



# The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

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## FOUNDATION STONES OF THE FATHERS STUMBLING STONES FOR THE SONS

By Wayne Camp  
Part 1

*“Ye build the tombs of the prophets, and garnish the sepulchers of the righteous . . . behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city” (Matt. 23:29, 34).*

*“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jer. 6:16).*

Perhaps some will feel that the text chosen for this message may be a little strong for what is set forth in the message. That may be. It, however, describes what is going on in many areas of Baptist life relative to the doctrines of grace, particularly the doctrine of unconditional election. This doctrine is not the real battleground; total depravity is. If men could truly see the depth of human depravity, they would have no problems with other related doctrines. Listening to preachers one finds that the focus is on election first, and then on other doctrines.

The problem addressed in this message has to do with something very similar to that of which Jesus accused the Jews. They would build monumental memorials for the prophets of yesteryear and kill the prophets and preachers who preached the same thing to them that had been preached by those earlier prophets. Great men of the past preached the doctrines of

### COMING NEXT ISSUE

REPORT ON THE RECENT TRIP OF (L. to R)  
DR. BRYAN DARLING, BRO. TOMMY LEE,  
BRO. BILL LEE, AND SIS. JANICE LEE



grace. Preachers of this era are glad to build monuments for them and garnish their tombs. When one preaches the same thing in this day that those “**pillars of orthodoxy**” preached, he may be inviting the scorn and axe of the brethren.

As I thought of this matter, and it has especially occupied my mind at various times since I first came to see the doctrines of grace,

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#### CO-EDITORS' ADDRESSES, PHONE NUMBERS AND E-MAIL ADDRESSES

Editor, Eld. Wayne Camp, may be reached at the address given above, or at his home address. His home address at present is: 2065 Tompkins Lane, Millington, TN 38053-5107.

Church Phone at Home: (901) 876-5015

E-mail address: [RWcamp@cris.com](mailto:RWcamp@cris.com)

Visit our Home Page on the Internet

<http://gpp.camps-computer.com/>

Editor, Eld. Bill Lee may be reached at PO Box 876, Grenada, MS 38901-0876.

Editor Lee's phone number is 662-226-2715.

E-Mail Address: [billandjan@cableone.net](mailto:billandjan@cableone.net)

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**Evening Service 5:00 P. M. Sunday**

**Mid-Week Service 6:30 P. M. Wednesday**

*You Are Welcome!*

several possible titles for this message went through my mind. I considered calling it, **BLASTING THE BEDROCK**, or **DENYING THE DECENDENCY**, or **HATING THE HERITAGE**, or **LEAVING THE LEGACY**, or **ASSASSINATING THE ANCESTORS**, or **FORSAKING THE FOUNDATION**, or **FAITH OF THE FATHERS FORSAKEN BY THE SONS**, or **LANDMARKS OF THE FATHERS LAMBASTED BY THE SONS**. Several others also crossed my mind but these should give the reader an idea of what the target is for this message.

Again I say, it is amazing how many people

will praise and commend the brethren of past generations as great Baptists, sound Baptists, and "pillars of orthodoxy," while men who now preach the same doctrines are blasted as heretics and scoundrels. Those doctrines that the fathers held to be foundation stones of the faith once delivered to the saints have become stumbling stones to the sons.

For the sake of space, this message will center upon the doctrine of election. Did the forefathers, whom we esteem highly, believe the doctrine of unconditional election? Did they preach it? Why are they praised as pillars of orthodoxy while those who preach the same thing now are treated as hounds of heresy? The answer is, the **FOUNDATION STONES OF THE FATHERS HAVE BECOME STUMBLING STONES FOR THE SONS**.

