

## Sovereign Grace Missionary Baptist Church

*"Where The Truths Of God's Word Have Been Taught For More Than Sixty Years" Since October 21, 1961*

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### *Please Join Us As We Pray For:*

Sister Zee Mink Fuller and Family, Her son's Bryan Armstrong and Hunter Hackie, Daughter Shannon, and Brother Philip Thornsberry, Johnnie Stephens, Alecia Stephens, and children, Buckie Thompson, Frank & Sonya Trusty, Frank & Dawana Reigel, Diane & Smoke, Andrew Preston, Larry & Martha Mollette and Her Family Juanita her daughter, Lana Paul, Tyrell Loyd, Ted O'Bonion, Larry Mollette II & Family, Kerry Adcock, Kim Reich, Tyler Castle, Danny Mollette, cousin Kayla, Lee & Mary Mollette, Joshua Kidd, Ronnie and Sarah Henderson, Ronnie Henderson Jr. & Children, Ricky Henderson and Family, Velma Hammond, Don Hammond and Families, James and Luann Reynolds, Timothy Fails, Nathan Fails, Jacob Ramsey, Jerry Hughes, Gina and Kirk, Brother Kelley and Sister Hinson, Patricia Hinson, Jim and Linda Meier, Keith Johnson, Vickie Adkins, Shirley King - Son David - and family, Elder Robert and Sister Jennifer Keller, Little Cam Works, Sister Ann McSwain, Roselyn Pardillo and Family and those that work with her, Hailey Beaver, Brother Justin Bookout and family, Little Weslynn McClelland, Dakota Sutton, Sister Velma Hammond, Brother Jack Stone, Missionary Dan and Sunny Sullivan the work in Thailand, Elder Raul and the work in Romania, Elder Sergey Mochalov and the Churches in Russia.

### *Thoughts from our Pastor:*

#### **You must be born again.**

*"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."* John 3:3

Salvation is probably the most debated subject in the world, even among those who call themselves "Christians" there is much debate. In the end it will be the one single issue that will deliver you the most glory it your right or punishment if you're wrong. Those that are wrong will without question will spend eternity in the lake of fire. Sin has brought much bad to man, when Adam sinned God counted all mankind sinners, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" Romans 5:12 This means that we are all sinners in Adam, we are not condemned for our own sins, we were born sinners, we are born with dead spirits, we were born condemned. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18 This is what God was talking about in Romans 5:19 "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Notice in verse 12 God used the word (all) which includes everyone born on this earth. Here in verse 19 God uses the word (many) not once but twice, but why, please remember this, God does not play with words, when God uses a word, it has a direct meaning. In verse 12 God is referring to every soul born, in verse 19 God breaks these lost souls into two groups, the vessels of honor and the vessels fitted for destruction. When God says "For as by one man's disobedience many were made sinners..." These must be the one's condemned to eternal hell because of Adams Sin and will never be redeemed. The second group, "...so by the obedience of one shall many be made righteous." These must be the one's that will be redeemed by the Lamb of God, who are made righteous in Jesus Christ by being born again. For that "many" that were "...so by the obedience of one shall many be made righteous." Paul wrote in verse 21 "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." The words, "sin hath reigned unto death" means sin has enslaved them unto death with no escape on their own. However, for the second many, "...grace reign through righteousness unto eternal life by Jesus Christ our Lord." These group will be born again and be redeemed by the blood by the Lamb by grace reigning in them. Not every living soul will be saved, God never gave every living soul His gift of "salvation grace" only this second "many" in verse 19 will ever be saved.

Jesus told Nicodemus that he must be born again, these words means that one must be born from above, and anew. The old man is condemned by the sin of Adam, their spirit is born dead and unable to respond to God's word. They cannot hear it, they cannot believe it, they cannot receive it because they are dead. There must be a quickening first, that is the spirit in a person must be made alive, life comes from God only. Read this very slowly and powerfully to yourself, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12 – 13 We must be born of God, by God, and through Jesus Christ and by grace. Only a remnant will, all other are condemned to eternal hell. If you have not been born from above, by the power of the Holy Spirit, through the blood of Jesus, then you have not been born from above! There is no other way, if one does not go through Jesus Christ then they will never see nor enter the Kingdom of God.

### ***"Does God Love Everyone?"***

By Arthur Pink

#### **Part 2**

Turning now to John 3:16, it should be evident from the passages just quoted that this verse will not bear the construction usually put upon it. "God so loved the world." Many suppose that this means the entire human race. But "the entire human race" includes all mankind from Adam until the close of earth's history; it reaches backward as well as forward! Consider, then, the history of mankind before Christ was born. Unnumbered millions lived and died before the Savior came to the earth, lived here "having no hope and without God in the world," and therefore passed out into an eternity of woe. If God "loved" them, where is the slightest proof thereof? Scripture declares "Who [God] in times past [from the tower of Babel until after Pentecost] suffered all nations to walk in their own ways" (Act 14:16). Scripture declares: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom 1:28). To Israel God said, "You only have I known of all the families of the earth" (Amos 3:2). In view of these plain passages, who will be so foolish as to insist that God in the past loved all mankind! The same applies with equal force to the future. Read through the book of Revelation, noting especially chapters 8 to 19, where we have described the judgments which will be poured out from Heaven on this earth.

Read of the fearful woes, the frightful plagues, the vials of God's wrath, which shall be emptied on the wicked. Finally, read the twentieth chapter of the Revelation, the Great White Throne judgment, and see if you can discover there the slightest trace of love. But the objector comes back to John 3:16 and says, "World means world." True, but we have shown that "the world" does not mean the whole human family. The fact is that "the world" is used in a general way. When the brethren of Christ said, "Show yourself to the world" (John 7:4), did they mean, "Show Yourself to all mankind"? When the Pharisees said, "Behold, the world is gone after him" (John 12:19), did they mean that all the human family were flocking after Him? When the apostle wrote, "Your faith is spoken of throughout the whole world" (Rom 1:8), did he mean that the faith of the saints at Rome was the subject of conversation by every man, woman, and child on earth? When Revelation 13:3 informs us that "all the world wondered after the beast," are we to understand that there will be no exceptions? These, and other passages which might be quoted, show that the term "the world" often has a relative, rather than an absolute, force. Now the first thing to note in connection with John 3:16 is that our Lord was there speaking to Nicodemus, a man who believed that God's mercies were confined to his own nation. Christ there announced that God's love in giving His Son had a larger object in view—that it flowed beyond the boundary of Palestine, reaching out to "regions beyond." In other words, this was Christ's announcement that God had a purpose of grace toward Gentiles as well as Jews. "God so loved the world," then, signifies God's love is international in its scope. But does this mean that God loves every individual among the Gentiles?