

# Universal Redemption

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Turn to Revelation, chapter five and we will continue our consideration of this portion of Scripture beginning, as we have set forth, in the fourth chapter. The scene is in heaven, what John is blessed to see, whether in the Spirit or in the body in a translation, I cannot say and would not venture to say except that he says a door was opened in heaven, and a voice said:

“Come up hither, and I will shew thee things which must be hereafter.”<sup>1</sup>

That is the scene that we are looking at now. We have noted in the fourth chapter that there was a scene whereby God the Father, God the Son, and God the Holy Spirit are worthy of worship because of who they are, because of the wisdom, because of the glory and the infinite power that they display. The verse of Scripture that comes to my mind is the 17<sup>th</sup> chapter of the gospel of John where the Lord prayed to the Father and he thanks the Father and praying to the Father he says:

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”<sup>2</sup>

If there never was a world, if there was no such thing as Christ coming and dying, if there was no such thing as election and salvation, then I would tell you still, God is worthy of all honor and all glory and all praise because of who he is and all the angels worship and praise him for that very reason. And that is the scene that we have described somewhat in the fourth chapter and it concludes in verse 11:

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”<sup>3</sup>

The sovereign, omnipotent power of God makes him to be worthy of honor and praise because of who he is. In the first chapter of Romans people are said to be without excuse, because all creation manifests the marvelous power and wisdom and his eternal godhead. This is how Paul described it there in the first chapter of Romans.

So there is no idea, no thought that God must, or is required to give people the Gospel in order that they might have a just condemnation. That idea is advanced by our dear

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<sup>1</sup> Revelation 4:1.

<sup>2</sup> John 17:5.

<sup>3</sup> Revelation 4:11.

Arminian friends who think that everybody must have an opportunity to hear and reject Jesus Christ. And that renders them worthy of hell if they reject Christ. Well, we are all worthy of eternal judgment and hell because of our sin. We actually sinned in Adam and participated in his sin, since the day that we were conceived. Our very nature is to follow after sin. But God is worthy to be honored and glorified because of who he is.

In the fifth chapter then, there is a change, not the setting, but the focus is now on Christ. It is He that comes to the forefront, and takes the book. So in verse one of the fifth chapter we read:

“And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.”<sup>4</sup>

We have already addressed this, pointing out that this speaks of God’s divine decrees, of his providential decrees and it is detailed. It is full within and without. Some think that God just kind of gives an overall outline for time. No, He gives exact details for all things.

I heard a man describing his idea of what God’s decrees were. He said it is somewhat like this, God lays out the floor plan, but he wants you to put in the details where you want the doors and where you want the windows to go. Well, you go back and read how God told Noah to build the ark.

I just noted a news item the other day on a website of the creation people. They had done some extensive research on a computerized model of the ark and found that it was such a perfect design that it could withstand very high waves and even hurricane force winds without sinking. Well, no wonder, because it was perfectly designed by He who is all wise in everything. But all the details were given to Noah, nothing was left to random. The same thing is true about the tabernacle. All the details were given by God to Moses and he was told to see to it that he built it by the pattern of the true tabernacle that was in heaven. There was an exact pattern. So God decrees in details. You and I may not be interested in some details, but God is. He said the very hairs of your head are numbered. Now I doubt that anyone here in this congregation has ever taken the time to count the hairs of your head. If you counted them an hour ago, I will tell you there are less now than there was an hour ago. And so you don’t know what the exact number of them is, but God knows the exact number of them. He knows every detail, because he has decreed every detail. Not a sparrow falls, but what our heavenly Father knows all about it.

And so this book is written within and without and is sealed, because there is only one who is worthy and who can take this book and open it and will administrate the affairs of this book. That is the triumphant Son of God, the mighty Christ. He is King of kings and Lord of lords. And so we read in verse two:

And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book, and to loose the seals thereof?”<sup>5</sup>

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<sup>4</sup> Revelation 5:1.

<sup>5</sup> Revelation 5:2.

Of all the prophets and all the godly people that ever walked across the face of the earth, none is worthy to open this book. Of all the great kings that have ever manifested their power and been granted power by God almighty, none is worthy to open this book. There is only one and that is the King of kings and Lord of lords.

Verse three:

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.<sup>6</sup>

We noted last week that this speaks of Christ who is the Lion of the tribe of Judah. Though Judah was one of the smaller tribes, yet it is Christ who is the lion of Judah. It is said the lion is the king of the jungle, the mighty strong animal. So Christ is said to be the lion of the tribe of Judah. And then he is the root out of David. He comes forth as the lion and from the very family of David in fulfillment of the promises that God had made unto David, that there would not fail to be a son of David sitting on the throne of God.

