

Particular Redemption of a Peculiar People

“Who gave himself for us, that he might **redeem us** from all iniquity, and purify unto himself a **peculiar people**, zealous of good works.”

Titus 2:14

Introduction:

1. At the Lord’s Table today, let us view our Lord’s special affection for His own peculiar people – us!
2. Instead of multiplying doctrinal proof of redemption for the elect only, let us grasp His love for them!
3. For a detailed study of limited atonement ... <http://www.letgodbetruer.com/sermons/pdf/limited-atonement.pdf>.
4. You must limit the atonement in quantity (persons) or quality (power), or be a universalist heretic.
5. The term limited atonement is self-proving, for only the elect are made “at one again” with God.
6. Men hate this doctrine, for it makes God sovereign, man worthless as a race, and salvation a pure gift.
7. Confused theologians say, “Christ’s death was sufficient for all men, but efficient only for the elect.”
8. Arminians have no concept of God’s love, for (a) God loves everyone equally, which reduces it to a whole’s meaningless love; (b) most of those God loves He tortures for an eternity in hell; and (c) those that make it to heaven have to get there by their own distinguishing efforts from the rest.
9. Our ancestors in the faith who lived in England and came to this country were Particular Baptists.
 - a. **Particular.** Belonging to, or affecting, a part, not the whole, of something; partial; not universal.
 - b. These Baptists believed and taught that Jesus Christ’s death was particular for His elect only.
 - c. This distinguished them from General Baptists, holding that Jesus died generally for all men.
10. John Owen argued: Jesus Christ suffered the wrath of God and satisfied the justice of God for (a) some of the sins of all men, (b) all of the sins of all men, or (3) all of the sins of some men.
11. Jesus died for all the sins of some men – those chosen by God for salvation and given to Jesus Christ – and His death certainly and finally secured their everlasting salvation without the loss of even one.
12. This is a distinguishing mark of our church, which reduces likeminded churches to a very, very few.
13. Do not be content with doctrinal correctness or thoroughness, but rather add to it grateful appreciation for His personal, intimate, and possessive affection and sacrificial payment for each of us that believe.
14. We begin our study with the realization that if God were fair, no one would be saved at all; it is only by free grace (demerited favor – unfairness) that He would save even one by the gift of His only Son.

God’s Elect Are His Peculiar People

- A. **Peculiar.** 1. That is one’s own private property; that belongs or pertains to, or characterizes, an individual person, place, or thing, or group of persons or things, as distinct from others. 2. Of separate or distinct constitution or existence; independent, particular, individual; single. 3. Distinguished in nature, character, or attributes from others; particular, special. 4. Having a character exclusively its own; unlike others, singular, uncommon, unusual, out-of-the-way; strange, odd, ‘queer’. [OED].
- B. People may be peculiar (strange or weird) in speech, apparel, or conduct, but that is not the meaning.
- C. Earth’s population hit 7 billion on 10/31/2011, and you are not at all peculiar or special among them.
 1. If you died today and were buried Wednesday, Thursday would go on with little thought of you.
 2. If any truly love you, and that is questionable, their love does little for you now and nothing then.
- D. We are God’s personal and special treasure as His own elect children distinct from all other persons, and this peculiarity was illustrated in the O.T. church and fully realized in Christ’s redeemed children.
- E. **Peculiar.** The Biblical usage has the meaning and sense just given to describe God’s chosen people.
 1. In Exodus 19:3-6, in contrast to the Egyptians, Jehovah brought Israel unto Himself as a **peculiar** treasure unto Him above all people, and they would be His kingdom of priests and a holy nation.
 2. In Deuteronomy 14:1-2, Jehovah restricted His children from heathen customs due to them being an holy people and His having chosen them a **peculiar** people unto Himself above all nations.

3. In Deuteronomy 26:16-19, Jehovah avouched (to declare or acknowledge or claim solemnly as one's own, to avow) Israel to be His *peculiar* people and to make them higher than all nations.
4. In Psalm 135:4, Jehovah chose Jacob (or Israel) to Himself for them to be His *peculiar* treasure.
5. In Ecccl 2:8, Solomon wrote that kings and provinces gave *peculiar* (special and unique) treasure.
6. In Titus 2:13-14, our Lord and Saviour Jesus Christ gave Himself for us – He died for us – to redeem us from all iniquity (buy us back from sin's condemnation) and purify and sanctify unto Himself a *peculiar* people as the holy children of God.
7. In I Peter 2:7-10, contrasted to the appointing of the disobedient wicked to judgment, God chose us believers to be a chosen generation, a royal priesthood, an holy nation, and a *peculiar* people.

