



The Grace Proclamator and Promulgator

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

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MY TRIPS TO THAILAND

By Elder Jack Duplechain

FIRST TRIP WAS OCTOBER 2001

Let me begin by saying that these trips changed the way I look at missions as a whole. Many pastors have various ideas about how they feel about missions and that is fine. I went to Thailand after two major events in my life. Bro David Phelps, whom I had as a dear friend for years, died and I buried him on Saturday before I left on Monday. The second was the crashes into the world trade towers in NYC that affected us all. Many were a little anxious for me to go, but I had no fear in my heart believing the way I do. Let me express my thanks first of all to the Lord Jesus Christ for allowing me this great

privilege. Then next I would like to thank Raleigh Springs Baptist church for sending me on these trips. Then I would like to express my thanks to Bro. Bill Lee for inviting me to go with him. The bible says that we are to spread the gospel around the world Matt 28-16-20 and that is what our church is about. When we arrived in Thailand after many hours of flying and layovers we were exhausted, to say the least. Bro Anond and some brethren met us at the airport and took us to the hotel. We were there only a few minutes when we headed to the children's center. This was a pleasurable experience for me. I love kids being a grandfather of 10 and a (See MY TRIPS, Cont. Page 6, Left Column)

Thailand Mission Report

By Elder Bill Lee

By the Lord's grace we were able to make another trip to Thailand in May of this year. Those who accompanied Janice and me on this trip were Dr. Bryan Darling from Tupelo, Ms., Hope Greenlee from Gaylord, Mi., and our daughter April Huffstatler from Saltillo, Ms.

During our time in Thailand much was accomplished. The first half of our time in Thailand was focused on the medical needs of the people. Dr. Darling, Hope, and April were only going to be with us for the first week that we would be there, so we wanted to dedicate this time for the doctor and those who would be assisting him.

During this time we visited several villages. Bro. Anond had made arrangements before we

arrived for us to go to certain villages and then for those in neighboring villages to meet with us there. This arrangement saved us a good deal of time in traveling and allowed us to have more time for those who needed medical help. Those who are familiar with the work in Thailand and have read previous reports know that practically all of the medical care most of the people in the villages receive is what we are able to provide for them.

As we would arrive in the different villages, we would find a suitable place to set up everything in order for Dr. Darling to see those who were in need of help. Sometimes this place would be in a church building, while at other times it would be in one of the homes. On

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several occasions it would simply be under a convenient shade tree. Dr. Darling, with Janice assisting him and Bro. Anond interpreting, would examine those who came for help. Hope and April shared the duties as "pharmacists", preparing and dispensing the medicine Dr. Darling had prescribed. Many joint injuries were not cared for at the time of the injury, resulting in chronic pain and limited mobility. Hope, a Physio Therapist, was soon put to work by Dr. Darling helping relieve the results of these injuries. In each village, as we were helping the

people with their medical needs, everyone had their own particular job to do and everyone functioned as part of a team.

The severity of the medical needs of those who came ranged from minor to very serious, while the ages of those needing help ranged from infants to the very elderly. There were those with stomach disorders, as well as those with AIDS. There were also some with snake bites, rat bites, sores and open wounds. There was one man who had a very severe dog bite on his thumb that certainly needed immediate care. As Dr. Darling was examining this wound he asked the man if the dog that had bitten him was still in the village. I'm sure his concern was the danger of rabies. The man told the doctor that the dog was no longer in the village. Dr. Darling then asked the man where the dog was-what had happened to the dog? The man replied, "We killed the dog, then cooked it and ate it". I don't think I will ever forget the expression on Dr. Darling's face when he heard this.

During the time Dr. Darling, April and Hope were there, much was accomplished and many people received medical attention that they would otherwise not have received. For not only did they give treatment at the time of the examinations, but those who needed medicine to continue to treat the various ailments were given the medicine they would need to do so.

Janice also met with individuals from many of the villages where we are able to leave medicine boxes filled with supplies. She went over each of the medicines, explaining what each was to be used for, as well as the dosages for each medicine. These instructions are very important and were a great help to those in charge of the medicine in each village.

Then it came time for Dr. Darling, Hope and April to leave Thailand and to return home. Dr. Darling was the first to leave and then in a few days April and Hope left. Janice, Bro. Anond and I went with them to the airport to see them off. This was done with much sadness, but also with a sense of thankfulness to our God for all that these had accomplished during their time in Thailand.

After these had departed, Janice, Bro. Anond and I still had more that we needed to do. There

were churches that we needed to visit, as well as individuals we needed to talk with. There were also two new church buildings that had been built and we were scheduled to be there for their dedication services.