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”<sup>7</sup>

These are descriptive terms which describe the manifested power and work of Christ.

“He came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.”<sup>8</sup>

And we have noted that our prayers are recorded. They are reserved and preserved in heaven and they are a sweet smelling savor to the nostrils of our Heavenly Father.

“And they sung a new song.”<sup>9</sup>

Singing is part of Divine worship. It is to be done, as Paul says in Corinthians, with the understanding and by the Spirit. We are to sing praises unto our God. It goes on in heaven. It is not to be a manifestation of the flesh. God does not want anything done whether it is preaching or praying or singing that exalts the flesh. But rather it is to be done by the power of the Holy Spirit and it is to be done according to the truth of God as it is in Christ.

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<sup>6</sup> Revelation 5:3-5.

<sup>7</sup> Revelation 5:6.

<sup>8</sup> Revelation 5:7-8.

<sup>9</sup> Revelation 5:9.

There is a lot of so-called gospel singing going on today that is not fit to be sung among the saints. It is not Scriptural language. But the saints of God are to sing that which praises Christ and the Godhead for what they have done. And so they sing:

“Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth.”<sup>10</sup>

We have noted several of the phrases already that say we are made kings and priests. We believe that this church of Jesus Christ here, and each and every one of them, is a kingdom of priests to administrate the affairs of Christ here upon the earth. We are authorized to lead and to do the work of Christ. We are the only ones, I believe, who have this authority. I am talking about New Testament churches having the authority to do the work of Christ here on the earth. Christ says in Matthew 16:

“And I will give unto thee the keys of the kingdom.”<sup>11</sup>

That does not mean that we open and close heaven, as some have advocated. But rather it does mean that we have the authority of God, the sole authority of God to do the work of Christ. Christ, who is head of each one of his churches, directs them by His Word, in the administration of His affairs.

In our American government, we have three branches. One branch is the legislative branch, which is responsible for making of laws. We have then the executive branch which is responsible for administration of the laws that have been passed according to our Constitution, unless the president or the legislation should get off track. We then have the third branch which is the judicial, and supposedly, if they are functioning properly, would keep those two branches of government in check so that they would administer the laws that are justly passed.

Now we all know that our government has gone awry and there are things being done today that are not according to our Constitution. But theoretically that is how it is supposed to work. The Lord’s church is not the legislative body. We do not make laws. We have no authority for making any rules and any laws; they are set forth in the Word of God. We do have the responsibility as the executors and administrators of those laws to carry them out as they are set forth by our head, Jesus Christ, in His Word. And so he has made us to be a kingdom of priests.

In verse nine we have this statement.

“...for thou wast slain, and hast redeemed us to God by thy blood.”<sup>12</sup>

I would point out to you again that it is only the blood of Jesus Christ that redeems from sin. Christ, indeed, was a good teacher. He performed many mighty miracles. But it is

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<sup>10</sup> Revelation 5:9-10.

<sup>11</sup> Mathew 16:19.

<sup>12</sup> Revelation 5:9.

none of those things that redeemed us from our sin. Good works will not redeem, even though they would be good works done by Christ himself. It is only the blood of Christ and so it must needs be that He would die, his blood would be shed. The Word of God says:

“...and without shedding of blood is no remission [of sins].”<sup>13</sup>

Christ has redeemed us! I have emphasized those words. Christ has redeemed us from our sins! We believe in what has been called “The Doctrine of Particular Redemption.” Now some refer to this as being the doctrine of Limited Atonement. I do not like those two words in relation to the subject of the death of Christ and I have explained that to you before, but I will not take time now to explain it again, except to say that the work of Christ is in no way limited and the death of Christ was not an atonement, but it was a redemption. It was a satisfaction! It was propitiation! God has been satisfied with the death of Christ concerning our sins.

We believe in the doctrine of Particular Redemption, that is that Jesus Christ died only for the sins of his elect people. We believe that that is what the Word of God teaches. You must either accept one of the three things about the death of Christ. You must either say that Christ has died for all the sins of all people and therefore everybody is going to go to heaven. That is Universalism, and there are a lot of people who hold to that. They just think, God is such a good God and he is such a kind person, that in spite of people’s failures and shortcomings and whether they ever accept Christ, as they say, or whether they ever come to repentance, Christ has died for everyone’s sins, so everyone is going to heaven.

Well, that is not according to what the Bible teaches.