The Peculiar People Jesus Redeemed By His Particular Death

- A. We are **the sons of God** – our adoption is incredible! – by redemption of Jesus according to the good pleasure of God's predestinating will (I John 3:1 cp Gal 4:3-6 cp Eph 1:5-6).
- B. Caiaphas prophesied Jesus would die for **the children of God**, even Gentiles (Jn 11:49-52).
- C. Even our bodies are His **purchased possession**, His peculiar treasure (Eph 1:14; Rom 8:23).
- D. Jesus died for **those He loved**, as His death was the great demonstration of that love (I John 4:9-10; Rom 5:8), but He does not love all men (Psalm 5:5; 11:5; Matt 7:23; Rom 9:13).
- E. **God and Christ's love** for their peculiar treasure cannot be overthrown (Rom 5:8; 8:35-39).
- F. **His Son**, His beloved Son, is the evidence and proof we are His peculiar people (Rom 8:32).
- H. **Christ's blood**, far superior to any price of redemption, proves peculiarity (I Peter 1:18-20).
- G. **His will** is the determining factor, so He chose us to be His peculiar treasure (Rom 9:15).
- H. **Christ's intercession** makes us God's peculiar treasure, for He continues in heaven for us at this very hour, and He intercedes for no others (Rom 5:10; 8:34; Heb 7:25).
- I. He calls us **His church**; as the peculiar people of Israel in the O.T., we are His congregation.
 1. He gave Himself, He died, for the church, precluding all others (Eph 5:25; Acts 20:28).
 2. If His affection, intentions, and efforts were for all, then men should be whoremongers!
 3. He did so to present the church to Himself a glorious and perfect church – peculiarly His!
- J. The church is **His body**, a mystical union involving cherishing and nourishing (Eph 5:29-32).
- K. The angel told Joseph that Jesus would save **His people** from their sins, proving that we were the objects of His love and sacrificial death as His own special people (Matt 1:21; Lu 1:68).
- L. We are **God's people**, and He sent Messiah to redeem us (Psalm 110:3; Daniel 9:24).
- M. Our Shiloh came to gather **the people**, not all people, but His peculiar people (Gen 49:10).

- N. The foundation of God is sure, no matter of errors doctrinally, the Lord **knoweth them that are His**, but He does not know the wicked (II Tim 2:19; Matt 7:23).
- O. We are called **the elect and redeemed**, because He chose to redeem us for Himself, out of every kindred, tongue, people, and nation (Rom 8:32-34; II Tim 2:10; I Pet 1:2; Rev 5:9-10).
- P. He calls us **His sheep**, and while among the Jews, He avouched Himself to us Gentile sheep (John 10:11,15-16,28-29 vs. 10:26; 10:27 vs. Matt 7:23; Matt 25:34 vs. 25:41; Heb 13:20).
- Q. He calls us **His sons, brethren, and children**, and He is not ashamed of us (Heb 2:10-13).
- R. We are **the seed of Christ**, Whom He saw as His purpose while on the cross (Is 53:10; 6:13).
- S. We were given to Jesus as His people **by God the Father** (John 6:38-39; 10:29; 17:2).
- T. We were given to Jesus as His people **before the world began** (Eph 1:4; II Tim 1:9; Tit 1:2).
- U. He prepared us as **vessels of honour and mercy** for the riches of His glory (Rom 9:21-24).
- V. The full dimensions of Christ's love are shown and revealed to those in **the family of God**, which limits His love and His death to those chosen to be in that family (Eph 3:14-19).
- W. He offers a **practical relationship** that reflects a peculiar treasure (II Cor 6:16-18; Rev 3:20).
- X. When the Bible reads **us**, it is very specific; it is not a general designation for all humanity to be offered promiscuously (Rom 5:8; I Cor 15:3; Gal 1:4; I Thess 1:10; 5:9-10; II Pet 3:9).

Conclusion:

1. If God loved you enough to send His Son for you and not others, will you live for Him (II Cor 5:14)?
2. Rather than a dry and dusty theological issue, this point of truth magnifies God's love like no other.
3. If we are His peculiar people (which we are!), let us be zealous of good works and show forth the praises of Him Who hath called us out of darkness into His marvelous light (Titus 2:14; I Pet 2:9-12).

For Further Study:

1. A sermon outline, "Limited Atonement," ... <http://www.letgodbetruer.com/sermons/pdf/limited-atonement.pdf>.
2. A sermon, "Does God Love Everybody?" ... <http://www.letgodbetruer.com/sermons/pdf/does-god-love-everybody.pdf>.
3. A sermon outline, "Eternal Life Is a Gift," ... <http://www.letgodbetruer.com/sermons/pdf/eternal-life-is-a-gift.pdf>.
4. A web document, "Calvinism, etc." ... <http://www.letgodbetruer.com/sermons/pdf/calvinism-arminianism.pdf>.