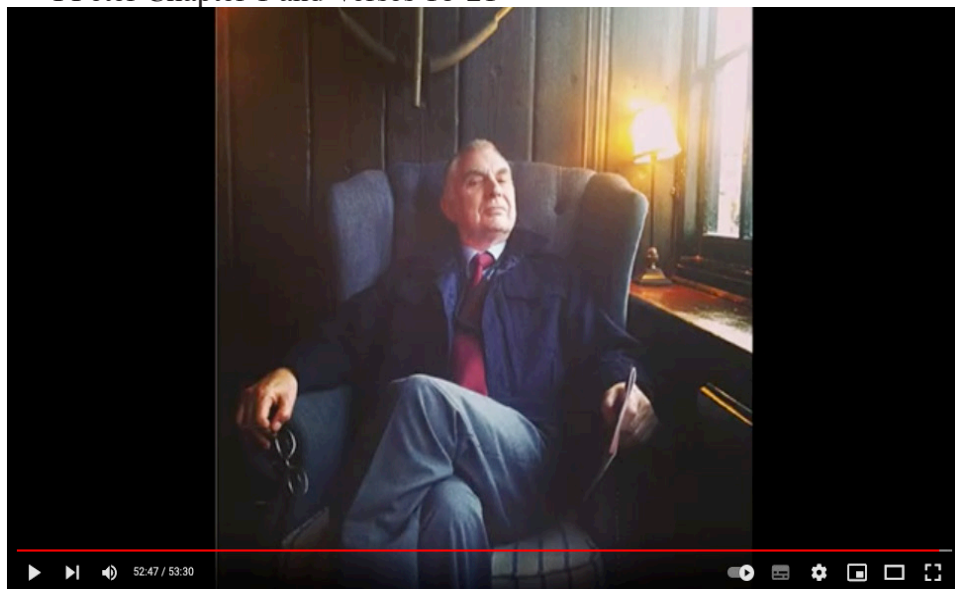


A Sermon Preached at Eaton Bray, Eddlesborough, Strict Baptists Chapel 1983. David Clarke.

I Peter Chapter 1 and Verses 18-21



Is This Hyper Calvinism?

YouTube Link <https://youtu.be/0-eaOvHM8lQ> Particular Redemption

I would like to direct your attention to a verse found in the text of scripture we read this morning, the first epistle of Peter and chapter one, and we shall read the verse, the verses 18 through to 21.

For as much as you know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers but with the precious blood of Christ as of a lamb without blemish and without spot who verily was foreordained before the foundation of the world but was manifest in these last times for you.

And verse 21 who by him to believe in God that raised him up from the dead and gave him glory that your faith and hope might be in God, and the text in particular in verse 19 but with the precious blood of Christ.

The gospel of our Lord Jesus Christ is all to do with redemption and to redeem means to buy back and to, purchase and to give a price for an item or object. The gospel of our Lord Jesus Christ is all to do with a great transaction and this is to do with the soul being sold into sin and being purchased

and brought back with a great price.

And from this text we see that the great price paid for our redemption is the precious blood of the Lord Jesus Christ, and we see also the objects which were redeemed, they are souls, they are people and it speaks in terms of the personal pronoun, us and we, and so forth. This then is the subject of our gospel redemption, redemption by the blood of the Lord Jesus Christ.

Now if we consider various religions in the world, they, some of them knowing nothing of this great doctrine but this is the sum and substance of the gospel we need to be redeemed in order to be saved.

There is no salvation but through the redemption which is by Christ Jesus.

Now to look into this doctrine then we need to look into the scriptures because the doctrine of redemption is derived, and taught clearly, in the scriptures. It is taught nowhere else, they are taught entirely in the scriptures. Under the law, under the first testament and a full-grown report of it is manifested in the new and we see that it is all to do with redemption, and by blood.

Peter introduces the cost and he speaks of our redemption in terms firstly he says that we are redeemed not with corruptible things such as silver and gold, that is those things which are precious and often in the men's minds are things which have value such as gold silver and precious jewels.