Or you must take the other position which would be that Christ died for **SOME** of the sins of all people. Now that may sound good to some people, but the fallacy of that is, if Christ died for some sins, then that means that there is something else that must be done to redeem us from sin. But there is nothing else that can redeem us from sin except the blood of Jesus Christ, so it would mean that the death of Christ is of no avail. It has not secured the salvation of anyone and all die and go to hell. That is the end result of that teaching.

So the other position is what we believe the Bible teaches. Jesus Christ died for **ALL** of the sins of **ALL** his elect people. And it was effectual!

There are those who want to talk about the **SCOPE** of Christ’s death as being **SUFFICIENT** for everybody’s sin, but it was only **EFFECTUAL** for his elect. Now that sounds good and those of you who are not aware of theological terminology, that is Fullerism. Many people today who call themselves Calvinists are caught up in that false idea. I just said it sounds good. And I will explain to you why it is not so good, though it does sound good, because the **SCOPE** of Christ’s death is to be measured by its **EFFECT**. God did not do any more and Christ did not seek to do any more than what was the

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<sup>13</sup> Hebrews 9:22.

design in the death of Christ. Let me just give you an illustration. Let's say that you were going to hire a man to build a house and you give him the blue prints and you say, "Now here is the contract. I want you to tell me how much it is going to cost to build this house." And he says, "Well, it is a pretty big house and I am going to give you what the contracted price is. Let's say it is going to be \$5000 dollars or \$10,000 dollars or we will make it relative to today, we will say \$100,000 dollars." And he takes the contract and signs it. But he comes back two months later and he says, "Now, I want you to know something. It is not going to be enough money. That is not going to do it. I can't build it for that price."

Well, those who have been involved in those kinds of contracts know what that would mean. It would mean that the contractor is going to have to build it if he is going to fulfill the terms of that contract, even though he has under estimated the cost. Or if you were to say, "Now, I have given you 100,000 dollars. I want you to build my house." He comes back one day and says, "I am finished. The house is built." You go out there and you say, "Well, this was not what I paid for. I paid for a house with three bedrooms and two bathrooms and a garage and so forth. And all you have built here is a kitchen and a living room. What happened to the rest of my house?"

The contractor says, "Well, you know, I just thought I would enjoy the rest of the money on myself."

You know that would not work. But there are people who think that that is the nature of the death of Christ. That Christ paid a debt in full, but He only received some that He died for. Nay, I will tell you the death of Jesus Christ was sufficient for all of the sins of all of his elect people. And everyone for whom it was designed was redeemed from their sins. That is the nature of the death of Christ. We measure it's Scope by its Effect!

There are scriptures that will support this doctrine. I would tell you that in Isaiah the 53<sup>rd</sup> chapter, there are two verses in the latter part of the chapter that would seal the truth of this doctrine. Isaiah 53 is that great prophetic chapter that speaks of the coming death of Christ. Look at Isaiah 53 and the last two verses, verses 11 and 12.

"He shall see of the travail of his soul, and shall be satisfied."<sup>14</sup>

There is the sufficiency, the all-sufficient death of Christ. It is a propitiation, which means a satisfaction.

"...by his knowledge shall my righteous servant justify many."<sup>15</sup>

Underline that word "many". We do not believe that the death of Christ was designed or was intended for all people, but rather for a large number, which are the "many."

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<sup>14</sup> Isaiah 53:11.

<sup>15</sup> Ibid.

“...for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”<sup>16</sup>

The death of Christ, as I said, was never designed for all, but it was designed for all of God’s elect people and it was that great number that the Scriptures speak about when it says “many.” I will take the words, then, of Christ Himself. I don’t think there is any better theologian than Jesus Christ. If you want to know what his death was all about, listen and hear the words of the man who is about to die. In Matthew the 20<sup>th</sup> chapter our Lord said in verse 28:

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”<sup>17</sup>

Not for all, but for many. And then, lest you miss it there, the Lord used the same words in the 26<sup>th</sup> chapter of Matthew in which he was setting forth the Lord’s Supper with the apostles in the upper room. He said, as he gave them the cup:

“For this is my blood of the new testament, which is shed for many for the remission of sins.”<sup>18</sup>

So we measure the design of the death of Christ not merely by its scope, as it were, but we measure it by its effect. Its design was for all of the sins of his elect people.

But what I want to talk to us about today is the subject of Universal Redemption. You will find it here in my text in this fifth chapter of Revelation. There is great joy in heaven and rejoicing in heaven because:

“Thou... hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”<sup>19</sup>

Now it does not say that Christ has redeemed every kindred and every tongue and every people and every nation, but it says OUT of every kindred and tongue and people and nation.