As we visited the various churches I noticed something in their services that was different from our previous visits with them. Before, when we would be in a church service in the villages, Bro. Anond would usually be in charge of the church services. But on this trip I noticed that the pastors of each church we visited were the ones who actually conducted the services. I think this was one of the greatest blessings of the entire trip. The pastors had so matured that they no longer needed Bro. Anond to be in charge of the services. They now have the knowledge and confidence to do this on their own. It has taken some time for this maturity in the pastors to take place, but how thankful I am that it is now happening. There is no doubt that the continuing, systematic teaching of Bro. Camp in the school is being used of the Lord in the spiritual growth of the pastors. More and more Bro. Anond is being freed from the older, established churches and is able to concentrate on the newer churches, as well as have more time to carry the gospel to new villages.

I also would like to report to you what has happened in the Village of Om Koi. This is a village that is very high in the mountains. To reach this village you invariably go up into the clouds. It seems that it is always very cool and damp in this village. Being in the clouds, this dampness is always present. Om Koi is a large village, one of the largest we have visited. It is a very desolate looking village with hardly any grass or vegetation, just damp, bare ground. The houses are mostly constructed of plain, unpainted planks, but there are some houses of bamboo also. In the very center of this village there was a large, corral type circle, made of planks standing on end. The circle was probably 30 feet in diameter, and the planks standing on end were about 6 feet in height. In the center of this large circle there is an earthen altar. It is in the confines of this circle that those who worship evil spirits held their rituals. It is upon this earthen altar that they would offer animal sacrifices to the evil spirits. This large circle, the

place designated to the worship of evil spirits, was in the very center of Om Koi village.

On the back side of this village, in a very small bamboo house, a group of Christians have been meeting. Bro. Anond has been going there for sometime now. He was asked to come there and bring them the gospel of Jesus Christ and he did so. To put it very concisely, the Lord saved several and a small church began meeting there. The Lord called one of the men to preach and he has been faithful to do so ever since.



CORRAL AND ALTAR

Maybe you will be able to imagine in some small way the position this small Baptist church was in. Here is this large village that had been wholly given to spirit worship, but now there is a small group of Christians meeting there. In the face of much opposition from the spirit worshippers, this little church remained faithful.

Then suddenly one day, the man who was the leader of these spirit worshippers died. This man evidently had a great power and influence over this village of spirit worshippers. But now the Lord had taken him out of the way. And upon this man's death, some who had been worshipping the evil spirits began to attend the church services. They heard and believed the gospel. The Lord saved them, they were baptized and added to this small church. Then more began to come, and then more, and then still more. The Spirit of God moved in a mighty way in the hearts and lives of these people,

enabling them to both hear and believe the gospel. They have received baptism and are now a part of this Baptist church.

I will be very quick to tell you that not all of those in Om Koi are now Christians. There are still spirit worshippers in this village. But I will also share with you that there are enough Christians now that one day they were able to go to the center of the village and tear that circle down. Now, the majority of the village of Om Koi will not tolerate that circle being in the center of their village. Here is a village, once given wholly to the worship of evil spirits, that has been dramatically changed by the gospel of Jesus Christ. And this is not an isolated case of this happening. In an earlier article, Bro. Camp reported of this same thing happening in another village. I am pleased to report that one of the villages where we had a church building dedication was the village that Bro. Camp gave the report on. As the gospel goes forth, the Lord is not only using it to change individual lives, He is using it to change entire villages.



CORRAL AND ALTAR GONE

It was also on this trip that Janice and I discovered some disturbing matters concerning the Lord's work in Thailand. This work, like I suppose all of the Lord's work, has always been faced with opposition. I have been aware now for some time that there are some who are trying to discredit Bro. Anond and the Lord's work in Thailand. Up until now I have just dismissed this and have not paid much attention to it. I am convinced that those who support us in this work will simply consider the source of this opposition and thereby make their

decisions. I must say that I have never really understood the opposition to this work, other than it simply being a matter of jealousy and envy. But there are some things that we learned on this trip that gave me a better understanding of what is happening.

There is a group of churches in Thailand operating under the name of "The Lahu Christian Church". I have an email, which was sent to both Bro. Camp and myself, which is dated September 4, 2002. This email is from an individual named Marting Chaisuriya, who in this email states that he is the "Chairperson of the Thailand Lahu Christian Church". He informs Bro. Camp and me that the "Thailand Lahu Christian Church is a congregation [Editor's Note: Notice that Mr. Chaisuriya refers to their organization as 'a congregation which consists of 28 local churches' clearly showing this "congregation" holds to a universal church concept. RWC] which consists of 28 local churches". He also states in this email, "TLCC is being under the district 6 of the

Church of Christ in Thailand (CCT). The CCT is one of the five main Christian organizations that recognized by the Thai government".

