Whosoever…

There are many who preach a "gospel" of universal redemption. They claim that Christ died to atone, to satisfy divine justice, for the sins of the whole world. Yet they acknowledge that multitudes will be condemned to hell in the final judgment. What is their explanation for this clear violation of God's justice? Because justice is violated if people whose sins Christ paid for at Calvary are then condemned to hell; God would be demanding payment to his justice for sins for which his Son already paid the debt, and "*payment God cannot twice demand*"…

Ah, they say, it's not like that; the reason multitudes go to hell is for refusing God's invitation to avail themselves of his free gospel offer. But how would someone, '*dead in trespasses and sins* (Eph2:1)', be able to choose to accept God's offer of salvation? It is impossible; they are spiritually DEAD. For a spiritually dead sinner to willingly embrace the salvation accomplished by Christ for him, he must be born again (John3:7), he must be made spiritually alive. God alone is able to give spiritual light and life and make his people willing to choose him (Psalm110:3).

So when the prophet Joel was inspired to write (Joel2:32) "*whosoever shall call on the name of the Lord shall be delivered* ('*saved*,' as that verse is quoted in Acts2:21 and Rom10:13)" he does not suggest that there is an ability in everyone without exception to call on the Lord's name as many falsely claim. Joel immediately narrows it down; Joel2:32 goes on to say that salvation is only '*in mount Zion and in Jerusalem*', meaning in the church of God (Heb12:22), his innumerable elect multitude, '*the remnant whom the Lord shall call*'.

In Acts2:39 Peter, who quoted Joel2:32 in his Pentecostal sermon, makes it clear that the promise of salvation is to people among his audience that day and "*to all that are afar off,* ***even as many as the Lord our God shall call***". Those who call on the Lord are only those whom the Lord has called. As noted in Acts13:48 when Paul preached to the Gentiles, those who believed the gospel unto life were not those who exercised their free will to choose to believe Christ, but were those "*ordained of God to life eternal*".

Is this splitting 'doctrinal hairs'? Does it matter as long as people are saved from sin? Yes it matters greatly; if the god you worship depends on you to exercise your free will in his favour, your god is not the God of the Bible, he is not the Christ who is "*able to save to the uttermost them that come unto God by him*" (Heb7:25). *AJ*

For Whom Did Christ Die?

If there be anything plainly taught in Scripture, it is that the sacrifice of Christ was made for those only who shall eventually be saved by it. If the wisdom of men cannot reconcile this with their views of what is right, let them be prepared to dispute the matter with the Almighty in the Day of Judgment.

Alexander Carson

God the Absolute Sovereign

In its final analysis, any objection to God's absolute sovereignty in election is an objection to God being God. *Todd Nibert*

Not a Few, but Many…

The Lord Jesus Christ spoke in Matt7:21-23, words, which are some of the most sober, startling, in the Bible. He says that there will be not a few, but **many** who will stand before him at the last day, fully expecting to enter heaven, to whom he shall say, "*Depart from me*." So it is not enough to say I'm a believer; many people do that. No, I must truly be one. And only Jesus Christ can make me one. If I do not know Jesus Christ, may he convince me of it now and reveal himself to me, instead of being convinced when it's forever too late. *L Criss*

Biblical Gospel Church

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Sunday 1st November 2026

10:30 am (GMT) Service

Acts 2:13-41

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Psalm 16

1129 to 542 *S Barnard*

1 Jesus, we come to meet
With thee, our Lord and King,
To bow before thy feet,
And here thy praises sing.
Compassion on us have, we pray,
And empty send us not away.

2 May every worldly care
Be banished from our mind;
May we with profit hear,
And peace and comfort find.
Refresh us from thy word, we pray,
And empty send us not away.

3 Our strength will soon decrease
Unless our souls be fed;
We feel our health and peace
Depend on living bread.
Thy gracious hand now, Lord, display,
And empty send us not away.

4 May all true mourners feel
Their grief exchanged for joy;
Thy love to them reveal,
And all their fears destroy.
That when they leave thy house this day,
They may not empty go away.

Prayer

Acts 2:13-36

Prayer

534 to 485 *W Gadsby*

1 Mercy speaks by Jesus' blood;
Hear and sing, ye sons of God;
Justice satisfied indeed;
Christ has full atonement made.

2 Jesus' blood speaks loud and sweet;
Here all Deity can meet,
And, without a jarring voice,
Welcome Zion to rejoice.

3 Should the law against her roar,
Jesus' blood still speaks with power,
"All her debts were cast on me,
And she must and shall go free."

4 Peace of conscience, peace with God,
We obtain through Jesus' blood;
Jesus' blood speaks solid rest;
We believe, and we are blest.

Sermon

448 to 528 *J Hart*

1 When Jesus undertook
To rescue ruined man,
The realms of bliss forsook,
And to relieve us ran;
He spared no pains, declined no load,
Resolved to buy us with his blood.

2 No harsh commands he gave,
No hard conditions brought;
He came to seek and save,
And pardon every fault.
Poor trembling sinners hear his call;
They come, and he forgives them all.

3 When thus we're reconciled,
He sets no rigorous tasks;
His yoke is soft and mild,
For love is all he asks.
E'en that from him we first receive,
And well he knows we've none to give.

4 This pure and heavenly gift,
Within our hearts to move,
The dying Saviour left
These tokens of his love;
Which seem to say, "While this you do,
Remember him that died for you."

All who by God-given faith *discern the Lord's broken body and shed blood* as that which has satisfied divine justice to secure their eternal inheritance are welcome to partake of the bread and wine in remembrance of Him. "Let a man examine himself" (1Cor11:28) to assess if that is your sincere testimony. If not, then please do not take the bread and wine.