Our text teaches that the death of Christ was for God’s elect people, OUT of every nation under heaven and OUT of every race of people. This is what we see here in heaven, that these elect people are out of every kindred, out of every tongue, out of every nation and are said to be before the throne of God. They are praising the Lamb because he has redeemed them from their sins.

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<sup>16</sup> Isaiah 53:11-12.

<sup>17</sup> Matthew 20:28.

<sup>18</sup> Matthew 26:28.

<sup>19</sup> Revelation 5:19.

Now this same language is used in the seventh chapter of Revelation and verse nine. There we read in verse nine.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”<sup>20</sup>

And so here is this heavenly scene, this crowd is seen in heaven as being people of a great number. Now when we talk about election, there is an idea to some that it means that it is very few people. Well, it may be as far as you know, but if it is a few people at any one particular given time, there is a great number all across the ages of the centuries that God hath chosen unto Christ.

You remember when God put Noah in the ark there were only eight people that got on the ark out of all the people that were on the face of the earth. According to those who do population calculations, the population of the earth at that time was very great. Yet out of all of the people living at that time, God gave unto Noah and his family alone the provision whereby they would be saved from the coming flood. It was because Noah found grace in the eyes of God.

Now at that particular day and time, there were only eight people that were among God’s elect. When you read the history of that time in the Bible, all the saints of God had died, even Methuselah. So there was only eight elect living, but that is not the end. Nor does it mean that in other centuries and times to come, there would be only eight elect people on the earth. I know that when we read about Abraham praying about Sodom, he said if God could only find but 10 righteous, but he stopped there, because he knew that there were not even 10 righteous souls in the city of Sodom.

And so sometimes we look around about us and we think we are like the prophet of old who thought, I’m just the only one that is left. And the Lord had to tell him that He had 7000 left that had not yet bowed the knee to Baal.

And so while the number of God’s elect people at a particular time may appear to be very few, or while there may be only a few in your community, or in your neighborhood that you know, I will tell you that across the face of the earth and through the centuries of time, there is a great number of people for which Jesus Christ died. When it is that all of God’s elect are gathered around the throne of God, you will be amazed at that great number which no man can number out of every kindred, every tongue that God has chosen and that Christ has died to redeem. They will be there praising the Lamb forever and forever and forever.

This was a doctrine that the Jews in the days of Christ, and the apostles, had a hard time accepting. They thought and believed they only were God’s elect. You must realize and understand that for centuries, ever since the days of Abraham, God had been dealing

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<sup>20</sup> Revelation 7:9.



exclusively with the nation of Israel. They were, indeed a physical example and type of God's elect people. They were a model and God had been dealing with them exclusively. They only had the tabernacle. They only knew about the Passover. They only had the prophets. They only had the books of Isaiah or the Old Testament. So when Jesus Christ came teaching that His death was to be, not only for the sins of Jewish people, but for the sins of all of his elect out of every nation under heaven, it was a hard thing for the Jews to understand. Yet, there are Old Testament prophecies that teach that very thing. I have read them to you from Isaiah, but also there are other Scriptures. In the 11<sup>th</sup> chapter of Isaiah, the 10<sup>th</sup> verse:

“And in that day there shall be a root of Jesse.”<sup>21</sup>

You will note that there is a similarity in the language that I just read from Revelation five and the Scripture here in Isaiah 11.

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”<sup>22</sup>

Isaiah writes this by inspiration of the Holy Spirit of God. I don't know exactly what kind of reaction Isaiah may have had when he wrote the word “Gentiles”. Because, I am sure, he was very prejudiced also. The thoughts of the Jewish people at that time were, “We alone are God's chosen people.” If you wanted to worship God, you had to become a Jewish proselyte. You had to become a Jewish follower. But here Isaiah writes:

“...to it shall the Gentiles seek: and his rest shall be glorious.”<sup>23</sup>

The 42<sup>nd</sup> chapter of Isaiah and verse one.

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”<sup>24</sup>

In the forty-second chapter again in verse six.

“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.”<sup>25</sup>

When you come to the New Testament, you find the very same kind of language being referenced. In Luke, the second chapter and Matthew the 12<sup>th</sup> chapter are Scriptures that point back to these Old Testament prophecies. Isaiah 60 and verse three says:

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”<sup>26</sup>

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<sup>21</sup> Isaiah 11:10.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Isaiah 42:1.

<sup>25</sup> Isaiah 42:6.