#### ELECTION IS A BIBLICAL DOCTRINE

"I don't care what the forefathers preached; the word of God is what we are supposed to preach," someone says. Amen! and Amen! I can hear a great multitude of my brethren back through the centuries rise up and say, "Amen." Therefore, we will first notice that the doctrine of election is a **BIBLICAL DOCTRINE**. And, my Dear Readers, if it is truly a biblical doctrine it ought to be preached by every God-called preacher. If it is a true and biblical doctrine, it ought to be held dear by every true church of the Lord Jesus Christ. If it be the truth of God's word, this doctrine of election and its sister doctrines, ought to be held dear by every born-again believer in the Lord Jesus Christ. We ought to thank God that he has, from the beginning chosen certain ones to salvation. **2 Thessalonians 2:13** *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*

#### CHRIST, THE ELECT OF THE GODHEAD

The election principle is set forth in the election of Christ as the person of the Godhead to come as the Messiah. The prophet Isaiah recorded

that God said, ***“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles” (Isa. 42:1).*** This is a prophecy of Jesus Christ in which he is called God’s “elect.” Peter wrote, ***“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded” (I Pet. 2:1).*** The place to which Peter referred is Isa. 28:16. ***Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.***

Election speaks of a choice that was made in the counsels of the Triune Godhead. It also speaks of one who is the object of special love and affection. Christ, as the elect unto salvation, was the object of God’s love. ***“Thou lovest me before the foundation of the world” (Jn. 17:24).***

### THE ELECT ANGELS

The principle of sovereign election is revealed again in the election of angels. The angels who kept not their first estate were not elect angels. The angels that did not fall were elect angels. Paul writes, ***“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (I Tim. 5:21).*** The angels who kept their first estate were the elect angels. They were not elect because they did not fall; rather, they did not fall because they were elect angels.

### ISRAEL, THE ELECT NATION

Most, if not all, students of the Word of God are aware of the election of the nation of Israel. This election of that nation as the favored nation among the nations of the earth is widely accepted and declared. Many who simply cannot seem to accept the election; of persons to salvation readily

accept God’s right to choose a nation to favor above all other nations of the earth. This writer has never heard anyone charge God with injustice or of being a respecter of persons or nations because he chose Israel above all the nations.

Of the election of Israel as God’s peculiar people Moses wrote, ***“For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (Deut. 6:6-8).***

From these verses several things are evident. First, the election of Israel was an election of God; he did the choosing. It was not their choice; it was God’s choice of them. Second, God did not choose them because of anything seen in them. In fact, there was every reason to pass them by and choose some other nation that was greater in number, power, and influence than Israel. Third, the election of Israel placed them in a position where they were graciously favored above all nations of the world. Those who would charge God with injustice and partiality in the election of some to salvation should also look at his election of Israel.

Moses said, ***“Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day” (Deut. 10:15).*** It was God’s delight to love and choose Israel as a peculiar people unto himself. Isaiah also spoke of the election of Israel as a nation. ***“For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me” (Isa. 45:4).*** It is clear that the election principle is taught in the election of Israel.

## THE ELECTION OF PROPHETS AND PREACHERS

Again, the election principle is taught in the election of prophets and preachers. It is seen clearly in the words of God to Jeremiah concerning his choice of him. ***“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nation” (Jer. 1:5).*** Before Jeremiah had been formed in the womb of his mother God had already marked him out (sanctified him) for special purposes. This election was before the birth of Jeremiah. It could not have been based on a choice that was made by Jeremiah. Chosen, sanctified, and ordained to be a prophet before he was ever born was the case of the weeping prophet of old.

Out of his many disciples, Jesus chose 12 whom he named apostles. ***“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles” (Lu. 6:13).*** That these men were chosen in eternity to be apostles is evident from the fact that Jesus knew from the beginning who would betray him and the betrayer must be an apostle. ***John 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.*** (See also Psa. 109; Psa. 69). While the choice was not manifest until he did what Luke recorded in Lu. 6, it is clear from prophecy and John’s declaration that the election of the 12 to the apostolic office preceded their installation into the office.

Paul considered his election to the office of an apostle to have preceded his salvation on the road to Damascus. It is clear from the Lord’s word to Ananias, ***“But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel” (Acts 9:15).*** “But,” says the objector, “Paul had already been saved when Ananias was informed that Paul was a chosen vessel.” That is true. But, Paul dates this choice before his salvation. ***“But when it pleased God, who separated me from my mother’s womb, and***

***called me by his grace” (Gal. 1:15).*** Paul considered himself to be marked out from his physical birth to be God’s vessel to carry the gospel to the Gentiles.