To the natural man, often many of them, these are of great price but that's not what we're redeemed with, though they are of great esteem in men's eyes. These things have no esteem with God and these will not redeem the soul. The price of our redemption was blood, the blood, the life of our Lord Jesus Christ his precious blood because it has purchased redemption, eternal redemption, saved through that blood. This is our redemption.

So we have this great contrast of values, gold silver and precious stones and the precious blood of Christ, Peter speaks and we cannot speak then too much about this redemption.

Now you may wonder why I chose such a subject. I was asked this morning why did you choose the text, or the subject, or particular matter, well now the reason why I chose this subject I do believe that we are living in a dreadful day concerning religion when there are multitudes and many that profess the name of the Lord Jesus Christ are being swayed. Swayed to receive and being persuaded to accept that the Roman Catholicism the doctrines which they teach have some virtue and some truth, and we know that this day of ours we will have the pope coming to Britain, the first time in 500 years since the Reformation, and he will offer up publicly the mass, which is supposed to be the means by which the debts of men's sins are paid

for, or it is the Catholic view of redemption and by which men think they are saved. The blood of Christ was offered once and for all and an offering never to be repeated as the Catholic System and the Popes teach,

Well now I say multitudes are being swayed, you will see this in this modern ecumenical movement, and they will say that through the outpouring of the Holy Ghost, in group gatherings, they say people are being baptized as it were by the Holy Ghost. They say it is making us all one, and breaking down those barriers, which once were between us and we feel good. Making, or uniting us together because we're all brethren in Christ Jesus.

And you will see that men are laying aside and putting aside the doctrine of Christ, vital truths which are the meanings whereby our souls are edified teaching us of our redemption, This is because when a sinner is saved he needs to know that he has peace with God because the spirit of God teaches a sinner that he is lost and he will see in scripture that he had he has need of redemption and that if God is offended well then where is his redemption and he must be by a means that God has provided. And such a sinner will seek the scriptures, and the word of truth and will want to know how it is, that he a sinner, may have peace. And he will be taught in scripture that it is through the precious blood of Christ once offered, not many times not, continually, but once. And the Lord Jesus Christ is now in heaven pleading the merits of that shedding of blood, and all the benefits of grace given and dispensed throughout the whole age of the Christian church, come by virtue of that one sacrifice, which he made once towards the end of the age. It was once he shed his blood, and the merits of that precious blood and life's work and the outpouring of his gifts and graces are by virtue of it, and the Lord Jesus is the one mediator of the New Testament, and saints, or believer, throughout all ages were saved and redeemed by that shedding of blood.

So then the object the subject matter tonight then is redemption salvation by blood, an atonement made by God himself. God finding the price and giving up his only begotten Son to redeem and to save by blood. Now I say that's one reason why I bring this text, or this subject, the other reason is this because amongst the majority of churches you will find that those that come to experience, and I do believe they do have some experience of the Lord and yet they believe, and are persuaded to believe, that the redemption by Christ Jesus is universal. That is to say that when the Lord Jesus Christ died he died for every individual person and made satisfaction for their sins and they will believe this, not realising what they are saying or affirming, and I can understand why in some cases they do because there are certain scriptures certain texts which appear to teach this but we need to be taught

the gospel as it is in Christ Jesus.

We need to be taught the glorious doctrines of redemption, justification, particular redemption, the grace and goodness of God, and all of these things we need to be taught them from the scriptures. For when this takes place we are able to glorify the Lord Jesus Christ, as we behold Him set forth in the scriptures.

And I say, my fear, and I believe I have some reason to believe this, because of the scriptural teaching that this nation, this coming generation will be swayed, after this papal visit, to receive the doctrines of romanism. That there is a universal redemption.

God will preserve his church, but many will be swayed and you people that hold these truths will be, will be tormented, persecuted and distracted, they will call you all kinds of things, if you hold these truth to be such that Christ died in particular for his church.

You will find that if you restrict the ordinances of your church to those that believe these thing. They will say you're being bigoted hard-hearted and you haven't the love of God, and so on. And I believe that this will come about as men receive the Pope this false anti- Christian system of religion. You may think I'm scaring you but I believe that the scriptures teach this.