<sup>26</sup> Isaiah 60:3.

Malachi chapter one and verse 1, says:

“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.”<sup>27</sup>

The writers wrote those things by inspiration of the Holy Spirit and yet I do not believe they had full and complete understanding of it. So you come to John chapter three and verse 16 and Jesus Christ says that:

“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”<sup>28</sup>

I just imagine that when they heard Christ say that, the Jews immediately thought, “Wait, what do you mean? Why didn’t you say, ‘For God so loved the Jews?’”

There are people today who think that the word “world” there means every single individual, but it doesn’t. It is the Greek word “kosmos” the Holy Spirit uses to tell Israel that this salvation, this redemption is not exclusively for Jews only, but it is for all of my elect out of every kindred, nation and tribe under heaven, all of them. It is not exclusively for Jews.

Matthew chapter one verse 21 says:

“...and thou shalt call his name JESUS: for he shall save his people from their sins.”<sup>29</sup>

When Joseph heard that message, he must have thought that the angel was talking about the Jews exclusively.

No, not just Jews exclusively, but all of God’s elect both Jews and Gentiles. They are the ones for whom Jesus Christ was going to die. There are many Old Testament examples and confirmations of this.

In the ninth chapter of Acts, God is speaking to Ananias and tells him to go baptize Saul.

“I want you to go baptize Saul.”

Ananias said, “We have heard many terrible things about this man,” as though God didn’t know any thing about him.

“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”<sup>30</sup>

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<sup>27</sup> Malachi 1:11.

<sup>28</sup> John 3:16.

<sup>29</sup> Matthew 1:21.

<sup>30</sup> Acts 9:15.

Paul then writing later in the third chapter of Galatians says:

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”<sup>31</sup>

Here is Paul, a Jew, a Pharisee, a Hebrew of the Hebrews, a man who was of the seed of Abraham, yet he writes this. Here is the revelation that God gave to him that the Gentiles were going to enjoy the same blessings that God promised to Abraham.

Why? It is because of Christ who is the seed of Abraham. Paul will go on and make that very clear in this third chapter of Galatians. It is not because one must be of the lineage of Abraham, not because you are of the natural genealogy of Abraham, but rather it is because that we are in Christ. We were chosen in Christ before the foundation of the world. It is in Him, who is the singular seed, that all who are chosen in Christ, whether Jew or Gentile, are the redeemed of God. They are God’s elect people.

So Paul writing in Ephesians says to us: In chapter two and verse 19,

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.”<sup>32</sup>

Who is he writing to? Why he is writing to the Gentile church at Ephesus. He goes on to say in chapter three and verse six:

“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.”<sup>33</sup>

So this redemption that Christ accomplished, is not exclusively a Jewish redemption, it is not for Jews only, but rather it is for all of God’s elect people. Here in Revelation they are said to be from out of every kindred, tongue and tribe, every nation under heaven. It is a vast multitude which no man can number. It is they whom God has chosen in Christ. Every one of them for whom Christ has died and now they are seen before the throne of God singing praises to him. This is the reason why John wrote in 1 John chapter two:

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”<sup>34</sup>

John, a Jew, wrote by inspiration of the Holy Spirit and gave us language that we would understand that the death of Christ was not exclusively for Jews, not for their sins only, but for the whole world, including elect Gentiles also. There are those, then, who would take this verse and try to twist it to try and make it mean that Christ died for everybody.

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<sup>31</sup> Galatians 3:14.

<sup>32</sup> Ephesians 2:19.

<sup>33</sup> Ephesians 3:6.

<sup>34</sup> 1 John 2:2.

Yet it is very obvious that not everyone has been redeemed, because all don't come to Christ, who said:

“All that the Father giveth me shall come to me.”<sup>35</sup>

Every one of them! Not a one of them for whom Christ has died shall fail to come unto Him. That is the reason, again, why Peter would write and say:

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”<sup>36</sup>

What is he saying? The Arminians take this verse and try to make it to mean that God is trying to get everybody saved and that He is not willing that anyone should perish. But I will tell you, the will of God is such that if it was not His will for anyone to perish, no one would perish. However, it is the will of God that none of His elect would perish! So when God sent forth Christ to be the redeemer, God laid upon him all the sins of all of his elect people. Therefore, because Christ has died for them and they have been redeemed from their sins, God is now longsuffering to usward that we might be brought to the knowledge of Christ by the work of the Holy Spirit. It is God's will that all of His elect would rejoice in Christ as their Redeemer, so He is longsuffering.

