

# Hidden Hills *Missionary* Baptist Herald

“Preaching Jesus Christ crucified, buried, and risen to a  
condemned world”



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Number 1

## Coming to Christ

By Elder John Kohler

*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. — John 6:35*

In order to be saved from hell and spend eternity in heaven, man must come to the Lord Jesus Christ. The question considered in this study of God’s Word is, “What does it mean to ‘come to Christ?’”

### I. What it does *not* mean to ‘come to Christ’

#### **A. Coming to Christ is not a physical act of any kind.**

1. We cannot come to Christ physically, because He is not physically present in our midst.

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## Why be Baptized?

By Elder Leon King

*He that believeth and is baptized shall be saved; but he that believeth not shall be damned. — Mark 16:16.*

### **1. Jesus, himself, was baptized by John the Baptist.**

Matthew 3:13 Then cometh Jesus *from*

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## Justification Made Plain

By Charles H. Spurgeon (1834-1892)

*“Being justified freely by his grace through the redemption that is in Christ Jesus” — Romans 3:24.*

Now, *what is the meaning of justification?* Divines will puzzle you, if you ask them. I must try the best I can to make justification plain and simple, even to the comprehension of a child. There is not such a thing as justification to be had on earth for mortal men, except in one way.

Justification, you know, is a forensic term, it is employed always in a legal sense. A prisoner is brought to the bar of justice to be tried. There is only one way whereby that prisoner can be justified; that is, he must be found not guilty, and if he is found not guilty, then he is justified — that is, he is proved to be a just man. If you find that man guilty, you cannot justify him.

The Queen may pardon him, but she cannot justify him. The deed is not a justifiable one, if he were guilty concerning it, and he cannot be justified on account of it. He may be pardoned; but not royalty itself can ever wash that man’s character. He is as much a real criminal when he is pardoned as before. There is no means among men of justifying a man of an accusation which is laid against him, except by his being proved not guilty. Now, the wonder of wonders is, that we are proved guilty, and yet we are justified: the verdict has been brought in against us, guilty, and yet, notwithstanding, we are justified. Can any earthly tribunal do that? No, it remained for the ransom of Christ to

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2. We do not come to Christ with our physical, tangible, material bodies.

**B. Coming to Christ is not just an intellectual act.**

1. We do have to understand the gospel intellectually in order to come to Christ.

2. We do not, however, come to Christ with our minds only.

*Thou believest that there is one God; thou doest well: the devils also believe, and tremble. — James 2:19.*

**C. Coming to Christ is not just an emotional act or experience.**

1. We do have to be convicted of our sins and experience godly sorrow in order to come to Christ.

*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of*

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*righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. — John 16:7-11.*

*Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. — 2 Corinthians 7:9-10.*

2. We do not, however, come to Christ with our emotions only.

*Matthew 13:5-6 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. . . . But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. — Matthew 13:5-6, 20-21.*

**D. Coming to Christ is not just a volitional act.**

1. We do not have the ability to come to Christ unless God the Father graciously and effectually draws us unto Him.

*No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. — John 6:44.*

2. We do not come to Christ by simply deciding to do so.

**II. What it does mean to 'come to Christ'**

**A. Coming to Christ is a spiritual act that occurs as we are regenerated by the Holy Spirit.** It is not an act performed by a totally-depraved, spiritually-dead sinner who has no ability to even understand the gospel .

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they

<b>Justification Made Plain — continued</b>
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effect that which is an impossibility to any tribunal upon earth. We are all guilty. Read the 23rd verse, immediately preceding the text — "For all have sinned, and come short of the glory of God." There the verdict of guilty is brought in, and yet we are immediately afterwards said to be justified freely by his grace.

Now, allow me to explain *the way whereby God justifies a sinner*. I am about to suppose an impossible case. A prisoner has been tried, and condemned to death. He is a guilty man; he cannot be justified, because he is guilty. But now, suppose for a moment that such a thing as this could happen — that some second party could be introduced, who could take all that man's guilt upon himself, who could change places with that man, and by some mysterious process, which of course is impossible with men, become that man; or take that man's character upon himself. He, the righteous man, putting the rebel in his place, and making the rebel a righteous man. We cannot do that in our courts. If I were to go before a judge, and he should agree that I should be committed for a year's imprisonment, instead of some wretch who was condemned yesterday to a year's imprisonment, I could not take his guilt. I might take his punishment, but not his guilt. Now, what flesh and blood cannot do, that Jesus Christ by his redemption did. Here I stand, the sinner. I mention myself as the representative of you all I am condemned to die God says, "I will condemn that man, I must, I will — I will punish him." Christ comes in, puts me aside, and stands himself in my stead. When the plea is demanded, Christ says, "Guilty;" takes my guilt to be his own guilt. When the punishment is to be executed, forth comes Christ. "Punish me," he says; "I have put my righteousness on that man, and I have taken that man's sins on me. Father, punish me, and consider that man to have been me. Let him reign in heaven; let me suffer misery. Let me endure his curse, and let him receive my blessing."