This is the organization that some from the U.S. have associated themselves with in their mission work in Thailand. While claiming to hold to the "Landmark" position in the U.S., they have at the same time joined themselves to a group in Thailand that hold to the universal view of the church. This is evident by the words of the "Chairperson" of this organization.

And beyond joining themselves to this organization in Thailand, it also appears that these from the U.S. have made some promises to this organization that they have not been able to keep. It is now evident that they promised this organization all of the churches that Bro. Anond works with, along with our children's center, the school where Bro. Camp teaches, the medical work, as well as the prison ministry of Bro. Anond. (Bro. Anond is both known and trusted by the Thai government officials and therefore

he is allowed to go into the prisons and preach. He is currently going to four prisons. The preachers from this organization, "The Thailand Lahu Christian Church" are not allowed by the Thai government to go into the prisons and preach). All of these things; the churches, the children's center, the school, the medical work, and the prison ministry have been promised to be delivered over to this organization in Thailand. But promises are easier to make than they are to keep.

In order to accomplish all of this, the first thing that was done was to offer Bro. Anond large sums of money if he would come and work with them. Of course a stipulation to this was that he must stop working with Bro. Wayne Camp and myself. These offers of money have been made repeatedly to Bro. Anond, if he would just stop working with us and align himself with them. But Bro. Anond has remained steadfast in refusing every offer they have made to him. But these offers continue to come. The proposition to Bro. Anond is that if they combine their churches with the churches that Bro. Anond works with, along with the children's center, school, prison ministry, etc, that they can have a large organization with plenty of money. In this they remind me of Simon the sorcerer we read of in Acts 8. Simon, like these from the U.S., and these of this organization, thought he could purchase the gifts and blessings of God. Evidently they see the Lord's blessings upon this work and think these blessings can be purchased with money.

A Thai missionary, supported by those working with this organization in Thailand, has called Bro. Anond repeatedly trying to persuade him to stop working with Bro. Camp and myself, and to join himself with them. Bro. Anond has told this Thai missionary that he could never join with them because he did not believe their doctrine. But he was told by this Thai missionary that it did not matter what their doctrine was, just take their money. But Bro. Anond refuses to forsake truth in order to obtain money and position.

But since this effort on their part has failed, they have now come up with another tactic. Now they are trying to discredit Bro. Anond among the churches in the U.S., hoping that his

support here will dwindle. They seem to think that if his support here dries up that he will then take their offers of money. They are trying to discredit Bro. Anond here in the U.S., while at the same time offering him large sums of money in Thailand. Again the only stipulation is that he must stop working with Bro. Camp and myself. We returned from Thailand on May 18, and Bro. Anond has received over thirty phone calls from those associated with this organization. He now recognizes their number on his caller ID and simply does not answer their calls.

For years now Bro. Anond has remained faithful to the Lord in his work in Thailand. He has made numerous personal sacrifices in this work. On several occasions his life has even been threatened because of his work. He has repeatedly refused large sums of money. He has refused to stop working with Bro. Camp, myself, and all of the churches in the U.S. that support him, and join himself to this organization. He continues to refuse to forsake Biblical truth in order to obtain the money and prestige this organization continually offers to him.

I would encourage all who hear of Bro. Anond being discredited by some here in the U.S. to simply "consider the source". Be aware that what you are hearing is "Plan B" of a master plan by some to take over the Lord's work in Thailand. "Plan A", offering Bro. Anond large sums of money, has failed and failed miserably. "Plan B" is the attempt to discredit Bro. Anond among the churches in the U.S. How inconsistent and contradictory these are; on the one hand they offer him money to come and work with them in Thailand, and then on the other hand they seek to discredit him here in the United States.

I cannot help but remember that the Apostle Paul said, "**there are many adversaries**". But I am also reminded that the Bible also says, "**we are not ignorant of his devices**". Please pray for the Lord's work in Thailand. Pray for Bro. Anond and all of the churches and pastors in Thailand. They are truly facing much opposition that is coming in many different forms and from many different sources. There is no doubt that God is blessing the work of Bro. Anond in Thailand. The Lord is blessing the work of all of

those involved in this work. And with God's blessings so great upon this work, it ought to be no surprise that it would face opposition. The source of the opposition might surprise some, but we are not ignorant of his devices.