He is also longsuffering in the judgment of this sin cursed world. I look at some of you right now who have professed faith in Jesus Christ; therefore we have every reason to believe that you are among God's elect. You are maybe 10 years of age, so only 10 years ago you were born. Twenty years ago God was longsuffering to you, waiting upon you, ordaining the very time of your physical birth so that you might experience your spiritual birth. He has been longsuffering to you and also the world in general.

I was born in 1940. There were some people who thought that Christ was going to come back in 1800s. I am thankful that he didn't, because I was not yet born and had not been brought to the knowledge of Christ. God was longsuffering to me. Time is being moved by the will of God and events are moving by the will of God. Births take place by the will of God that His elect might come into existence, and be brought by the Holy Spirit to the knowledge of Christ, in time. Every one of them shall be blessed to hear the gospel of Christ Jesus. They may not hear it by a human preacher. That doesn't bother me one bit, because I read in the Bible that God preached the gospel unto Abraham. If we are ever blessed to effectually hear the gospel, you will hear it because Christ preached it to you. He said in John the 10<sup>th</sup> chapter:

“My sheep hear my voice, and I know them, and they follow me.”<sup>37</sup>

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<sup>35</sup> John 6:37.

<sup>36</sup> 2 Peter 3:9.

<sup>37</sup> John 10:27.

If you have ever been blessed to hear the saving gospel, you have heard the voice of Christ the Shepherd. It may have been a human voice that you heard through the physical ear, but what you heard with your heart was the voice of Christ your Redeemer. So God is longsuffering to usward.

This is the very basis for Biblical evangelism. All of God's elect will be regenerated at God's appointed time and will be blessed to hear the Gospel of their salvation at God's appointed time and by His means. God's elect are not of a particular race, family, nation or social order, but they are out of every kindred, tongue and nation under heaven.

I move on quickly to point out another aspect of the Universal Redemption in the death of Christ and that is in the physical aspect of it.

I think that this is manifested by the resurrection. You see, many times we only think of the death of Christ as redeeming our souls. But what does God says in his Word? He not only has redeemed our souls, but He has redeemed our very physical bodies.

First Corinthians chapter six, Paul writing to the church at Corinth, says to them:

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.<sup>38</sup>

Our physical bodies have been redeemed by the blood of Christ. They belong to God. They are His to be used for His glory and His honor. We are not to use them to attract attention to ourselves and to magnify the flesh or to get people to see how wonderful and how great we are. But rather we are to use our bodies for the very express purpose of glorifying the Lord.

In this particular context, Paul was speaking about the sin of fornication. But there are many other sinful ways in which people use their bodies, even those who were professing Christians. Here Paul was drawing a line and telling us, and this is what we need to understand, our bodies belong unto God, they are His. They are His property.

What if you went home this afternoon and found that a crowd had moved into your house and was using it for a big party. They were having a good time and the air condition was running and the windows and the doors were wide open, the floor was being marred and scarred and the furniture was being abused, you would call the law. You would say, "Wait, this is my house. I own this place. I bought this place and these people have moved in and are taking it over. They are using it for their own partying crowd. Put these people out of here."

Yet, many are who are professing Christians today, take their bodies and think that they can use them any way they want to, party with them, abuse them in various ways in order

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<sup>38</sup> 1 Corinthians 6:19-20.

that they might satisfy their flesh. They are grieving the Holy Spirit of God, defiling their bodies and glorifying themselves rather than glorifying the Lord.

That is the thing that is set forth in the eighth chapter of Romans, where Paul says:

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”<sup>39</sup>

This very moment He, the Holy Spirit, is in you. He is with you every hour, every moment of the day. He walks with you and He is present with you. If the Holy Spirit dwells in you, Paul says:

“...he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”<sup>40</sup>

Why is that going to happen? It is because Christ died to redeem our bodies. Because of that, there is to be a resurrection of the saints of God and their bodies transformed and glorified. They belong to God. They are His and even death itself, though our bodies may return back to dust, that will not prevent God from taking possession of that which He owns. He owns us. It cost Him a lot. It cost Him the very precious blood of Christ, his Son. Christ died and was buried and was in the grave three days and three nights. He conquered death and was victorious over it and came forth from the grave for the very express purpose to prove to us that our bodies belong to Him and He will raise it up at the resurrection.

This is what Paul is teaching us in the third chapter of Philippians. We are looking forward to the second coming of Christ. He says:

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.”<sup>41</sup>

Who is going to come? It is Christ! The blessed hope of the coming of Jesus Christ is what thrills the heart of God’s people. We pray, “Come quickly, Lord Jesus.”