I recall an experience I had long before I savored the sweet taste of the doctrines of grace. Two men had declared that God had called them to preach. A lady called me and said, “Bro. Camp, do you really believe God called them to preach?” My answer was, “God did not consult me about the matter. As a matter of fact, he did not even consult me about my own call to preach.” God chose me to be one of his ministers of the gospel before the foundation of the world. In time he called me to salvation and then to the ministry. I can assure you that both of his calls were irresistible. I resisted but I did not resist successfully. When he laid his hand upon me he put a fire in my bones that all the hounds of hell could not extinguish. The only way I found any peace was to preach his word. That is why I have continued to preach these many years. It will soon be 48 years since I began preaching the gospel. I do not hesitate to tell you that he again called me irresistibly when he laid the work of Thailand missions and the starting of a Bible School for the Hill Tribe preachers on my heart. But, I must get back to the discussion of the precious doctrine of election.

Thus, the election principle is seen in the election of Christ, the election of angels, the election of the nation of Israel, and the election of prophets and preachers. These various choices are of God, not the elected ones. The three Persons of the Godhead chose Christ to be the Mediator and Surety of the covenant of redemption. They chose the elect angels and that election secured them from the fall. They chose the nation of Israel to be a special people unto the Lord. They have chosen prophets and preachers and apostles all of their own sovereign will.

## THE ELECTION UNTO SALVATION

Most of the readers of this paper will grant the election principle to be true in the matters discussed above. The problem with many is in the realm of personal salvation. Did God choose certain of the race of men to be the recipients of

his wonderful salvation and leave others to perish in their sins? The answer to this question is found in the Scriptures. There is abundant evidence that God did choose certain persons to salvation and that he gave these to Christ to save. There is evidence, unequivocal evidence that he assured Christ that all those given to him would come to him and that none of them would perish. Dear Reader, will you open the Scriptures and look at them with an open mind?

Consider these words that Paul addressed to the congregation of saints in Thessalonica. ***“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thes. 2:13).*** There are several things that should be noticed in this verse. First, the choice or election mentioned in this verse was ***“FROM THE BEGINNING.”*** This is simply a biblical way of saying that the choice is an eternal one, one made in eternity before the foundation of the world. Second, this election is personal. ***“God . . . hath chosen YOU.”*** This is not the election of an unidentified mass of humanity. It is the election of persons, individual persons. Third, this election is **TO SALVATION**. This is not an election to service; it is obviously an election **TO SALVATION**. Fourth, the means by which the elect are brought to this salvation to which they have been chosen is the sanctification of the spirit (regeneration), and the belief of the truth. They are called unto this salvation by the preaching of the gospel made effectual by the Holy Spirit, according to Paul. ***2 Thessalonians 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*** This election is of God. He does the choosing. That choice is revealed when one believes the gospel. ***“Knowing, brethren beloved, your election of God” (I Thes. 1:4).*** Paul calls the chosen “God’s elect” in another epistle. ***“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness” (Titus 1:1).*** If they are God’s elect then God must have chosen them.

It is clear from these verses that God has a

people whom he has chosen to save. These he gave to Christ and Jesus said, ***“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out” (Jn. 6:37).*** Note that they were given to Christ before they come to him. Consider also that all those given to him will most certainly come to him.

What about those who do come to Christ? What about those who do believe in Christ? Were they chosen in him before the foundation of the world? Let Paul answer for us. ***“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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Eph. 1:4-6).*** First, it is again evident that God is the **ELECTOR** in this election; he does, or rather he did the electing. Second, note that this election was in Christ. There is no election separate and apart from Christ. Third, notice that the election took place before the foundation of the world. Fourth, note that the purpose of the election is “that we should be holy and without blame before him.” Fifth, consider the fact that he has predestinated the elect ones unto the adoption of children. Sixth, observe that this election unto salvation and predestination to adoption are according to the good pleasure of **HIS WILL**. It is not of him that willeth, nor of him that runneth, it is of God who is merciful to whom he will be merciful. ***Romans 9:15-16 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.***

Are there some men that are ordained to eternal life? Let Dr. Luke answer the question. ***“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and AS MANY AS WERE ORDAINED TO ETERNAL LIFE believed” (Acts 13:48).*** Some will try to change this verse to read, “As many as believed were ordained to eternal life.”

