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The Landmark Baptist

"MAKE STRAIGHT THE WAY OF THE LORD."—John 1:23

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WHAT GOD SAYS ABOUT HOMOSEXUALITY

By Dr. Richard Lee

Editor's note:

The following article appeared in The Baptist Examiner in 1993. After reading it and considering where we are in regards to it 30 years later, can we say its warnings were heeded?

I want to raise the question, "What does God think about homosexuality?" There may be some reading this today who may be in the chains of homosexuality. I have the best news for you that you can set you free! So, we are going to understand how God feels about it, but we are also going to understand how a person who is gripped by it can be set free.

Homosexuality Is a Sin

Let's think first about God's case against homosexuality. What does God say in His Word about it? There is no ambiguity about it: there is no cloudiness, it is very clear. First of all, God says homosexuality is a sin. In Genesis 19, we see the story of Sodom and Gomorrah, twin cities that were involved in homosexuality. Those cities were commit-

ting many sins, but among those, the predominant sin was of homosexuality. Remember when the angels came to visit Lot? The men gathered at Lot's door, and they said, "Send us out those men that we may know them." In a terrible compromise, Lot said, "No! You can't have them, take my daughters!" They said, "No, we don't want your daughters; we want those men!" When God had enough of that, the Bible says that God rained down fire and brimstone from heaven to destroy Sodom and Gomorrah, because of the sin of homosexuality, as well as their other sins.

The Book of Leviticus (Lev.18:22), says this: **"Thou shalt not lie with mankind, as with womankind: it is abomination."**

(continued page 2)



Richard Lee

Another translation says it this way, "You shall not lie with a male, like a female; it is an abomination." Scripture goes on in that chapter to talk about sex with animals and talking about the perversions that the children of Israel should not involve themselves in. You may say, "But that is the Old Testament!" Yes, and I could talk about a lot more in the Old Testament! You say, "What about the New Testament? What about Jesus? What about the apostles?" Listen to what Jesus said in Matthew 5:17, "**Think not that I am come to destroy the law, or the prophets: I am not come destroy, but to fulfil.**" He did not reject the moral law of God. In fact, He promised every jot and tittle of the law will one day be fulfilled (Matt. 5:18).

Paul, as he talked about the law, wrote to young Timothy (1Tim.1:9), and said, "**Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for the sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine:**"

Paul wrote to the church at Rome in Romans 1 and talked about the wrath of God. He says, "The wrath of God is going to be poured out against

women who lust after women, and men who lust after men." What did he say the results of the wrath of God were going to be? Notice verse 27. "They (the homosexuals) received in themselves due penalty for their perversions."

Homosexuality Is An Abomination

Secondly, God says that homosexuality is an abomination. In Ezek. 16:50, He talks about Sodom and Gomorrah, and why He destroyed those cities. He said, "**They . . . committed abomination before me: therefore I took them away as I saw good.**"

In Leviticus 18:22 He said, "**Thou shalt not lie with mankind, as with womankind: it is abomination.**" Now, what does that word "abomination" mean in Hebrew? It means: "The object of Divine abhorrence:" to abhor means that you loathe something, God loathes homosexuality; it makes Him sick! If you are an astute American, an adult American, and you understand the perverted acts that are involved in homosexuality, it will *loathe* you as well. God abhors it: it is an abomination to Him!

The third thing that the Bible tells us is this: ***There is not going to be a homosexual allowed into heaven.*** Where do we see that? I Cor. 6:9-10 says, "**...neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.**" He gives a list of those who are not going

to inherit the kingdom of God, who are not going to heaven, and among those are the *effeminate*, or homosexuals. So, homosexuals are kept out of heaven.

What is homosexuality?

It is a sin, sin of the rank-est sort. It is also an abomination in the eyes of God, and in the eyes of God's people. Thirdly, it is a sin that, in its ultimate, will keep the homosexual out of heaven. So, we know God's case against it; it is clear, and it is plain.

What is the real cause of homosexuality?

Why is a person homosexual? Before we talk about that, though, let's talk about what homosexuality is not. First, it is not a biological phenomenon! **People are not born gay!** We see that being propagated upon us by the media today; the homosexual community is pushing that on us, saying, "Well, any enlightened mind would understand that men are born gay, because of scientific studies that have proven that!" I want to share with you in just a moment those "scientific studies." Why do they want us to believe that? Think about it. First, if our society accepts the erroneous fact that homosexuals are born gay, *they immediately receive minority status, because they would be a minority in our society.* So, all of the rights and privileges that we granted minorities in our nation would go immediately to the homosexuals.

Secondly, churches and

pastors could not stand and preach against an activity that God had created someone to commit. Therefore, no pastor could say, "It is a crime against God, just like all other sin." Nobody could say, "It is a perversion," because God would have created an individual that way.

The third thing is this: they could tell your little children, as they taught them in school: "Listen, don't you know that you just have this inborn trait within you that you need to just release, and be free for self-expression in your sexual orientation in which you were born."

Fourth, in their minds, they would tell those who are already ensnared, "You can't get out of it. There is no hope for you. The Christian faith, the cross of the Lord Jesus Christ, the blood of Jesus Christ can't help you because you were born to be that way." *Not true!*



Simon Levay

Where do they base this great "scientific data?" Let me share it with you. A neuroscientist by the name of Simon Levay, of the Salk Institute in California, performed a study in which he took 41 cadavers, men who were dead, and studied their brains. Nineteen of those cadavers were of homosexuals, 22 were not homosexual. As he was exploring in his scientific research into their brain, he came across the hypothalamus, a part in the lower portion of

our brain. It is about the size of a snowflake, scientists tell us, and he said that his findings indicate the size of the hypothalamus is much smaller in the brain of the homosexual man than it is in the brain of the man who is not homosexual. This led Levay to conclude the homosexual man was born to be gay. So, as a result, everyone went wild!

"We have found out the reason why!" Therefore, the media started jamming it down our throats, and the homosexual community said, "Oh, yes! We are what we are, and the way we are, not by choice, but because we're born to be the way. There is true genetic difference, therefore, we are biologically made that way!" *Wrong!*

Let's examine so-called "scientific" evidence, with thinking minds, this study of Mr. Simon Levay. First of all, look what Newsweek magazine says about his study: "Measuring the brain structures is notoriously and enormously difficult, and controversial. Even neuroscientists cannot agree on whether the meaningful gauge is the volume of the region, or the number of neurons in it." A psychiatrist at the Columbia School of Medicine, William Burns, said this concerning that study. "If you look at any one piece of the "born gay" evidence, it is inconclusive; it is like trying to add up 100 zeros, in order to get to 1!"

Ann Sterling, an eminent biologist at Brown University said, concerning that work, "That study is so weak, that my



Ann Sterling,

freshmen biology students know enough to sink that study!"

It also came out in this Newsweek article that Mr. Levay admitted, "I'm a homosexual. My male lover recently died of AIDS, and I have made the determination to find an inborn cause for homosexuality." Newsweek went on to say that "His quest was so important, that he was willing to give up his scientific career if he did not find it". (It is) guesswork of best.

