever known for his countrymen.

This kind of passion and desire for the lost is exceedingly convicting and constantly challenges me to unreservedly disdain and resist excusing my own jejune love for the lost. Of course, if God has elected only some of the Jews for whom Paul so passionately grieved, then Paul's passion and burden seem at best nothing more than a misdirected human sentimentalism that is quite contrary to the heart and love of God; possibly even the sin of arrogance. For how can Paul be led by the Holy Spirit who, according to Calvinism, cares not one whit about the final destiny of some of those Paul is so deeply concerned about.

Calvinism's passion cannot logically, being consistent with Calvinism, be toward the lost in the same way as the simple reading of the Scripture conveys God's, Christ's, Paul's or others' passion toward all, each person, the lost of the world. If a Calvinist is so disposed, it is an inconsistency with Calvinism rather than a corollary of Calvinism. This is a disquieting reality. As a Calvinist, I would have denied—double-talked my way out of—the truthfulness of this conclusion, but as a disenchanted Calvinist, its undeniableness is indubitable.

This is not to say that Calvinists do not claim to be justified in having passion for the lost and a sense of urgency in reaching them. Regarding God's secret will to deliver some by unconditional election, J.I. Packer says, "But this does not help us to *determine the nature of the evangelistic task*, nor does it *affect* our duty to evangelize universally and *indiscriminately*. The doctrine of God's sovereignty in grace *has no bearing on these things*."⁹⁹ (italics added)

The proposition that either God loves every individual and grace enables each person with an opportunity to receive forgiveness or that God only loves some enough to unconditionally elect them to salvation and loves the rest of the world to hell, and then saying that this has "no bearing" on evangelism is the apotheosis of double-talk. Furthermore, "indiscriminately" intimating or telling people that God loves them and desires for them to be saved is not a message sanctioned by God, according to Calvinism, since He does not so love everyone. They may well seek to justify their doing so, but they cannot claim that God is leading them to do so.

With regard to urgency, Packer says, "the belief that God is sovereign in grace does not affect the *urgency* of evangelism And we who are Christ's are sent to tell them of the One—the only One—who can save them from perishing. Is not their need urgent? If you knew that a man was asleep in a blazing building, you would think it a matter of urgency to try and get to him, and wake him up, and bring him out. The world is full of people who are unaware that they stand under the wrath of God: is it not similarly a matter of urgency that we should go to them, and try to arouse them, and show them the way of escape?"¹⁰⁰

My heart is truly saddened each time I read such double-talk. First, if truth prevails, the Calvinist must not only tell the lost that Christ is the only One who can save them from perishing, but also the devastating news that the "only One" may have been more pleased to damn them to hell—time will tell, i.e. [que sera sera](#). Second, I agree that their need is urgent, perilously so, and that it is the good and loving thing to rescue sleeping men from blazing buildings, and analogically to arouse the lost who stand under the wrath of God by showing them the way of escape. However, that is **not** the gospel of Calvinism because according to Calvinism, God does not love everyone that much. How can the Calvinist be so deluded, or believe we are so credulous, to believe that he can love more than God? All the Calvinist can honestly say is, here is the way of escape for some and the rest must burn. It is indeed odd and misleading for Calvinists to attribute a greater passion to themselves for rescuing people who are perishing than they claim for God.

⁹⁹ J.I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL., InterVarsity Press, 1961), 97.

¹⁰⁰ *Ibid.*, 98-99.

Packer argues that their being the non-elect "should make no difference in our actions. In the first place, it is always wrong to abstain from doing good for fear that it might not be appreciated our calling as Christians is not to love God's elect, and them only, but to love our neighbor, irrespective of whether he is elect or not. Now, *the nature of love is to do good and to relieve need*. If, then, our neighbor is unconverted, we are to show love to him as best we can by seeking to share with him the good news without which he must needs perish."¹⁰¹ (italics added) That there are non-elect and elect must make a difference in actions if one is going to be led by the Holy Spirit who does not love everyone enough to offer salvation that can be accepted by all. I agree "the nature of love is to do good and to relieve need." However, the Calvinist cannot claim that it is showing our unconverted neighbors love to share the gospel since God, who is love, does not and actually withholds the very love and deliverance some of our neighbors need. Moreover, the Calvinist gospel is definitely **not** good news to the non-elect, and no amount of double-talk can make it so, a disquieting reality.