Now you know in the book of Revelation its speak of there are two witnesses that speak, and they testify and speak, and they have the power of Moses and Elijah, the two prophets. One had power to stop the rain and the other had power to turn water into blood. You know the two witnesses I'm speaking of the witnesses there represent I believe the ministers of the new testament church who speak the doctrines of Christ's redemption. They speak of all what the prophets teach both Moses and all of the prophets and they speak in that day the some and the substance of Christ and his redemption. And they speak in the last age, the age before Christ's coming, and they speak against anti- Christian religion, and these have power, as it were to stop the rain stop and so on, but this is their authority which they have to preach and declare the gospel of the sovereign grace of God. And they are oppressed by the ungodly religions world. And I believe in our day the Arminianism, which opposes the doctrine of Particular Redemption will and deceive many. In fact the day has come day when as it was then the ungodly will wont thier mouths to be stopped , as they will not wish to hear the truth of the sovereign grace of God and of a day of judgment. And the world will rejoice when they do not preach, and no longer preach the doctrines of God redemption by the blood, and the saving grace, which is by Christ Jesus alone.

So that's why I bring this subject to you. The subject then is redemption

by Christ Jesus and the matter is particular redemption. And I hope to bring to you these truths and show to you from scripture that this is so.

But I'd like to bring my personal testimony to you as how these truths came to dawn upon my soul, because they are great precious truths to me and they're my whole salvation. That Christ hath redeemed me once when he died on the cross. My sins were punished in his own body on the tree and all his church with him, and by virtue of that I am saved.

Well now this truth of particular redemption that Christ died particularly for the church, and for me as a member of that body called the Church, came to me several years ago. I believe it was in 1971 or 1972 and I was in not in membership, but I was attending a Pentecostal Church in lowestoft after the Lord had called me by his grace and there were so many churches. I wasn't in a church when the Lord called me but there were so many churches. Where should I attend and where should I worship God for I understood we should not forsake the assembling together to worship God, and so on there are many churches who we're holding differing views about redemption. Teaching different things and so I was in the pentecostal church, and some of the things which they teach are scriptural, and true, and I do believe and I don't write them off as not being saved at all, because I do believe there are many of those that are saved, But now as regards doctrine, the doctrines of grace and of particular redemption began to dawn upon me, and I saw this if Chris, when he died and made satisfaction for the sins of the whole world, then why is it that there are some now perishing in hell, for their own sins. If the Lord died on the cross and made satisfaction for the sins of, let's say those characters, in scripture, Pharaoh, Judas the sins against the Holy Ghost that Jesus said there is no forgiveness for, if he died in particular for these people, and made satisfaction to God's justice, how is it that God should now call them to account for these sins and punish them for them. There seem to be a contradiction in terms, because the scriptures teaches me that God is just and the justifier of them that believe in Jesus Christ. And when God deals with man He deals justly. He does not receive payment, and satisfaction for sins, once at the hands of Christ, and then demanded payment again for those sins. Pharaoh Judas and the lost answer for their own sins as the Lord Jesus did not die for them nor make payment for thier sins.

The salvation of friends, which is by Christ Jesus, is certain, and payment for sins has been made once, and when the Lord Jesus Christ died he made satisfaction for the sins of the whole of his church. Every sin, all your sins of you that have believed in the Lord, were reckoned to Christ account, imputed to Him, they were imputed to the Lord when he died.

Now these things dawned upon me and I was in the pentecostal church I had ordered a book from the Christian Book Shop in Lowestoft and the owner attended the Penitential Church and word got around that this visitor to Lowestoft was a was reading reformed books and on one occasion a young woman, the ministers daughter asked if I was a Calvinist, to which I answered yes, if it means I believed in the sovereignty of God. Her response, in front of the young people was yuk. I was scorned but these things so filled my soul that it was marvellous magnificent, I could go with a full as it were assurance and confidence knowing that all my sins be forgiven for Christ's sake. He had called me and I was so filled with these things. I knew now that there were contrary teachings taught in the church and I called the minister of the church and the deacon of the church asked him if I could see him to speak to him about these thing. And writing out the reasons and so on, how it was wonderful and I went to see these minister and i spoke to them about these things and they seemed unmoved. Seemed unmoved I just thought to myself why can't they see.

