

Voice of Baptists

"The Voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."
Isaiah 40:3

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SALVATION OF SINNERS **How To Obtain The Remedy**

By F.W. Lambert
Westmoreland, TN

The condition of salvation: conviction of sin, prayer, repentance, faith in Christ - salvation by grace. A personal union - spiritual - is vital with our Lord Jesus Christ, is necessary to the salvation of sinners.

We have seen that by nature men are sinners, rebels, condemned and lost. And that to redeem them, God came into the world, died, rose again, ascended up on high, and is now our Mediator and Advocate at the right hand of the Father. If as transgressors our moral condition was desperate, his satisfaction to divine justice, in our behalf, is ample and complete.

How are fallen and depraved men to be come actual partakers of the benefits of the satisfaction? Here are the sinners, and here is the redemption, but the redemption is applied to the sinner. They are brought together. How is this great work to be accomplished?

"Through this man is preached unto you the forgiveness of sins." Acts 13:38. "We have redemption by his blood." Eph. 1:7. From these premises does not the conclusion naturally follow, that all men, since "he died for all," will, through his sacrifice and that without any conditions, be saved? NO! Many people advocate such a doctrine, but it can never be successfully maintained. Under the power of corruption and depravity - men are utterly incapable of salvation. Salvation therefore, has conditions other than the abstract satisfaction rendered by our Lord Jesus Christ.

This satisfaction is found in Isaiah 53, "When he shall see the travail of his soul and shall be satisfied." This fact is admitted by all. Even by those who profess to believe in the final deliverance of all the race, since

they teach that at death, or by future sufferings, or in some other way, a moral change occurs that qualified the soul for happiness.

This theory has no foundation! There are then conditions of salvation. What are these conditions? The atonement of our Lord Jesus Christ is a satisfaction. And what is satisfaction? Is it not something with which anyone having a claim is content? It may be the whole of that which is due, or it may be a part of it only. If accepted as sufficient, it is satisfaction, and this is precisely what occurred in our redemption. The claim of divine justice - the award of a just and holy law - was the death of the transgressor themselves.

Jesus Christ interposed and offered to give his life for our lives. His offer was accepted. He suffered "for our sins" upon the cross, and his death was admitted as a satisfaction.

Now we ask, whose right it is to declare the conditions upon which the benefits of Christ's death shall be transferred to guilty men? Is it not Christ himself? Indeed, is not this a duty absolutely incumbent on the great

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NOTICE

Let me praise you for your present relief of the paper's financial crisis. Please don't forget us as costs are heavy and rising.

This work began with faith, has continued by faith, and will look through faith to future opportunities to serve you. May God's blessing be yours now and for evermore.

Editor



NEHEMIAH

by Jerry A. Reynolds
Bowling Green, KY

Upon Nehemiah's arrival in Jerusalem he said, "I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." (Neh. 2:12-13) Here is another lesson for the men of God who would be missionaries. If God has laid upon you a work of faith, the counsel of other men about the matter may only serve to discourage you and give Satan opportunity to hinder your work before you have a chance to begin it. Nehemiah kept his burden in his own breast until he had sized up the task and was ready to say to the people, "Let us rise up and build," assuring them "of the hand of God which was good upon Him." The resultant scolding and laughter that his undertaking provoked from the leaders of the inhabitants of the land did nothing to discourage the Jews and their new leader, Nehemiah, who answered them, "The God of heaven, He will prosper us; therefore, we His servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem." (Neh. 2:20).

"The people had a mind to work" and so built the wall in spite of the mocking and contempt of the land's inhabitants whose leaders asked, "What do these feeble Jews? Will they fortify themselves?...Will they revive the stones out of the heaps of the rubbish which are burned?" and said "Even that which they build, if a fox go up, he shall even break down their stone wall." As the work progressed their opposers began to be angry and to conspire together to stop them by force because they saw the breaches in the wall of Jerusalem begin to be stopped. Watch and