Do you know what gets all over me? May I tell you? When they come to the American public, and say, "*You dummies! We are going to take this shred of evidence, and we are going to cram it down your throats, and we are going to accept it, and you are going to accept it as truth!*" No. We are not! Why? Because we are simply not that dumb! We are not as dumb as they think we are! Now, if you want to bring some empirical evidence, that has been proven over a series of scientific studies of many years, we will consider it. But they don't have it, and they won't have it. Why? Because *homosexuality is a choice, just like any other sin!* It is a choice that someone makes and, listen to the good news—because it is a choice that someone makes, *it is also a choice that someone can choose to get out of.*

Now, let's look at *the consequences of homosexuality*. We live in world of cause

and effect. The Bible says this, "**The wages of sin is death...**" There are wages. You choose to involve yourself in homosexuality, and there are going to be wages that are going to be paid; there are things that are going to happen in your life. The first consequence is debased lifestyle. See, God created you to love, and be loved. There is nothing wrong with sexual urge that God put within you; it is beautiful, it is wonderful. It is to be used in the confines of a marital relationship, one man with one woman, and one woman with one man, God designed it that way; that is His eternal design. But what homosexuality does, is that it debases the whole thing, and robs you of the joy of knowing what a heterosexual relationship, as God intended it, is all about. You are robbed! You may say, "Well, I know some homosexuals that are so happy together, they smile all the time, they kiss one another, and they hold hands, they seemingly have this joy in their lives." Well, let me tell you what Psychology Today said: "The average male homosexual has at least 500 partners in his lifetime." Friend, there is nothing happy about that! There is no joy in that. That is a debased lifestyle.

Secondly, it leads to a diseased body. In the book, *The Homosexual Network*, they estimate that as many as 50% of homosexuals now have venereal disease, and we know that many of the diseases that they have, of course, one of which is AIDS, is very fatal. It

also leads to a dangerous attitude. What is that attitude? (It is) an attitude of anger, and hatred. Have you ever noticed how incensed they are, or how angry they are? I've tried to talk to them. I've had them curse at me, spit at me, and even throw things at me. It is this vehement attitude of anger the boils up within them. The Bible says that it is a hateful abomination, in the Old Testament. Why is it called that? Because it is associated with hatred, there is just something in the heart of many homosexuals, that make them hate society. In the book, *True Sexuality*, over the past 17 years in mass murders that dealt with sex in our United States, 518 people have been killed; out of those 518 people, 68% dealt with homosexuality. Why? It is an angry spirit. It is a dangerous attitude.

The last consequence is this: **a demanding spirit.** "You are going to have it our way, or you are not going to have it any way at all! We are just going to do it, like we want it." That is exactly their attitude. Because of this demanding (of) "You are going to do it our way, you are going to accept us, or if you don't reach out and embrace us, you are wrong and we are right." Attitude or spirit has caused politicians to sort of bow down and say, "Whatever you say." And our weakened theologians, who belong to dying denominations and dying churches, as a result of having nothing else to preach, and nothing else to stand for hang

on to that attitude, and say, "Maybe we can survive, maybe we can twist the Scriptures, we can be liberal in our view, and deny the true meaning and the basis of the Scriptures, maybe they will accept us," They are cowering down to the homosexuals. Let me give you an example: USA Today, just prior to election last November, indicated that 92% of the homosexual vote would be for Bill Clinton. They had given him, at that time, \$3 million for his campaign. You remember Ted Kennedy? Barney Frank? You know who those men are? They co-authored a bill; in the Senate, it is Senate Bill #574, in the House, it is House Bill #1430, and they are right now before the U.S. Senate and U.S. House of Representatives. Do you know what the bill states? It states basically four major things: (1) It gives sodomy legal protection throughout the entire United States. (2) It will make teachers teach in our public schools that homosexuality is the norm in our society. (3) It will grant homosexuals the right to adopt children. (4) It could force churches to hire gays and lesbians. In the church! Now that shouldn't surprise us, with Ted Kennedy, should it? That is right down his alley. But what is the attitude of the homosexuals? Let me tell you. Michael Swift, a leading activist and speaker for homosexuality, says this, *"All laws banning homosexual activity will one day be revoked, all churches who condemn us will be*

closed; our only "gods" are the gods of handsome young men." Nine hundred and twenty-nine homosexual men were interviewed, and the question was, "Have you ever had sex with boys age 15 or under?" 240 of them said that they had! Do you understand what I am saying? ***The ultimate consequences are Sodom and Gomorrah, the judgment of God upon our people, and our nation!***

But I want to share with you the best news that I can share with you today; the cure for homosexuality is the cure for any sin. You know, when Paul talked about those who would not enter heaven in I Corinthians 6, he concluded his statement by saying this, ***"And such were some of you..."*** He is saying, "Yes, some of you were idolaters. some of you were homosexuals, some of you were these various things, some of you were like that; but now you are washed, you are sanctified, you are justified in the name of the Lord Jesus, and by the Spirit of God!" That is the good news! You can be washed! You can be sanctified; that means placed in the family of God in purity! You can be justified by the power of the Holy Spirit of God!

You say, "Pastor, I'm a homosexual. Do I have rights?" Yes, you do! Let me tell you what rights you have: you have the same rights that anybody else has. You have the right to come to the cross of Jesus Christ. You have the right to confess that sin to God. You have the right to

repent of that sin. You have the right to be forgiven, and you have the right for that sin, after it is under the blood of the Lord Jesus Christ, to be washed away and forgotten forevermore! And you have the right for a loving God to reach out to you with arms of love, and show you what love is really all about, and accept you into the family of God!

(copied from Target, May 1993 issue)
From *The Baptist Examiner*
Aug. 14, 1993

"Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.—2 Cor. 5:17

BAPTIST PERPETUITY

BY C. H. Spurgeon
(1834-1892)



We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor I believe any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with the government, and we will never make the Church, although the Queen, the despot over the consciences of men". (From *The New Park Street Pulpit*, Vol.VII, Page 225).

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's

sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the 'one Lord, one faith, and one baptism.' No sooner did the visible (false) church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath.

As I think of your numbers and efforts, I can only say in wonder - what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement."

(From the Metropolitan Tabernacle Pulpit, 1881, Vol. 27, page 249.)

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FURTHER COMMENTS ON BAPTIST PERPETUITY

Sir Isaac Newton:

The Baptists are the only known body of Christians that has not symbolized with the Church of Rome.—The First Church, J. T. Mann

Mosheim (Lutheran):

Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists.—The Baptist Spirit, Isaac J. Van Ness, William D. Nowlin

Cardinal Hosius (Catholic, 1524), President of the Council of Trent: "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers."—Hosius, Letters, Apud Opera, p. 112, 113.

The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

Edinburg Cyclopaedia (Presbyterian):

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."—The Trail of

Blood, J. M. Carroll

ing House, 1858, p. 150. (By the "church" Zwingli means the Roman Catholic church.)

John Clark Ridpath (Methodist):

"I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."—Cole C.D. *Definitions of Doctrine*, Volume III, The New Testament Church.

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana: "Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived; yea, long before the Catholic Church itself was known, Baptist and Baptist churches flourished in Europe, Asia and Africa."—Moser, M. L. Jr. *Baptist Handbook for Church Members* (Revised), Little Rock, Arkansas: Challenge Press, 1983, p. 46.

Zwingli, the Swiss reformer, contemporary with Luther and Calvin (1525):

"The institution of Anabaptism is no novelty but for thirteen hundred years has caused great disturbances in the church and has acquired such a strength that the attempt in this age to contend with it appeared futile for a while."—Dayton, Amos Cooper. *Pedobaptist and Campbellite Immersions*. Southwestern Publish-

Robert Barclay (Quaker):

"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles."—Christian, John T. *History of the Baptists together with Some Account of Their Principles and Practices*. Nashville, TN: Baptist Sunday School Committee of the American Baptist Association, 1922

William C. King:

"Of the Baptists it may be said that they are not Reformers. These people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from the New Testament faith, doctrine and practice."—King, William C. *Crossing the Centuries*. Springfield, MA: Editorial Associates, 1912. Ω



The Doctrines of Grace

Pastor Sam Wilson
Grace Baptist Church
Gladwin, Michigan

The Grace Baptist church in Gladwin Michigan is a little bit different than other churches in this town. There are a lot of good churches throughout the world that go by the name Grace Baptist Church but we are different than a lot of those churches in that we believe in the Sovereign Grace of God in the salvation of lost sinners. We believe that salvation is in God or in Christ alone; that man has nothing to offer God, man has nothing to appease God and salvation is through the work of our Sovereign God with no help from man. I sit here today before you as a *recipient* of the grace of God in saving my soul. I did absolutely nothing. I did not deserve it. The only thing I did was sin and be a sinner that was in need of the saving grace of God.