MY TRIPS CONTINUED FROM PAGE 1)

father of three. They sang for us and then we said a few words and were greeted with gifts. This began a long 3 weeks of preaching and traveling in mountains and villages that were very primitive. I preached in most of the places we went.

The eating was the worst thing I had ever gotten into, except the fruit; it was good. Enough of that. Seeing people who didn't know the Lord a few years before, and now preaching and singing and doing away with spirit houses was a blessing beyond expression. We had a bible conference while we were there and there were about 60 to 70 people including children and pastors but they were eager to learn. My first trip was one of awe and I felt sorry for the kids and then when I thought about it these kids are blessed far greater than most kids in Thailand. They had someone to love and care for them. Bro Anond is a TREMENDOUS blessing to this country. He needed a lot of help, and a lot of growth, and the LORD has supplied that. We saw a few people saved, and baptized on my first trip. A lot of blessings. Mission work is hard and it costs a lot to operate a work in the regions beyond. I left Thailand with a great desire to return and the Lord blessed me to return in October of 2005. We arrived and the arrival was much like the first one. We went to the children's center first. Wow was I surprised. It had grown so much I could not believe my eyes. My heart sank inside me and I praised the LORD from whom all blessings flow. The facilities, through the help of many of you, are much needed and greatly appreciated by Bro Anond and the workers at the center. The land and the facilities are all paid for.

Another surprise was the theological school building. Another wow. God has blessed with a great building and it too is paid for. It takes about three thousand a month just to keep the children's center operating, send the kids to school, and take care of their physical needs.

These kids grow up just like ours and with growth come needs. The place where the kids sleep is so much better than what they had when I went the first time. But the greatest blessing of all was the great growth in grace and in the knowledge of the truths we hold. Paul told Timothy these words in **2 Tim 2:2. *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*** Truly I have seen this in Bro Bill Lee, Bro Wayne Camp, and Bro Anond. The teaching in the churches comes from the teaching in the school and the many trips that Bro Bill Lee makes over there. The pastors have grown so much that it blessed me just watching them as they controlled their flocks. We had a bible conference while there. If you remember, I said only a few in the first one. We had over 500 chairs out and they were filled. The government is Buddhist and they control the prison but by the providence of God they brought some young people from prison and they were also a blessing to us. The conference was great. I think there were twenty-six couples that got married while we were there. We were able to be in these services that blessed us. After the conference we baptized about twenty-six people. We organized one new church and it is growing and these people share the gospel through out the villages and the LORD blessings.

I saw such growth and progress that I am so happy that our church is part of this great mission work. My last day was at the prison and I preached the gospel there and was well received. If the LORD lays on any of you who read this article to support this work it is worthy of your support. No matter what anyone tells you about this, I have seen it operated in honesty, accountability, and I am thankful for it. Pray for the work and those that labor there. Pray for the Central Baptist church who oversees this work through their pastor Bro Bill Lee. I trust that this will help any who doubt anything about this work to rethink and pray and give for the glory of God. No one gets the credit but the LORD, and that is who is supposed to get it.

Bro Jack Duplechain

SALVATION BY GRACE EXECUTED AND APPLIED BY AN EFFECTUAL CALL

Sixth In a Series

By Wayne Camp

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

In past studies in this series we have seen man’s great need of the salvation that is by grace. We have established from Scripture that God did choose an innumerable multitude whom he would save by grace and that Christ accomplished every thing necessary to make an atonement for all those given to him by the Father in the covenant of grace.

There remains a problem, however. Man is in such a state of depravity that he will not come to Christ of his own volition. He is in such a state of spiritual impotence that he **cannot** come to Christ.

How then can God save those whom he chose and gave to Christ? How can those for whom Christ shed the atoning blood of the everlasting covenant be brought to that precious fountain for the cleansing that is there? The answer is: **“Salvation by grace is executed and applied by an effectual call.”**

THE NECESSITY OF AN EFFECTUAL CALL

The necessity of an effectual call lies in the extent and nature of fallen men and women. The enmity and spiritual impotence of man by nature must be overcome for him to come to Christ. I suggest that there are several reasons why an effectual call is necessary if men are to be saved.

THE UNWILLINGNESS OF MAN

Man by nature is unwilling to come to Christ. Something must be done to make him willing. When Moses went into Egypt the children of Israel were unwilling to leave and said to Moses

and Aaron: **“Let us alone that we may serve the Egyptians” (Ex. 14:12)**. God hardened the heart of Pharaoh through the different plagues. Pharaoh made things harder and harder on the Israelites. Finally, through the power and providence of God, these folk became willing to leave with Moses. When Israel entered the land of Canaan, the Canaanites were unwilling to leave and Israel could not make them leave. God promised Israel, **“I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee, and I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hitite, from before thee” (Ex. 23:28)**.

