

God's Will in Electing Grace

by Rolfe Barnard

The sermon emphasizes the importance of recognizing the marks of a reprobate, including the failure of God's means of resistance, a conscience that excuses rather than accuses, and the silence of God, and calls for repentance and salvation.

Duration: 44:36

Scripture: Jeremiah 6:30, Matthew 6:33, 2 Corinthians 13:5

Topics: "Election And Predestination", "Divine Sovereignty"

Description

In this sermon, the preacher discusses the concept of reprobation and the marks that people wear if they are cast away in hell with no hope of salvation. He suggests that America as a nation may be in a state of reprobation, and that the majority of people living in America may have been rejected by God. The preacher emphasizes that while the grace of God extends to all mankind, there are distinctions in the Bible regarding different types of grace. He mentions redeeming, saving grace that brings people to God in Jesus Christ, common grace that leaves all men without excuse, and sufficient grace that reaches all mankind to leave them without excuse. The preacher also refers to Jesus answering questions and revealing the truth, despite the ignorance and resistance of some individuals.

Transcript

In the sixth chapter of the book of Jeremiah, do not turn to it, turn to the book of Mark's gospel, chapter 3 if you wish, Mark's gospel, chapter 3, but I take a verse of Scripture while you're finding Mark, chapter 3. In the sixth chapter of Jeremiah, verse 30, the Word of God says, Reprobate silver shall men call them because the Lord hath rejected them. Men shall speak of others as reprobate silver and the reason they shall so speak is because God in judgment has rejected them. In 2nd Corinthians, keep your place in Mark, in 2nd Corinthians, chapter 13, verse 5, we are enjoined to examine yourselves, whether ye be in the faith through your own selves.

Don't you know your own selves, how? That Jesus Christ is in you, except ye be reprobates. Preachers coined the phrase many years ago on Scripture, we continue to use it, called the unpardonable sin. That of course is not scriptural language, but what the preachers were talking about is the awful act of a living God in time, placing a human being in a state of reprobation, rejecting that person.

The Apostle Paul wasn't as good a Christian as this nice little comfortable mechanical generation who believed some facts and hadn't killed anybody lately and called themselves Christians. He fought every

day of his life with one terrible dread that he would be rejected, lest he become a castaway, the same Greek word for reprobation. Of course, Paul didn't know anything about this once saved, always saved, been as a Baptist of St. Hale for all people.

He had not gotten in touch with this ease of believism and this so-called doctrine of the security of the believer. We're long on the word security and might as short on what it means to be a believer. And he was afraid he'd be rejected and he said he fought like a circle.

So, of course, you dear nice little people have raced back to church, you sound in doctrine, got a wonderful past and got a good job and a nice home and perfectly content to let the world go to hell, not going to interfere with you, we're not going to do anything about getting in this thing, are we? Until God Almighty sees our blood's in it and we're in the swim, taking issue with this godless day and occupying some territory for Jesus Christ, spitting in the face of the devil, telling him going back to hell where he came from, that we're on business for the king. Examine yourselves, don't you know that Christ is in you? I don't believe in some facts, that's a living marriage, that's a relationship, except to the reprobation. But in Mark's gospel, where the preachers have got the term unpardonable sin, it's really the act of God's reprobation, and there is a tremendous statement made by the Lord here in Mark chapter 3, that is enough to make our spiritual hair stand on our heads.

He's engaged in a controversy with some people who are sons of hell. They are themselves reprobate, they are the leaders of the Jewish religion, and they've been accusing him of casting out demons for the power of the devil. And he's told them that that just wouldn't work, because that would mean the devil working against himself.

And then in verse 27 of Mark's gospel, chapter 3, the Lord said no man can enter into a strong man's house and spoil his goods, except he'll first find the strong man, and then he'll spoil his house. Verily I say unto you, all sin shall be forgiven unto the sons of men, and blasphemies wheresoever they shall blaspheme. But he that shall, now if you'll notice in Mark, the sons of men, the sons of men, they have not yet arrived at a state of reprobation.

But the next verse is not talking about sons of men, as you'll see later, it's talking about sons of hell, people who've been reprobated by Almighty God, and they have, or what the people who have, in the language of preachers, committed the unpardonable sin. But verse 29, he that shall blaspheme against the Holy Ghost hath never forgiveness. And then if you'll write in your Bible, mark out the words, but is in danger of eternal damnation, that is not what the Greek says there, but it reads like this, but hath committed an eternal sin.

A person who has blasphemed against the Holy Spirit has committed an eternal sin. By that it means that he begins to reap the penalty and the consequences of that sin right then. By that it means that he enters hell while he's still here on this earth.

