

Hidden Hills *Missionary* Baptist Herald



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



Volume 11

Autumn, 2011

Number 2

Of Bible Gates and Ways

Which gate? Which way for you?

By Leon King



Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. –

Matthew 7:13, KJV.

These are the closing words of the Sermon on the Mount. Jesus was speaking to his disciples – his followers or learners. "Enter ye in at the strait gate:" are words absolutely unknown to some. This is not a dark saying – but the meaning is crystal clear. This is an imperative – a commandment to his hearers and to us, his disciples, who read His words. The entrance into eternal life is by a strait gate. The word "strait" comes from a Greek word which means narrow – so narrow as to make passage difficult.

Entrance into eternal life is through the

strait gate – a narrow passage, or channel. Jesus Christ, himself, is the strait gate for there is none other name under heaven given among men whereby we must be saved.

If there is none other name but Jesus whereby we must be saved – then men and women who claim to have "another prophet" or "another messiah" are deceived and still in their sins. Jesus said, "*I am the way, the truth, and the life; no man cometh to the Father, but by me.*"

If there is none other name but Jesus whereby we must be saved – then Mohammed and Buddha are not a way to the Father, no matter how many millions there are who believe in them. These still stand condemned because they have not believed in the name of the only begotten Son of God. Jesus is not merely another prophet as these suppose—but he is the one and only Son of the Living God.

We do not doubt the religious sincerity of those millions – or their very human faith, but their faith is not the faith of Jesus Christ,

Of Bible Gates and Ways, Continued

therefore is not the faith of God's elect. That these religionists are sincere in their beliefs, we have no doubt.

That course of life and actions which will bring a man to the Father is strait, not at all gratifying men's sensitive appetites. There are but few who find it! That is narrow, right? But the gate is said to be strait – narrow! The way to heaven is and shall be found to be a strait way. God has laid it out so, and all the opinions of men to the contrary shall not change that truth. You may say, "I don't believe it – I refuse to believe it." God's word replies, ". . . *he that believeth not shall be damned.*"

We do not doubt the religious sincerity of those millions – or their very human faith. But their faith is not the faith of Jesus Christ, therefore is not the faith of

One does not have to leave his life of pride, self, sin and degradation to enter through this wide gate . . .

God's elect. The narrow path to heaven is strait, unpleasing to flesh and blood, not at all gratifying men's sensitive appetites. It is a way where its travelers meet with much

trial and testing. There are but few who find it!

Jesus also said "***wide is the gate and broad is the way that leadeth to destruction, and many there be that go***

in thereat." Yes the gate which leads to destruction is wide – it is easy and unrestricted. Nobody would call this wide gate 'bigoted' or 'narrow.' It is definitely the opposite of strait. This gate accommodates all those who refuse the strait gate in their unbelief.

Their numbers are infinitely more than those who pass through the strait gate. Even in the days when our Lord walked on the earth his flock was a small one compared to the myriads who religiously walked in their own way. These, like many today, professed to 'believe in God,' but they rejected the only begotten son of God.

1 John 5:11-12 *And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; [and] he that hath not the Son of God hath not life.*

One does not have to leave his life of pride, self, sin and degradation to enter through this wide gate – one can live his life in the fullness of the lust of his own inherently depraved heart and slip easily through

The *Hidden Hills Missionary Baptist Herald* is an authorized publication of the Hidden Hills *Sovereign Grace* Baptist Church. The Herald is published as an informational and evangelistic paper for the church. Costs incurred in the production and distribution of the paper are borne by the Hidden Hills *Sovereign Grace* Baptist Church. Contributions are neither solicited nor accepted.

Comments from readers are welcome and may be mailed or E-mailed to the Editor.

Hidden Hills *Sovereign Grace* Baptist Church

Leon King, Editor

HC 89, Box 1412

Willow, Alaska 99688-9604

E-Mail: leonking47@msn.com

Telephone: 907-495-5905

1-866-495-5905

Web Site:

www.hiddenhillssgbaptistchurch.org

Of Bible Gates and Ways, Continued

this wide gate. There is no difficulty in walking in the way of sin, which leads to eternal ruin. The gate of carnal lusts, and worldly pleasures, stands wide open. The Bible teaches us that there is definitely pleasure in sin – but it is for only a season.

Broad is the way that leadeth to destruction, -- The broad ways of this present evil world are filled with those who follow their own lusts and the malignant spirit—the spirit who now works in all the children of disobedience. Broad-minded, they are! So many seem to pride themselves in their broad-mindedness! A dear relative – who was on this broad road asked this writer: “You are not going to be a bigot are you?”

She knew I believed the Bible to be the very word of God.

That is the way of the world –
For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Many people on the broad road are not as immoral and debauched as others, yet their pride and self-centeredness will not allow them to enter in at the strait gate and walk the narrow way. Many ‘good men’ as the world defines ‘goodness’ shall spend an eternity in perdition – in the lake of fire. These refuse the strait gate.

There is but one way to the Heavenly Father, dear reader. That way – the strait gate – is Jesus Christ, the eternal Son of

the living God.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Here is the strait gate – there is none other!