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Nehemiah

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see how that religious and political forces which have succeeded in corrupting the Lord's churches conspire together to forcefully stop those who would stop up the breaches thereof! But the Jews made their prayer to their God and "set a watch against them day and night." (Neh. 4:9). It became necessary for half of the Jews to stand guard with weapons while the other half worked because of the outside threat. In addition, those who worked "with one of his hands wrought in the work, and with the other hand held a weapon." (Neh. 4:17). The task was much greater than that of building a new city would have been, for Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." (Neh. 4:10) The conditions of labor were such that Nehemiah observed, "The work is great and large, and we are separated upon the wall, one far from another." (Neh. 4:19). How difficult this ministry of reconstruction is! Our numbers are few and our strength is feeble! Those corrupted churches who claim to serve our God reproach and persecute us and try to weaken our hands. We are separated from from one another in this work! We must labor so much to clear away the rubbish of that previously destroyed because of sin before we can build anew. We must give half our strength to guard against our opposers! Even our builders must concern themselves with defense while they work! As in the days of Nehemiah, with a **mind to work, resorting together at the sound of the trumpet call, defending and working at the same time,**

lodging together within Jerusalem and removing our working clothes only for their cleansing we can reconstruct the walls of the Holy City once again.

It was necessary for Nehemiah to demand that the Jews cleanse themselves of all offences against one another and of all offences against God. In this he was not reserved because of their feeble condition but brought the people to full repentance and reform lest God's power should depart from them. Here is a lesson for reconstruction, preachers. Resist the temptation to tolerate wrongs among the feeble people in order to engage in the building, but correct the wrongs with zeal even while the building continues. Likewise, this demand for holiness continued after the wall was done.

Nehemiah did not make himself burdensome to the Jews as former governors had done. Nehemiah said, "So did not I because of the fear of God." As is usual in such circumstances of reconstruction work, and Nehemiah and his brethren "had not eaten the bread of the governor" during his twelve year tenure that the people might concentrate upon their tasks of rebuilding the city of God.

Nehemiah was wise enough to not fall for the three final evil devices that the leaders of the land's inhabitants tried to work on him for his destruction. To their summons sent to him to meet together with them he replied through messengers, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3). This same answer he gave them four different times. A man of God must be careful not to be distracted by the contentions of his opposers who have found no other way to stop him from building the city. To their accusations that a rumor was abroad among the heathen that Nehemiah intended to become king of Jerusalem and rebel against the King of Persia, he replied, "There are no such things done as thou sayest, but thou feignest them out of thine own heart," and in fear prayed to God, "O, God, strengthen my hands." To the false prophet who was sent to Nehemiah to advise him to hide himself in the temple to keep them from being killed, he said, "should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." (Neh. 6:11).

"So the wall was finished in fifty and two days. And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: **for they perceived that his work was wrought of our God.**" (Neh. 6:15).

So Nehemiah, as the last of the recon-

struction missionaries to Jerusalem, with the people of God, closed the record of his work in usual style with a prayer." Remember me, O my God, for good." (Neh. 13:31).

THANKS

We at Lyons Baptist Church, want to thank both churches and individuals who contributed to Bro. D.C. Barton's financial need during his illness. Please continue to remember this family to the Lord when you pray. May God richly bestow His grace and tender mercies upon you always.

Thanks again for your generous support.

Salvation

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Head of the Church? And has he not fixed and recorded all these conditions in his word - "The glorious gospel of the blessed God," and commanded his people to make them known to "all nations" and "to every creature" that dwells upon the round earth.

The Bible must convince everyone, that sinners are not set free by the sacrifice alone, but that they remain under guilt and condemnation until they repent and believe on the Lord Jesus Christ with all their heart. These are the divinely prescribed conditions of salvation.

Now the inquiry recurs, "what are these conditions?" They are, I answer, by inspired teachers: "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16). These are the terms of salvation! And while they are honorable to God, they are the only ones which are safe and appropriate to men. They are simple, reasonable, necessary, just and benevolent.

He who is not sorry for his sins, and does not repent and believe on our Lord Jesus Christ, never can be reconciled to God. Such a man can not dwell in heaven. Those who are saved, have therefore, embraced the offered satisfaction by "repentance towards God, and faith towards our Lord Jesus Christ." These are invariable conditions.