Did these hornets force these people to leave? Absolutely not! But, they certainly made them willing to go very quickly!

The unwilling sinner is not forced to come to Christ kicking in rebellion. Not one has ever been saved against his will. The invitation is true, **“Whosoever will, let him take the water of life freely” (Rev. 22:17)**. Who will will to come to Christ? **“Thy people shall be willing in the day of thy power,”** declared the Psalmist (Psa. 110:3). **“Blessed is the man whom thou chooseth and causeth to approach unto thee,”** he wrote again (Psa. 65:4). Our Baptist forefathers used to sing:

“Why was I made to hear his voice,
and enter while there’s room,

While thousands make a wretched choice and
rather starve than come.”

“Twas the same love that spread the feast,
Which sweetly forced me in,
Else I had still refused to taste,
and perished in my sin.”

I am reminded of the Shulamite maiden who said: **“Draw me, we will run after thee . . . He brought me to his banqueting house, and his banner over me was love” (Song 1:4; 2:4)**. She had been conquered by love. When God, in elective, love reaches out to the unwilling sinner,

that sinner is **“made willing”** by divine power. The man whom God chooses is caused **“to approach unto”** Jesus Christ (Psa. 65:4).

THE INABILITY OF MAN

Man's unwillingness to come to Christ is just one aspect of his problem. He is also incapable of coming to Christ. He is in such a state of spiritual impotence that it is impossible for him to even make a step toward Christ in coming to him for salvation. Jesus declared: **“No man can come unto me, except the Father which hath sent me draw him” (Jn. 6:44)**. The Greek word for “draw” in this verse means, “to draw as drawing in a net.” The word translated “can” is DUNATAI and means “is able.” No man “is able” to come to Christ unless drawn like a net by the Father. The idea of the word “draw” as used here is further illustrated in **Acts 16:19: “And when her masters saw that the hope of their gains was gone, they caught Paul and Silas and drew them into the marketplace unto the rulers.”** This drawing is an effectual drawing to Christ.

Man is in such a state of impotence that he is incapable of obeying the laws of God or pleasing God. Of this problem Paul wrote: **“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:7-8)**. Jesus declared: **“That which is born of the flesh is flesh” (Jn.3:6)**. Since that which is born of the flesh is flesh a person cannot be subject to the law of God and cannot please God. We are correct in declaring man's inability in spiritual matters. His only hope is the regenerating power of God. An effectual call which gives him the ability to come to Christ is essential.

Salvation involves a drastic and monumental change in a man and the unregenerate man is incapable of bringing this change about. He can no more change his nature and his ways than an Ethiopian can change his skin or a leopard his spots? **“Can the Ethiopian change his skin the leopard his spots? Then may ye also for do good, that are accustomed to do evil” (Jer. 13:23)**. If the Ethiopian could of his own will and volition, change his skin then we might have grounds to believe that one with an unregenerate nature might be able to initiate a change in his nature. If a leopard could will a change in his spots then we could, at least, consider that there

might be the possibility that a man with an unregenerate heart and a carnal mind could will a change in his carnal nature.

If a man who is short could will himself tall; If a man could will a change in his sex and he would become a woman; if a man who has a low state of mental ability could will himself to be a smart man, then we might have grounds to ask if man cannot will spiritual discernment for himself. If a man who is physically dead could will himself physically alive, then there might be grounds for us to believe that one who is spiritually dead might will himself spiritually alive but **“it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Rom. 9:16)**.

THE CLOSED-HEART OF MAN

Another reason that an effectual call is absolutely necessary is the closed-heart of the natural man. The heart of the natural man **“is deceitful above all things, and desperately wicked” (Jer. 17:9)**. This wicked and deceitful heart is closed to spiritual truth and to the Gospel of Jesus Christ. **“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul” (Acts 16:14)**.

THE LOVE MAN HAS FOR GLORY

Man, by nature, loves to glorify himself. He is greedy for glory and is adverse to a way of salvation that gives all the glory to God. Salvation is by grace and all the glory belongs to God. Salvation in its every aspect from election to glorification has its source entirely from divine grace. It does not stand on the **“good or evil”** which we have done but is all of grace **“that the purpose of God according to election might stand, not of works, but of him that calleth” (Rom. 9:11)**. Men will not receive the gracious salvation of God unless they are effectually called and granted repentance and faith.