I was young and perhaps impetuous, maybe still impetuous but the point is this, the way scripture, when the truth of God takes hold of a man it takes hold of him and the soul is rejoices in these things.

And these are the experiences of saints so I spoke to these the these men of these things and they reasoned thus, well uh they did believe that the atonement made by the Lord Jesus Christ was for all and every person in person that he made full satisfaction for all their sins but, uh if we look in the testament we see that Aaron must in fact apply the blood, and they reason this that the sinner must by his own will come to Christ, he must save himself from his own captivity, He must come and turn again and appeal to God and only then will the blood be applied. And now in our day they speak, and you get men today speak in terms of redemption accomplished then applied, and they talk in terms of a sufficiency end efficiency of the death oc Christ.

Well now had the Lord designed the atonement to be sufficient for the whole world , the sins of the whole world would have been redeemed for the Lord Jesus Christ could have redeem ten thousand worlds, with his own blood, had he chosen to do so. And had that been his part in the covenant redemption and so on, to do it. But it never was the intention of God to redeem the whole world so it doesn't come into a play, it was the intention of God to reddem the churh, which He did.

There's no reason to use terme efficient and sufficient. It's a meddling of words and people will be swept away in this day.

There is a man speaking in London called R.T Kendall, who is the min-

ister of Westminster Chapel, over the congregation of Martin Lloyd Jones, an evangelical minister, this man R.T. Kendall is an American that preaches these things and now talking terms four points of Calvinism and so on. It is Arminianism. It is a denial of the Synod of Dort findings in 1618-19. And the thing is you see the natural man thinks teaching particular redemption, or limited Atonement, puts a stop and bars the way of men coming to Christ, they think that God is standing in the way preventing man from coming to the Lord Jesus Christ. That is the thought of the natural man. The reality is that the natural man, and we all of us are natural men by our natural birth and we like the apostate Jews who crucified the Lord Jesus will not come to Christ, nor believe he is the only way of salvation. He cannot accept he has need of imputed righteousness. The natural man has a nature that is sinful, he cannot, will not submit to Christ nor depend upon an imputed righteousness for salvation.

The truth is men left to themselves are not queuing up for salvation and the way of peace with God, none of us would have that desire unless God had first worked in our hearts, and God granted us faith to believe, and remember faith is a gift of God.

Friends don't be deceived don't think that God is standing in the way of man from turning from sin and seeking Christ for salvation, the natural man will never repent, cannot repent, because he's bound by sin, bound by a corrupt nature and it's not the case that men are seeking and crying out for God for salvation, and God says no.

It's this case that the man says no to God, I will live as I please, I am my own master and left to themselves they shall die in their sins. But God has an eternal purpose in Christ to save, and at the time appointed, says you will as God make them willing in the day of His power, that is to the elect, those chosen in Christ to salvation. Men left to themselves are like the stubborn asses and so do what we will, but God has so designs of peace and comfort for his people that he comes, and when the Lord Jesus Christ died he paid the penalty and he purchased the redemption for his people that means he purchased redemption, through his death and through his life's work and by right and authority to sets men free. And the spirit of God comes and he works in a man and he gives him a new nature. The Lord Jesus purchased our redemption and frees us by regeneration. It is a legal transaction according to the terms of an the eternal covenant of grace made in eternity before the world was between the three persons in God, The Father Son and Holy Ghost.

Friends or salvation and redemption could not have come about unless it was but by that covenant made between the Father and Son and Holy

Ghost. Our redemption you see is legal purchased great things were done in justice.

Now these are the terms of our redemption so now let's come to these terms of redemption.