A. T. Robertson, one of the greatest Greek scholars of the last two centuries, says, "By no manner of legerdemain can it be made to mean 'those who believe were appointed'." He adds, "It was saving faith exercised only by those who were appointed unto eternal life . . . ." Many other verses from the inspired men who wrote the Bible could be cited but these are enough to show that the election unto salvation is a Biblical doctrine.

**(To be Continued next issue if the Lord Wills)**

### *Bouquets and Brickbats*

**FROM AN OUT OF STATE FRIEND CONCERNING ARTICLE: "I DON'T UNDERSTAND."** Neither do I. As much as I love my brethren of the ABA and the work this is something I do not understand. Where do they get it. To some degree to me these "laws" are taking God's authority unto man and though it may produce some great works is it God honoring is my question. Just thought you might know you are not alone in your thinking on this matter.

**NORTH CAROLINA:** I, in the providence of God, came into possession of a copy of the May 1, 2005, *Grace Proclamator and Promulgator*. It has been such a blessing. I believe I have read the article on election at least 50 times. I have worn the paper out. Could you send me 3 or 4 back issues of the paper and add my name to your mailing list for future issues.

I had recently been studying the doctrines of grace but was not fully committed to them but your paper certainly solved that problem. Thanks for being willing to stand for the truth even when it is so unpopular with the Arminians. I look forward to more such articles in your paper.

**TENNESSEE:** This is to let you know that I just love your Web Site. I get so much from it. I am not begging for anything, but I sure would like to get some of your studies sent to me. Thank you so much for your web site. May the Good Lord continue to bless your ministry.

**(Grace Cont.)** Jesus makes His intercession on the basis of His accomplished work at Golgotha. God cleanses us on the basis of the shed blood of Christ and the eternal covenant of grace entered into by the three Persons of the Godhead (Pa. 89:27-36; I Jn. 1:9).

### **CONCLUSION**

It is not the purpose of this message to condone, encourage, or minimize sin. The sad songs of the sinning saint, David, are enough to assure all who read them that sin is devastating in the life of the saved. It is intended to offer encouragement to the repenting child of God who has grievously sinned. When God's chastening hand is heavy upon you, your bones are broken, your joy is gone, your heart palpitates wildly, your flesh has no soundness left, and your strength has fled, there is hope. When wave after wave of guilt, grief, and fear roll over your head and threaten to drown you in sorrow and mourning, there is relief! There is refreshment! There is restoration! There is joy! There is revival! There is assurance! There is consolation and comfort! Look to the marvelous, eternal, bountiful mercies of our Covenant God. **"Whoso confesseth and forsaketh them (his sins) shall have mercy" (Prov. 28:13).**

Your bones can again rejoice. You can again hear joy and gladness. You can have a clean heart and a right spirit. You can know the joy of salvation. You can again teach transgressors God's ways and see sinners converted. You can again sing aloud of God's righteousness and shew forth God's praise (Psa. 51:8-15). God will not despise your broken and contrite heart (V-17).



**One of the better Lahu house in the Jungle**

# SALVATION BY GRACE NECESSITATED BY THE SINS OF THE SAINTS

Third In a Series

*By Wayne Camp*

**TEXT: Romans 4:16** *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.*

Please read Rom. 7:15-25 also.

One of the great problems facing those who do not believe in salvation by grace is the problem of sin in the life of the born again believer. How does God deal with sin in the life of the saints? Do the saved, in fact, commit sin? Does sin bring sorrow in the life of the saint? Do the sins of the saved destroy their relationship with God or do they only affect their fellowship?

There are numerous examples in Scripture that show that the saved do continue to have a battle with sin. Romans 7:15-25 reveals that there is a raging war in the heart and mind of the Christian. ***“For the good that I would I do not: but the evil which I would not, that I do . . . when I would do good, evil is present with me,”*** wrote Paul (Rom. 7:19-21). Again he said: ***“I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members”*** (V-22-23).

Truly this passage illustrates and magnifies the fact that salvation by grace is an absolute necessity because of the saints' continued proneness to sin. We sing plaintively, “Prone to wander, Lord I feel it, Prone to leave the God I love. Were our salvation's perpetuation dependent on us we would utterly perish in hell.