THE FACT OF AN EFFECTUAL CALL

The Scriptures often infer that there is an effectual call. The preaching of the prophets inferred that there is an effectual call to salvation. **“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people**

for his name. And to this agree the words of the prophets; as it is written, after this will I return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord” (Acts 15:13-18). The Lord here, through the prophets quoted by James, clearly inferred that there is an effectual call. He would visit the Gentiles. He would take out of them a people for his name. These would be the ones **“upon whom my name is called.”**

On the first Pentecost after the crucifixion of Christ Peter inferred that there is an effectual call. He spoke of the promise of the Holy Spirit and declared that **“the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39).** Peter very clearly limits this promise to **“as many as the Lord our God shall call.”** Evidently Peter believed that there is a call that goes out to some men that is more than just preaching the gospel. That call results in their receiving the Holy Spirit. If all men are called in the manner of which Peter spoke one wonders why the Holy Spirit had him to qualify his declaration that the promise is to **“all them that are afar off”** with the clause **“even as many as the Lord our God shall call.”**

The Psalmist implied there is an effectual call that goes out to the elect people of God that renders them willing to come to Christ. He wrote: **“Thy people shall be willing in the day of thy power” (Psa. 110:3).** We discover who his people are who are made willing when we read Psalm 65:4: **“Blessed is the man whom thou choosest, and causest to approach unto thee” (Psa. 65:4).**

Jesus repeatedly inferred that there is an effectual call that caused those called to come to Christ. He confidently affirmed: **“All that the Father giveth me shall come unto me” (Jn. 6:37).** He was certain that everyone whom the Father had given unto him in the covenant of redemption would come to him because it would be **“given unto”** them by the Father to do so (Jn. 6:37, 63-65).

The inference of an effectual call is even stronger in another declaration of Jesus. Our Lord said: **“And other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold, and**

one shepherd” (Jn. 10:16). Jesus did not say: **“Maybe these sheep will hear my voice.”** He did not say: **“I hope these other sheep will hear my voice.”** He said: **“I must bring”** these other sheep into the fold and he also declared: **“They shall hear my voice.”**

Before someone makes the mistake of saying, as one distinguished doctor did, that only saved people are called sheep in the Scriptures, please consider these words of Jesus: **“I am not sent but the LOST SHEEP of the house of Israel” (Matt. 15:24).** When Jesus sent forth the twelve to preach the gospel he instructed them: **“Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the LOST SHEEP of the house of Israel” (Matt. 10:5-6).** One should also consider the parable of the lost sheep in Luke 15 and the lessons it teaches.

Jesus also declared: **“My sheep hear my voice.”** This again is a strong inference that there is an effectual call that goes to Christ’s lost sheep. He goes after his lost sheep **“until he find it,”** puts it on his shoulders and brings it home, then calls his neighbors to rejoice with him saying: **“I have found my sheep which was lost” (Lu. 15:4-6).**

Paul also, inferred that there is an effectual call. Probably, this is more than an inference. It is very clear that there is a call that results in the justification of the called ones. **“Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified” (Rom. 8:30).** Dr. E. C. Gillentine wrote: “Observe this does not read ‘invited,’ but given a Divine elective calling according to His purpose, called by His Word and Spirit.” He further wrote: “All that were predestinated were called; all that were called were justified, saved . . . All that were justified were or will be glorified” (Outline Studies in Romans, Baptist Sunday School Committee, The American Baptist Association, p. 78). Dr. Gillentine believed in an effectual call for sure, “All that were called were justified, saved,” he wrote.

EMPHATIC EVIDENCES OF AN EFFECTUAL CALL

The Scripture, in a number of places, emphatically sets forth an effectual call. The sheep hear the shepherd’s voice; they come to him; and he gives them eternal life (Jn. 10:27). On

the other hand the non-sheep are not effectually called and do not believe in him. **“Ye believe not on me because ye are not of my sheep” (Jn. 10:26).**

Those who are saved are often referred to as **“THE CALLED.”** They are **“the called according to his purpose” (Rom. 8:28).** They are **“the called of Jesus Christ” (Rom. 1:6).** They are the **“called saints”** (to be is not in the original Greek) (Rom. 1:7). They are **“them which are called, both Jews and Greeks,”** who see Christ **“as the power of God, and the wisdom of God” (I Cor. 1:24).** They are the ones **“whom he hath called”** (Rom. 9:24). They are the ones who are **“called into-the grace of Christ” (Gal. 1:6).** They are those who are **“called by his grace” (Gal. 1:15).** These have been **“called unto holiness” (I Thes. 4:7).** They are the **“as many as the Lord our God shall call” (Acts 2:39).** These have all been called with a divine elective call that results in justification and salvation. We have a **“calling and election”** of which we can have assurance because it is **“not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (II Pet. 1:10; II Tim. 1:9).**

THE NATURE OF THE EFFECTUAL CALL

We should consider briefly the nature of the effectual call. Much of this point has been indirectly touched upon in our previous considerations. We will, however, touch upon them again.