But look what else Paul says is going to happen when He comes.

“Who shall change our vile body.”<sup>42</sup>

Oh, we don’t like that word. People don’t like the idea that our bodies are vile. The word means “humiliation and shame.” It is the effect of sin and the world tries to undo it.

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<sup>39</sup> Romans 8:11.

<sup>40</sup> Ibid.

<sup>41</sup> Philippians 3:20.

<sup>42</sup> Philippians 3:21.

I saw a woman the other day, a woman that I have known for several years. Very obviously she has had plastic surgery on her face to try and prevent the decay that comes about by aging, trying to make herself look more beautiful. As the days and years have passed, her face has been scarred and marred. She was anything but beautiful to look at. The world tries to hide the effects of the curse of sin on their bodies. Many Christian people get caught up in it. We are trying to make ourselves more beautiful. I am not one bit against trying to stay healthy; that is not what I am saying at all. I heard a man the other day saying that he had been a marathon runner and was doing all kinds of exercises, but he had a heart attack. Fortunately he survived, but he had a heart attack. So the doctor would tell you to do this, so we do such and such. I am not against trying to stay healthy, that is not what I am saying. My point is, what motivates us? Why are we doing these things?

The world is trying to preserve their bodies. Some are even spending a great deal of money trying to have their bodies frozen. They hope that some day all their problems will be solved and they can turn the juice on and melt it back down.

Thank the Lord, God's people have something better to look forward to. I don't want to live in this old body forever and ever. Thank the Lord there is going to come a day when the Lord will come and the dead in Christ will come forth from the grave with changed bodies. Paul says:

“Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”<sup>43</sup>

You will note the basis of this promise. He is going to change our vile bodies, these old sin cursed bodies that have been marred by the curse of sin and who have been wrecked by sins for years. He is going to change them, because he has subdued all things. That glorious resurrection will take place and the saints of God will come forth with changed, glorified bodies, every one of them!

But that is just part of the whole story. As Paul Harvey used to say, ‘that is the rest of the story’, I believe. Not only is it that the saints of God are going to be changed and our bodies changed, but the earth is going to be changed also. I believe that this whole creation which God designed and created and brought into existence and when he had done it, He said, “It was good.” I believe it is going to be reconstructed. It will be an eternal dwelling place for the saints of God, not only here on earth, but heaven and earth come together, as it were, in some marvelous way and the glory of God's creation will be made manifested like it has never been seen by human eyes, except for Adam and Eve in the Garden of Eden. That is my understanding. But let me give you some Scriptures.

Isaiah the 65<sup>th</sup> chapter verse 17.

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”<sup>44</sup>

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<sup>43</sup> Ibid.

<sup>44</sup> Isaiah 65:17.

There are those who have various interpretations of what this means. I just take it to mean what it says. There is going to be a new heaven and a new earth. Isaiah 65 verse 17 and then in the 66<sup>th</sup> chapter verse 22 the Lord said:

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.”<sup>45</sup>

Again, there are those who take that latter part to be literal and say, “God is going to keep his people for ever and ever.” But they ignore the first part, which says:

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD,....”<sup>46</sup>

In the third chapter of 2 Peter, Peter writes to us and says:

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”<sup>47</sup>

Won't that be a wonderful day? We were just talking earlier before church about some parts of the world where there is so much violence and wickedness going on. But think about the glorious day when this old earth will have been purged by fire and the world and the works therein shall have been melted down and God will bring forth a new heaven and a new earth wherein there is nothing but righteousness. Righteousness will cover the earth as the waters cover the sea.

Sin has marred and scarred this old earth. Hail storms, tornados, volcanoes, earthquakes, death, cancer, all those things are simply manifestations of the curse of sin brought about by Adam. But the second Adam, Christ, will bring in a new eternal creation, a new world, a new era where there will be nothing but righteousness.

Revelation 21 and verse one says:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”<sup>48</sup>

We looked at this verse in our Bible study this past week, Matthew the 19<sup>th</sup> chapter and verse 28.

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”<sup>49</sup>

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<sup>45</sup> Isaiah 66:22.

<sup>46</sup> Ibid.

<sup>47</sup> 2 Peter 2:13.

<sup>48</sup> Revelation 21:1.

<sup>49</sup> Matthew 19:28.