We cannot save ourselves nor can we keep ourselves saved and secure. The blessed Trinity is the Author and Finisher of our salvation.

**THE POSSIBILITY OF SIN IN THE LIFE OF**

## THE SAINT

One cannot read the Bible very much without seeing that some of God's greatest men fell into sin at some time after they were saved. Examples are numerous.

## MOSES

Moses was a great man of God. He is mentioned in what some call “God's honor role of faith.” ***“by faith Moses. . .”*** (Heb. 11:24-26). Yet, this great divinely appointed leader of Israel committed a sin that was of such magnitude that God killed him and would not allow him to enter Canaan with Israel.

When the children cried out for water on one occasion God commanded Moses to speak to the rock, not to strike it as he had the first time. In an angry rebuke of Israel Moses smote the rock and in type he crucified Christ a second time. God said: ***“Because ye believe me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them”*** (Numbers 20:7-13). Moses was not lost but he did suffer great loss. He appeared on the mount of the transfiguration glorified with Jesus so we know he was not lost even though he had sinned grievously.

## PETER

Peter made a tragic trip through Satan's sifter. Even though Christ had lovingly warned him saying: ***“Simon, behold, Satan hath desired to have you, that he may sift you as wheat . . . I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me”*** (Lu. 22:31-34). Verses 56-61 reveal that Peter denied even knowing Christ. Matthew even records that his second denial was with an oath and the third

was accompanied with oaths and curses.

Peter later repented of this terrible sin and was greatly used of God as a preacher, an author, an apostle, and a pillar of the church at Jerusalem.

### PAUL, JOB, ISAIAH, DAVID

Space does not permit a detailed discussion of Paul, Job, Isaiah, and David.

The reader is encouraged to consider again Paul's lament in Romans 7:15-25 concerning his continuous raging war between his old nature and the new nature received in regeneration.

When God came to commission Isaiah, Isaiah cried out about his terrible uncleanness (Isa. 6:5). Job, in the presence of God, ceased to maintain that he was righteous and confessed himself to be vile (Job 40:4; Job 42:5-6).

David, about whom much more will be said later, was a man after God's own heart. Yet this saint was guilty of covetousness, lust, adultery, cover-up, and murder. Many suffered because of his sin.

Even though all four of these men were saints, they sinned as did Moses and Peter. To this we could add other men and women who were guilty of sin but these demonstrate clearly by example that saints do sin.

### BIBLE DECLARATIONS

The possibility of sin in the life of the saints is also set forth in unequivocal declarations of the Scripture. Solomon wrote: ***"There is not a just man upon earth that doeth good, and sinneth not,"*** (Eccl. 7:20). Job said: ***"If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall prove me perverse"*** (Job 9:20). To Christians John wrote: ***"If we say that we have no sin, we deceive ourselves, and the truth is not in us"*** (I Jn. 1:8).

This proneness to sin causes the necessity of the constant intercession of Christ on behalf of His people (I Jn. 2:1-2). In the model prayer given to His disciples Jesus taught us to pray: ***"Forgive us our trespasses"*** (Lu. 11:1-4).

Only a self-deceived, unsaved liar would lay claim to perfection and his own mouth will soon portray his sinfulness and unregenerate condition. At our very best we must confess ourselves to be unprofitable servants (Lu. 17:10).

### THE EFFECTS OF SIN IN THE LIFE OF THE CHILD OF GOD

When considering the effects of sin in the life of the saints we must approach the subject from both the negative and the positive. Many claim that sin causes the saved person to be lost, cast out, and condemned. Others, sometimes called antinomians, advocate the idea that sin has no effect on the saints and they encourage sin to show the greatness of grace. Both of these errors cheapen grace or are, in truth, disgrace.

### NEGATIVE CONSIDERATIONS

From a negative standpoint we must declare that sin in the life of the saint cannot cause the child of God to be lost. ***"Though he fall, he shall not be utterly cast down"*** (Psa. 37:23-24). There is nothing that can ever cause God to cast out one of His children. ***"Him that cometh unto come; I will in no wise cast out"*** (Jn. 6:37). Sin, nor any created thing can separate the child of God from being an object of the everlasting love of God. ***"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which in Christ Jesus our Lord"*** (Rom. 8:35-39).