AN ETERNALLY PURPOSED CALL

The effectual call is a call that was included in the eternal purpose of God for the ones whom he had given to Christ. He **“saved us, and called us”** with a call that was graciously purposed for us **“before the world began” (II Tim. 1:9).**

A GRACIOUS CALL

We did not deserve such a call but God graciously and effectually calls his people to salvation. It is **“according to his purpose and grace”.** It is a calling that is **“by his grace” (Gal. 1:15).**

A CALL TO ETERNAL GLORY

This gracious call of God is a call purposed in eternity past that assures our glory in eternity future. The **“God of all grace hath called us unto eternal glory by Christ Jesus” (I Pet.**

5:10). He **“hath called us to glory and virtue” (II Pet. 1:3).**

A CALL OF WHICH WE CAN BE SURE

“Give diligence to make your calling and election sure,” exhorted the Apostle Peter. Those who are called have been **“sanctified by God the Father”** and are **“preserved in Jesus Christ” (Jude 1).** They can be sure of their calling as well as their election.

A CALL THAT ASSURES AN ETERNAL INHERITANCE

As the Mediator of the covenant of grace Christ has assured that **“they which are called might receive the promise of an eternal inheritance” (Heb. 9:15).** According to the Apostle Peter the **“elect”** have the assurance of **“an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven” (I Peter 1:2-4).**

A CALL THAT IS IRREVOCABLE

“For the gifts and calling of God are without repentance,” wrote the Apostle Paul. This speaks of the effectual call and the word translated **“without repentance”** means “irrevocable.” Again Paul wrote: **“Faithful is he that calleth you, who also will do it” (I Thes. 5:24).** Notice two things set forth in these verses. Paul declares that God’s call is irrevocable and that God is faithful to fulfill the purpose of his call. He will **“do it.”** Upon this effectual, irrevocable, faithful call rests the success of God’s eternal purpose of grace. All the planning which the Father did and all the atoning that Christ accomplished is useless unless unwilling, impotent sinners can be brought to Christ. God’s gracious intent for those whom he gave to Christ is dependent on such a call. **“That the purpose of God according to election might stand, not of works,”** wrote Paul, **“but of him that calleth” (Rom. 9:11).** Later in the same chapter Paul wrote: **“That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us, WHOM HE HATH CALLED, not of the Jews only, but also of the Gentiles” (Rom. 9:23-24).** These vessels of mercy which God had before prepared and predestinated to glory see Christ as the power and wisdom of God because God has called them with an effectual, irrevocable, gracious call.

THE ELEMENTS OF THE EFFECTUAL CALL

The effectual call includes everything that is necessary for a spiritually dead, alienated, impotent, rebellious, unwilling sinner who is one of those given to Christ to be brought to the point that he willingly, penitently, eagerly, and lovingly embraces Christ as his Lord, Saviour, Surety, and intercessor. Those things which we will set forth are all part of and attendants with the one instantaneous experience wrought in the soul of the called one. For the purpose of clarification, however, we will consider them separately.

REGENERATION

Regeneration is one element of the effectual call. A lost sheep is just as dead in trespasses and sins as those men are who were **“before of old ordained to condemnation”** (Jude 4). For them to be able to come to Christ they must be regenerated or quickened into spiritual life. This quickening is a work of God. **“And you hath he quickened, who were dead in trespasses and sin”** (Eph. 2:1). This new birth is not something which man accomplishes or wills for himself, it is a work of God. John unequivocally sets this forth when he points out that those who receive Christ do so because they **“WERE born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD”** (Jn. 1:13). **“Of his own will begat he us,”** wrote James (James 1:18). Regeneration is a sovereign work of the Trinity. Jesus said: **“As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth who he will”** (Jn. 5:21). Unless one is regenerated he cannot see nor enter the kingdom of God.

SPIRITUAL ENLIGHTENMENT

Another element closely associated with regeneration is spiritual enlightenment. **“God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ”** (II Cor. 4:6). God opens the heart so that the called one, as did Lydia, is able to **“give attendance”** to the Word (Acts 16:14). The **“good-ground hearer”** is enabled to hear and understand the word of God (Matt. 13:23). He can see, comprehend and discern the things pertaining to the kingdom of God (Jn. 3:3). This ability to discern and see spiritual truth is imparted in the effectual call.