You know, the Bible tells us in Romans 11:6, "**And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace . . .**" The Bible teaches us that salvation is by the grace of God.

In Ephesians 2:8-9 the Bible says, "**For by grace.**" *Grace*, oh what a wonderful word!

*"Amazing grace
how sweet the sound
That is saved a wretch like me
I once was lost,
but now I'm found
Was blind but now I see."*

That marvelous grace of God that takes the blinded eyes of sinners and gives them light, that takes the hunger and thirst and quenches it. It is all by grace, not by the works of man. Romans 9:16 says, "**So it is not of him that willeth.**" That is, it is not of the free-will of man that is preached and propagated all over the world. I will explain more of that in a little bit. But people think, Well yes, *I have to do* this, and *I have to do* that, but the only thing you can do is be a recipient of God's grace. "**So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**" It is not of the free-will of man, it is not by man performing good works. Salvation rather, is by the mercy of God. "**For by grace are ye saved through faith, that not of yourselves.**" That faith is not of yourself, it is "**the gift of God.**" Every human being that has ever believed and trusted in the Lord Jesus Christ does so because God gave them faith. "**Not of**

works lest any man should boast." The only thing I have to boast of is that Jesus Christ loved me when I was unlovable and saved me by His grace.

If Arminianism is true, i.e., if salvation resides in the free-will of man, then it is not God that is glorified, but it is man that is glorified. But the truth of salvation by *grace alone* magnifies and exalts the Lord Jesus Christ. The Bible tells us in John 1:13, "**Which were born**" and that is what salvation is. Salvation is being born again. I Remember when our former president Bill Clinton made the statement that he was a Christian, but he was not a "born again" Christian. My friends no such animal exists. *You are either a born again Christian or you are not a Christian at all.* Jesus said, "**Ye must be born again.**" Not that that was a *possible way* of salvation, but that ye **must**. In order to go to heaven, in order to *receive the Lord Jesus Christ*, "**ye must be born again.**" As I had nothing to do with my first birth, even so I had nothing to do with my new birth. I have always loved the saying that I had read, "that I have been born twice." And that applies to me. Sam Wilson has been born twice. One birth I cannot remember, the other I cannot forget. I cannot remember my natural birth, but I cannot forget being born again by the power of the Spirit of God, and I hope you are in the same condition. I hope that you can rejoice with me tonight in that there came a time in your life that

the Spirit of God brought conviction upon you and saved your soul from hell. "**Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.**" Only salvation by grace and *grace alone* gives all the glory to God.

Now I don't have time to elaborate on what I am going to talk about tonight. I'm going to mention all five of these Doctrines of Grace which are known as the TULIP doctrines, and what a sweet smelling flower it is. Now many people hate these doctrines. I remember years ago at one of our Bible conferences my Dad preached a sermon on *Don't Trample On My Tulips*. That is, Don't trample on my tulips because if you do you are trampling on the teachings of the Word of God. It is important that every born again child of God seeks to know the truth, *and in particular, needs to know the truth about how God saved your soul.*

Now I don't like to be referred to as a Calvinist, I don't agree with John Calvin on so many things. I like to be referred to as a believer in the sovereign grace of God in the salvation of lost sinners. Arminianism, by comparison is full of so many inconsistencies, and yet in the Doctrines of God's sovereign grace (TULIP) one doctrine proves the other, they stand together, they all agree one with the other. Well, let's begin looking at these doctrinal truths of TULIP.

"T"

First of all, the "T" stands for the doctrine of *Total Depravity*. In our world today nearly everyone talks about self-esteem and wants to believe that they are good and tell other people that they are good, but that belief is contrary to Scripture. The Bible says that there is *none good*, no not one! So you can either believe the world, believe the humanist's of our world and the secular educationists of our world, who say that there is good in all men, or you can believe the Bible which says, **"There is none righteous, no not one"** (Rom. 3:10).

This world says that people are seeking God. Not so, for the Bible says, **"There is none that seeketh after God"** (Rom. 3:11). The Bible says, **"They are all together become unprofitable."** Read Romans 3:10-18 because it describes in detail the entire human race, it describes us and tells us what we are. Now, as a saved man I am still a sinner, but I thank God through the grace of God that I am not the sinner that I used to be and I will one day be delivered from the very presence of sin.

Sinners, the Bible says we are *dead* spiritually. Paul said in Ephesians, **"And you hath he QUICKENED."** What does that mean preacher? What does the word *quicken* mean? It means "made alive" **"who were dead in trespasses and sins."** Now what can a dead man do? Just tell me. Are you going to say that the Spirit of God used a bad analogy when He refers to lost sin-

ners as *dead*? I don't think so, He is a wise God. Tell me what a dead sinner can do. Can a dead sinner repent? Can he believe? Can he say a prayer? Can he be baptized? Can he raise a hand? Can he walk an aisle? Can he fall down at a mourners bench? Listen, I have preached a lot of funerals. I took my three year old granddaughter years ago (she is 16 now) to a funeral home after a church service and she saw a gentleman lying in a coffin, not moving or breathing. She said, "Papa, is he dead?" Now that three year old girl understood "dead" better than a lot of preachers and believers in our day and time. She understood that dead men can do absolutely nothing. They cannot and they will not respond to the call of men apart from the preaching of the gospel of Jesus Christ. So total depravity—if you will understand that—if people will start out by believing what the Bible says about the condition of lost sinners, that we are dead in trespasses and sins, they are on the right path to believing in the sovereignty of God in the salvation of lost sinners. May God show you that if you are lost and don't know the Lord Jesus Christ. If you are waiting for the day that you will make a decision, that you will decide, I urge you may the Spirit of God show you that you are a helpless and hopeless sinner apart from the workings of our God.

"U"

In spelling the word TULIP we come to the "U" which is

the doctrine of Unconditional Election. The Bible says **"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love"** (Eph.1:4). God loved us, God chose us! Ephesians 1:5 says, **"Having predestinated us unto adoption of children by Jesus Christ to himself, according to the good pleasure of his will."** When preaching through Ephesians, I told our church, Notice how many times throughout the book of Ephesians there is a reference to "in Christ". Everything is "in Christ," and by the grace of God I am chosen by God the Father unto eternal salvation, but He chose me based upon the workings of the Lord Jesus Christ. Now you keep that in mind as we will look upon the workings of the Lord Jesus Christ in a few moments.

Now in order to get around this truth of unconditional election there are those who say, "God looked down in time and saw who would believe and He chose them." Such thoughts are foolishness. Who is really doing the choosing? Who is really doing the electing? You are making man the elector, and making God to be vain, i.e., God just wanted to have a part. The Bible does not say *what* He foreknew, but rather says, **"Whom (a person) he foreknew he also did predestinate to be conformed to the image of his son."** People hate that word predestination, but I love it. I love it because I know that when our God predestinates something it will come about and all the

forces of hell and earth all combined together cannot stop the predestinating purposes of God. If God determines something—His hand is stretched out and none can turn it back. He **"doeth all things after the counsel of his own will"** (Eph. 1:1; James 1:18) and none can stop our sovereign God. It is not who He saw and decided to elect them. He elected them and then brought them to everlasting salvation.