Our Lord told us the way to destruction is broad—and “. . . **many there be which go in thereat.**” We understand this to mean that the vast majority of men enter through the wide gate and walk the broad road to destruction. As compared to the few who find the strait gate and walk the narrow way—their numbers are vast.

We can imagine the vastness of those who are perishing because we are told that a great multitude which no man can number shall be in heaven—and that great number shall come out of “. . . every kindred, and tongue, and people, and nation.” — Rev. 5:9). How great is the number who daily walk the broad road!

The broad ways of this present evil world are filled with those who follow their own lusts and the malignant spirit—the spirit who now works in all the children of disobedience.

Such contemplation humbles every saint of God who realizes that God has, from the foundation of the world, chosen him unto salvation—chosen him out of the myriads that are perishing. And why did He do so? The Bible tells us that it was “according to the good pleasure of His will.” — Ephesians 1:5. He chose us to be saved, out of the many, because it pleased Him to do so. He created all things for precisely the same reason—because it pleased him.

Of Bible Gates and Ways, Continued

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:11.

O, yes, dear brother or sister in Christ, we were once ". . . *by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us hath quickened (made us alive—Ik) us together with Christ, (by grace ye are saved.)*" — Eph. 2:4-5. Does not reflection on these blessed truths cause us to rejoice in our Lord and Savior Jesus Christ? According to His own purpose and grace, He chose us out of the world!

When this writer came to realize something of the sovereignty of God in salvation—and what lay behind that day when he came to a saving knowledge of Jesus Christ—he was humbled on his face before the God whose everlasting love had been set upon him—an unworthy sinner!

"How can it be? How can it be?

Was ever grace so full and free!

From heights of bliss to depths of woe

In lovingkindness Thou didst go,

From sin and shame to rescue me -

O Love Divine, How can it be?

—Peterson



THE ATTRIBUTES OF GOD

(Introductory)

By C. D. Cole

By the attributes of God is meant those qualities and characteristics of the Divine nature which are essential to God as the Supreme Being. His attributes are His personal perfections without which He would not be the true and living God, the God of the Bible. The Divine attributes explain what God is and what He does.

The greatest and most important of all sciences is theology, the science that treats of God. The being of God is the foundation of all religion. If there is no God, religion is a foolish and unnecessary evil. If there is no God, who is the supreme Lawgiver and Ruler and Judge, then man is not a responsible and accountable being, and the logic is inescapable that every man may do that which is right in his own eyes, insofar as the eternal future is concerned. If there is no God, "*Who will render to every man according to his deeds*" —(Rom. 2:6), then every man may act according to his own pleasure without fear of future retribution.

Religion is true or false as it embodies the true conception of the true God. Religion, from re-ligo "to bind back" must have a true God to tie to, or it is worthless. Mere belief in a supreme being is not enough. God must be known in His glorious attributes, and these are revealed to us in the Bible.

OUR PROPER STUDY

Attributes of God—Continued

It has been said that the proper study of mankind is man. But Job felt otherwise. He says, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22:21). Jeremiah thought that a spiritual and saving knowledge of God is the greatest need of men: "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer. 9:23, 24).

Our Savior said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3). Daniel tells us that: "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits" (Dan.11:32). Spurgeon wrote that "Nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued investigation of the great subject of the Deity." May we quote further from this prince of preachers:

"The proper study of the Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can engage the attention of a child of God, is the existence of the great God which he calls his Father. There is something exceedingly improving to the mind in a contemplation of the Divinity. It is a subject so vast, that all

our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. Other subjects we can comprehend and grapple with; in them we feel a kind of self content, and go our way with the thought, 'Behold I am wise.' But when we come to this master science, finding our plumb line cannot sound its depth, and that our eagle eye cannot see its height, we turn away with the thought, 'I am but of yesterday and know nothing'" (Sermon on Mal. 3:6) "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."

A study of the Divine nature should be attended with humility, caution, and reverence. The more we learn about God in His holy Word, the fuller we realize that He is incomparable and incomprehensible. Strikingly did the Puritan John Howe declare: "The notion therefore we can hence form of His glory, is only such as we may have of a large volume by a brief synopsis, or of a spacious country by a little landscape. He hath given us a true report of Himself, but not a full; such as will secure our apprehensions from error, but not from ignorance." The writer is saying that through the study of the Bible we may be saved from error concerning God, but not from ignorance. The finite mind will never be able to fully know the Infinite God. God is the most overwhelming of all truths.

HOW GOD IS KNOWN

Two things are necessary for man's knowledge of the true God. There must be a revelation of God, and man must have a capacity to know God. One of these without the

Attributes of God—Continued

other will not suffice. The Bible gives a revelation of God, and a regenerated man is the only person who has the capacity to know God. Both of these are the results of the Holy Spirit's work. The Bible was written by men who were moved by the Holy Spirit, and the regenerate man has been born of the Spirit. There is thus, for the believer, a twofold revelation of God; a revelation to him in the word of truth, and a revelation in him by the Spirit's illumination.