CONVICTION AND GODLY SORROW

As the quickened sinner is brought to

comprehend spiritual truth and is spiritually enlightened he sees himself as a terrible sinner before God. He sees that his sin is first and foremost against God. **“Against thee, thee only have I sinned, and done this evil in thy sight,”** He cries (Psa. 1:4). **“Mine iniquities have taken hold upon me, so that I am not able to look up,”** (Psa. 40:12). The publican would not so much as lift his eyes to heaven when he cried in conviction and Godly sorrow: **“Lord, be merciful to me, a sinner.”** Godly sorrow takes hold of the called one’s heart when God’s heavy hand of conviction presses down upon him.

REPENTANCE

“Godly sorrow worketh repentance to salvation,” (II Cor. 7:10). When conviction of sin and godly sorrow complete their work in the effectual call God grants the called one the essential and gracious gift of repentance. Yes, I did say that repentance is a gift of God. It is not a work of man. God exalted Christ to **“give repentance to Israel”** (Acts 5:31). The church at Jerusalem, upon hearing of the salvation of the Gentiles **“glorified God, saying, Then hath God also to the Gentiles granted repentance unto life”** (Acts 11:18).

DRAWING TO CHRIST

“No man can come to me, except the Father which sent me draw him . . . No man can come unto me except it were given unto him of my Father” (Jn. 6:44, 65). These are the faithful and sure words of our blessed Lord. The elect CANNOT come unless drawn by the Father. The elect are not only chosen, they are **“caused”** to approach the Father (Psa. 65:4). God said: **“I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee”** (Jer. 31:3). We were unable to come to Christ but in the effectual call we are brought to Him.

SAVING FAITH

Finally, in the effectual call, the called one is **“given the faith to believe on Jesus Christ as his personal Lord and Saviour”** (Phil. 1:29). He is caused to see Christ as the power and wisdom of God (I Cor. 1:23-24). He comes to Christ and

receives him as the only source of his salvation.

THE BLESSED BENEFITS OF THE EFFECTUAL CALL

The benefit of the effectual call are many. First, and foremost it brings us to Jesus Christ and the salvation that is in him alone. Secondly, the effectual call humbles us before God and we wonder why we were made to hear his blessed call and plunge into the fountain of cleansing blood. Thirdly, it gives us boldness and assurance in our propagation of the gospel. His word will not return void and we shall doubtless rejoice over the salvation of the sinners whom God call (Isa. 55:10-11; Psa. 126:5-6). All those given to Christ will come to him. Of this we can be certain! Fourthly, the effectual call assures us that the one who chose us and predestinated us to sonship has also glorified us in his mind and purpose (Rom. 8:29-30). Fifthly, the effectual call causes us to glorify God who is the source of our salvation in its entirety (Jonah 2:9). Finally, it assures the salvation of all the seed (Rom. 4:16)

and the entrance into the Lord's fold of all his sheep (Jn. 10:16).

Thank God for the effectual call to salvation—a call that he irrevocably and faithfully accomplishes in the hearts of his people whom he has chose.

"GOOD NEWS FROM HEAVEN"

By Augustus Toplady

Blessed be God, our salvation is a finished work! It neither needs, nor will admit of supplement. And here, let us remember, when we talk of a finished salvation, we mean that complete and infallibly effectual redemption accomplished by the propitiatory merit of Christ's own personal obedience, and of Christ's own personal sufferings, both one and the other of which have that infinite perfection of atoning and justifying efficacy. Every individual of mankind, for whom Christ obeyed, and for whom He bled, shall most certainly be saved by His righteousness and death, not one of the redeemed excepted; seeing Christ has paid, completely paid, the debt of perfect obedience and of penal suffering: so that divine justice must become unjust, ere it be possible for a single soul to perish for all or any of those debts which Christ took upon Himself to discharge, and which He has absolutely discharged accordingly.

Thanks to divine grace, Christ has already put away our sins by the sacrifice of Himself. We are acquitted from guilt, and reconciled to God, not by our tears, but by the precious blood of Christ: not of our own signs and sorrows, but by the humiliation, the agony, the bloody sweat, and the bitter death of Him Who did no sin, of Him Who was found in fashion as a Man, and became obedient unto death, even the death of the cross. These, and these alone, are the propitiation for our sins. And as surely as Christ obeyed, as surely as Christ expired, as surely as He rose again, as surely as He intercedes for all the people of His love, so certainly will they all, first and last, be enabled to sing of His faithfulness to all generations and of that mercy which shall be built up for ever in their full, free, and final glorification since before the foundation of the world.

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