By that it means that he'll just have hell from now on through the long reaches of eternity. A man who has come to the place that he's been able to summon up his strength and speak blasphemously against the Holy Ghost has committed an eternal sin. The Bible talks about some sins that God will forgive in this life and the life to come.

The Bible talks about some sins he'll forgive in the life to come, but not in this life. Every Christian here is suffering physically, spiritually, and mentally in some way right now because of past sins, and God has

never forgiven in this life. I've torn up my body, eaten cake and pie and all that stuff you Yankees eat for 40 years until I can hardly keep anything on my stomach.

Well, it's because I did not mind the Lord, I sinned, I was a glutton like most of you Yankees still are. I can talk that way because I can't eat much, but I'm having to pay for that, and I'll pay for it, the doctor says, the rest of my life. You're faster, I'm weak in the stomach, he's weak in the head, but he's paying for his past sins.

They're trying to beat God. If I had died when I was 30 years old, this world would have gone to smash, because I had the whole burden of it on my shoulders. God doesn't expect to do that.

He says, catch the burdens on the Lord, but I can't do it, and I had to bear them myself. So I speak to you now in the good deal of spiritual discomfort and distress, and I'm having to pay for that. But there are sins against the Holy Ghost, and that a man in a state of reprobation finds himself reprobated of God upon his committal, that's a sin that God will not forgive in this life, nor in the life to come.

And it's a sin a man begins to pay for in this life. Men say to me, Preacher, I believe we get all the hell on this earth we're ever going to get. Well, bless your heart, we get plenty, don't you kid yourself.

The Bible still tells the truth, the way of the transgressor is hard. And this mad rush of people today, wouldn't it be terrible if you had to be by yourself ten minutes? Just by yourself. Go crazy, wouldn't you? We've got the radio, the television, the phonograph, there's something going on.

Because we're nuts! We can't stand ourselves! We're miserable! And the reason you put on that face you've got this morning is to hide your real face! Miserable, this is a miserable generation. That's right. Hell on earth, that's what it means to be a reprobate.

Examine yourself whether you be in the faith. Men shall call them reprobate silver, because they are marked with the rejection of Almighty God. I want to talk to you this morning about three marks that people wear if they be cast away already in hell, no hope of salvation.

I talk of that because it looks like America as a nation has been at least for a season placed by God in a state of reprobation. I talk about it because it looks like the majority of people that live in America. Surely God must have rejected them.

And we'll see why I believe that. That doesn't make it so, is to bring out the message. The grace of God extends to all mankind.

And the grace of God is just one grace, but the Bible makes distinction. There is redeeming, saving grace. It brings men to God in Jesus Christ.

That reaches the sum. There is what the old Bible teaches called common grace, described so vividly in many places in the Book of Romans, by which God leaves all men without excuse, sends the rain upon the just and the unjust, and the sun to shine upon the good and evil. Then there is what the Bible scholars and I think scripturally call sufficient grace, and that's just that the common grace of God reaches in the direction of all mankind sufficiently to leave that man without excuse.

There are three classes of people in the world. I wonder if they are represented here this morning. There are those who have been made the children of God by his grace through faith.

They are God's dear ones. In the second place, there are those who are called children of wrath. Children of wrath, the wrath of God hangs suspended over their heads.

They are being blessed by God's sufficient common grace. They are not yet children of God, but nor are they children of Satan. They are children of wrath.

They may yet become children of God. Then there is a third class of people given in the Bible, and they are sons of hell, children of Satan. It is not true that all men have the devil as their father.

In the eighth chapter of the gospel of John, the Lord addresses some people and he says, He are of your father the devil. But those were the leaders of the Jewish religion whom God's Son had reprobated. They had crystallized in their character until the Lord speaking to them as sons, and sonship has to do with character.

A child, that means relationship, and son means character. And these leaders have sinned against so much light from heaven that the Lord has reprobated them. And he says, You, just like your daddy the devil, I have turned you over to Satan.

Your character is just like here. They are the people that murdered the Son of the living God. And they are the kind of people that Satan sold in a church.

People, people. And in the average church they have places of leadership. And they are going to hell and trying to drag everybody else with them.

And if you do not recognize that time you woke up. Hear me, a son of hell, a crystallized character, just like your daddy, a liar from the beginning, he is a reprobate. He is not under redeeming grace nor common grace.

He is not under any kind of grace. He is under the wrath and judgment of God. There are three marks, lest I am able to understand the teaching of the word of God, of a son of hell, of a reprobate, of a person who sinned unpardonably, of a person who is already in hell.