He further claims, "The belief that God is sovereign in grace does not affect the *genuineness* of the gospel invitations, or the *truth* of the gospel promises. Whatever we may believe about election, and, for that matter, about the extent of the atonement, the fact remains that God in the gospel really does offer Christ and promise justification and life to 'whosoever will'. `Whosoever shall call upon the name of the Lord shall be saved."¹⁰² Actually God, according to Calvinism, does not offer Christ and a genuine promise of justification and life to whosoever because only *some* whosoevers can actually believe. Moreover, in what meaningful sense can an offer that has been sovereignly predetermined to be absolutely unavailable to some who hear be touted as real and genuine? To do so is to egregiously transmogrify those words into the bafflegab of all bafflegab; therefore, to the non-elect, it is neither a genuine or real offer, but rather a crushing illusion and a disquieting reality.

Piper says, "The doctrine of irresistible grace means that God is sovereign and can overcome all resistance when he wills."¹⁰³ It is vitally important to recognize that the Calvinist, as well as Piper's position, is actually stronger than this with regard to salvation. Their position is that not only does the doctrine of irresistible grace mean that God *can* overcome, but it actually means He *will* or *must*. And later in the same document Piper says, "Irresistible grace never implies that God forces us to believe against our will ...On the contrary, irresistible grace is compatible with preaching and witnessing that tries to persuade people to do what is reasonable and what will accord with their own best interests."¹⁰⁴ With all due

¹⁰¹ Ibid., 99.

¹⁰² Ibid., 100.

¹⁰³ J. Piper and the Bethlehem Baptist Church staff, "[What We Believe About the Five Points of Calvinism](#)," as quoted in Allen and Lemke, *Whosoever Will*, 112. [RPT: the full fifth chapter is [here](#) for an excellent read.]

¹⁰⁴ Ibid.

respect to Piper, this is the very kind of obfuscating verbal gymnastics that causes such confusion about the harsh realities of Calvinism. This is a disquieting reality.

Of course, technically speaking, Piper is correct. God does not force faith upon anyone, and I have never contended that Calvinism teaches that He does. However, He does in fact, according to the doctrine of irresistible grace, invincibly impose a new nature upon the elect against their will by means of "irresistible grace" so they will necessarily choose to believe. Furthermore, persuasion, prayers, preaching, etc., have nothing to do with assuring, aiding or impeding the imposition of a new nature because it is a sovereign monergistic act of God, irrespective of anything done by humans or angels. The Calvinist's response that what they do is a part of the process, or obedience, does not change the nature of the irresistible imposition of a new nature. Steve Lemke comments, "The Synod of Dort insisted that such attempts at moral persuasion of unsaved persons was wasted time."¹⁰⁵

When Calvinists respond that witnessing, praying, persuasion, etc., are a part of the process of God bringing people to salvation, they do not mean the same thing as a disenchanted or non-Calvinist saying that God uses such because we mean that they are actual substantive and integral parts of enabling grace. In contrast, according to Calvinism's soteriology, nothing contributes one whit to the change of the elect's nature except the monergistic, selective, irresistible, regenerative act of God. Therefore, as far as the process for what leads up to that act, God could have replaced whatever did happen with having His chosen Calvinists to recite the code of Hammurabi in tongues backwards or the national anthem of Bangladesh in Swahili, because nothing actually substantively matters except unconditional election, followed by irresistible grace in selective regeneration. That is a disquieting reality.

I am well aware of the answers to this by Calvinism, but is it not a little disingenuous to proclaim the message without telling the listeners the all too often undisclosed truth of Calvinism? If I preached to the jailer and said Paul's words, underlying that message would be the truth that the jailer, or any jailer who heard the message, should and could repent, and that is what I believe Paul clearly believed and meant. However, if a Calvinist said it, the underlying message would be that "although I told you to believe you can't until you are regenerated and if you are regenerated you will believe" and that is a quite different gospel.¹⁰⁶ This is a disquieting reality.

Again, my concern here has nothing to do with whether someone believes it is a good faith offer on the part of the Calvinist, but whether the person hearing it has a *real* chance to be saved or not. That is to say, if all of the Scriptures that seem to indicate God really wants

¹⁰⁵ Allen and Lemke, *Whosoever Will*, 113.

