

THE PERSEVERANCE OF THE SAINTS

M. E. HOLMES

Philippians 2:12-16.

A good find in the church constitution is if a church states that it uses as its interpretation of Bible doctrine the New Hampshire Confession of Faith. I understand most Baptist churches today do that. But in the New Hampshire Confession of Faith there is a statement on the perseverance of the saints. I don't know whether people don't read it, or whether they've never read it, or whether they were never given a copy of it to read, or what has happened, but there are very few people called Baptists today who understand or know anything about the doctrine of the perseverance of the saints.

Now the moment I say eternal security even a freewill Baptist will know what I'm talking about, but I'm not talking about eternal security. You can't find those terms in the Bible and I like Biblical terms. Now I believe salvation is eternal. Do not misunderstand me. But I don't like the terminology of eternal security, unless it is based on the sovereignty of God, because there is no eternal salvation apart

from God's sovereignty. I don't know how man can say (and I've

dictory, one to another because there can be no eternal salvation unless you have a sovereign God who is in control of all things at all times. I mean, the two thoughts are synonymous. They have to be. You can't have one without the other and that's the reason why you'll never hear me talk about eternal security, but you will hear me talk a lot about the perseverance of the saints.

The statement in the New Hampshire confession of Faith reads thusly and I'm going to read it. Break it down into four sections, because this is what your constitution of the church believes in and I'm going to break it down into four sections and we'll look at it in a moment. Then we will begin at the twelfth verse of the second chapter of Philippians and go through the sixteenth verse. But to begin with, we have to define the word "perseverance."

The word perseverance means to do something consistently; to be consistent in what we're doing. Now if there's anything that bothers me, it is to have somebody that's inconsistent. Now I can

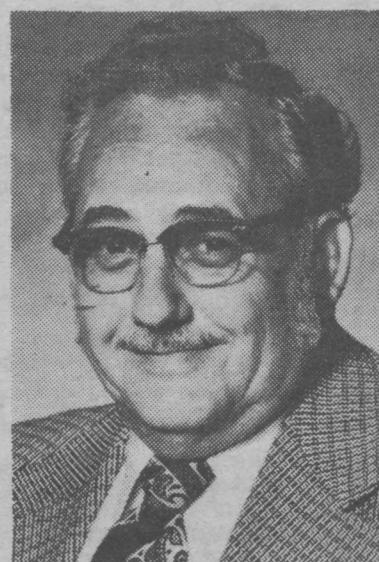
stand somebody that's wrong as long as they're consistently wrong. But what I can't stand is somebody that's inconsistent in being right. If they're going to be wrong, if you're going to disagree with me, do it consistently. I mean, don't jump on one day and off the next time. People do this, you know. If you agree with the preacher, they'll agree with you and if you disagree, they'll disagree along with you. Then they'll come over here and they'll talk to another person and if he agrees they'll agree. You never know where they stand, in other words. But the word persevere means to be consistent; to be consistently doing something or to continue consistently in something.

So this statement says "We believe." I don't know whether you know it or not, but this is what you're supposed to believe. That's the reason why I'm using it. Because your constitution says this and I read it, and I have a copy of it in my pocket. It states, and I like it, I'm not objecting to it. Every church I've ever pastored has the same thing, a lot of people didn't know about it, but it

starts out by saying, "we believe." Then there are four statements.

The first statement is, "We believe that such only are true believers as endure unto the end." "Then said Jesus to those Jews which believed on him, If ye continue in my word, or if you persevere in other words, if you persistently do this thing or are persistent in this thing, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make ye free" (John 8:31-32). But those who shall know the truth are those who consistently follow Jesus. That's perseverance. That's the first statement "that such only are true believers as endure unto the end." Then the second part of that statement, "that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors." Now listen closely, their persevering attachment fastens on Jesus Christ and never leaves. In other words, they are consistently found consistently following Jesus. They persevere—"their persevering attachment to Christ is the grand

(Continued on page 3, column 2)



MARTIN E. HOLMES

had men, Baptist preachers, say this to me) that they do not believe the doctrines of grace, yet they believe that salvation is eternal. Now those two terms are contra-

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THE PROBLEM

The Gospel was preached unto Abraham, Galatians 3:8, 16; Acts 3:25, and by it he was saved, 430 years before the law was given. (Gal. 3:17; Gen. 15:6; John 8:56). And, also, before circumcision was given (Rom. 4:10). Yet he was saved! Further, Galatians 3:16-17 make it clear that the giving of the law did not alter in the least the manner in which salvation is received today. Sinners are saved just as Abraham was (Rom. 4:20-25; Gal. 3:26, 29). Now, how did the false teachers of Paul's day seek to pervert the Gospel? Acts 15:1 gives the answer.

By teaching Gentiles that they had to be circumcised and keep the law in order to be saved. The church at Antioch carried this matter to the Jerusalem Church for solution. The Jerusalem Council resulted, of which we read in Acts 15:6-29. There, after much discussion, the Jerusalem Church, the apostles, and the Holy Spirit Himself, decreed that Gentile believers were not compelled to be circumcised and keep the law! Read Acts 15:23-29. Really the law (Continued on page 7, column 4)

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"AMAZING GRACE"

By JOE WILSON
Winston-Salem, N.C.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8,9).

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.
'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!
Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.
When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first began.
The Lord has promised good to me
His Word my hope secures.
He will my shield and portion be
As long as life endures.
Yea, when this heart and flesh shall fail
And mortal life shall cease,
I shall possess within the vail



JOE WILSON

Baptist song. I will say that many people sing it who do not believe it. And if we do not believe a song, we should not sing it. The man

who believes that men are saved by free will should not sing Amazing Grace. He should sing Amazing Free-will. The folk who believe that one is saved or kept saved by works, should not sing this song. They should sing Amazing Works. The Campbellites should not sing Amazing Grace, they should sing Amazing Water. In fact, only sovereign grace believers should sing this song, for they are the only ones who believe it.

Grace is such a wonderful, blessed and glorious word. It is so full of meaning, that no tongue can describe it and no mind fully take it in. I desire to, in part, endeavor to measure some of the fulness of this word.

Let us look at this grace from the standpoint of Who it is that shows this grace. It is shown by the True and Sovereign God of the Bible. Well, that makes it great, doesn't it? For a great God can only show great grace. He is everything and we are nothing. Why does He even bother to concern Himself about us? Oh! As we compare ourselves with Him (contrast is a better word), and realize that He shows grace to us, truly we are amazed at this wonderful grace. Then, we need to remember that this God Who shows such grace is the one sinned against. Oh, how we have rebelled against Him, cast His holy

(Continued on page 8, column 3)

THE TITHE, GOD'S DECREE UNDER LAW AND GRACE

By Benji F. Dotson

The doctrine of the stewardship of possessions is based upon the proposition of divine ownership. That God is the creator of all things, is set forth in His immutable word. That God made claim as its owner, is set forth plainly in the Scriptures. In Exodus, chapter 19, verse 5, God declares, "All the earth is mine." David declared when he brought rich offerings to the Lord, and laid them upon the altar, "Who am I, and what are my people, that we should be able to offer willingly after this sort? And all things come of Thee, and

of Thine own have we given Thee" (1 Chron. 29:14).

Israel's poet sang in Psalms 24:1, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Again, in Psalm 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills." In Haggai 2:8 God declares: "The silver is mine and the gold is mine." God also says in Ezekiel 18:4, "Behold all souls are mine." Respecting the believer, in I Corinthians 6:19 we read: "Ye are not your own, ye are bought with a price." God has a claim on the Christian, not only by creation, but by the claims of His redemptive work.