Sin can never condemn the child of God for ***"there is . . . now no condemnation to them which are in Christ Jesus"*** (Rom. 8:1). They ***"shall not come into condemnation"*** (Jn.

5:24) even though they do sin. Nothing will cause God to **“condemn”** the saint **“when he is judged”** (Psa. 37:33)

A woman may forget her nursing child. She may not have “compassion on the son of her womb.” But God will never forget those whom He has chosen, redeemed and regenerated! (Isa. 49:15).

### POSITIVE CONSIDERATIONS

While sin does not cause the child of God to be lost, it does, certainly, have some sad effects on the saint. The sinning saint will soon lose all the joy of salvation (Psa. 51:12). There is no person on earth who is as unhappy as the saint who harbors unconfessed sin in his heart.

The saints service for God is hindered or totally negated by sin. Only after repentance will he be able to serve God effectively (Psa. 51:7-17).

Confusion reigns in the mind of the sinning saint. He will begin to question his salvation. He has trouble knowing if he has eternal life and may forget that he was ever purged from his sins (II Peter 1:5-9). He will have no assurance of his calling and election (II Peter 1:5-11).

### THE SORROW SIN PRODUCES IN THE LIFE OF THE SAINT

While living with unconfessed sin the pen of David was silent. No glad songs flowed from his heart. The joy was gone and he dared not write of what he was experiencing. When, however, he had confessed his sin songs began to flow forth. In these he gives us a vivid description of the sorrow and unbearable grief that he endured during his silence.

### A BRIEF BARING OF THE SOUL

In the thirty-second Psalm David briefly bares his soul and reveals his awful God-wrought sorrow. In the first two verses he declares his assurance of God’s dealing with him as a saint. **“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no**

**guile.”**

Though under the fierce hand of a chastening Heavenly Father, David was assured of his eternal safety. His sins had been imputed to Jesus Christ in the covenant of redemption and were not being imputed to his account. These sins that he had committed would not be brought up against him at the judgment. They were judged at Calvary and God was satisfied. The chastening of a Christian is for his own good and David knew that. He had been justified by the Almighty and sin would not be imputed to his account. **“Who shall lay anything to the charge of God’s elect? It is God that justifieth”** (Rom. 8:33).

While sin is not imputed to his account so as to affect his eternal destiny, the sinning saint should not presume that sin is simply ignored by his living Father. When David did not go to the Lord in repentance and confession the chastening rod of God fell upon him.

**“When I kept silence”** refers to the silence of unconfession. David was not suggesting that he should have paraded his sins before the congregation of Israel or before the world. There is no record that this was ever done. His eventual confession was before God (Psa. 51).

The silence of unconfessed sins was very destructive to David’s physical and mental well-being. **“My bones waxed old through my roaring all the day long”** (V-3). His bones, the very pillars of his physical being, began to deteriorate and weaken. A continuous roaring filled his head. Severe physical afflictions permeated his body and drained away his strength. Sin is a killer, a cancerous fire that burns in the bones and rages out of control. One who has never experienced this convicting pressure of the Holy Spirit cannot understand the inquisition of the soul that is endured by the sinning saint.

**“For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer”** (V-4). God’s correcting, convicting, chastening hand was upon David around the clock. In this earthly life, as David reveals in Psalm 73, the Lord deals more severely with sin in the life of his elect than with the sins of the reprobate. Sampson spent his strength seeking to please Delilah and was

brought to terrible weakness, humiliation, and shame. The very moisture of David's body—his sweat and tears—had dried up like a Jerusalem summer when there is no rain from May to November. The combined result of his bodily disorder, and his sweat, and his tears was dehydration. Spurgeon wrote: "Scarlet sins call for bloody tears; and if Peter sinned heinously he must weep bitterly." David wept but there was no longer any tears to wash his sleepless eyes, no sweat to cool his parched body, and no saliva to moisten his cracked lips and irritated throat.