But what is repentance? What is faith? What exercises of the mind are associated with them? What are their results? Let us consider these inquiries separately. Repentance, one of the primary conditions of salvation, is always preceded and accompanied by what we call conviction of sin.

However numerous and dark may have been our offences against God, conviction of sin is therefore, the state of being sensible of guilt. Where this does not exist there can be no repentance. Who is there, in this land,

who has not been subject of conviction of sin?

When alarming providences have overtaken you, when stirring appeals have been addressed to your conscience, when death has come near and threatened your life, you have felt fear of forebodings and shuddered to think of the evils that might be concealed in the folds of the future. Your emotions may have been known only to yourself.

Conviction to this extent, I presume, is common among men. In moments of pain produced by the review, you may have wept bitter tears over your sins, and earnestly prayed for pardon and deliverance. It produces deep humility, it brings with it trembling fears of destruction and wrath. You may have suffered much from conviction. It is well. You may have been stricken down, but not like Saul of Tarsus, by a light from heaven or as was the ardent Benjamite arrested by a voice from the skies.

Are such miracles yet necessary? I didn't see or hear. Remember that there is, as Elijah found to be true, often more of God in the "still small voice" than in the "earthquake," the "fire," or the desolating "whirlwind."

I have tried to show you that conviction of sin does not by any means, as a matter of course, result in the service of God, and yet

without it there is no repentance, or faith, or salvation. He who has never seen fully, the depths of depravity and wickedness concealed in his own heart, and wept in sorrow over its miserable deceitfulness, is lost and away from God, justly condemned by the law of God. There must be conviction.

Repentance is associated with prayer. Salvation can no more exist without prayer, than man can move and act without life. A single moment's thought will convince anyone, that prayer is natural to man. When alarmed by being thrown into imminent danger, who is there who does not involuntarily call upon God. In such cases the worst atheist will pray.

Will a man attempt to save himself when about to fall from something high? If in the sea, will he catch at a plank, or anything to escape being engulfed and drowned? With the same certainty does peril extort from him the earnest appeal to God for deliverance. What is natural to man everywhere, must be natural to him in religion.

When convinced that spiritually, he is criminal and lost, and that God alone can rescue him, will he not resort instantly to prayer? I did! And especially as God has instituted and commanded prayer with the

promise that He will hear, and answer, and save. Will not the supplications of the penitent be constant and fervent? They must be, and always in proportion to his sense of danger, and his hope in the mercy of the Most High.

Prayer, if I may be allowed in definition to remark, is the offering up to God of the desires of the soul. To be accepted, it must be sincere with desire to receive the blessings asked. It must be offered in faith believing that God will hear and answer. And he does!

A painful consciousness takes possession of your soul, it cannot be repressed, that if God shall refuse to hear your prayers, and you shall meet ultimate condemnation, it will be no more than the strict demerit of your multiplied offences.

Justice would send all to hell. The language of our Lord addressed to the multitude is most emphatic, "Repent, for the kingdom of heaven is at hand." The risen Saviour enjoined upon his apostles and ministers, "That repentance should be preached in His name among all nations, and they went forth and preached that men should repent." Their admonitions everywhere repeated were "repent ye and be converted, that your sins may be

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OLD UNION BAPTIST MINISTERS' SCHOOL

Fourteenth Annual Session

Wednesday, March 26, 1986

9:00 a.m. Devotional
9:45 a.m. J.H. Smith - The Teaching Phase of the Commission
10:30 a.m. Intermission
10:45 a.m. H.C. Vanderpool - Scriptural or Traditional?
11:30 a.m. Lunch
1:00 p.m. Howard Taylor - God Alone is Worthy of Praise
1:45 p.m. Intermission
2:00 p.m. Calvin Perrigo - Holy Spirit Placed Pastors-A Vanishing Breed?
2:45 p.m. Announcements and Benediction