1. THE LAW OF THE TITHE

The Hebrew law of the tithe is found in Leviticus 27:30-33. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This is called the first tithe, and sets apart to God, the owner of the land, one tenth of its produce, including animals. This went for the priestly tribe of Levi, the tribe of tabernacle servants that had no other inheritance in Israel (Num. 18:20-24).

Out of the tithes received by the Levites, they were to give a tithe to the priest; this was called a tithe of the tithe (Num. 20:26-28). (Continued on page 8, Column 5)

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A Sermon by Ray Waugh, Sr.

WINDOWS ON THE WORLD

In our generation, and perhaps some others as well, windows have had a rather confusing place. Within the lifetime of many of us there was a concern for more and more windows in a house or in a place of business. In fact, in some instances, one's evidence of affluence or the lack of it was marked by the number of windows of which one could boast.

Then, there came a most fearful moment in history when "the lights went out all over the world."

In those days of blackout lights and concern that the enemy not be afforded any light, windows became "things" over which were hung anything that would keep out the light or keep the light from getting out. Then, following some frightful moments when it seemed that our enemy "crouched" on an island just a few miles from our shores, it became the supposedly sensible thing to make both houses and places of business with as few windows as possible.

WINDOWS ON HISTORY

Archaeologically and historically, windows have had a rather checkered relationship with men. Some data enable us to know that windows in other days and even today in some areas of the earth are simply holes in huts or hovels. Other data enables us to know that windows in other days and today were and are designed to provide evidence of religious and business affluence. Still other data (Continued on page 2, column 1)

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THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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Windows On World

(Continued from page 1)

enables us to know that some windows have had the utilitarian purpose of providing openings for military weapons while some windows today are designed to provide energy for various human uses.

In the not-too-distant past, men took advantage of the technological improvements which had been made in glass-making, and they began to give considerable place to windows as decorations. Some who supposed they were in the service of God often gave their lives sacrificially to the decoration of places called churches and cathedrals. In the early days of these decorations, the "stained glass windows" were supposed to let in the light of Him who had made the rainbow and to prevent the entrance of evil spirits. In a very real sense, the stained glass was used rather superstitiously.

Needless to say, such religious cultism took on a rather bizarre emphasis, and with one superstition leading to another, men became the abject slaves of that superstition to which they were giving themselves. Consequently, the truth of the Word of God which was already in disrepute among these piteous religious creatures was mocked with more and more unscriptural doctrines and godless methodologies. And the "stained-glass enclosures" which were sometimes called "churches" and sometimes "cathedrals" really became darkened haunts for demons and those who rejected the Word of God as they pursued their unabashed service to the Devil.

Across the centuries, not many people who have developed a religious or supposed devotional interest in stained glass, or a supposed religious proclivity in the presence of stained glass, have been aware that worship was not the initial purpose of such decorations. Tragically, however, there are multitudes even in this hour who suppose that stained glass provides a worshipful atmosphere or an environment which is conducive to worship.

All who are so enslaved have never comprehended the meaning of, "In him was life; and the life was the light of men. And the light shineth in darkness; and the dark-

BRIEF NOTES

Elder Hal Brunson is pleased to announce the organization of a Sovereign Grace New Testament Church in Little Rock Arkansas.

The church was organized in April under the authority of the Park Place Baptist Church of Little Rock. Bro. Brunson assumed the pastorate in June.

The church holds to the doctrine of Free and Sovereign Grace, as well as emphasizing the autonomy of the local, visible body.

We invite all interested readers in the Little Rock area to worship with us.

Tabernacle Baptist Church, 16809 Ironton Road, Little Rock, Arkansas 72206. For further information, phone 1:501-562-7289.

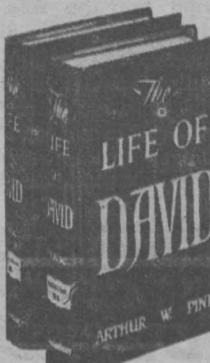
Elder David Goetz has resigned as pastor of the Grace Missionary Baptist Church of Kirksville, Missouri. He has accepted the pastorate of the Highland Meadows Baptist Church of Memphis, Tenn. His new address is 3841 Denver St., Memphis, Tenn. 38127.

The New Testament Baptist Church and Pastor Dan Phillips of Bristol, Tennessee would like to announce their series of meetings to begin on November 3-9th. Elder Sam Wilson, Pastor of the Grace Baptist Church of Gladwin, Michigan will be the speaker. All within driving distance are invited to attend.

ness comprehended it not" (John 1:4-5). Being in such unscriptural and such unspiritual darkness, these have no way of understanding the truth of the Lord's true brightness as it is demonstrated in, "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). But these who worship in a stained-glass atmosphere, as it were, with candles on occasion for even more atmosphere in darkened temples can never really know the wonder of the brightness of the Son of God.

Satan's subtlety is something be-

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yond the capability of men, in their human capacities, to fathom or to circumvent. Often, today, men indulge themselves in a supposed worshipful aura or atmosphere and realize not that their every effort is satanic in origin and in issue. By such device, they may impress men of a godless world with their religion, but they fall short of impressing God with their righteousness. They may impress men with their flesh or the works of their flesh, but is it evident they have never learned that "All our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away" (Isa. 64:6).

Quite obviously these have never understood, "Whatsoever is not of faith is sin" (Rom. 14:23) and "Without faith it is impossible to please him" (Heb. 11:6). These who seek for the aura or the atmosphere of worship behind stained-glass windows have apparently forever missed, "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17) and the seemingly impossible truths, "Cursed be the man that trusteth in man and maketh flesh his arm" (Jer. 17:5) and "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

WINDOWS FOR LIGHT

Windows, however, need not be supposed superstitious pagan means of excluding demons and devils. Neither need windows be devices of evil or the means for doing obeisance before the Devil himself. Rather, as most things which God provides or permits us, windows can have purposeful and functional benefit for men. They can be used as decorations in our homes and businesses. They can be functional elements in our everyday lives as we use them to let in the light of the sun or the stars and to keep in the heat or to keep out the cold.

In a very real sense, we can use them as our "windows on the world" at times. At other times, we may just as effectively use them to keep the world out, as it were.

Perhaps we would not be amiss in noting that a house may very well be dark except for windows which let in the light. So, too, our lives may be darkened cesspools of human depravity except for the light of God's love which dispels the darkness of our sin-sick souls with the brilliance of Him who is "The true Light which lighteth every man that cometh into the world" (John 1:9).

Without really stretching our imagination, I believe that we can assert with some confidence that Jesus spoke of this truth in a most marvelous and wonderful manner. Although we may be quite certain that the people of that day knew nothing of the substance and variety of window materials available to us today, Jesus nevertheless, could use the windows in the homes and the businesses of that day metaphorically to express a wonderful truth.

His words are simple, but they are very distinct. They are unmistakable, "If thine eye be single, thy whole body is full of light, but if thine eye is evil, thy body also is full of darkness" (Lk. 11:34). The room of a house that is without light and separated from the lights of a city is especially dark in the dead of the night. Yet, when the morning comes and the sky is clear, the morning beams of the sun break through without shattering the pane. Then, the whole room of the house becomes filled with light.

During the early days of the energy crisis, when we went to work an hour before the sun came up, a minimum of lights were being used in our businesses. Then, the sun would come over the horizon and make a brilliant entry through windows, making the artificial lighting unnecessary.