Now if they are dead (which we established when we looked at total depravity), what was the condition upon which God chose them? If they are described in Romans chapter 3, and if in the Word of God, the Bible, does not describe them as "the heart being deceitful above all things, yea, and desperately or incurably wicked," (Jer. 17:9) what does that mean? What basis did God choose them on?

The Bible says, **"For the children being not yet born, neither having done any good or evil, but that the purpose of God according to election might stand, not of works, but of him that calleth."** Speaking of Jacob and Esau: God loved one and hated the other. God chose one and rejected the other. I urge you to read Romans chapter 9 and then come back and try to explain that God does not have an elect people *and* an elect nation.

People say, Well that is not just for God to elect a people. We say it is just for God to elect a people as it is to elect a nation. The fact is, God

chose some to eternal salvation and predestinated them to be saved, while passing others by, leaving them in their sins right where they wanted to be and they will die and go to hell. That is unconditional election.

“L’

Then we have that “L’ in TULIP, which is the doctrine of a Limited Atonement. Oh, people hate this doctrine. They hate the words of limited atonement. They hate it when we believe—and the Bible teaches—that Jesus Christ did not die for all men without exception, that His blood was shed only for those the Father gave Him; that He died for the elect of God. Why do people hate this doctrine?

Now for those who believe in a *universal atonement* and we who believe in a limited atonement, the same number of people are saved. Those who believe in the universal atonement: who do they think are going to be saved? It will be those who were saved. I believe in a Limited Atonement.

Who do I think is going to be saved? None but those who believe. The difference in these beliefs is in that a *limited atonement* believes in the power of the blood of the Lord Jesus Christ is sufficient to save *all* of God’s *elect* people and not to save all of mankind. The universalist denies the efficacy, the sufficiency and the ability of the blood of the son of God to be sufficient to save lost sinners. My friends that is dangerous. It is a dangerous thing to believe

that the blood of Jesus Christ cannot do that for which it was intended.

Why did Jesus die? Did He not die to pay for sin? Did He fail? Indeed He did die to pay for sin.

Now please tell me why there is a hell. If Jesus died to pay for the sins of *all* of humanity, every man woman and child that has ever lived, why is there a hell? Why do people go to hell if their sins are paid for? Such thought creates an unjust God. The justice of God demands that if Jesus paid for all sins, that all sins are forgiven and all go to heaven.

Some might say “It is the sin of unbelief.” Didn’t we all have unbelief at one time? But wasn’t that sin paid for? Surely we will agree that just one sin is enough to condemn one to hell; we would have to agree on that. And so if we all at one time suffered from the sin of unbelief then we would all die and go to hell.

The doctrine of a universal atonement mocks the attributes of God. It denies the power of God to save those whom He desires to save. Please do not insult me by saying that “God wanted to save everybody, but He couldn’t.” I refrain from using the words couldn’t and can’t when it comes to our God. Our God is sovereign and He is able to do all things in accordance with His will, “His arm is stretched out and none can turn it back.” Who can stay the hand of God? None can stop the hand of God. Now some people don’t like that.

Well, that's too bad. I am sorry you don't like that. Search the Scriptures, read what the Bible says. You tell me why there is a hell. You tell me why there are some people who never hear about the Lord Jesus Christ. Explain the sending and the non-sending of the gospel of Jesus Christ. Explain why Jesus said, **"I lay down my life for the sheep,"** and yet the Bible talks about goats also. Jesus never died for a goat. And explain why Jesus said, "I lay down my life for my friends" and **"greater love hath no man than this."** And yet the Bible says, **"henceforth expecting till his enemies be made his footstool"** (Heb10:13). Explain why Jesus talks about those **"that the Father giveth me."**

A universal atonement is an insult to the wisdom of God in saying that God devised a plan to save sinners and that plan didn't work. My God does not design bad plans. I will promise you this: that everyone for whom Christ died will be in eternity with Him. Jesus Christ will not look out over heaven and say, "Oh my goodness, so and so is not here." He will not be sad, He will not be ringing His hands, for the Bible says, **"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God"** (Heb. 12:2). Is there any joy in losing those for whom He died for? Certainly not, it was a joy. The Bible tells us in Isaiah, **"He SHALL (not he might) see the travail of his soul and be satisfied"** (53:11) Praise God, He will! The doctrine of

universal atonement is an insult to the love of God. It propagates the view that says God loves everybody, but He can't save them. It is equating the love of God with the love of man. And so, there is a limited atonement.

"I"

Next, we come to the letter I in the word TULIP. This is the doctrine of the Irresistible Grace of God. As I mentioned earlier I am here by God's grace. I am thankful for the *power* of God's grace, that it is able to break the stony hearts of dead sinners and to give us life. **"You hath He quickened"**, i.e., made alive who were dead. Can you imagine man actually resisting the power of God in any circumstance at all? Does the Bible not say that even the heart of a king is in the hand of God and **"He turneth it whither so ever He will"** (Pr. 21:1)? Don't tell me that God can't overrule, that God can't break the heart of flesh and bring men to Christ. I rejoice that He can. The Bible tells us that **"He doeth according to his will in the army of heaven, and among the inhabitants of the earth"** (Dan. 4:35). If God does according to His will then I am certain you will agree that He is doing His will up and heaven; surely you will agree with that. But isn't He doing according to His will upon this earth? When people say it is God's will to save everyone, they are saying that God is a failure, they are denying Daniel 4:35 and saying it is not true. I believe it is true. I believe in a

Sovereign Mighty God. Who has more power, God or man? Is God not able to convince people to repent and believe in Him? Does not the Bible say (Jesus), "**All that the Father giveth me shall come to me**" (John 6:37). Doesn't the Bible say that? It does not say that they *might* come. It doesn't say *I hope* they'll come. They "**SHALL come to me**" and those that come He will in no wise cast them out.

So all that the Father gave to Jesus Christ are going to come or the Bible is a lie; it can't be any other way.

Psa. 110:3 tells us, "**Thy people shall be willing in the day of thy power.**" First of all this tells us that God has a people, and these are the elect of God that "**Shall be willing.**" When shall they be willing, when they decide to be? "**In the day of thy power.**"—They will be made willing by the power of God. I tell you, the doctrine of Irresistible Grace must be true because, as we have learned, man is totally depraved and dead in trespasses and sins. I have already mentioned many things that a dead man cannot do, but I rejoice that when the Holy Spirit takes the preached gospel and applies it to the heart, He makes them willing to repent and believe on the Lord Jesus Christ. God *must* make you willing. Preachers, no matter how many sad stories they tell, do not have magical powers to draw people to Christ. They are trying to do God's job. I have never gotten anybody saved. If they were saved, they were saved

by the power of our God. Do you know what God does? God made me hungry and then He gave me the Bread of Life. God made me thirsty, and called me to drink from the well of water that will never run dry, from the blood of the Lord Jesus Christ. This is the irresistible grace of God.

"P"

And then lastly, we come to the doctrine of the Perseverance (or Preservation) of the Saints. There are not many doctrines that are taught more clearly in the Word of God than the doctrine of the Eternal Security or "once saved, always saved."