And if I speak to such a one this morning, you can just sleep on. You are going to hell anyhow. But I speak to warn any who are here this morning who are not children of God, and you are not yet a son of hell.

God is still reaching out to you. The door has not yet been shut. But every day you march toward the time that is coming on this earth, when there will be only two classes of people on the earth, God's people and reprobates.

Listen to me. The first mark, I think the Bible says that a son of hell, a son of sin, a reprobate, is that the means by which God resists man's evil nature and restrains it, no longer gets the job done. Let me repeat it.

If this isn't a picture of American life, even American so-called Christian life, I will choose up and take sides. Now the man who is crystallized and already in hell, what marks does he have first? The means which ordinarily God Almighty uses to resist the evil devil in a man and restrain him. Those means don't get the job done.

Those means are five-fold of what the old preachers call common grace. And I can't but mention them. Wisdom! Holy Spirit-given wisdom! Knowledge! Knowledge of God.

These are in the book of Romans, chapters 1 and 2 and 13. Natural affections, the love of a man for his wife, a wife for her husband, the love of mother and father for children, children for father, the love of the nation, the love of the home. They are gifts of God Almighty's grace.

And since it is true that God uses not much but to bring men to repentance, but the scriptures say that the goodness of God is his weapon to lead men to repentance. And how good God is to giving you a job. How good God is if you've got to love the family.

That's a gift of God. How good God's been to you if you have some patriotism and you die for America. All of these things are gifts of God calculated deliberately to condemn yourself and fall prostrate at his feet and surrender to his rule.

By all wisdom you've got in this vast industrial area. Wisdom to penetrate the heavens and break up the atoms. Wisdom in this research business out here.

Wisdom to make all this mechanical life that we have today. All of those things are gifts of God calculated to lead men to repentance. But when men are led to repentance by the gifts of God, when they are led to blow the smoke of their unbelief and rebellion in the nostrils of the Holy God, those means that are calculated to resist men's evil nature and restrain their evil acts and lead them to repentance, they no longer work as a mark of reprobation.

You get to the place that you can accept that good job you've got and that love of the home you've got and that last family you've got and never think of them as gifts of God and be moved to repentance. You needn't worry about getting saved. If you ain't going to, you're going to split hell right open.

And brother Pastor, this scares me. When there was such a prosperous nation, oh boy, we're fat as hogs. Most of you haven't thought of God since last Sunday.

The means that God uses to resist the old demon in Rothbard and restrain him, fix it so the chances are somebody won't stab your seat as you come to service if you do tonight. But I, Christian America, what so-called Christian America? Well, perhaps the most single thing that talks about how close to hell this generation in America is, is the action of our Supreme Court and the powers that be to bind the hands of our policemen. You've got to wear an owl policeman, you've got to apologize for arresting a fellow for killing somebody.

If you think that through, just about one more step and this country is gone. For one of the great gifts of God's common grace calculated to lead men to repentance is the gift of the terror of human government. Now they've taken all the terror away.

You arrest a drunk, you'll have a mob out in Los Angeles. They turned a fellow loose in New York City, a woman who was there the day she hadn't had counsel or something for the question. You want to kill your wife, that's a good time to do it, but the policeman, he'll have to apologize for arresting her.

That's bad, folks. Wisdom, knowledge, human affections, conscience, terror of human government. They no longer lead men to repentance.

This nation, in spite of its wisdom, in spite of its knowledge of God, and its tracks are everywhere, in spite of some remnants of patriotism and natural affection, in spite of some kind of conscience and spite of the terror of human government, getting more godless and blasphemous every day. That's a mark of a

reprobate nation. That's a mark of a reprobate man.

The second mark, as I understand it in the word of God, that marks a man who's a son of hell, sure for hell in hell already, abandon of God, is a conscience that now excuses him where once it accused him. Conscience is described, it's a gift to God, it's not natural to man, it's God's gift to you. In the book of Isaiah in chapter 30, it describes a conscience, it's that little voice that speaks in your left ear, and you're coming down the road, and there's a crossroad, and you've got to go one, two directions, and that gift of God says, go that way.

Better do it. That's a gift of God. It's a gift of God.

You remember when you had a sensitive conscience, and when you did anything you thought was wrong, it bothered you. It took to stand and accuse you. The Bible talks of progress in a man's conscience.

He's born with a seared conscience. It doesn't stay seared, it gets defiled. But it doesn't stay defiled, it gets evil.

It gets so evil that Paul said that your conscience that once accused you, now excuses you. And if you can do wrong in your conscience, that gift that God's given to man, if it will furnish you with an excuse, you needn't worry about going to heaven. You ain't going, you're going to hell.