Whatever you want to make of those 12 thrones and 12 tribes of Israel, that is not the issue at the moment, I want to point out to you that the verse says:  
“... In the regeneration when the Son of man shall sit in the throne of his glory...”<sup>50</sup>

There are those who say, “That is during the thousand year reign, the millennial kingdom.” Well, pardon me. There is nothing there that I read in the context about the thousand years and I think the thousand years are not just a thousand years, but they are endless ages throughout all eternity. But whatever you want to take it to mean, it says, “In the regeneration...” What is that? I think I have just read it to you from Isaiah and from 2 Peter chapter three and from Revelation, that is when this old sin cursed earth is going to be purged by fire and God is going to bring forth a glorious new earth and a new heaven. And the saints of God will enjoy His blessings for all eternity. That is my understanding.

Now let’s read Romans chapter eight and verse 22:

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.<sup>51</sup>

However you want to cut this up and however you want to slice it or whatever you want to make out of this context, Paul is talking about the bodily resurrection of the saints. When that happens there is something else that takes place to creation. Creation has been under the curse of sin ever since Adam sinned. When you read about that first creation, when there was no death, when there was no creatures preying upon each other, when everything was made in such a perfect way that God, when He had finished it in six days, said, “It is good.” Now we see this sin cursed earth, what man has made of it and what man is doing with it. This old earth that is marred and scarred by sin and men continue to devastate and pollute it in every way possible. Now it groans. The Scripture says:

“For we know that the whole creation groaneth and travaileth in pain.”<sup>52</sup>

The moving of the earth’s crust which brings about the earthquakes is descriptive of this word “travaileth.” It is the same word that is used for a woman when she brings forth a child, she travails in pain. There is twisting. There are contortions going on. This earth is in that state. It has been twisted and scarred and is in pain.

I heard an old preacher many years ago make this statement and it has just stuck with me. Though you hear the birds sing, yet they sing in a minor key. But await the day when universal redemption is manifested and they will sing about Christ their Redeemer.

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<sup>50</sup> Ibid.

<sup>51</sup> Romans 8:22-23.

<sup>52</sup> Romans 8:22.

Let's go back to the fifth chapter of Revelation and let's see if this is not a universal redemption. We have it here in our text:

“Thou... hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth.”<sup>53</sup>

Now verse 11:

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.<sup>54</sup>

That is what worship is all about. It is for the redeemed of God. It is for those who have been redeemed by the blood of Christ. And when we come together to worship him, we worship Him who has died for us and redeems us from our sins that we might be heirs of eternal life in Christ. We worship Him in hope of the resurrection.

How important to you is church? How important to you is the worship service? How do we prepare ourselves for it? What do we think about? When you get up on Sunday morning, what is on your mind? When you go to bed on Saturday night, what is on your mind? Through the week, do you think about the Lord's Day? “Oh, won't it be wonderful to go to the house of the Lord?” David said: “I was glad when they said unto me; Let us go into the house of the LORD.”<sup>55</sup>

He says in Psalm, “I will enter into his court with thanksgiving. Let us come before him with praise.”

I wonder if Jesus Christ were standing at the door when we walked in the building and could read our thoughts, would He be disappointed.

Well, thank the Lord there is going to come a day when all of those hindrances of sin, worldly problems and carnal interferences will be removed. We will, with glorified bodies and the saints of all ages, with that great number, which no one can number of the holy angels, be around the throne of God. We, with glorified voices and with clear minds

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<sup>53</sup> Revelation 5:9-10.

<sup>54</sup> Revelation 5:11-14.

<sup>55</sup> Psalm 122:1.

and hearts sanctified, finally and completely, will be blessed to worship and praise the Lamb that was slain for our sins.

Worship on the Lord's Day is but a foretaste of heavenly worship. It is just getting us ready. It is practice time for heaven. It is a school class to learn about what heaven and what worship is all about. Don't minimize it. Don't neglect it. And understand the importance of it and may God bless us that every time we come together we will be in the Spirit of God and blessed to worship the Lamb that died to redeem us from our sins.

Closing Hymn, GADSBY'S HYMNS, #1005

*Come, let us join our cheerful songs  
With angels round the throne;  
Ten thousands thousands are their tongues,  
But all their joys are one.  
"Worthy the Lamb that died," they cry,  
"To be exalted thus."  
"Worthy the Lamb that died," our lips reply,  
"For he was slain for us."  
Jesus is worthy to receive  
Honour and power divine;  
And blessings more than we can give,  
Be Lord, forever thine.  
Let all that dwell above the sky,  
And air, and earth, and seas,  
Conspire to lift thy glories high  
And speak thy endless praise.  
The whole creation joins in one,  
To bless the sacred name  
Of Him that sits upon the throne,  
And to adore the Lamb.*

Isaac Watts