Now remember that I mentioned Arminianism is inconsistent? If it is man's choice to believe and be saved, it is also man's choice to unbelieve and be lost. There was a well-known preacher in days gone by who wrote a book entitled *Predestinated to Hell-No!* And in that book he said that "Predestination is like this: you have to get saved any way you can, and if you get saved God has predestinated to keep you saved". That is foolishness! If one is a violation of man's free will then so is the other one. The Bible states, over and over again, that we are "**kept by the power of God**" (1 Peter 1:5). The Bible tells us that there is "none that can pluck us out of our Father's hand" (John 10:28-29). Jesus said, "**And I shall raise them up at the last day**" (John 6:39-54). All of the elect of God will be eternally saved. The Bible tells us that

there is nothing, absolutely nothing that can separate us from the love of God which is in Christ Jesus (Rom. 8:39). I can't even separate myself from the love of God. God loves me so much and He is going to hold on to me, and He is going to carry me off into Glory either by the clouds or by the clouds and I am going to be eternally saved.

Well, I've covered these doctrines rather quickly. I have talked about the total depravity of man, about the unconditional election of God, about the limited atonement, about irresistible grace and the perseverance of the saints. That is what I believe and am convinced that the Word of God teaches. It doesn't matter what you believe, all that matters is *what does God's Word teach?* What does it teach about the condition of man? It teaches that they are dead in trespasses and sins (Eph. 2:1). What does it teach about choice? It teaches that I am unconditionally chosen by God from before the foundation of the world. What does it teach of atonement? It teaches that Jesus died for His sheep and that He died for His friends; all that He died for will be saved.

What does it teach about irresistible grace? It teaches that *none* of the elect will escape the power of God in salvation, it teaches everlasting salvation. These are our beliefs. I hope you believe them.

You see, the thing about doctrine is that it is always to be *adorned*. If you believe these truths live a godly life. Don't let people accuse you of living an ungodly life because of the doctrines of grace, because they will. Live a godly life. The Bible tells us to "**adorn the doctrine**" (Titus 2:10). These beliefs and only these beliefs, give all the honor and all the glory unto God. These beliefs do not give any glory unto men. I will assure you that when you get to heaven there will not be a single person patting you on the back or giving a testimony. No one has ever "let God" do anything. There will be none of that in heaven. It will be all about what Jesus Christ did for us. These (TULIP) beliefs promote love for God and promote holy living. They are plainly taught in the word of God. I praise God that He is sovereign in the salvation of sinners or I would be lost and headed for eternal hell. Ω

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John 17:9

ACCEPTING CHRIST

By Arthur W. Pink
(1886-1952)



What we are about to write is designed chiefly for preachers, particularly the younger ones, though it should not be lacking in interest to any who are concerned about the proclamation of God's truth. To preach the Word faithfully and profitably is the most solemn, the most honourous, and the most difficult task which can fall to the present lot of any one. After twenty years experience the writer is conscious that he knows nothing yet as he ought to know, and that his best performances need the anointing blood of Christ to cleanse them. May writer and reader heed, more and more, the Divine injunction, **"Prove all things; hold fast that which is good"** (I Thess. 5:21).

Some evangelists are very fond of urging their unconverted hearers to *"Accept Christ"* as their personal Saviour. With almost monotonous frequency this phrase is constantly on their lips. It is rare that they employ any alternate one. Probably the majority of our readers have heard this expression so often that they have mechanically endorsed it without giving it a serious thought. Or, perhaps, they have heard it used by preachers who were so renowned for their orthodoxy that it never occurred to them to challenge it. On the other hand, there exist companies of professing Christians today who take serious exception to this expression. To them it savours of "free will," implies creature ability, and shuts out the work of the Holy Spirit. Should they hear a preacher making use of this phrase they would at once question his orthodoxy and look upon him as an Arminian, *which is a synonym for a heretic*. They imagine that to speak to unconverted souls of "accepting Christ" is to employ language which is foreign to Holy Writ and grossly dishonouring to God. Without a desire to provoke any controversy on the matter, but rather with the hope of making a helpful though brief contribution to the subject, we feel led to write a few lines thereon. First of all, we would press the fact that the Gospel is to be preached to "every creature": not only to those who give evidence of being among God's elect, not simply to those who show signs that they have been quickened by the Spirit, but to all men everywhere. And "the Gospel" is both the proclamation and presentation of a

Saviour who is mighty to save. The Gospel is that **"Christ Jesus came into the world to save sinners."**

Second, we would point out that there is no real rest for any soul until the Gospel is heartily believed. To the sinful woman of Luke 7, Christ said, **"Thy faith hath saved thee: go in peace"** (v. 50); hers was a personal, present, perfect salvation. *Just so long as an anxious sinner is occupied with himself, concerned about his frames and feelings, looking at his sins or his repentance of them, he will remain a stranger to that peace which "passeth all understanding."* As it is written, **"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"** (Rom. 5:1). And again, **"Now the God of hope fill you with all joy and peace in believing"** (Rom. 15:13).

Third, if a preacher is aware of an anxious soul in his congregation who is earnestly longing for peace, he should spare no pains in seeking to be God's instrument for pointing that sinner to the Prince of Peace. He should preach, pray, and labor to that end. He should diligently seek from his Master a special message for that soul, that he may be enabled to speak **"a word in due season"** (Prov. 15:23). Spurgeon used to say, "Some Preachers aim at nothing, and they are very good at hitting it." Let us aim directly at the conscience and then at the heart, counting on the Holy Spirit to direct our shafts.

Now the question which is before us for consideration

and (attempted) elucidation, really concerns the preacher's efforts to "win souls" (Prov. 11:30), and as to how far the Word warrants him going toward the realization of his longings to see sinners converted under his ministry. And here, it seems to the writer, there are two extremes to be guarded against. On the one hand, we believe those preachers come short of discharging their duties who rest content with simply setting forth in an abstract and impersonal way what are termed "the doctrines of Grace." To say, "I have faithfully declared all the counsel of God, and now I must leave the results with Him," sounds very pious, but it leaves the way open for several serious questions. It is perfectly true that "results" rest entirely with God, for He alone, **"giveth the increase"** (I Cor. 3:7). But, have we declared all the counsel of God when we have fully expounded the "five Points" of (the Doctrines of Grace)? We trow not. The preacher is something more than a human gramophone, mechanically repeating a scripture formula.

Of the forerunner of Christ it is said that he was **"A burning and a shining light"** (John 5:3). He was **"the voice of one crying in the wilderness."** No correct but cold formalist was he. Of our Saviour it is recorded that, He wept over Jerusalem because her children would not come to Him. No heartless fatalist was He. The great apostle to the Gentiles wrote, **"Knowing therefore the terror of the Lord, we**

persuade men" (II Cor. 5:11). Do You do this, brother preacher? Query: Were Paul on earth today saying, "**We persuade men**" would his orthodoxy be suspected? Again; he announced, "**Now then we are ambassadors for Christ, as though God did beseech by us; we pray (plead) in Christ's stead, be ye reconciled to God**" (II Cor. 5:20). Do these methods characterize our evangelical ministrations? Surely we all have need to pray earnestly for more devotion to Christ, more love for souls, more fervour and power in preaching the Gospel.

On the other hand, we must not allow our fervour to run away with us. There is a zeal which is not according to knowledge. There is a concern for souls which is not regulated by the Word. And this is to be deplored just as much as a cold and stilted preaching which repels rather than attracts. After a preacher has delivered his message—warned his hearers to flee from the wrath to come, called upon them to forsake their evil ways, presented an all-sufficient Saviour who is ready and able to save all that come to Him; what more can he do? He should press upon his hearers such words as, "**Repent and believe the Gospel**" (Mark 1:15). He should remind them that God has said, "**Today if ye will hear His voice, harden not your hearts**" (Heb. 3:7, 8). He should warn them, "**See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not**

we escape, if we turn away from Him that speaketh from heaven" (Heb. 12:25).