That's a mark of reprobation. When your conscience gets to the place that it goes exactly against the reason God gave it to you, you're a dead duck. That's the reason I say America for a season passed under state of reformation.

You know anything's wrong now? You know anybody now that's calling up the preacher or somebody, come on and pray for me, I'm in a mess, and I can't sleep, and I raised Cain, and I'm in a corner of the street. No, no, no, no. Every man will say, well, I don't think so, I'm this, there's something else.

That's just your opinion about it, and that characterizes America. And from the Supreme Court down through the government, down through the papers, down through our schools, down through our papers, down through the communications media, down to the churches now, and from the pulpits, we throw out God's holy excellence, and turn everybody over to their seared, defiled, evil consciences, and hell's breaking out everywhere. That's a mark of reprobation.

In the last place, a reprobate is marked by the most awful judgment that can come to any human being. He is brought to the place that he dwells under the silence of God. I'm getting desperate.

You're sweet people. I'm trying to cut you to pieces because you don't belong to yourself. I want you to be out as you've never been out in hours.

But I'm getting desperate. If the Holy Spirit doesn't cut men's hearts to pieces, they're gone. I preach my nice little sermons and pronounce the benediction, and we all go to this.

It looks like God don't talk to us around here no more. I wonder if he's put us under his silence. I am seeing heart, spirit, and the truth in the hand of the Holy Ghost.

They say, because you're such a poor preacher. Well, that bothers me, too. But the deeper reason is, I don't care if you're a poor preacher or a good preacher, what kind it is, there ain't but one person that can invade a man's spirit and cleanse the truth and cut him to pieces and make him painful.

The silence of God. You ever have a quarrel with your wife? You don't talk for a day or two, God pity you. That's awful, ain't it? You better have her knocked down and dragged out.

Anything better than silence. Oh, hear me, sinner friend. This isn't fatalism, but if Almighty God don't block your road to hell and confront you with the truth that Jesus Christ and the power of the Holy Ghost is no way on God's earth, you can be saved.

And the thing that scares the living daylights out of this preacher is even my own experience. God help me. I don't see God arresting men like I even used to.

It looks to me like he may just say, well, all right. I've called and they refused. I just won't talk anymore.

167 times in the New Testament, salvation said to come when God calls me. Must be something to that if it's repeated 167 times in the New Testament. Must be the hope for all sinners for God to do something.

I'm going to fix that preacher. I'm going to do this now. I know what you're going to do.

And they're still going to hell. The most terrible judgment God can bring on a human being or a church or a home or a nation is to place them under his silence. Don't bother them anymore.

Let them alone. Let them alone. To dwell under the silence of God.

Every preacher in America that has any evidence he's a call of God preacher will tell you the same thing that's driving us crazy into our faces and making us desperate so we're liable to get in the flesh and try to take it out on the people. And that wouldn't be of God. If you're off on this preaching and witnessing the day, apparently talking to people that God ain't saying nothing to.

And I can talk while I'm doing the things. But if I'm the only one talking to you, there's no hope for people. This ain't fatalism.

This is God's truth. Put you under the silence of God. This is solemn because men are saved as God calls them.

They are able to answer. Romans 8, 29. Then they also call 1 Thessalonians 1 and 4, the gospel.

And all you God's people down there in Thessalonica calls the gospel came not unto you in word only, but in power and spirit and grace. You who believe they heard somebody, that somebody was God. That's the reason they were able to believe.

They said, that's God talking. I tell the truth that comes through some human lips, comes to you as a very voice of the living God. You will never be able to respond.

If he's not talking to you now, you'd make up your mind and just resign yourself and go on to hell. Or you better start begging God, oh God, have you quit me? Have you left me alone? In the book of John's gospel, in chapter 19, is a solemn occurrence. And I beg your indulgence for another minute or two as we look at it.

In the 18th chapter, Jesus Christ has been brought for the leaders of the Jewish people, these reprobates. They do not have the power of death. They are under the Roman rule.

And they want this fellow Jesus killed. They can't do it themselves. So they bring in the Pontus Pilate, the Roman governor.

And they say, why don't you fix this fellow? Well, Pontus Pilate doesn't know who Jesus is. All he knows about it is that some fellow is troubling these Jews and they want to get rid of him. Well, you needn't look down your noses at him.

You don't know who Jesus is unless he's made himself known to you. But here's a man that makes some distractions. And he's in a state of terrible ignorance.

And so they bring Jesus before him. And Pilate asks him some questions. My time won't let me.

He has five questions recorded in the 18th chapter. And Jesus, we believe he is the Lord of glory. Oh, Pilate didn't know.