¹⁰⁶ I am not making a reference to Galatians 1:6, nor implying heresy in the Calvinist message. I simply mean that some can be saved and some cannot, in contrast with the message that everyone can be saved by faith, is a very different message.

everyone to be saved and has provided for that possibility are what they appear to be, and if Calvinists really believe what they say, which is that He really does not want everyone saved because according to irresistible grace, if He did, they would be; they should make sure their message makes that clear because it is an extraordinarily important and an indispensable component of their belief and message. Thus, I am satisfied that Calvinists *may possibly* make a good faith offer because they do not know who the elect are, and that is not my concern here. I am concerned with the idea that some believe that claim exonerates God from appearing to make a *real* offer because He does know. Therefore, while it is crucial that my offer of the gospel is in good faith, it is infinitely more vital that God's offer of the gospel is one of good faith as well.

I further disaffirm that God wants the gospel presented to all, and calls on all to repent, but has no intention of those offers of the gospel being *real* chances for salvation except for some.¹⁰⁷ I believe we should replace the term *general call* with the more biblically coherent term *sufficient call*. The sufficient call, along with God's grace enablement, is sufficient for anyone and everyone to receive salvation. The sufficient call is simply the proclamation of the good news to the world. It is the call of God on men and women everywhere to heed the call to repent and believe the gospel before it is everlasting too late (Acts 17:30-31). It is the call of the Great Commission (Matthew 28:18-20). It is the message preached by Jesus and His disciples (Mark 6:12, 8:35; Luke 3:18, 4:18; Acts 8:12, 8:37, 13:32, 13:38-40, 16:10, 21:28; Romans 1:16, 10:8; Revelation 22:17). Whereas, the efficacious call is received after the sufficient call is heeded, resulting in regeneration and consummating in salvation for those whom God foreknew, predestined, called, justified, and glorifies (Romans 8:28-30).

The means of this grace enablement include but are not limited to: God's salvific love for all (John 3:16), God's manifestation of His power so that all may know He is the Sovereign (Isaiah 45:21-22) and Creator (Romans 1:18-20), which assures that everyone has opportunity to know about Him. Christ paying for all sins (John 1:29), conviction of the Holy Spirit (John 16:7-11), working of the Holy Spirit (Hebrews 6:1-6), enlightening of the Son (John 1:9), God's teaching (John 6:45), God opening hearts (Acts 16:14), and the power of the gospel (Romans 1:16), without such redemptive grace, no one seeks or comes to God (Romans 3:11). Further, I believe that man, because of these gracious provisions and workings of God, can choose to seek and find God (Jeremiah 29:13; Acts 17:11-12). Moreover, no one can come to God without God drawing (John 6:44), and that God is drawing all men, individuals (John 12:32). The same Greek word for draw, *helkuo*, is used in both verses." About 115 passages condition salvation on believing alone, and about 35 simply on faith."¹⁰⁸ Other grace enablements may

¹⁰⁷ Thomas R. Edgar has written an extensive article on this issue which is worth reading: *THE MEANING OF PROGINWSKW ("FOREKNOWLEDGE")*. Found at [Chafer Theological Seminary](#) | and at [Evangelical Arminians](#) | as well as [RPT](#).

¹⁰⁸ Chafer, *Systematic Theology*, vol. VII, 273-274.

include providential workings in and through other people, situations, and timing or circumstances that are a part of grace to provide an opportunity for every individual to choose to follow Christ.

Those whom God foreknew would, once graciously enabled to exercise faith or not exercise faith in Christ, trust His salvation message, quite unlike Adam did in the garden, receive the efficacious call that consummates His gracious and genuine offer of salvation. That God foreknows and predestines those whom He foreknows "to be conformed to the image of His Son" is not a point of contention. Neither is the reality that God efficaciously calls those He predestined to "be conformed to the image of His Son" by sanctification, justification, and glorification because salvation requires not only enabling grace, but also sustaining and completing grace. The point of disagreement with my Calvinist friends is whether foreknowledge means, "to know beforehand" or "determine". I believe that the evidence points to it meaning to know beforehand rather than to determine beforehand. Further, to use verses such as Romans 8:28 or 1 Corinthians 1:24 in order to prove that the effectual call of God is as the Calvinist explains it is to read into the text more than is warranted. They simply assume their answer rather than prove it.