Can we look in scripture and see how it's taught and so on. Well I've said that redemption is to do with buying back, purchasing redeeming, paying a price. Now we look in scripture and we can see various occasions and various accounts the first mention of the word redemption in Genesis and is where Jacob blesses two his two grandsons. I think it's Manasseh and Ephraim and he blesses the lads and crosses his hands on their heads, and he and he prays that the Angel of the Lord which has given him rest, and help and the angel of the Lord that redeemed me and he's speaking there of the Lord Jesus Christ which redeemed his soul and then we go on into Exodus and we see that the Lord God of Israel has redeemed his people from out of Egypt's bondage. The two terms that are used in a transaction redeeming of souls of people the first mention of the word is the redemption which we're talking of by, Christ Jesus. The one from Egypt is the typical redemption, typical of the redemption that we have in Christ and it is what we have being delivered, from, Satan from Satan's kingdom, from bondage, from darkness. It is of the Church of Christ, the whole body of the elect, chosen in him from before the foundation fo the world. It is not of the whole world nor of every man. Israel who were in bondage in Egypt were a distict body of people it was to them the first Covenant, or Old Covenet and was given along with the terms and warnings of its breach. This covenant was with Isreal alone not the whole world.

The New Covenet is with Christ, the covenant head and they are the True Israel of God, redeemed from ever kindred tounge and nation, who were chosen in him, these are the saved. It is not the whole world but those in Christ.

There we have it then in scripture, redemption which we speak of then is of the souls of men from out of Satan's kingdom into God's marvellous light. Now the term redemption is used fully in the scriptures throughout the whole of the first testament, which is only a manifestation of the covenant of grace and of eternal salvation by Christ.

It speaks of the way in which these transactions were to be made. We have it through the sacrifices of lambs and so on, and we see that the blood had to be shared and the sins of the people of God had to be confessed on this scapegoat's head and it was sent out into the wilderness so taking away sin, and we have that there is this pouring out of blood and so on. All speaks to us you know of this great ransom price which the Lord Jesus Christ paid.

Another example of redemption you young people that are buying houses you will know when you take out a mortgage you give up the deeds of that property, for some of the money, you agree to pay back a price of money, and it may be a period of 20 years or 25 years and you will pay interest as well. And at the end of that period of time you would have redeemed your property. The amount loaned by means of a mortgage is paid you've paid the price and the legal documents, showing ownership of the property is your. You have redeemed your property or land. And those of you that wish to sell a house, that is already mortgaged, in order to move and buy another house you will get a Lawyer to arrange the repayment of your mortgage, that is to redeem the mortgaged property in order to take out a new mortgage on a new property.

Now these are just copies of the real legal transactions which were made in eternity and they're just typical pictures of the redemption, which we have by Christ Jesus.

In this text you see, let's look to see what does it say, it says here for as much as you know you were not redeemed with corruptible things as silver and gold from your vain conversation there we have it Peter is speaking to converted Jews, who had been redeemed from a vain conversation received by tradition of the father. The vain conversation meaning their manner of life which they thought was pleasing God. I believe this is speaking of the false teaching of Pharisaism and so on, who trusted in their so called good works and deeds done according to Law, in order to produce a righteousness that would be acceptable to the Justice of God to redeem them. That was a vain empty notion that those to whom Peter was writing says they had been redeemed from that empty worthless way of life. To those who experience this redemption of which Peter speaks are redeemed from their sins, and evil ways, and wicked ways, and from being ruled by Satan and so on. The typical pictures in the old testament is that the children were in bondage under Satan's power and to Pharaoh, and so on.

Well so we that have believed the gospel are redeemed. We have been set free. We are set free in a legal way and by a powerful way. Scripture speaks of having been redeemed from the curse of the law.

You see when Adam sinned, and as the scripture says we in him, and when we sin we add guilt to our own souls, and we are in debt to the law a law that required we live upright before God and man.

This law of God, as it were in the case of Adam, demands payment and if you're sold to sin you're in debt to the law and God will demand payment. Unless the soul that sins pay the debt of sin it will remain in that bondage, and remain in that condition, and end and suffer for the effects of that sin,

and hell is real the judgment of God is according to truth, and God has prepared a place and men that sin and continue in sin, and that are not redeemed will suffer eternally from the presence of the Lord forever.