Thursday, March 27, 1986

9:15 a.m. Devotional
9:45 a.m. Billy Moran - Behavior Patterns, or Pastoring by Example
10:30 a.m. Intermission
10:45 a.m. Dexter Bacon - Preparing for the Mission Field
11:30 a.m. Lunch
1:00 p.m. Don Curtis - Repentance
1:45 p.m. Intermission
2:00 p.m. Howard Taylor - Our Commitment to the Lord Jesus Christ
2:45 p.m. Announcements and Benediction
7:30 p.m. Worship Service open to the public - Speaker to be chosen by the school

Friday, March 28, 1986

9:15 a.m. Devotional
9:45 a.m. Calvin Perrigo - Learning the Way of the Heathen
10:30 a.m. Intermission
10:45 a.m. Billy Moran - The Israel of God
11:30 a.m. Lunch
1:00 p.m. Presentation of Certificates
1:30 p.m. Intermission
1:45 p.m. Forum on Missions
2:45 p.m. Announcements and Benediction

Salvation

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blotted out." (Acts 3:19).

The word of God then teaches that it is the duty of sinners to repent. Faith in the Lord Jesus Christ, no less than repentance towards God, is an unalterable condition of such a personal union with Him, as will secure the salvation of sinners. But "believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16).

By faith we come to Christ, and by faith we live in Christ. Christ dwells in your heart by faith. Without it we can have no such union with God as will make us "meet to be partakers of the inheritance of the saints in light." Faith always partakes of the same character with its subject. The object mainly, gives to faith its character and direction. If therefore "faith saves us," it is not that it possesses saving merit in itself, but because it embraces a saving object.

Some proposition must be submitted in order that faith may exist. Since where there is no divine declaration or promise, there can be no faith, because there is nothing to believe. Just as in cases where there is no divine

command there can be no obedience, because there is nothing required. Why are we to believe? What are we to believe? It is simply the gospel.

"Go ye," said our Lord, "into all the world and preach the gospel to every creature." He that believeth shall be saved. Believeth what? Believeth of course that which it was made their duty to preach - THE GOSPEL. It is the gospel therefore, which you are called upon to believe. But what is the "gospel?"

I shall therefore, in my answer, not lay before you my opinion, nor even use my own words, but shall employ the words of God Himself - "The gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved" is, "that Christ died for our sins according to the scriptures." (I Cor. 15).

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John 3:16).

"We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (I Cor. 1).

"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5).

Such is a summary of the gospel of Christ, in which, although not every truth necessary to be believed is enumerated, yet it embraces all the essential principles that concern your salvation. It is the very gospel which first began to be spoken by the Lord himself, and was afterwards confirmed unto us by them that heard Him; God also bearing them witness with signs, and wonders, and divers miracles, and gifts of the Holy Ghost. The gospel message also you must understand in the sense intended by those who delivered it - The Apostles - or it never can be truly said that you believe the gospel.

APPLICATION FORM - FIRST TIME APPLICANTS MUST BE APPROVED BY THE SCHOOL COMMITTEE

FULL NAME _____

ADDRESS: STREET & NO. _____

CITY _____ STATE _____ ZIP CODE _____

CHURCH MEMBERSHIP (NAME OF CHURCH) _____

CHURCH ADDRESS _____

HOW LONG HAVE YOU BEEN PREACHING? _____ ARE YOU ORDAINED? _____

ARE YOU LICENSED? _____ ARE YOU A PASTOR OF A CHURCH? _____

NAME AND ADDRESS OF CHURCH YOU PASTOR _____

*TELL US YOUR EXPERIENCE OF SALVATION _____ (USE ADDITIONAL PAPER)

*TELL US YOUR EXPERIENCE OF BEING CALLED TO PREACH _____ (USE ADDITIONAL PAPER)

*NOTE: We believe that a testimony of salvation and also a testimony of a calling to preach should include the affirming of a definite time and place in the memory where these experiences took place (exact dates not necessary), but we also think that such testimony should include more than just a time and place, that it should include some of the inner thoughts and emotions, and perhaps actions, surrounding these wonderful experiences. Please be as detailed as practical.

Tuition fee is \$20.00 per preacher for the entire session, and an additional \$5.00 if you bring your wife to the wives' fellowship. Provisions will be made to waive this fee for any who cannot afford it.

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