Jesus answered him every time, told him the truth. And then Pilate did like this generation. He grabbed his teeth and wounded him on in spite of the five actions that would help him understand who he's dealing with.

But he closed his eyes. He listened to the cry of the rest of the Jews. And he fell out of his position, and he grabbed his teeth and wounded him through light from heaven.

And in the 19th chapter, he asks Jesus a sixth question. Then Pilate, verse 1, therefore, took Jesus and scourged him. And the soldiers plaited the crown of thorns and put it on his head, and they put on him a purple robe and said, Hail, King of the Jews.

And they smote him with their hands. That gang of red fakes is going to have Jesus blood. Pilate, therefore, went forth again and saith unto them, Behold, I bring him forth to you, that ye may know that I have tried him, and he is not guilty.

Then came Jesus forth, wearing the crown of thorns and the purple robe. Pilate saith unto them, Behold, a man, there he is, crowned, clothed, and beaten half to death. They scourged him.

Old Pilate said, Maybe they'll see him in that shape and they'll let him go. He said, Look at him. But the chief priests, therefore, and the officers saw him.

They cried out, saying, Crucify him! Crucify him! Pilate said unto them, I'm not going to do it. You take him and crucify him. I tried him, he's not guilty.

But Pilate still don't know who Jesus is. Do you? The Jews answered him and said, We've got a law, and by our law he ought to die. He ought to die because he made himself the Son of God.

When Pilate therefore heard that saying, what saying? The Jews said he made himself to be the Son of God. When Pilate therefore heard that saying, he was more afraid. He was already scared.

He then dealt with this fellow Jesus, and he asked him five questions and got truthful answers. His wife had seen him work and said, I've been having trouble with that fellow in my dreams. He said, Watch out, don't have anything to do with that good man.

He's scared. But when he heard the Jews say he ought to die, why ought he ought to die? Because he claims to be the Son of God. When Pilate heard that, it scared him more.

So he turned around and went back into the courthouse and went again into the judgment hall, verse 9, and he asked the most important question any human being will ever ask this side of eternity. He went again into the judgment hall and said unto Jesus, Whence art thou? Where do you come from? The Jews said, I'll kill you, because you made yourself to be the Son of God. My wife told me not to have anything to do with you.

Who are you? That's how helpless you are this morning if you're not a child of God. If you don't find out who Jesus is, where he came from, there's no way on earth you can escape hell. Who are you? Look at the rest of the verse.

And he gave him no answer. To dwell in the silence of hell, down here in this world, didn't ask to be born, didn't have much to say about when to leave. Everything in eternity depends on the finding out who Jesus is, where he comes from, where is he now? Everything depends on finding out and being rightly joined and related to him.

And if I scream to him and he gives me no answer, that's it, that's it, that's it. That's the mark of a person who's been rejected. God have mercy on us this morning.

I hope he's talked to somebody. I hope he's talked to somebody. The only way to be saved is as he's speaking to you.

That's the only time a withered man, man's got a withered arm, can stretch it forth at the command of God. Come out of that grave. Let us change the powers in that spoken word.

You can't come out of yours except at his command. Once he spoke to you, has he quit? If he's speaking to you this morning, run to him. Masters, come.

Here I am. Here I am. I turn myself over to you, lockers, stock and barrel.

If he's speaking to you, amen, let us bow our heads, everybody standing while we have a word of prayer. Our Father in bloodstained Jesus' name, now we're just as helpless as we can be, and if you don't talk to people, that's it. We're going to stand here.

Lord, thank you you talked to me. You didn't give up on me, praise your name. Have mercy this morning, for such as have need of it, you've not already rejected.

Stand there and plead with them. Behold the Son. God speak to hearts right now.

Enable them to hear you when you call. I can hear my Savior calling. Take that cross and the invitation stain is to whom God is speaking this morning.

Whatever he's telling you, there's no way you'd respond to it. That's the reason we're standing here now. You ought to come forward and tell us something.

You do it. If you ought to come with a request, you do it. If you ought to come with a confession, you do it.

If you ought to come with a declaration and a testimony, you ought to do it. If you ought to come asking for prayer, that's what he told me about. You do whatever the Holy Spirit, I just leave it there brother.

If he's dealing with you, you respond. If he's not, we're going home in a minute. That's fair, I believe that's right.

God help us. You walk out if that's what you ought to do. You surrender this morning if you're able.

You come clean with God if you can. Not if you will, but if you can brother. God speaking the word to you.

While we're singing, we're going to stand here and give you that opportunity. No use to wait, you're coming. is what he's telling you to do wow you

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