Sin brings the damning force of God against us, and has damning effects, and this redemption that we have, which is by Christ Jesus, is from sin. From its power. From the law we are legally freed we are freed by the grace and spirit of God.

That's not to say the Christian doesn't sin but if we sin we have an advocate with the father, even Jesus Christ the righteous, we may seek the Lord we may seek the father in Christ's name appealing and pleading that blood, of precious blood of Christ for our sins committed. There is redemption through his blood and this redemption is for all that are called, that's what the scriptures teach. We read in the Hebrews, And for this cause he is the mediator of the New Testament that by means of death, for the redemption of of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance. So then you see we have in the scripture many examples given of the redemption it is of the soul from sin, from illegal bondage. Unto God and we have taught in the scripture that it is by blood, and by the blood of none other than the precious Lord Jesus Christ .

Now I say the reason for teaching, or coming with this subject is this, because of what I feel and what I see is coming to pass in our land so now I say that it is particular, that it's special, the Lord died for his people, An atonement made by means of a vicarious atonement, that means on behalf of others. There's another person who is coming to this land that speaks of being a vicar, the pope he speaks of being the vicar of Christ on earth his personal representative, not so there is not personal representative on earth to represent the Lord Jesus Christ.

The Lord Jesus Christ is the one through whom we have redemption and the Spirit of God Himself direct believers to Him by means of the scriptures themselves.

Now I'd like to go on to show some of the texts of scripture which some people find difficult to reconcile with the doctrine of particular redemption. They wonder really can it be true. To some it seems hard, the doctrine does because without the revelation, and without the knowledge of God's, wit out scripture, and without out the spirit of God, teaching and showing a man that these things are so, they do appear unto the natural man unacceptable , and they appear obnoxious, they don't like it because they feel that it would exclude them from the benefits of salvation, and it would speak to them terrible things of God. The imagine God is altogether such as themselves.

They think that if God is to provide salvation and redemption then God must redeem all without exception. That is not so.

Now let's look to some of the scriptures the first of these scriptures which are going to bring to you, I can't bring them at all to you, but the first is this one John 3 16. That God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.

Now there's a church in Aylesbury which has this text above the pulpit and I rejoice in this and it's a great truth and I'm thankful that this is so that the God so loved the World that he gave his only begotten Son that whosoever believeth in him should not perish but had everlasting life, but now there are those that take this text and say, well there you have it quite plainly and quite clearly that God so loved the world, all people, all people all folk from Adam right the way down to the end of time that he gave his only begotten son in such a way. They say to make an atonement for their sins and there they have it clearly there say we have scriptural teaching quite categorically that God loves every individual that he gave his only begotten son in that way to redeemed all of mankind.

The scripture does not mean that. It does not mean God loved every individual that ever lived, and will live, that God gave his only begotten Son to redeem them if they are willing, but that the love of God was towards the world that God had created, that who ever of those people, all of which are fallen and in sin, whether they be Jew or Gentiles, whosoever believe the gospel shall be saved. God made no longer a distinction between the Jews and Gentile. Under the Old Testament and the New and that the gospel is that whoever believes in the Lord Jesus Christ may be saved because redemption is in Christ who redeemed His Church, a church consisting of Jews and Gentiles as the Apostle says the true Isreal of God.

It is written Christ love the Church and gave himself for it.

The giving of the only begotten Son is the demonstrated of the love of God towards the elect people who are chosen in Christ before the foundation of the world. God the Father loved, with an everlasting love all who were chosen in His son and for these people the were redeemed by the precious blood of Christ. Christ gave himself, on behalf of them, and to die for them, to make to make, to pay the price, of their sin, and to suffer on their behalf.

It doesn't mean he did it for every individual. I'll show you what it means in a moment you will know that in the scriptures the world is often used to specify not every individual but some people of various sorts and the world there means that God's love was not restricted to the Jews only but to the elect among the gentiles both groups of which made up the whole

world.