Such may be a poor analogy. Yet, in a sense this is what Jesus does when He enters by His Holy Spirit into the darkened, sin-sick souls of men. There may be nothing but total darkness within, then Jesus, by His Holy Spirit, enters and by His Light new life begins. God dramatizes for us the depths of that darkness which exists in the unsaved soul with His Word, "You . . . who were dead in trespasses and sins" (Eph. 2:1). Then, with the same dramatic impact, He explains, "You hath he quickened who were dead in trespasses and sins" (Eph. 2:1); that is, God, in His sovereignty, made alive that which was dead!

God's light enters and the dead are made to live!

Tragically, however, this "true Light . . . was in the world, and the world was made by him, and the world knew him not" (John 1:9-10). This is the plight of the piteous creatures of the earth. They may futilely expose first one side of their beings and then another to the lusts of the world and see that the heat of those lusts

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LETTERS TO THE EDITOR

Castle Road Baptist Church
Louisville, Kentucky 40272
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October 12, 1980

Dear Sister Churches,

Grace be unto you and peace from God our Father and the Lord Jesus Christ.

Recently we here at Castle Road Baptist received a letter from Bro. John Imah, pastor of Calvary Baptist Church of Calabar, Nigeria in Africa.

In this letter Brother John made known to us some of his needs of the church and school in Nigeria.

We here at Castle Road would like to provide all of his needs, yet God has not granted us the means to do this. So with this letter we are asking if you can help us.

If you can help, we here at Castle Road will act as a central point in receiving materials and offerings on Brother John's behalf. We will give a receipt for all materials received and will later send out a report of all that was sent for Bro. John.

Brother John Imah's needs are as follows:

(1) Efik Bibles (at least 60 at 5.00 each)—these are for the students that do not understand English.

(2) Good Christian literature, study aids and books.

or the experience of those lusts is evidence of light. In truth, however, all such walk in deep darkness and know not the Light. They may even suppose that they have found the way to personal enlightenment, when, in fact, their every effort only intensifies the darkness in which they walk.

While in the bonds of such satanic darkness, these cannot know that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). Neither can they know that "the spirit that dwelleth in us lusteth to envy" (James 4:5). In the darknesses of their depravity, these cannot know that if their "eye were single" (Mt. 6:22), truly centered or focused on "the true light" (John 1:9), even Jesus, the Son of God, said their "whole body would be full of light" (Matt. 6:22).

Sadly, however, such have a

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(3) English Bibles.

(4) Tracts—Brother John says that there is a hungering for the Word of God among his people.

Brethren, please pray about this Macedonian call from this pastor and church in Africa. We trust you will seek God's will toward the helping of this missionary endeavor. If you believe that God would have you to help us—mark all for John Imah's Mission Fund and send to us here at Castle Road Baptist Church, 12800 Castle Road, Louisville, Kentucky 40272.

By Merciful Grace,
LARRY L. BURTON
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To get rid of your doubts, part with your sins.

Windows On World

(Continued from Page Two) problem. They do not know the Light because they walk in darkness. They do not experience the brightness of the Lord of Glory and His Presence because they have never known faith. And they cannot know faith because they have never learned, "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17).

WINDOW OF FAITH

Yet, when God opens one's being to the experience of the Saviour's presence and His brightness, Heaven's beam of holy enlightenment is there. Then, as another in an earlier day, one can respond, "Lord, what wilt thou have me to do?" (Acts 9:6).

Yes, when God opens a person's being to the window of faith, he experiences the Saviour's brightness, and the beam of heavenly enlightenment is there. Fear is gone and faith becomes a way of life—not faith in self or faith in things which lead ever to greater spiritual darkness, but rather faith in Christ Jesus through the Word. Such faith is like that of him who could say, in all confidence and with a clear conscience, "I die daily" (I Cor. 15:31).

God informs us with infallible and immutable word, that when the Holy Spirit bears the brightness of Christ through "The eye that is single" (Mt. 6:22), the darkness is gone, and "the whole body is full of light" (Mt. 6:22). In such a moment a holy, wonderful, and new change takes place in a person's life. That person becomes "a new creature; old things are passed away, and behold all things are become new" (II Cor. 5:17).

Similarly, let us ever remember that a house, even with windows, remains dark until the light shines into it. This certainly was true of the bodily house of the Apostle Paul, the house of his mortality. It is understandable, then, that we should be advised, "What? Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God, and ye are not your own?" (I Cor. 6:19). The Apostle knew that he once had a body, but that it was full of darkness, even though he had been a religious zealot. Then, the light of God shined into his heart and mind and he became a new creature in Christ Jesus.

How sovereignly remarkable it is that the one who "persecuted the church of God, and wasted it" (Gal. 1:13) should have had the darkness of his lost condition dispelled by the brightness of "Christ" who "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). How sovereignly remarkable that this newly begotten child of God should have detailed for us the wonder of the truth, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

How sovereignly remarkable that he who would declare "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), "The gospel of Christ is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek" (Rom. 1:16). "If thou shalt confess with thy mouth that Jesus is Lord and believe in thine heart that God has raised him from the dead, thou

shalt be saved" (Rom. 10:9), and "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. 2:8-9), should have declared without regard to baptism (immersion), good works, or any interim ecclesiastical relationship, "Lord, what wilt thou have me to do?" (Acts 9:6). How sovereignly remarkable it should have been that this one who "neither received it of man" (Gal. 1:12) should have been the one "To make all men see what is the fellowship of the mystery" of the church, "which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:9).

As the beams of the sun can bring light into a darkened room, through a window pane, so the wonder and the brightness of the Son of God, truly the Son's Beams from the very realm of God's Heaven, brought life eternal into the sin-darkened heart and mind of Saul who double-mindedly had "kicked against the pricks" (Acts 9:5). Wonderfully, the window to his being, if you will, his "eye became single" and his "whole body was full of light" (Mt. 6:22). So it is that the Son's Beams of heavenly truth by His Word and through faith can bring the light of eternal life into the darkened person of a lost one even today. As the beams of our solar sun bring us light, warmth, and physical blessing, so the Beams of the Son of God bring the light, the warmth, and the spiritual blessings of God's love, His presence, and His care.

In a very real sense, once our "eye is single," once God opens the window of our being to the Son's Light, then the darkened shadows of our depravity and lostness are dispelled forever. In His wonderful and marvelous grace, He, then, provides that the passing clouds and winds of human trouble, trial, and testing should be like that of "Christ's sufferings: that when his glory shall be revealed, we may be glad also with exceeding joy" (I Peter 4:13).

Truly, by the window of faith through the Word which God opens into our being, He enters in the person of the Holy Spirit, the Comforter! According to God's promise, the Holy Spirit comes to "abide with" us "forever" (John 14:16). He comes with the light of His Holy Word for our sin-sick selves. He comes with the warmth of His Presence to provide surcease for troubled hearts and minds. He comes with the assurance of God's confidence in the midst of our trials and our testings.

Sovereignly, He opens our window of faith!

Sovereignly, He does this by His Holy Word!

His Grace, then, becomes our sufficiency!

(To be continued)



Perseverance . . .

(Continued from page 1) mark which distinguishes them from superficial professors."

Go back with me to John 6:67-69, "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art



For November 10, 1980

Ruth 2:8-11.

Intro:—As we follow the divine providence of God in bringing Boaz and Ruth together, we learn many practical and precious lessons. However we must ever keep before our eyes the spiritual lessons in relation to eternal things: for without this we would have only the temporal. It is apparent that many professing churches major on the temporal in their mad rush for numbers and popularity. In this lesson the words of Boaz and the response of Ruth is most instructive.

VERSE 8

"Then said Boaz." Both the words of the redeemer and the works of the redeemer bring comfort, consolation, and assurance. To have one who has both the wisdom and the power as well as the position to help the needy, and then to hear his words of grace to one, especially one who is unworthy, is blessed indeed.

that Christ, the Son of the living God." Where else can we go? The grand mark of that which distinguishes them, these true believers from superficial professors, is the fact that they have a persevering attachment to Jesus Christ.