Wherever the Bible has not gone, men have searched in vain for the true God. Job asked: "*Canst thou by searching find out God? canst thou find out the Almighty unto perfection?*" (Job 11:7). Paul tells us that the worldly wisdom knew not God "*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe*" (I Cor. 1:21). This was after the philosophers of Greece had tried and failed. One of the philosophers being asked the question, "What is God?" required a day to think it over. When the day was up, he requested more time. The reason being asked for his delay, he replied that the longer he considered the question the more obscure it became to him.

But a mere objective revelation of God is not all that is needed. There must also be a subjective revelation. The Spirit must put light in the soul which has been darkened by sin. Many have the Bible who do not know God. "*Jesus answered, Verily, verily, I say*

unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5); "*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 are spiritually discerned*" (1 Cor. 2:14); "*All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*" (Matt. 11:27).

VALUE OF THE STUDY

1. The study of the Divine attributes will go far toward delivering us from error on many doctrinal points. For example, opposition to the doctrine of eternal punishment comes from a perversion of His goodness and a denial of His wrath and justice. Opposition to the doctrine of election comes from a misunderstanding of the grace of God, a denial of human depravity, and a disregard for the sovereignty of God.
2. The study of the personal perfections of the Godhead will give a just view of God. The God of the masses is not the God of the Bible. The God of the imagination is not the true God. A. W. Pink uses strong words but we believe he speaks the truth when he says: "The God of this twentieth century no more resembles the supreme Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The 'god' who is now talked about in the average pulpit, spoken of in the ordinary Sunday School,

The Bible gives a revelation of God, and a regenerated man is the only person who has the capacity to know God.

Attributes of God—Continued

mentioned in much of the religious literature of the day, and preached in most of the so called Bible Conferences is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form 'gods' out of wood and stone, while the millions of heathen inside Christendom manufacture a 'god' out of their own carnal mind. In reality, they are but atheists, for there is no other possible alternative between an absolutely Supreme God, and no God at all. A

God whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits nought but contempt."

3. A contemplation of God in His personal attributes will promote humility and reverence. When Job got a vision of God, he cried out, "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6). When Isaiah saw the Lord on His throne, he cried, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (Isa. 6:5). The better view we have of God, the better will we know ourselves. In the light of His holiness we can better see our vileness. Humility is the effect of being occupied with those sterner attributes of God, such as His justice, wrath, holiness, and power. There has been such a lop sided view of the love of God, and neglect of the

wrath of God, that there is little fear and reverence of God today.

4. To be occupied with thoughts about God as He is revealed in the Scriptures will increase our faith. Much that passes current for faith today is either sentiment or presumption. Faith must be based upon a true revelation of God, and we have this revelation in the Bible. The way to have strong faith is to have a great and mighty God. Nobody's faith can be stronger than he believes his God to be. I cannot have strong faith in a God who, I think, is weaker than

Nobody's faith can be stronger than he believes his God to be. I cannot have strong faith in a God who, I think, is weaker than men.

men. If my God is weak, my faith of necessity will be correspondingly weak. I cannot have much faith in God if I believe He is being defeated on most battle fields. I cannot have much faith in God if I believe He is trying and failing; if I be-

lieve His will is being thwarted by the will of men; if I believe He is doing the best He can to accomplish as much good as He can, and to save as many as He can. But if like Job, I believe "*But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth*" (Job 23:13); then with Paul I can say "*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us*" (Eph. 3:20).

WHAT KIND OF A GOD DO WE PRAY TO?

Hidden Hills Sovereign Grace Baptist Church

HC 89, Box 1412
Willow, Alaska 99688-9604

PRSR STD
U. S. Postage
PAID
Willow, AK
Permit No.
23



Don't build your house on the sand!

Attributes of God—Continued

Do we pray for the conversion of loved ones or friends or even enemies? Then we must pray in faith that God is able to convict and convert them. But if we are to pray in faith we must believe that God is almighty, that nothing is too hard for Him. We must believe that God is irresistible whether He works in grace or in justice; in salvation or in judgment. With Isaac Watts we must say:

**"His very word of grace is strong,
As that which built the sky;
The voice that rolls the stars along,
Proclaims it from on high."**

**And may grace be given both writer
and reader to believe in grace as did
Philip Doddridge when he wrote:**

**"Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God."**

Schedule of Services

Sunday Worship.....12:00 PM
Wednesday Prayer..... 7:00 PM
Our meeting house is located at 50130 S.
Caswell Loop just south of the intersection of
Bendapole Road and Passthebait Avenue

CLASSIFICATION OF THE ATTRIBUTES

The Divine attributes are variously distinguished by theologians. Perhaps the best classification is that which divides them into communicable and incommunicable. The communicable attributes are those which God, in some measure, communicates or imparts to men, as love, power, wisdom, and holiness. The incommunicable attributes are qualities that belong exclusively to God, as infinity, independency, and immutability. These qualities distinguish the Creator from His creation.



***"But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him."*—Heb. 11:6.**