No relief was found until David confessed his sin before God. ***"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah"*** (V-5). David's only hope was in the fact that his sin had not been imputed to his account. His only relief came when he confessed his sins to God.

#### DETAILS OF DAVID'S GRIEF

In Psalm 38 David pours out the details of his terrible grief because of his sin. He commences the Psalm with a plea for mercy. ***"O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure"*** (V-1). He must be rebuked by the Spirit but let it not be at the height of Divine wrath. Chastisement must come, David knew, but he pleads that it not be in the heat of Divine displeasure. Violently David had sinned but he prayed that the rod of correction be applied in gentle love.

The arrows of conviction came accurately, quickly, and regularly. They held fast and would not let go. ***"Thine arrows stick fast in me"*** (V-2a).

God's hand of judgment was heavy upon David. ***"Thy hand presseth me sore,"*** David cried. When the afflicting, heavy, mighty hand of God is laid upon such as mortal man he will be crushed unless the Lord also ***"upholdeth him with his hand."***

David drowned in depression. It had affected him completely. From the crown of his head to the sole of his feet he was affected. ***"There is no soundness in my flesh because of thine***

***anger"*** (3a).

Even David's bones had been vexed and rendered restless by the pressure of conviction. . . ***"neither is there any rest in my bones because of my sin"*** (V-3b). Sin breaks the believers rest. It disturbs his peace and tranquility. No realm of service, no pleasure of this world, no companionship of friends can cause him to rest and be calm. Only the refuge of the shed blood of Jesus Christ upon confession of the sin can bring inner tranquility back to the saint who has sinned.

The terror and guilt of sin will literally overwhelm one who is in David's position. ***"For mine iniquities are gone over my head: as an heavy burden they are too heavy for me"*** (V-4). Wave after wave of guilt sweeps over the head. Just when he thinks he has time to catch his breath another wave rolls in. When it finally seems that he has gained a brief respite, in roll more waves of depression, terror, and sorrow. When will the tranquility return? When will the soul again repose in blessed assurance? When will the heart again know the sound of glad songs?

The burden of sin with no view of pardon is simply too much. The load is much too heavy to bear. The weight under which he groans threatens to crush him completely. ***"As an heavy burden they are too heavy for me,"*** groans David. One becomes a putrefying stench in his own nostrils. ***"My wounds stink and are corrupt because of my foolishness"*** (V-5). Spurgeon wrote: "Some of us know what it is to stink in our own nostrils so as to loathe ourselves. Even the most filthy diseases cannot be so foul as sin. No ulcers, cancer, or putrefying sores can match the unutterable vileness and pollution of iniquity. Our own perceptions have made us feel this. We write what we do know; and testify what we have seen; and even now we shudder to think that so much evil should be festering within our nature."

Regardless of how highly one may have esteemed himself and how close to God he may have been, the foolishness of sin will pull him down until he crawls like a diseased worm. ***"I am troubled; I am bowed down greatly; I go mourning all the day long"*** (V-6).

***“Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; there are more than the hairs of my head: therefore my heart faileth me”*** (Psa. 40:12).

Continuous mourning is the lot of the sinning saint: ***“I go mourning all the day long,”*** moaned the Psalmist (V-60). The night is sleepless and the activities of the day offer no rest from the sorrow of sin. Job, in sackcloth sitting in ashes with grievous boils covering his entire body did not suffer as the sinning saint does under the heavy hand of God. ***“My loins are filled with a loathsome disease: and there is no soundness in my flesh”*** (V-7). ***“O wretched man that I am! Who shall deliver me from the body of this death”*** (Rom. 7:24).

Numbness sets in. ***“I am feeble (benumbed),”*** cries David, ***“and sore broken: I have roared by reason of the disquietness of my heart”*** (V-8). His heart is broken. It beats like the rising and falling of a raging sea. His deep, in-expressible sorrow has caused him to cry out inarticulate roarings and hideous moans.

Only God could perceive the depth of David's pain and sorrow. ***“Lord, all my desire is before thee; and my groaning is not hid from thee”*** (V-9).

### THE REACTION OF FRIENDS AND FAMILY

Another painful sorrow that the sinning saint experiences is the reaction of his friend's, family, and brethren. This reaction brings such distress that it disturbs the very rhythm of the heart. It causes the heart to flutter and to perpetually palpitate. ***“My heart panteth,”*** wrote David (V-10a).