Now, thirdly, in that statement it says that a special Providence watches over their welfare. Go back with me to the sixth chapter of the Gospel of Matthew. I want you to notice and you can pick out a lot more Scriptures than what I'm giving you today. I'm just giving you one or two of each of these things. In the sixth chapter of the Gospel of Matthew the thirtieth verse, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Or all true believers have a special Providence that watches over their welfare constantly.

Now notice the last part of that statement, "That they are kept by the power of God through faith unto salvation." Go with me to I Peter 1:1-5, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

So the statement that this church professes to use as an interpretation on Bible doctrine on perseverance is, "That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation." I like that. That's a good statement. That means and states for all to hear that I believe, and I trust you believe it, too. That all who are truly born again will be marked by their consistency in fol-

(Continued on page 5, Column 1)

Mephibosheth heard words of grace (II Sam. 9:7); so did the prodigal son (Luke 15:22-24). This is true of all lost sinners who have ever been saved.

"Unto Ruth." Here we have a personal message. Again, every one who has ever been saved is given a personal call (II Thess. 2:14).

"Hearest thou not, my daughter?" There was every reason outwardly for Ruth to be refused a place in the field and she surely had no reason to think she would be readily and freely received into the family. Therefore to hear the words, "my daughter," would be good news indeed. We too can rejoice, for spiritually, the believer in Jesus Christ has been placed as one of the King's sons or children (Gal. 4:6; Eph. 1:19).

"Go not to glean in another field." She receives not only words of comfort, but also words of instruction and admonition (Matt. 28:20). All she needed would be provided here. She would have all blessings through Boaz (Eph. 1:3). She would find both provisions and fellowship. Would God, professing Christians would learn to glean in the field of Boaz and not be enticed to the other fields of false religions and worldly churches.

"Neither go from hence." At first thought Ruth might have felt Boaz was saying she was not welcome in the land of Israel, but he quickly assures her she is to stay. This is to be a permanent relationship. She is to continue there (Acts 2:42).

"But abide here fast by my maidens." Ruth was not left to her choice, but given specific instructions as to what was best for her. The commandments of Boaz would have been received by some as re-

strictions on their freedom, but not so with Ruth. God's commandments are not grievous to the believer (I John 5:3).

VERSE 9

"Let thine eyes be on the field that they do reap." Many times, we are like Lot; we look on the fields that are well watered (Gen. 13:10), but may we realize it is far better to find our satisfaction in the "green pastures" of the Shepherd of Psalm 23. To enjoy the beauty and bounty of these fields bringing peace and contentment.

"And go thou after them." She was to find both enjoyment and employment. Yes, we should be united with the other members of the family and of the church in worship and walk and work (Acts 2:42).

"Have not I charged the young men that they should not touch thee?" Every effort was made to make her at ease. She was to be respected as a sister by the young men (I Tim. 5:2). Surely among the Lord's people there is to be proper affection (I Thess. 5:26).

"And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Boaz had made ample provision for the needs of his household, and of course, one basic need was water. Our Master, the Head of the house, also has made ample provisions so we have the wells of salvation from which to draw. Spiritually, may God raise up young men to draw water to give to the congregations of the Lord, and may the saints learn to go to the vessels to drink.

VERSE 10

"Then she fell on her face, and bowed herself to the ground." She was brought to true thanksgiving, adoration, and humility by the attention given her and by the gracious attitude of Boaz. We truly believe that salvation by grace produces the same response among the saints. How we should always be at the feet of the Lord Jesus in recognition, realization, and utter dependence (Luke 7:45, 46; Mark 5:15).

"We love Him because He first loved us" (I John 4:19).

"Why have I found grace in thine eyes that thou shouldest take knowledge of me, seeing I am a stranger?" Ruth was overwhelmed at the transaction which had taken place and in her joy, she also knew what she was, or would be, was wholly by grace (I Cor. 15:10).

VERSE 11

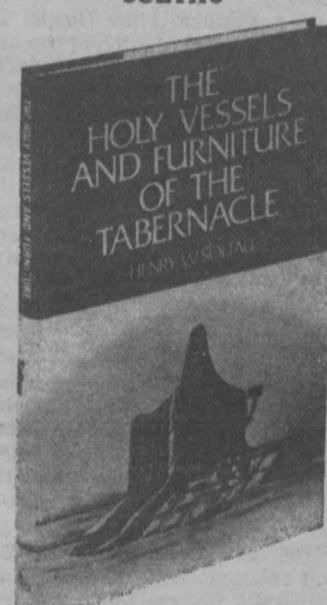
"And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." The faith and obedience of Ruth manifested the fact that God works in us both to will and to do of His good pleasure (Philip. 2:13). Ruth evidenced the fruit of the Spirit (Gal. 5:22). Works do not save, but they do prove salvation (Eph. 2:8-10). Ruth's light so shined before men (Matt. 5:16). Ruth had heard, seen, believed, confessed, and was obedient. So is every one born of the Spirit (John 3:8).

Conclusion: Are you a recipient of the gracious invitation of God to not only come and drink (Isa. 55:1), but to abide in the care of the Shepherd and to follow His servants? If so, I believe there will be similar evidences to those in the life of Ruth.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908.)

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THE BAPTIST EXAMINER

NOVEMBER 1, 1980

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Could you please expound John 12:32 in relation to effectual calling. Is it possible that God gives men grace as they receive it? That is, if men will accept the truth, God will give them more truth; if they reject the truth, God will finally say "Let him alone, he is joined to his idols" (Hos. 4:17)?"

CLYDE T.
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The statement in John 12:32, "And I, if I be lifted up from the earth, will draw all (men) unto Me," does not infer that every son of Adam be drawn to Him. Note that the word "men" was not in the original. The "all" refers to all of God's elect. The "all" here is the same "all" as in John 6:37, "All that the Father giveth Me shall come to Me . . .". The same "all" as in John 6:39, "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." Again the same "all" as those in John 6:45, "And they shall be all taught of God".

The promise, "I will draw all unto Me" means that after His crucifixion He would draw men of all nations and kindreds and tongues to Himself, to believe in Him and to follow Him. After His crucifixion He was to be the magnet to which His elect of the whole world were to be drawn. These are the ones for whom Christ prayed in John 17:20, "Neither pray I for these alone, but for them also which shall believe on Me through their word."

The drawing in John 12:32 is the effectual call, "All that the Father giveth Me shall come to Me" (John 6:37). No where in the Bible does it teach that Christ will begin to draw one to Him and then stop for any reason. (Phil. 1:6) "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

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LAYMAN,
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and
WRITER



In "signifying what death He should die" (John 12:33), Jesus said: "And I, if I be lifted up from the earth, will draw all unto me" (John 12:32).

This "drawing" of "all" is limited by the Father's objective, just as Jesus said: "No man can come to Me, except the Father, Who hath sent Me, draw him . . ." (John 6:44). Then, further, as to this limitation, Jesus said: "All that the Father giveth Me shall come to Me . . ." (John 6:37).

Also, concerning the objects of

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paid for the sins of God's elect and guarantees the work of the Holy Spirit which will draw all the elect unto saving faith in Jesus Christ. Please note that the "all" referred to here "will" not maybe, "be drawn" not an attempt but an effectual act, "unto" not part way, "Me," that is, Jesus Christ in a saving experience.

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From the immediate context (John 12:31-33) a number of irrefutable facts are set forth of which I will mention a few.