Perhaps some will say, "All this is very good, but is not the preacher to press for a decision, there and then?" Much depends upon what is meant by this expression. If what is intended be, calling upon the sinner to perform some outward act in order to make it evident that he is desirous of being saved—inviting him to come forward and take the preacher's hand, kneel at a penitent form, sign some card, raise his hand to be prayed for, etc.; we at once ask, Where is the Scripture which authorizes the preacher to make such a demand or request? Where do we find that our Lord or any of His apostles so acted? And the answer is, Nowhere. "But many godly preachers have employed these methods, and with much success." Answer: the day to come will show whether or not this is true; in the meantime, we insist most emphatically that the methods of no preacher are any guide or criterion for us. The Word of God is our only court of appeal.

But waiving now the matter of any outward demonstration on the part of a seeking sinner, it is, or is it not, the responsibility of the preacher to aim at his immediate conversion? Though fully assured that a sovereign God has appointed, from all eternity, the very moment when each of His elect shall be brought out of darkness into His marvelous light, yet we also believe

that each time a servant of Christ stands up in His name, he should *"Preach as a dying man to dying men, as one who never may preach again."* It is his bounden duty to cry out, **"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth"** (Prov. 27:1). It is part of his God-given commission to say to his hearers, The Feast is spread, **"Come, for all things are now ready"** (Luke 14:17). It is his privilege to say, at any time, to any awakened and anxious soul, **"Believe on the Lord Jesus Christ and thou shalt be saved"** (Acts 16:31).

But ought he not bid the sinner to *accept* Christ?" This particular expression is not found upon the pages of Holy Writ, but in I Tim. 1:15 we do have that which, virtually, amounts to the same thing: **"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."** So also in II Corinthians 11:4 we read, **"For if he that cometh preacheth another Jesus, whom we have not preached, or ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."** Personally, we prefer to employ the language of John 1:12, **"As many as received Him, to them gave He the power to become the sons of God, to them that believe on His name."** To bid sinners, "receive" Christ is, we believe, the preacher's solemn obligation, pointing out that **"he that believeth on Him is not condemned; but he that believeth not is condemned already, be-**

cause he hath not believed in the name of the only begotten Son of God" (John 3:18). Further than this we do not see that the Scriptures warrant us in going.

The two chief aims of the preacher should be, under God, by means of the Scriptures: first, to show the sinner his ruined and lost condition, the awfulness of his state, the reality of eternal punishment, and thus set before him his need of the Saviour. Second, to expose the vanity of every creature confidence, to declare the impossibility of salvation by self efforts, to announce that all his righteousnesses are as filthy rags, to bring before him Christ as the sinner's Only hope. His happy task is to set before him One who is **"mighty to save,"** and to leave him face to face with Him. It is his duty to discourage and dispel the sinner's dream that the preacher can help him. Seek to be like John the Baptist. A "voice" heard, but not seen! The preacher, as much as any other Christian, is to **"walk by faith, not by sight"** (II Cor. 5:7). He has the Divine assurance that, **"Let us not be weary in well doing: for in due season we shall reap, if we faint not"** (Gal. 6:9). On this he should confidently rest. After he has delivered his message he should retire as quietly and quickly as possible, leaving the Holy Spirit to apply the Word in His own sovereign way. He should get alone with God, and, in the name of the Lord Jesus, plead His promise: **"So shall My Word be that goeth forth out of My mouth:**

it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11); saying, "Do as Thou hast said" (II Sam. 7:25).

May the Lord stir up all His sent servants to a more faithful, hearty, and Christ-honoring proclamation of the Gospel of His Grace. Ω

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There Shall Be No Boasting Of Believers

Pastor Randy Johnson
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"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8 - 10)

The word "boast" in verse 9 means, to vaunt or to glory. If we would read verses 8 and 10 we could clearly see what we are not to boast of, and that would be our salvation and anything connected to it. As believers in Jesus Christ we actually have nothing to boast about because we were saved by God's grace and not because of anything of ourselves. This passage of Scripture is probably the most read and studied three Scriptures among the people who believe in the Sovereign Grace of God. There is a reason for that and that is it defines salvation to the fullest of God's grace.

Paul said in Romans 11:6, **"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."** It must be clearly understood that *anything in salvation on our part would be an act of works*. It is clearly evident that most of the religion side of Christianity believe that works are necessary in some way for a person to be saved, however, it is clearly seen here that true Christians understand that any works on our part is a violation of God's word. If a Christian did one simple thing, played one simple part in their salvation then their salvation is void. It is clearly evident that God saves sinners and God alone.

God said through the Apostle Paul in his letter to the Roman church that **"... there is a remnant according to the election of grace."** Romans 11:5. This remnant was chosen out of God's love and not

out of merit. People will say that "God loves everyone in the world" but this is a untrue statement. People also will say that the election of God is for Israel only, this is also not true. While it is true that God elected the nation of Israel to be His chosen nation on earth, the choosing to salvation expands beyond the nation of Israel to the Gentile nations. In John 3:16 God said "**For God so loved the world**" however, this is not the entire population of the world because the scriptures also conclude that God did hate people, He hated Esau, the Psalmist also said that God hates the *workers* of iniquity "**...thou hatest all workers of iniquity**" (Psa. 5:5), and that is all who are not in the remnant of the election of God.

Let's look at 2 Tim. 1:9 where God said "**Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.**" Remember, if works are involved in the slightest then that work voids grace. God made clear in our text scripture that we are saved by grace and through faith (*faith given of God and not our faith*) and therefore we have nothing to boast of. God also went on to say "**that not of yourselves**" in any sort of way.

Then the Lord further says in verse 10, "**For we are his workmanship.**" We are *His creation* because we are what we are by God's work and not ours. God also said in Eph. 1:4 "**According as he hath chosen us in him before the foundation of the world...**" This also is not Israel but those elected in Christ before the world began. "**... which was given us in Christ Jesus before the world began,**" as Paul wrote to Timothy.

People can dispute and fight God's word all they want: they can laugh at it, they can mock it, they can also use it out of context, but that is not going to change the truth. It is hard for a lot of people to accept that salvation does not include works of some sorts, but it does not. Real believers in Jesus Christ have nothing to boast of because their salvation was entirely of God's grace and works. *We are (to be) thankful and not boastful.* We are to be a very gracious people in understanding God's gift of love which God had promised to Jesus Christ before the world began and in time He has delivered. Thank God you were part of that promise of election, "**In hope of eternal life, which God, that cannot lie, promised before the world began**" (Titus 1:2).

Ω

"We love him, because he first loved us."—1 John 4:19

Jesus Wept!

Pastor Chris Burke
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"Jesus wept"—John 11:35

The shortest verse in the Bible (the one our children like to memorize for Sunday School)—but this verse is of great importance and has very deep meaning.

The Greek words used in our text mean "the shedding of tears". That is, in a quiet, inadvertent way Jesus could no longer contain the feelings that were building up inside. Unlike the hired mourners of the day, Jesus was not bawling out loud to make an open show before men, but He was expressing true, heart felt feelings and emotions.

Notice John 11:33, the words "**groaned in the spirit, and was troubled**"...these words imply that Jesus was struggling and fighting off the tears. Jesus wasn't overcome with a sudden fit of emotion, but no doubt He had been battling with it for some time.

This passage of scripture shows us that Jesus has feelings and emotions. He is not a cold and insensitive Savior.

I hope our stand for truth doesn't make that impression. I hope that our portrayal of Jesus isn't one of a cold and heartless Savior!