Thus, in contradistinction to Calvinism, I maintain that God made salvation available to everyone through His grace enablements via the sufficient call of the gospel. As a result, because of God's grace enablements, anyone can accept by faith the sufficient call or reject it. If a person accepts the sufficient call, he receives the efficacious call that consummates salvation. Therefore, the efficacious call is the consummation of salvation for *all* who believe rather than the initiation in order for *some* to believe. God sovereignly determined the order and purpose of the two calls. Consequently, being predestined to salvation is not a requirement for receiving the sufficient call of the gospel; it is a requirement for receiving the efficient call of the gospel.

I also disaffirm that the whole mission enterprise is merely obedience, an endeavor that has no real effect upon anyone's opportunity to receive or reject the gospel and salvation. This disaffirmation is in direct contrast with Calvinism because from a Calvinist view, it does not matter if anyone ever witnesses—beyond being merely a part of the salvific process or only an act of obedience. Moreover, I disaffirm that the Calvinist's answer that preaching the gospel is the means by which God saves is either satisfactory or adequate if, as the Calvinist believes, salvation is monergistic, and prior to monergistic regeneration, any and every appeal to the heart and mind is meaningless to the person addressed by the Calvinist. Regeneration is an act totally against the person's will, mind and heart regardless of what he hears or has not heard. This is a disquieting reality.

The Calvinist is right to say that a person is not forced to trust God against his will because according to the doctrine of "irresistible grace", along with a compatibilist view of free will, God changes the nature of a person by regenerating him, and the changed person then freely chooses to believe in Christ. However, the irresistible change of the nature via regeneration, which results in the free exercise of faith, is an act that is invincibly forced upon the unsaved. Thus, since regeneration is a part of salvation, and according to Calvinism, regeneration is imposed against the will of the unsaved prior to faith; Calvinists err in saying or implying that salvation is by faith alone. This is a disquieting reality. This is a subtle but crucial distinction in understanding how Calvinists feel free to say that a person freely exercises faith in Christ even though he is also irresistibly drawn. When these two essential components of Calvinism's salvific process are fully understood, the heraldic sign "saved by faith" becomes tarnished. This is a disquieting reality.

I disaffirm that any person *cannot* repent, or by the grace of God, answer the call of the gospel, which is in fact the ultimate meaning of Calvinism because Calvinists believe that prior to regeneration a person *cannot* repent and after regeneration they cannot *not* repent. Further, I disaffirm that preaching out of mere obedience to God is the picture presented in Scripture, where Jesus (Matthew 23:37-39) and Paul (Acts 17:4, 18:4, 18:13; 2 Corinthians 5:11) passionately sought to persuade and were emotional because they spoke to people who would not repent or might not repent. Their passionate appeals seem disingenuous if they actually knew certain ones could come and they would, and certain ones could not come and they would not, and nothing could ever change that or even affect it in the most infinitesimal degree. Moreover, I disaffirm that it is an escapable reality of Calvinism that God must desire those who go to hell to be in hell because everyone He regenerates is saved from hell and the ones He chooses not to regenerate must go to hell. This is a disquieting reality. I wish they would preach this more often so that it could be compared to the quite contrary picture of God in the Scripture.

Why don't all true Calvinists regularly stand in the pulpit and celebrate their doctrine that selective regeneration precedes faith by saying repeatedly to those who are listening that you cannot be saved unless God regenerates you: if He does you will be saved, if He doesn't you will not, and nothing can change that or add to it? To preach repent and believe in any way that steers one away from the aforementioned truth of Calvinism is, at best misleading, and at times even deceptive because people cannot believe prior to regeneration and if they are regenerated, they will believe. This is a disquieting reality.

The Calvinist may answer, "We preach believe and repent because we are commanded to." I would agree, but God also commands us to "speak the truth in love." Therefore, Calvinists should tell everything they really believe and guard against misleading people to think that

Christ loves all of them and they can really receive salvation. They should at least do this as fiercely as they guard their understanding of God's sovereignty or the TULIP. Some Calvinists do this, and I appreciate and respect them for doing so. I am not referring to them. That the Scripture says to preach the gospel is true, but it does not affirm irresistible grace or the experience of the new birth prior to exercising faith.