1. Verses 32-33 — Christ's death by crucifixion is clearly stated.

2. Verse 32—His death would be the ground or authority by which He would draw all men unto Himself.

3. The word "men" is in italics, which means it was supplied by the translator, and was not in the original. The original would read, "I will draw all unto Me."

4. Verse 31—Circumscribes the "all men" of Vs. 32, showing that the term does not mean all men without exception. The larger part of the Jewish leadership was instrumental in getting Christ crucified, which instrumentality served to further aggravate the judgment or condemnation they were already under.

It was to the Jews who sought diligently to kill Him, that Christ said, "And ye will not come to Me, that ye might have life" (John 5:18,40). So the "all men" of John 12:32 did not include these murderous Jews, nor the untold number who were at that time already in hell. What the "all men" of the text refers to is, the elect of God, those given to the Son by the Father in the eternal covenant of redemption. (John 10:29; Heb. 13:20), Christ says, "All that the Father giveth Me shall come to Me . . ." (John 6:37). It is the elect that He draws with loving kindness, manifested by His being lifted up as their substitute on the cross. Christ died for all men who are drawn to Him, and in this "all men" we find some of every kindred, tongue, people, and nation (Rev. 5:9). Therefore, the "all men" of the text cannot mean all men without exception, for by and large, Adam's contemporary children are being drawn farther and farther from Christ. It is for all kinds of men that Christ died, Jews and Gentiles, and His death was without any regard to earthly distinction. It was the elect of God that Christ interceded for on the cross, and it is the elect of God that He is now making intercession for with the crown. And on the merit of the intercessory work of Christ the Holy Spirit effectually draws the subjects thereof unto Christ. Man is not a candidate for

"more truth" without first having some truth. However, be it understood, is receiving spiritual truth, lost man is absolutely abundant bounty.

There is a broad distinction between receiving something and accepting something. To accept, there must be some kind of action on the part of the acceptee. From Genesis to Revelation you will not read once where anybody was ever asked to accept Jesus as their Saviour. Such language has been coined by Arminianism, and plants a false premise in the minds of those who love darkness rather than light. The "six water pots" referred to in John 6, received water up to the brim, but they surely did not make a decision to receive the water, or take the first step toward it, nor could they reject the water which was poured in to them. Some person may remonstrate by saying, "Why, that's foolish." It is not half as foolish, as Arminian preaching. Spiritually speaking, lost men are as cold, adamant, and empty as those six water pots, but bless God, a number of Adam's hell deserving children are chosen to be the receptacle of God's free grace. Being born again and receiving Christ is a simultaneous work of the Holy Spirit (John 1:12-13), whereby God pours His redeeming grace into the hearts of those chosen to be sons of God before the foundation of the world (Eph. 1:4). It is not a matter of the sinner accepting Christ, it is a matter of God accepting the elect sinner in Christ (Eph. 1:6).

It is true, God gives spiritual truth to people who desire it (Mt. 5:6; James 1:5). But let us remember, lost men cannot desire spiritual truth, on the contrary, it is foolishness unto them, and they despise it (I Cor. 2:14; Rom. 1:28). Christ said to His people, "And ye shall know the truth, and the truth shall make you free" (John 8:32). The Arminian would have you believe that grace and truth are obtained by freedom, when in fact, the reverse is true, freedom is realized by grace and truth. The will is not free until grace and truth emancipates it from the bondage of fallen nature and empowers it with the ability to choose pleasantly unto God. The time appointed wherein God leaves the reprobate outside the gospel pale is known only to Him and in times gone by there was a great host that was never brought under the sound of the gospel of grace (Acts 14:16).

(Continued on page 5, column 1)

WHY BE A BAPTIST?

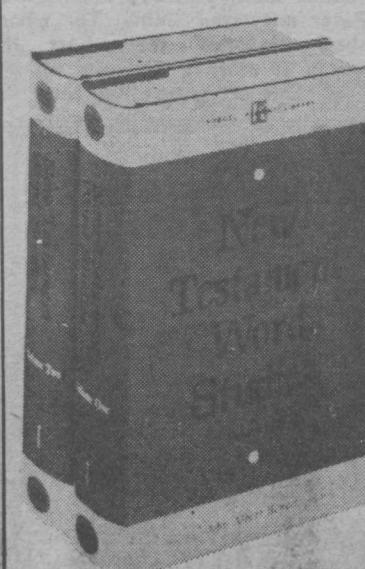
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To grieve over sin is one thing; to repent is another.

Forum . . .

(Continued from page 4)



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South Shore, KY

I am sure the main problem that you have in this verse are the words "all men". First of all, the word "men" is in italics which indicates that it was not in the original Greek, thus the verse actually reads "... will draw all unto me."

Now the word "all" has various meanings. Sometimes it means every member of the human race. For example: "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" (Rom. 5:12).

Sometimes the word "all" deals with certain people in a certain locality. "But if we shall say, of men; we fear the people; for all hold John as a prophet." (Matt. 21:26).

Other passages deal with God's elect only. This passage is one of those. Jesus made this clear in John 6:37 and 39. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."

We see then that He will draw all (His elect) unto Himself.

As for the passage in Hosea, you have added to this passage. God did not say "if they reject the truth, He will finally say . . .". He said simply "Ephraim is joined to idols: let Him alone" (Hos. 4:17). We are not to continually strive to get someone saved. We witness and leave it up to the Lord. If he is joined to his idols go on to someone else. If God saves him as a result of your witnessing, then praise His name.



Perseverance . . .

(Continued from page 3)
loring Jesus Christ.

"My sheep hear my voice and I know them and they follow me." I like that. I never grow weary of thinking about that verse. Now let's go back to Philippians the second chapter and begin with the twelfth verse and work our way through to the sixteenth verse and see if we can use this passage of Scripture to point out the perseverance of the saints. We'll break this up into two sections, the first one is the twelfth and thirteenth verses. Now I want you to notice in the twelfth and thirteenth verses, the first word in the twelfth verse. It is "Wherefore." Now it is "wherefore" that we might go back and review what we have been reading. It goes on to say "Wherefore, my beloved, as ye have always

obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

Now that statement has been misused by Freewill Baptist since time immemorial. They say, See, works do enter into your salvation. That's not what that's saying. I don't force the Bible to say something that it doesn't. Check the "wherefore." The "wherefore" refers back to the twenty-seventh verse of the first chapter. So we go back to the twenty-seventh verse of the first chapter and then we read, "Only let your conversation be as it becometh the gospel of Christ;" Now the word conversation means your behavior, the way we order our conduct, our deportment, our behavior. In other words, I am only to live in such a way that my life will bear witness to the saving grace of Jesus Christ. That's the way I'm to live consistently. Now I'm not saying I do, but that's the way I'm supposed to, and that's my goal in life.

Matthew says, in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"Now, children, I can't be that perfect, but that's my goal.

That's where I'm headed. Everyday

I want to be more perfect tomorrow than I was today. I want to be more like Jesus tomorrow than

I was today. That's my goal in life.

That's the way the Holy Spirit deals with our hearts.

In this twenty-seventh verse of the first chapter of Philippians we read: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand (How?) fast." I mean you're locked in on this thing. Just like a pilot when he gets that plane up to 33,000 feet or 36,000 or 37,000, or wherever he's going to take it, he locks in the automatic pilot and that plane will stay there as long as that automatic pilot is locked in. So we are to be locked in. That's what the word "fast" means. When I was born again or when you were born again out of the Spirit of God through the Word of God, we were locked in on Jesus Christ. We became flesh of His flesh and bone of His bone. We became a part of the family of God. We are locked in on Jesus Christ.