Salvation in Christ is not some set of cold, insensitive doctrines. Salvation is a person; Jesus Christ...Who has feelings and emotions.



Chris Burke

Jesus loves sinners; He sympathizes with our infirmities. He makes our sorrows and heartaches His very own. Feelings and emotions are as much a part of Jesus as are His sovereignty, His holiness, His truthfulness and His other attributes. To make Jesus out to be an unfeeling Savior is wrong, just as wrong as any other error.

This passage also tells me that God (Father, Son, and Holy Spirit) have feelings! The Bible teaches that God grieves over the affairs of men.

Why should we suppose that God has no feelings! He created mankind in His own image. He placed within us feelings and emotions. Isn't this part of the image of God?

We can understand from this verse that weeping is a good thing, when it is the response to a holy emotion from a heart of love, compassion, and truth. It is not wrong to express our emotions with tears: Some Christians may think it is wrong to cry, that it shows a lack of faith and trust in God, but Jesus wept! He has all faith!

Some men may think it is unmanly to cry—that crying is a sign of weakness, but Jesus wept! — and He is stronger

than any!

Some think that crying mars our integrity and credibility as men, but Jesus wept! He has more integrity and credibility than any man!

Some think that crying mars our "manly" image, but Jesus wept!—and He is the ideal man!

Why did Jesus weep?

We want to notice this morning some of the possible reasons why Jesus wept that day:

1. Because of His love and compassion for His people: (Heb. 2:17-18, 4:15)

Because of His love for Lazarus—(as suggested in the context (Vs. 36)). Because of His love for Mary and Martha—two of His dearest children. Because of His love for His elect; those who were among that number that day who were yet unsaved. There were those who were still spiritually dead in their sins who would later believe because of the great miracle (Vs.33, 43-45). Jesus is concerned about His chosen people before they are saved.

2. Because of sin.

Is it possible that Jesus' tears may have been due in part to the plight of sin and the awful effects and consequences thereof?

First, sin causes spiritual blindness and unbelief (2 Cor. 4:3-4): His disciples (they didn't understand what Jesus was doing notice: vs. 11-16) Martha and Mary (they doubted Jesus love and power notice: vs. 21-22, 32, 39-40), the unbelief of the mourners (notice:

vs. 36-38). The unbelief of His betrayers (notice: vs. 45-46)

Secondly, sin brings sickness, death, and judgment! (Rom. 6:23, Heb. 9:27): Lazarus became sick and died because of sin! All men physically... perhaps Jesus wept as He solemnly contemplated the universal consequence of sin—sin devastates the entire human race and all of creation with death. Perhaps Jesus considered the eternal consequence of sin...eternal separation from God in the lake of fire! Perhaps Jesus' contemplated His own sufferings, punishment, and separation from His Father and death for our sins!

3. Because of joy—Heb. 12:1-2. Could Jesus' tears of sorrow also be mingled with joy?

First, because of the miracle He was about to perform: His friend to be resurrected back to life. His friends Mary and Martha comforted above measure. His lost sheep saved because they believe the miracle.

Secondly, in knowing that through His death that was rapidly approaching, that His people would be fully and finally liberated from: Their sin nature, which would one day be totally and finally removed. The effects of sin destroyed. Blindness of unbelief removed (Isa. 11:7-9). Satan, the author of sin and death, destroyed forever (Heb.2:14-15). The bondage of sin, and suffering, and death destroyed (Rev.21:4-5) The curse removed from all creation (Rev. 22:1-5).

Conclusion

Some Lesson's God's people can Learn from Jesus' Example. According to Jesus' example, we ought to weep:

1. Because of our love and compassion for: Our loved one's, our brothers and sisters and our friends and neighbors
2. We ought to weep over sin and its miserable consequences: In our own lives, in the

lives of our neighbor, in our communities, and our nation

3. And we ought to weep for the joy that is set before us:

One day sin, sorrow, death and all that pertains to sin will be removed forever! We will dwell eternally in a sinless, healthy, happy, and glorious place in the very presence of God! Ω

The Parable of the Vineyard

By Pastor Lewis Kiger
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Jesus told parables to illustrate spiritual truths He was seeking to convey, but at the same time parables were also intended to hide truth from the cold-hearted mockers and unbelievers. It may seem odd, but Matthew 13:10-11 shows this is true. There the disciples ask Jesus, "Why do you speak to them in parables?" He answers: "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given." Did you notice that? Jesus specifically says that He used parables as a means to relate truth, but only to those who had ears to hear.

Yet, when Jesus told the parable of the vineyard He wanted all His hearers to understand exactly what He meant. Near the end of His earthly ministry He grew less



Lewis Kiger

and less tolerant of the self-righteous and sanctimonious deception of the religious elders and this parable was aimed directly at them. This parable relates that Jesus was the ultimate culmination of a long line of men that had been rejected and killed by the religious elite. Jesus knew about their seething hatred towards Him and what their cruel intentions were. He used this parable as an indictment against their godless and treacherous ways.

To clarify this, note what the scribes and elders said after Jesus finished speaking the parable. Mark 12:12, **"And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them."** They knew it. Jesus knew they knew it. He wanted His opposition to know He was not going to be surprised when they plotted to have Him killed. In fact, by conspiring against Him, they would simply be following in the bloody footprints of their fallen fathers.

Let's consider this parable in Mark 12. There Jesus states

that a certain man planted a vineyard and did everything that was necessary for it to flourish. He erected a wall around it to keep the animals out who would eat its tender leaves or fruit. He built a high tower so that watch-men could guard over the vineyard to protect it from thieves. He constructed a winepress in it, so that when the grapes had matured there would be a safe place to process them. And finally, he employed some men to watch over and work the vineyard as he traveled abroad. These tenants were responsible for the safe-keeping and the welfare of the land and, in return, they would receive a portion of the vineyard's production as payment.

Years pass and the vineyard had ample time to grow and flourish. The owner, still living far away, sends one of his servants to retrieve fruit from the vineyard. However, instead of giving the master what is due, they beat the servant and send him away empty-handed. So, the owner sends another servant, but the tenants throw stones at this servant, injuring him. Patiently, the owner sends another servant, and this time the tenants kill the servant. The land-owner sends others, and some of them are beaten and others murdered.

Finally, the parable states, the owner had one well-beloved son. He purposes to send his son to them, saying they will respect him and do him no harm. However, when the son arrives, the workers

see him and say among themselves, "this is the heir, come let us kill him, and the property will be ours." They seize the son, kill him and cast his body out of the vineyard.

Jesus then asks what will the land-owner do when he comes back to his property? He will certainly kill those wicked workers and lease out his vineyard to those whom he can rightly depend on.

It was obvious who Jesus was aiming at. They knew it and so did the listening crowd. They recognized that Jesus was talking specifically about the Jewish elders who had been responsible for killing the prophets God had sent to Israel. Biblical and secular history relates how cruelly the Jewish leadership had treated the ministers of God.

Jeremiah was beaten and cast into a muddy pit. Micah was hit in the face. Zechariah was stoned to death. It's likely Isaiah was sawn in half.

The clear lesson of the parable is that God had sent His only begotten Son, well-beloved by the Father and even Him the cruel elders would kill. Rather than respecting and revering Jesus, they rejected and crucified Him. While they were responsible for this horrible injustice, it was all part of God's plan to redeem fallen men from their sin and for God to turn His eyes to the Gentiles in saving grace.

I ask you dear reader, how have you treated God's Son?