Now you see we must come back to the times of the new testament and know what position the Lord Jesus Christ was in and who he was speaking to what the thoughts of the Jews were. The Jews thought that God loved their nation only, and you know the problem with Peter he had to have a great vision where the blanket descended from heaven containing all kind of unclean beasts and animals, and when the Lord God spoke to him to take of the unclean beasts and eat, and Peter said no Lord I won't touch anything unclean and the Lord told him what I've cleansed call that not unclean, he's speaking there of gentiles that the gospel is to be preached to the gentiles he was not to treat gentiles any more as unclean. The Jews he had a fond notion that they were chosen people of God. That they were loved by God and only them. They trusted in their descent. The gospel you know in the old testament speaks that in the seed of Abraham shall all nations be blessed. The gospel is to extend it to all the world not the Jews only for in Christ, who is the seed of Abraham are the chosen people of God elect, Chosen Precious and when the Lord Jesus Christ addressed Nicodemus you know that he was a Pharisee he was a Jew that was perhaps led by the same thoughts he addressed Nicodemus. Nicodemus I tell you that God so loved, the Love of God is vast, He loved not the Jews only that there are those among the gentile who believing shall be saved. That's the elect not only amongst the Jews but also the gentiles. God has loved his church, which consists of Jew and gentile, and that's what the text means.

And again let's come to another text, That He, in 1 John chapter 2,

That he is the propitiation not for our sins only but for the sins of the whole world. And you've see people say, well there you have it again, there it shows that the Lord Jesus Christ is the propitiation for the sins of all the world, every individual, but friends that is not the truth of scripture John does not mean that the Lord Jesus Christ is the propitiation, and has made satisfaction, and paid the penalty, in price, on behalf of all people throughout all ages, that is not true, no John again he is a Jew and he's speaking to people there who were both Jew and Gentile believers, that He has made a propitiatory sacrifice for the whole world, meaning Jews and Gentiles, not the Jews only but also the gentiles.

Now in many places the personal pronoun is used to refer to those benefiting from Christ, such as we, us, meaning believers, Christ gave himself for us, gave himself a sacrifice and ransom for many, and so on And there are many scriptures which you have to look and see for your selves what the mean. If the whole world was redeemed by Christ then how can the be condemnation for the word in darness.

Now people say well if the scripture is ambiguous well how can you understand it and so on.

Well you see the secret of the Lord is with them that fear him and he will reveal to you his covenant, and you know what that covenant is, it's the covenant of grace, made between the three persons of the trinity before the world was, wherein in that great council before the covenant was made and ratified and ordered in all things sure. Consideration was given. God had chosen to save. God had set his love and whom God has set his love upon they shall be redeemed and saved, and because God had chosen his people there is a means to their salvation. When they fell into sin there is a means to deliver them and the Lord Jesus Christ is the one who said I will go, who will go for us speaks the scripture as it were from that council who shall go for us whom shall I send. The Lord Jesus Christ comes in an office to fulfill his part in that covenant, to redeem his people. You see the love of God is so great that he gave his only begotten Son that whosoever believeth in him whether you be Jew or Gentile, Strict Baptists, Roman Catholic whatever denomination you are, whosoever believeth in him may not perish but have everlasting life. No wonder the Apostle Paul to the Ephesians says

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:

4 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:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the

gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Therefore the doctrines of the gospel teach us that believers have redemption in Christ are love with and everlasting love. These are saved and redeemed and so not the whole of mankind.

A natural man, one that is not a believer, never feels the guilt of his sins and never cries and want to be free from sin because it's part of him. The price of the redemption, the work of redemption is that it frees the soul and it brings about a new birth. And that new birth cries out in a spiritual cry it wants it wants life, it wants the Lord, and that's the new nature speaking. To such people the gospel is addressed, come unto me all the ends of the world, the end of the earth, come unto me. This is because the Spirit quickens or makes alive and that's the spirit's work in the covenant of redemption.

So now these then are the things that the scriptures teach. Now they are hard things to some, and there are many who oppose these things, they speak against them, but I bring these things to you people tonight because of what I've said we are living in an age where people will cast aside these things and no endure sound doctrines, and accuse you of all kinds of things, if you receive these things to be so, and if your life depends upon it you will know the terror and the conflict of mind and you too will feel rejected of Men. You will find various people that call you bigoted and they don't like what you're saying. You wonder are you really right, can you possibly be right?