You remember when Gehazi ran off from Elisha and he traced down this great general of the army, Naaman, and he lied about his master. He said my master sent me. Naaman gave him all he wanted in treasures as far as gold and silver and clothing was concerned and Gehazi took them back to Elisha's house or to the house of God, and he hid them in the house of God and he went back to Elisha, and Elisha said, "Where wentest thou, Gehazi?" And Gehazi lied again.

You know that's the thing I don't like about lying, you've got to tell another one to get out of it. I heard somebody talking here the other day and someone that was talking to him said, "Do you still lie like you used to?" and the fellow said, "No." He said, "Why?" He said, "I quit lying." The other fellow said, "Why'd you quit?" He said, "I had to have too good a memory. If I tell the truth, I don't have to remember anything because it's always the same, but if I tell a lie, I have to have too good a memory." He quit lying because his memory is getting bad.

Gehazi lied again. When Elisha said, "Whence comest thou, Gehazi? And he said, Thy servant went no whither." I haven't been anywhere, Lord, "and Elisha said, Went not mine heart with thee?" Didn't my heart go with you when you went out to day? Is it a time to receive money, and to receive garments? No. It is just a time to live in such a way that the faith of the gospel is honored and glorified and gotten out. Everything else is secondary or somebody is not consistently following Jesus.

I want you to notice then that Paul exhorts these Philippian believers in this twenty-seventh verse of the first chapter of Philippians, to live as citizens of Heaven should live. Why? Because in Ephesians 1:3 and 2:6 he told them that they were lifted up in heavenly places in Christ Jesus. Lifted up in heavenly places! Now I may not look like it, but right now, I'm living in Heaven. Now I know my old body is down here on earth, but I am flesh of His flesh and bone of His bone and He is in Heaven and I'm in Heaven in Him. Right now, my citizenship, all that I'll ever own, all that I'll ever have is in Jesus Christ in glory. Everything

"A Prayer For The Baptist Examiner"

MRS. FRANK PARRISH
Courtland, Virginia

Thank you, Lord, for T.B.E.,
I think it is mighty fine;
It has meant so much to me,
Been receiving it since "39".

This paper You used as an instrument,
To bring about my salvation;
Lord, I know it was heaven-sent,
It has brought me much inspiration!

It has thrown much light on Your Holy Word,
'Tis truly my Bible commentary;
To search the Scriptures, my heart it has stirred,
And taught me that truth is quite necessary.

Only in eternity will it be known,
The good that this paper has done;
There are many to whom the truth has been shown,
And many lost souls to Christ have been won.

Now, Lord, there can be no denial,
T.B.E. has weathered many a storm;
But by Your grace, through the fiery trials,
Calvary Baptist Church has kept fighting on!

Lord, I remember that Thanksgiving Day,
Just before You took Bro. Gilpin home;
Even now, it seems, I can hear him say,
"Sail on! Sail on, and on, and on!"

The truth, I know, will surely prevail,
And Lord, this is my earnest prayer:
Please keep T.B.E. coming in the mail,
'Til Jesus comes in the air!

down here is going to burn. I'm going to be left a pauper down here on earth. All that I'll ever have is what I have in Jesus Christ. My citizenship is in Heaven. Paul was telling these people to live like the citizens of Heaven ought to live.

Then I want you to notice, going on in Ephesians 2:12, "Wherefore"

going back to the twenty-seventh

verse, "live like citizens of heaven ought to live."

Then, you notice, it goes on in the last part of that

twelfth verse to say, "Work out

your own salvation."

Or carry out the truths of salvation.

What are we to James 1:22 and James says,

"But be ye doers of the word, and

not hearers only, deceiving your

own selves."

Those who hear the Word, and the Word does not

work in them, are deceived.

Anybody who says they are saved

and their salvation does not

cause them to do good works

for Jesus Christ, is deceived.

I am justified by faith.

That faith is a gift of God, but my faith is justified by my works. Paul said, "We

are his workmanship, created in

Christ Jesus unto good works

which hath before ordained that we

should walk in them."

(Eph. 2:10)

"Ye have not chosen me, but I

have chosen you, and ordained you,

that ye should go forth and bring

forth fruit, and that your fruit

should remain" (John 15:16).

So if I am truly saved, daily, in

fear and trembling, I am bringing

my life to Jesus Christ and saying

"Lord, here it is. Here is my heart,

here is my body. What do you want

me to do with it?" James said you

are not to say, "I'll go to this city

or that city and buy and sell and

do this or do that," but you're to

say, "If it is God's will I will do

thus and so. If it isn't, I won't."

You see that's why Paul was say-

ing here to these Philippians that they should live like citizens of Heaven ought to live. Bring your body and lay it—your heart, your life your all—lay it at the feet of Jesus. Work out your salvation or carry it out in fear and trembling

saying, My Lord, here I am. You bought me. I belong to you. Do with me as you see fit.

Perseverance—that's not eternal security, but then, I believe in perseverance. I believe in diligence in our serving, our consistence in serving Jesus Christ. I know that this works in me. I know that I have to do this. I know that I have to daily deny myself and take up my cross and follow Him, as in Luke 9:23. I know that in Romans 12:1, I daily have to present my body, a living sacrifice, holy, acceptable unto God which is my reasonable service. How do you know it? Look at Philippians 2:13. "For it is God which worketh in you both to will and to do of his good pleasure." It is God's will that I do this. It is God who is doing the work in me. It is God's good pleasure to do this work in me. So I have to do it. I can't help myself. It's God working in me and this is the most difficult thing in the world to teach, but look at Philippians 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

If a person is truly born again, they can no more help following Jesus than they can help sleeping when they are sleepy, or drinking when they are thirsty, or eating when they are hungry. It's natural for you to eat when you're hungry. It's natural for you to sleep when you are sleepy, and it is natural for you to follow Jesus when you're

(Continued on page 6, column 1)

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Perseverance . . .

(Continued from page 5)

born again. Because it is God working in you. God is in you in the person of the Holy Spirit. His love is shed abroad in your heart by the Holy Spirit as it is given unto you and you will follow Jesus because you love him. John 14:15, "If ye love me, keep my commandments." It isn't that we do it to stay saved, we do it because we are saved and we can't help ourselves. We have to follow Jesus and anytime you see a child that has to be forced to do something, that child doesn't love and respect his parents or he would do it simply because he loved and respected his parents. You wouldn't have to force him to do it. I've talked to fellows who won't go to church and I say, Why? and they'll say, because Mom or Dad forced me to go when I was a kid. I usually say, Well, how come you're so mean they had to force you when you were a kid? You sure haven't changed a whole lot. Have you? Still having to force you to do things. People who love and respect their parents do things because they love and respect them. They don't have to be forced to do it. Anytime we have to be forced to live for Jesus Christ, then we have put it on a legalistic basis. But when we are born again and the love of Jesus Christ comes in our hearts, we find ourselves with fear and trembling coming to God and saying, Lord, it's your body, it's your life, it's your heart and we do it because it is God's will. It is His good pleasure to see Jesus Christ honored and glorified through us.

Now look at it in the fourteenth, fifteenth and sixteenth verses. Paul begins to explain what it means to live as a citizen of Heaven. What it means to persevere. What it means to live a consistent Christian life. "Do all things." Notice that "all things." Did you ever notice how many times they appear in the New Testament? Jesus said them in Matthew 28:18, "All things are given unto me in heaven and earth." John said in John 3:35, "The Father loveth the Son and hath given all things into his hand." Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Ephesians 5:20 tells us it is the will of God that we (do what?) praise God for all things. Do you notice how often these words, "all things" appear?