A deathly weakness follows with no one to speak a word of encouragement. The sparkle and life leaves the eyes and they fail as one gropes for an end to his sorrow. ***“My strength faileth me: as for the light of mine eyes, it also is gone from me”*** (V-10).

His friends and loved ones stand aloof from his sore condition. ***“My lovers and my friends stand aloof from my sore; and my kinsman stand afar off”*** (V-11). Sometimes those whom one loves the most are the first to desert him in such a time as David was enduring. “Oh the loneliness of a soul passing under the

convincing power of the Holy Ghost,” wrote Spurgeon. Even his kinsmen withdrew and left him alone in his shame, sorrow, and grief. They feared that they might be contaminated, accused, or scorned because of their association with this awful sinner, David.

Whether the friends of David literally withdrew is not important. The sinning, sorrowing soul of a chastened saint feels alone and sees himself deserted by every one.

David's enemies seized this opportunity to scorn him, belittle and slander him, exaggerating his sin far beyond its true extent. They ***“lay snares for”*** him and ***“speak mischievous things.”*** They ***“imagine deceits all the day long”*** (V-12). These folk invent lies and slanderous stories. The truth about David's sin was bad enough but his enemies felt it needed to be magnified and compounded again and again.

### DAVID'S DEFENSE

David's reaction to this aloofness by friends, family, and foes was very simple. ***“But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs”*** (V-i3-14). He could not excuse or deny what he had done. He had heinously sinned and there was no denying that. He could not defend his adultery and murder. There is simply no defense for sin; it is ***“foolishness”*** (V-5).

He could not even try to answer all the false accusations made against him by those who ***“imagined deceits all the day long”*** (V-12). To try to sort out and answer the false accusations would only result in further defamation of his own character.

David's best defense was no defense at all. He didn't listen to the charges; he didn't answer the charges; he didn't excuse or deny the charges; he made no counter charges. He heard nothing. He spoke nothing. He reproved no one.

### DAVID'S CONSOLATION

David's consolation was in the eternal bountiful mercies of God (V-15-22). His hope

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was in the assurance that the Lord would hear him. His enemies would rejoice over his fall unless the Lord intervened and lifted him up. He confessed his sin to God and God, he knew, would ***“make haste to help”*** him.

**HOW GOD DEALS WITH HIS CHILDREN  
WHEN THEY CONFESS THEIR SINS TO HIM**

When one of God’s children sins and then confesses that sin God deals with him in tender mercy and in loving kindness. ***“According to the multitude”*** of his ***“tender mercies”*** he will ***“blot out”*** the saints transgressions (Psa. 51:1). He chastens his children as a loving Father with their good and profit as His motive (Heb. 12:6-11). He washes them thoroughly, cleansing their sins and iniquities from them (Psa. 51:2, 3). He restores the joy and gladness that was lost through the sorrow of sin (Psa. 51:8, 12, 14).

When God deals with His penitent saint who has sinned He hides His face from His sins and blots out all his iniquities (Psa. 51:9). Due to the fact that all the sins of every saint were imputed to Christ at Calvary and His righteousness has been imputed to our account, sin is never imputed to the account of the saint (Rom. 4:6-8). ***“Blessed is the man to whom the Lord will not impute sin”*** (V-8).

Satan and man may bring charges against any saint of God for we all sin. Our security does not rest in our living sinless lives but in the fact that God has justified us and will not receive a charge from anyone against us. ***“Who shall lay anything to the charge of God’s elect? It is God that justifieth”*** (Rom. 8:34).

We, his saints, can rejoice in the fact that ***“He hath not dealt with us after our sins; nor rewarded us according to our iniquities.”*** Instead, ***“so great is mercy toward them that fear him”*** He has ***“removed our transgressions from us”*** as ***“far as the east is from the west”*** (Psa. 101:10-13).

Christ, who made a full and satisfactory propitiation for our sins, ever lives and intercedes for His seed. His plea is not based on our lives or we would utterly perish. Rather, (See GRACE, Cont. Page 6, Rt. Column)