Then look to the scriptures see them for your selves, seek them for yourselves be established in them find out for your truth don't fear man but seek the word of God. Seek him that he may show unto you the way of truth and then be confident in it, stick by it, show men, teach them the way and rejoice in thy salvation because it is complete absolutely complete in Christ Jesus.

Now this means it is complete whatever comes before you, whatever happens in the future, come what may, whether Satan comes and he brings his actions in force and fiery darts towards that conscience of yours, and accusing all sins done in past, and from present, your redemption is complete in Christ Jesus, then you can laugh at Satan, and your confidence friends is in the Lord Jesus Christ.

If you believe in him and all that he has done it is for you. If you desire to believe in him if you want that salvation it's because the Spirit of God has wrought in your hearts to believe it, and if you have so come to the Lord Jesus Christ is because God loves you, he doesn't love every individual in the world or every person in the world like he loves his church.

In fact the affection of which God has toward the world and of those not in Christ, If we are allowed to call it that, is comparative.

God loves and God hates. God loves his creation, without reference to men and their sinful ways and of some of the human race has set his love upon them. It may surprise some of you to know the scriptures says Jacob have I loved but Esau have hated, and that was said before the children were born and in the womb, Rom 9: 11.

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

Now this love to Jacob is the love that God has towards His Church throughout all ages, it is a great love however but by contrast to those not loved in Christ and who will never turn to him it is as a hatred of them but not in a positive way. Love and hatred are comparative terms.

The Lord Jesus Christ he taught people when they have knowledge of their salvation and are saved when they come to him for salvation he says he that loveth father and by more than me he goes on to say he must hate his father and mother. That's a comparative love and hate relationship we must love the Lord, and that love to the Lord must be as it were by contrast hatred to our parents, it doesn't mean to say we positively hate our parents.

Well now the same love which God has to his church and the same love which speaks in John 3, 16 God so loved the whosoever, God loved them and the rest were not loved. But there is hope, there is hope to the sinner that realizes this is so, Such that have learned to fears fear the Lord and want salvation then the Lord Jesus Christ came to make a propitiation for the sin. He did so for the Church and now friends if you want that salvation and if you want to be saved from hell, and destruction, and damnation, call upon the Lord Jesus Christ. He's the only one to save, there's no other name given unknown whereby we must be saved, and he has only made one atonement, one sacrifice, not multitudes of sacrifices, one sacrifice for the sins of his people.

Call upon him call upon him and call upon the father that he may show

unto you that atonement made was for you.

You see if there's a general redemption we haven't got to call upon the Fathers, no there's no reason to call upon the father that he might show to that this blood was shed for you, because all you've got to do is just believe it. Like a fact of history.

Well believing in the Lord Jesus Christ is more than a notion in the head. It's going out with the whole soul, and calling upon him, leaning upon him, calling out. Resting on Christ's. Not just believing,

The world believes, as it were in a fashion, in God in some way, the devil believes in God. The belief which we speak of is saving faith, and moved by a love to Christ. Those that are exercised in these spiritual matters believe according to his mighty work which he wrote in Christ where he raised him from the dead, and if God has so worked in you friend rejoice and let us all rejoice, because by Christ Jesus the world Satan all things that could be against us, we have wonderful peace with god and a great hope a living hope. Christ in you the hope of glory now may i we pray friends that this might be each of our own personal experience, that we have so believed. That Christ is yours.

Amen

In the fifth chapter of revelations chapter 9 we have this recorded and they sang a new song saying thou art worthy to take the book and to open the seals thereof for thou wast slain and has redeemed us to God by thy blood out of every kindred tongue and people and nation. May we seek God to bless us as we depart oh gracious God and Father in heaven of the Lord Jesus Christ, we pray that the blessing of God the Father and of the Son and the gracious communion of the Holy Ghost may be with us now and each and every one that has called upon Christ Jesus for evermore. Amen