Why am I to do all things without murmurings and disputings? Because Jesus Christ is in control of all things. He is the sovereign God. He is in control of Heaven and earth. Everything rests in His hands. If I'm born again, I want him to have all things and there-

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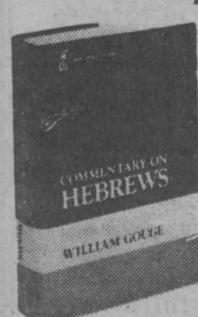
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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"



WHEATON Ill. (EP via RNS) — The Carter presidential campaign is trying to undercut the impact of the "new Christian right" by cultivating the support of other American religious groups. "Our strategy is, we are not going to get any of them so we're making a concerted and very legitimate effort to communicate the president's message on all the issues, not just the "flag issues," to as much of the American religious community as we can get to," said Mr. Robert Maddox, Jimmy Carter's special assistant for religious liaison.

Dr. Maddox, a 43-year-old Georgia Baptist minister, discussed the conservative evangelical political movement and its impact on the campaign with reporters here. Though the movement's "dimensions are unknown" and its members are "very noisy," Mr. Maddox said, the Carter campaign is "taking them very seriously. We would be stupid not to. They are a serious factor. We regard them as another public-interest group we have got to address."

"Throughout the president's term in the White House, we have included many clergymen from across the board for every major event, every major briefing," said Dr. Maddox. "Jimmy Carter has not ignored the evangelicals." But the president, himself an avowed evangelical Christian, doesn't want to treat evangelicals as a voting block to be wooed, said the presidential assistant.

* * *

ST. PAUL, Minn. (EP via RNS) — Jerry Falwell, leader of the Moral Majority, told a throng attending an "I Love America" rally on the steps of the Minnesota Capitol here that he is "for" the public school system.

He made the comment after representatives of the Minnesota Education Association came into the crowd with signs proclaiming "Keep Church and State Separate," "Give Public Schools Some Credit," "Our Kids Need the Public Schools" and "Save Our Public Schools." "While we need Christian schools, we will always need public schools," Mr. Falwell said. "I salute you, representatives of public schools. God bless you."

Mr. Falwell, pastor of Liberty Baptist Church in Lynchburg, Va., and preacher on the Old-Time

Gospel Hour, said it is because he favors "the return of voluntary prayer" to public schools. But he said he would be opposed to any written or mandatory prayer just as he would be opposed to requiring a Jewish, Muslim or fundamentalist prayer.

* * *

CUPERTINO, Calif. (EP via RNS) — Former Black Panther Leader Eldridge Cleaver has endorsed Republican presidential nominee Ronald Reagan because President Carter "turned his back" on blacks after the 1976 election, he said. Mr. Cleaver, who converted from militant Marxism to born-again Christianity in 1975, supported Jimmy Carter in the 1974 campaign. "But after watching him over the past four years I feel he hasn't lived up to expectations," he said. The United States, he added, "has become the laughing stock of the international community" as a result of Mr. Carter's foreign policy.

Mr. Cleaver, who led a Christian mission crusade for several years, has since developed his own sect called "Christlam," according to the Religious News Service, in which he has sought to combine elements of Christianity and Islam.

* * *

MILTONVALE, Kansas (EP via RNS) — Mr. Gary Brooks climbed to the roof of the First United Methodist Church here and casually ate his lunch.

He doesn't usually go aloft for lunch or anything else. It's just that he promised his congregation if they doubled normal attendance one Sunday he'd do it.

Normal attendance at the church in Miltonvale, population 600, is 40. But 91 showed up in answer to the preacher's challenge. But Mr. Brooks had the last laugh. "We had set that day to kick off a whole series of events for the fall season, and I thought it would be nice if there were a lot of people attending church," he confessed.

* * *

AKRON, Pa. (EP) — A regional consultation and workshop on the draft at First Mennonite Church, Bluffton, Ohio, September 6 was the first such meeting held for Mennonites and Brethren in Christ congregations throughout the United States. The meetings are being organized by Mennonite Central Committee Peace Section U.S.

At the Bluffton consultation and workshop 120 gathered to talk about the draft and registration. Invitations were sent to pastors, youth sponsors, draft counselors and draft age youth in Mennonite, Brethren in Christ, General Conference and Conservative Conference churches in Ohio. Don Blosser, Goshen College professor, presented a theological overview for the Christian peacemaker. Jim Amstutz of MCC updated the group on the current status of the draft and a panel talked about resources the church can use.

* * *

DARLINGTON, S.C. (EP) — Lila Watson, emeritus Southern Baptist Missionary to China, Taiwan and Hong Kong, died Sept. 17. She was 88. Appointed to China in 1919, Miss Watson studied language in Peking, then directed a good will center in Hwankhsien for two years. She spent seven years in evangelism in Tsining. She transferred to Taiwan and worked with young people during 1949. Then in 1950 she transferred to Hong Kong, where she was a religious education worker until 1955 and then an editor for Baptist Press until her retirement.

* * *

ROCHESTER, N.Y. (EP) — The lure of dollars didn't boost attendance much September 21 at the Lutheran Church of Peace in Rochester, N.Y., but the church didn't lose much money.

Every churchgoer was handed a Susan B. Anthony dollar as part of a scheme to increase member-

ship.

Officials of the church which has 284 members, had on hand 250 silver dollars and hoped to give them all away. But only 137 people turned out — 17 more than on the previous Sunday. Attendance normally averages 120 to 130.

Lawrence Luescher, a former advertising man and Church Council vice president who dreamed up the giveaway, said most of the dollars wound up back in the collection plate.

* * *

NEW YORK (EP via RNS) — In response to the recent flexing of fundamentalist Christians muscle in politics, the National Council of Churches has declared no one can claim a monopoly on Christian interpretation controversial issues. In a statement issued at Interchurch headquarters here, the NCC executive committee meeting said, "There can be discerned no exclusively 'Christian vote,' nor can 'single issue' political pressures serve the interests of our total society."

The committee which meets twice a year in between semi-annual Governing Board meetings, also urged a greater U.S. government response to the crackdown on dissidents by the military junta in South Korea. Economic and political sanctions were urged against the regime of General Garcia Meza Tejada in Bolivia where political kidnappings, murder, torture have been reported.

In the election season statement, the executive committee said, "Christians must not abdicate their responsibility because there is no 'pure' candidate, no absolutely correct and clear course of action." In an indirect reference to the political evaluations undertaken by outspoken television and radio evangelists, the statement argued: "Christians may not agree on all political decisions, but they are enjoined not to hold one another in contempt for all stand before God's tribunal."

* * *

WASHINGTON (EP) — Monday, November 3 is the date. An estimated one million Baptist women of the world will meet in thousands of churches and hundreds of private homes to observe the annual World Day of Prayer sponsored by the Women's Department of the Baptist World Alliance.

Kerstin Rudén of Stockholm, Sweden, Women's Department chairman, said that some of the meetings will be in large churches in metropolitan areas, some will be in village chapels in the Third World nations of Asia and Africa, and some will be "a gathering of two or three" in isolated spots where larger meetings are not possible. The significance of the day, she said, is that women in more than a hundred nations will be participating on the same date, using the same program material, and praying for agreed upon objectives.

Women's Day of Prayer was inaugurated in 1948, originating at the suggestion of Mrs. Rudén in Sweden who felt that simultaneous prayer across national borders would help heal the wounds of World War II and point women to common commitment to Christian purposes.

* * *

KALININ, Russia (EP) — A court in Kalinin, USSR, has sentenced the founder of the Christian youth seminars in the USSR, Alexander Ogorodnikov, to five years' labor camp and six years' exile. Mr. Ogorodnikov, a 29-year-old lay member of the Orthodox Church, was accused of "anti-Soviet agitation and propaganda," although his activities had been of a purely religious nature. Neither his friends nor his relatives were allowed to attend the trial, which had been declared public.