This marvellous doctrine of the changing of places of Christ with poor sinners, is a doctrine of revelation, for it never could have been conceived by nature. Let me, lest I should have made a mistake, explain myself again. The way whereby God raves a sinner is not, as some say,

by passing over the penalty. No; the penalty has been all paid. It is the putting of another person in the rebel's place. The rebel must die. God says he must. Christ says, "I will be substitute for the rebel. The rebel shall take my place; I will take his." God consents to it. No earthly monarch could have power to consent to such a change. But the God of heaven had a right to do as he pleased. In his infinite mercy he consented to the arrangement. "Son of my love," said he, "you must stand in the sinner's place; you must suffer what he ought to have suffered, you must be accounted guilty, just as he was accounted guilty, and then I will look upon the sinner in another light. I will look at him as if he were Christ, I will accept him as if he were my only-begotten Son, full of grace and truth. I will give him a crown in heaven, and I will take him to my heart for ever and ever." This is the way we are saved. "Being justified freely by his grace, through the redemption which is in Christ Jesus."

And now, let me further go on to *explain some of the characteristics* of this justification. As soon as a repenting sinner is justified, remember, he is justified for all his sins. Here stands a man all guilty. The moment he believes in Christ, his pardon at once he receives and his sins are no longer his; they are cast into the depths of the sea. They were laid upon the shoulders of Christ, and they are gone. The man stands a guiltless man in the sight of God, accepted in the beloved. "What!" say you, "do you mean that literally?" Yes I do. That is the doctrine of justification by faith. Man ceases to be regarded by divine justice as a guilty being; the moment he believes on Christ his guilt is all taken away. But I am going a step further. The moment the man believes in Christ, he ceases to be guilty in God's esteem, but what is more, he becomes righteous, he becomes meritorious, for, in the moment when Christ takes his sins he takes Christ's righteousness, so that, when God looks upon the sinner who but an hour ago was dead in sins, he looks upon him with as much love and affection as he ever looked upon his Son. He himself has said it — "As the Father loved me, so have I loved you." He loves us as much as his Father loved him. Can you believe such a doctrine as that? Does it not pass all thought?

Well, it is a doctrine of the Holy Spirit, the doctrine whereby we must hope to be saved. Can I to any unenlightened person illustrate this thought better? I will give him the parable we have given to

**Justification Made Plain — concluded**

us in the prophets — the parable of Joshua the high-priest. Joshua comes in, clothed in filthy garments; those filthy garments representing his sins. Take away the filthy garments; that is pardon. Put a mitre on his head; clothe him in royal raiment; make him rich and fair; that is justification. But where do *these* garments come from? and where do those rags go to? Why the rags that Joshua had on go to Christ, and the garments put on Joshua are the garments that Christ wore. The sinner and Christ do just what Jonathan and David did. Jonathan put his robes on David, David gave Jonathan his garments; so Christ takes our sins, we take Christ's righteousness, and it is by a glorious substitution and interchange of places that sinners go free and are justified by his grace. "But," says one, "no one is justified like that, till he dies." Believe me, he is.

***"The moment a sinner believes  
And trusts in his crucified God,  
His pardon at once he receives;  
Salvation in full, through his blood."***

If that young man over there has really believed in Christ this morning, realizing by a spiritual experience what I have attempted to describe, he is as much justified in God's sight now as he will be when he stands before the throne. Not the glorified spirits above are more acceptable to God than the poor man below who is once justified by grace. It is a perfect washing, it is perfect pardon perfect imputation; we are fully, freely, and wholly accepted, through Christ our Lord. Just one more word here, and then I will leave this matter of justification. Those who are once justified are justified irreversibly. As soon as a sinner takes Christ's place, and Christ takes the sinner's place there is no fear of a second change.