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THE FIRST CHURCH

By J. B. Moody
(1838-1931)



- Christ built the Model Church as the pattern of all others. Let us study its characteristics.
1. The first Church was composed of saved persons. After He went to Heaven He added the saved to the church day by day. No six month's probation.
 2. They were not only saved, but disciplined to Christ as their leader, and Lord, as well as Savior (John 8: 31-32).
 3. They repented before they were baptized.
 4. They were convicted before they repented.
 5. They repented before they believed—a vital order.
 6. They were baptized when they believed, and not at eight days old, or at death.
 7. They experienced conversion before baptism (Acts 10:47).
 8. They were baptized *in* water, and not *with* water. They went down into the water, and were buried by baptism, and then came up out of the water.
 9. They were baptized by a Baptist preacher—"John the Baptist," under the direction of his Lord, as Baptist preachers do now under the direction of the church. If Eld. Luce had consulted a Baptist church, A. Campbell would have been rejected. What a blunder!
 10. They were baptized by one having authority from Heaven— "Sent of God to baptize." So Baptists now have authority from Heaven, and no others have.
 11. The first church and Baptist churches only have baptism rightly related to repentance and remission of sins.
 12. Only the professedly saved and the rightly baptized were added to the church. Baptists stand alone here.
 13. No infants were sprinkled or immersed.
 14. The first church was complete in itself. It elected an apostle (Acts 1:26), also the deacons (Acts 6:5), ordained Paul and Barnabas (Acts 13:1-3; 14:27), also decided disputed doctrines (Acts 15:22 and Romans 16:17), excludes the unworthy (I Cor. 5:13 and II Thess. 3:6), exposes false apostles (Rev. 2: 2, and keeps the ordinances as delivered (I Cor. 11:2,23).
 15. There was no one man in authority (Mark 10:42).
 16. There were no ruling or presiding elders.
 17. Church officers have continued the same.
 18. It had discipline of its own members (Matt. 18:17).
 19. There was no appeal from

its authority (Matt. 18:18).

20. They multiplied like Baptist churches now do (Acts 9:30).

21. Like the first church they stood for civil and religious liberty, and for moral, doctrinal and ecclesiastical liberty. The Bible must govern in these.

22. The first church kept the ordinances as delivered. Baptist churches claim this as a solemn obligation.

23. The first church was persecuted; so with Baptist churches since. They have furnished the martyrs.

24. The first church did not persecute. Baptist churches never have and never would.

25. Christ and the apostles had the baptism of John, which all others have repudiated. Hence no others could receive them into membership if they should apply.

26. Such churches were to continue to the end of the age. No others have. As sure as the race has continued from Adam; and as sure as the Jews have continued from Abraham; and the beasts and birds and harvests have all continued from the beginnings; and as bees have continued to multiply and swarm as at the first, and as all things have continued from the first, so if you accept all these continuities and demand proof of the continuity of Christ's churches, I give His

almighty fiat, that the gates of Hades, that should prevail against all other things, should not prevail against His church; and if more proof is demanded see my book. My

Church, and forty others, giving testimony From Catholics and Protestants.

27. The first church was called "The Church of God." So every Baptist church is "The church of God," as much so as every human body is the human body, and every Sunday School is the Sunday School, and every jury is the jury. The Baptist church at Corinth was the church of God, not a part of it, but all of it, and none of it elsewhere; so with every Baptist church.

28. The first church was not a Sectional or Denominational church, for there were none such for centuries after.

29. Baptist churches, like the first, are composed of voluntary members, not conscripts as baby members are. They are all brethren, equal in authority, and owing all allegiance and loyalty to the body of which they are members, like the members of a human body. See I Cor. 12:13. The field of all members is the church, and all service must be rendered to the church of which they are members.

30. Baptist churches, like the first, have the world for their field. They can fulfill their mission to the world only by the members fulfilling theirs to the church. Preachers and missionaries at home or abroad should be directed by the church.

Now bear with me while I impeach this invisible, universal church, with its three hundred or more visible branches, as an—

Immense, immaterial, imaginary Imp;

An idiotic, ignominious, illusive Ilk;

An immodest, impeachable, impracticable Imbecile;

An impetuous, implacable, imperious Impertinence;

An impossible, impecunious, imperiling Imposter;

An incredulous, inconsistent, insensible Incertitude;

An impalpable, improbable, impractical Impossibility;

An inane, inappropriate, inconceivable Incubus;

An indefinite, injudicious, inscrutable Insanity;

An injurious, intolerant, indictable Infliction;

An indistinct indescribable, intrusive Incantation;

An invidious, invalid, invisible Invention;

An intrusive, intrepid, entrenched Intrigue.

Spreading out into Shallowness,

Enlarging into Littleness, and

Increasing into Nothingness.

Such a church is as far from the church of Christ as the Devil, and the Catholics and the Protestants, can get it. Think of a Greek or Roman Catholic church! Calling white black or black white is no greater contradiction.

There is to be a general assembly or church of the first-born ones, after they are gathered together, with Abraham, Isaac, and Jacob, with all the elect, at the Coming of Christ (Heb. 12:22-23). What a gathering that will be! That is the Antitype. But now, as a Sunday School is the Sunday School, and a jury is the jury, and a human body is the hu-

man body, and a saloon is the saloon; so sure is a church the church. The Antisaloon League is not fighting a universal, invisible saloon, but those doing business for the Devil on the corners of your streets. The church or churches of Christ may be on back streets, where property is cheap and where we can retire for worship. Yet it is the only kind of a church Christ has. The lion is a ferocious beast, but all lions are not one great, ferocious beast. The danger is in the real beast, and not in the unreal buster. My only mother lived at home and not at Rome. What is your universal, invisible bride compared to the one that stood at my side? What is your universal invisible wife, compared to the one that blessed my life. Religious sense should not be all nonsense.

Indulge me once more. Perhaps ninety-nine out of one hundred use Christianity and the Church as synonymous and identical. The devil must be author of this, and that makes it so popular that many Baptists delight to so use them.

Take Catholicism, Greek and Roman, and especially the latter, and examine it in the light of Scripture, history and its pretensions. "Drunken with the blood of saints," and "with the blood of the martyrs of Jesus." What is there in morals or doctrine that it has not corrupted? Take the ordinances of Jesus; also social, civil and ecclesiastical governments. Does the devil want them any worse? What good

did Rome ever do or evil it failed to do when in its power? What would it do now to real Christianity and to the true church, if it could? This Christianity and this church are as far from the original as the devil wants them. How much better is Protestantism than Catholicism? Is one the great "Whore" because she cohabits with the kingdoms of the world? Then Protestants are the "Harlots" for the same reason. Has one perverted the ordinances? So have the others. Does one sprinkle babies for salvation and regeneration? So do the others? Has one persecuted the saints? So have the others. Does one say you need not follow original authority and direction? So say the others. Then coming on down to the later and smaller sects, such as Campbellism, Mormonism, Russellism, Eddyism, Universalism, Unitarianism, plus hundreds more, too nauseating, as Billy Sunday says, to even think about, and put all of these together, and you have but a faint conception of the abomination of "Christianity" (?).

Think of such a mess as this being also the Church of Christ! Could He be more cruelly crucified? Could His Bride be more slandered? I had rather burn at the stake than to call this devil-devised despotism and devastation by either term. He is not only a false witness who does it, but he is as false as false can be. It would be no worse to call good evil, or Christ Belial. If you want to see men writhe and froth at the mouth, just insist on the true idea of a church, and its doctrines and ordinances. There would be no more toleration of this now than there was for Christ by the religious people of His day.

If this is the Church of God, please scratch my name off. If this is Christianity, I here denounce and renounce it. The worst parts of the world are where this Christianity (?) has held sway. The present war is only an item. Ω

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