If Christ has once paid the debt, the debt is paid, and it will never be asked for again; if you are pardoned, you are pardoned once for ever. God does not give man a free pardon under his own sign-manual, and then afterwards retract it and punish man: that be far from God so to do. He says, I have punished Christ; you may go free." And after that, we may "rejoice in hope of the glory of God," that "being justified by faith we have peace with God, through our Lord Jesus Christ." And now I hear one cry, "That is an

extraordinary doctrine." Well, so some may think, but let me say to you, it is a doctrine professed by all protestant churches, though they may not preach it. It is the doctrine of the Church of England, it is the doctrine of Luther, it is the doctrine of the Presbyterian church: it is professedly the doctrine of all Christian churches: and if it seems strange in your ears, it is because your ears are estranged, and not because the doctrine is a strange one. It is the doctrine of holy writ, that none can condemn whom God justifies, and that none can accuse those for whom Christ hath died; for they are totally free from sin. So that, as one of the prophets has it, God sees no sin in Jacob nor iniquity in Israel. In the moment they believe their sins being imputed to Christ, they cease to be theirs, and Christ's righteousness is imputed to them and accounted theirs, so that they are accepted.

**Coming to Christ — concluded**

are spiritually discerned. — 1 Cor. 2:14.

**B. Coming to Christ is repenting (*inwardly turning to God from sin and self righteousness*) and believing (*inwardly trusting in or relying*) on the Lord Jesus Christ, and Him alone, to save you from your sins.**

*Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. — Mark 1:14-15.*

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. — Acts 20:21.

**To come to Christ means that you would do with your heart and your will what you would do with your feet were He standing in bodily form before you saying: "Come unto me." It is an act of faith. It is not to come to the Lord's Table, come to the waters of baptism, come to the priest or minister, or come and join the church; but to come to Christ himself, and to none other.**

**~ A. W. Pink**

Why be Baptized - continued
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*Galilee to Jordan unto John, to be baptized of him. — Matthew 3:15.*

## 2. The twelve apostles were baptized by John the Baptist.

*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. — Acts 1:21-22.*

## 3. Jesus commanded the apostles and the Church at Jerusalem to baptize the disciples made by their preaching of the gospel.

*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: — Matthew 28:18-19.*

## 4. Three thousand people who “gladly received” Peter’s sermon (the Gospel) on the Day of Pentecost were baptized and added to the church.

*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. — Acts 2:41.*

## 5. Immediately after Saul of Tarsus’ encounter with Jesus on the Damascus Road, he went into Damascus according to Jesus’ commandment and was baptized.

*And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. — Acts 9:17-18.*

## 6. Philip, one of the seven from the Jerusalem Church went up to Samaria and preached Christ to them. The people believed and were

Why be Baptized — Continued
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**baptized.**

*Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. — Acts 8:5-6, 12.*

## 7. Philip was led of the Holy Spirit into the desert where he preached Christ to an Ethiopian Eunuch. The Eunuch asked, “See, here is water; what doth hinder me to be baptized?” Philip’s message which began with the 53rd chapter of Isaiah must have included something of baptism.

*And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. — Acts 8:36-39.*

## 8. It is evident from the evidence presented in all the New Testament that all who believed the gospel message were baptized. The single exception is the dying thief who believed in Jesus at the last hours of his life and was saved, for Jesus said to him, “To day shalt thou be with me in paradise.”

The Lord’s church at Jerusalem practiced believers’ baptism by immersion and such baptism passed on to the Lord’s true churches through history. It remains so to this day. Many religionists have substituted man made inventions for baptism for the real thing. Some baptize infants. There is not one incident of infant baptism in the Holy Scriptures. Many sprinkle water on the candidate. Sprinkling is never shown to be baptism. Some pour water on the subject, but this is not baptism.

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### Schedule of Services

Sunday Worship.....12:00 PM

Wednesday Prayer..... 7:00 PM

Our meeting house is located just south of the intersection of Bendapole Road and Passthebait Avenue

### Why be Baptized — Concluded

For baptism to be a scriptural act, four things are required. They are:

**1. A scriptural candidate—a believer in Jesus Christ.** Infants cannot gladly receive the message of the gospel of Jesus because they are not capable.

*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. — Acts 2:41.*

**2. A scriptural motive—a profession of one's faith in Jesus Christ.** Some have substituted other things as the public profession of one's faith. While a person must acknowledge that he is a believer in Christ before baptism, his baptism is the actual profession of his faith and his identification with Christ.

*The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: — 1 Peter 3:21.*

**3. A scriptural method—baptism by immersion.** The Greek word from which the word baptize is translated means to plunge, dip, or immerse. To perform such an act requires not a hand-full of water, but much water.

*And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. — John 3:23.*

**4. A scriptural administrator—an ordained elder who is a member of one of the Lord's true New Testament churches.** John the Baptist was sent from God to baptize with water. The apostles who were baptized by John the Baptist baptized believers after the death of John. This was the Lord's church in action - and thus it has continued to this hour.

**Have you been scripturally baptized?**