In its initial statement on the trial, the Swiss institute "Faith in the Second World" called the sentence "Stalinist." The heavy sentence was undoubtedly due to the fact that the seminar that Mr. Ogorodnikov had founded in Moscow had been copied in other cities such as Leningrad and Smolensk.

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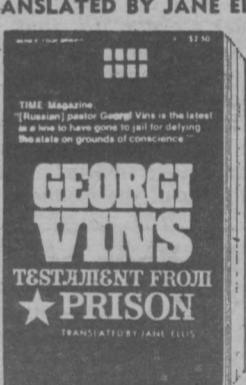
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No one is so much alone in the world as a man who denies God.

Accursed Preachers

(Continued from Page 1)

was given to convince mankind of the utter impossibility of being saved by one's own efforts, Galatians 3:10,11, and so drive us unto Christ Jesus to be saved by Him. (Gal. 3:19-24). After being saved, victorious living is accomplished by the power of the Holy Spirit prompting love into the Lord Jesus in our hearts. (Romans 8:1-3).

PERVERTERS OF THE GOSPEL

Titus, although a Gentile Christian, present at the Jerusalem Council, was not compelled to be circumcised (Gal. 2:1-3). Moreover, James, Cephas, and John (Gal. 2:9), gave their approval. The entire Jerusalem Council acknowledged the truth of what Paul preached! This should convince all doubters. The false preachers of our day teach the necessity of keeping the law, as did those of Paul's day. Teaching the possibility of losing salvation, inevitably involves keeping the law, for ". . . sin is the transgression of the law" (1 John 3:4). Those who so teach, do not know the meaning of salvation. "Quit your meanness and join the church" usually sums up this message. The poor sinner thus resolves to reform and start working to gain Heaven. This is not salvation, they are yet under bondage. The one who trusts the Saviour for salvation, is, in Christ, dead to the law (Gal. 2:19-20), having been crucified with Christ. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear" (Col. 3:3-4).

"The wages of sin is death," (Rom. 6:23), and we are dead, executed with Christ in His death. The one who trusts Jesus to save him is no longer under the law (Rom. 6:14). And, ". . . where no law is, there is no transgression" (Rom. 4:15; 5:13). Where there is no transgression, there can be no condemnation. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). O, the blessed liberty wherewith Christ hath made us free! (Gal. 5:1,13). But, as one drop of poison contaminates a glass of water, so a little heresy turns salvation-by-grace into salvation-by-works. By Galatians 4:21-31, Paul illustrates the two systems. Ishmael, the bondwoman's son, not of the grace line, could not inherit with Isaac, the son of Sarah the free woman. In 4:31 and 5:1 he, in substance, says, like Isaac, we are free born. "Stand fast therefore in the liberty wherewith Christ hath made us free." And, as in Hebrews 6:1-9, where a case is supposed in order to expose the awful result of the disgrace to Christ if one were to lose his salvation so here, nobody is charged with having done as mentioned in verses 2 to 4. Always it is prefaced by "If". Note 3:4 and 4:11. The detailed account in 5:2-4 of the results of trying to be saved by works, is sandwiched in between verses 1 and 5 in both of which he says, "We (you and I) are standing in liberty, not bound by law, waiting (here the same "we" of verse 1) for the hope of righteousness by faith." None of us are going to do as verses 2 to 4 detail. We are free born. When we sin, we are chastened of the Lord (Heb. 12:5,6), but we are forgiven (1 John 1:9), in order that, as the Lord says, we may not be condemned with the world (1 Cor. 11:32). God's curse is deserved by anybody who

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perverts such glorious teaching, thus turning from the only way of salvation!

AN INFLEXIBLE PRINCIPLE

Galatians 5:2 in part says that, ". . . if ye be circumcised, Christ shall profit you nothing." Verse 3 brings out the meaning of verse 2. Simply the rite of circumcision is not the thought. It is, if circumcision be received with the purpose of securing one's chances of Heaven. This is perceived by the fact, that, by so doing, as verse 3 declares, one becomes bound to do the whole law. Doing so, one refuses the liberty which Christ offers, and instead chooses the bondage of the law. Note verse 1. He who so chooses, has "fallen from grace", i.e., from the grace plan, to the false substitute of works. Inasmuch as circumcision was given more than 400 years before the law, it is no part of it, but if it be received as being necessary to salvation, one is bound to do all the law. (Galatians 3:10, 11). This is highly significant, because it establishes the principle that whatever one may add to Christ for salvation, henceforth Christ profits him nothing; he is bound to do all the law, and is under its curse! After being saved, one should be baptized, but to teach that one cannot be saved before baptism, is to pervert the Gospel! And, it earns God's curse! We are perfected only in Christ (Heb. 10:14). Adding to the Gospel renders it null and void, for grace and works do not mix (Rom. 11:6).

THE PROPER MOTIVE

Salvation is a gift. (Ephesians 2:8-10). One is created in Christ Jesus unto good works, not by

(Continued on page 8, column 1)

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Accursed Preachers

(Continued from page 7)
 good works. Reader, are you trusting the Saviour, or yourself? The motive behind the deed determines its quality. There is a vast difference between trying to buy salvation by one's works, and in working for the Lord because you love Him! Here, Romans 8:1-8 helps us. Verse 8 explains that the unsaved man cannot please God. Therefore, whatsoever he might do in order to save himself, it is a dead work (Heb. 6:1; 9:14). He lacks the only acceptable motive, love (John 14:15). If one is striving to live a good life in order to get to Heaven, he has the same motive which prompts another to be circumcised in order to improve his chances of Heaven! In this way, he perverts the Gospel, and renders the Saviour of no effect unto himself (Gal. 5:1-5). All this in spite of the fact that Titus 3:7-8 emphasize that the sure way of getting a saved person to maintain good works, is by teaching him that he has eternal life. Being saved, the assurance of it will nurture in his heart love to Christ. (If an unsaved man thought that he had eternal life, he would take his fill of sin. A saved man will not). Romans 8:2-4 illustrate the principle set forth by Titus 3:7,8. Verse 2 describes the state of the saved person. He has been delivered from the law of sin and death by the Spirit of life in Christ Jesus! Praise the Lord! Then verses 2 and 3 declare that one so

blessed will fulfill the righteousness of the law. Let no one dispute the Lord's Word! Only by such an one, and in this manner, is the righteousness of the law fulfilled.

DEDUCTIONS AND CONCLUSIONS

The church which holds to the teaching which brings the curse of God upon him who preaches it, could not possibly be a church of Christ. Being so, it cannot bestow valid baptism. If any member of it has trusted the Saviour to save him, he has eternal life of course, and will surely go to Heaven. But any service rendered in that church, helping to propagate this heresy, will be burned at the Judgment. Note (1 Cor. 3:11-15). Again, without true baptism, even though saved, he will not be a member of the Bride of Christ. He will only be a guest at the Supper! (Revelation 19:9). I would urge every saved member of such a church to heed the admonition of II Corinthians 6:14-18, which is "... Come out from among them, and be ye separate saith the Lord." Be baptized by a church which preaches the Gospel, and thus helps poor sinners get ready for Heaven. Help support and propagate the Truth! Doing so, the reward is certain! And, how happy you will be!

All denominations except Baptist and Catholic began since the year 1500 A.D. Since the Lord Jesus started His first Church while He was here upon earth, He has always had one or more at any time, He so promised (Mat. 28:

18-20). All others are too young. The Catholic denomination got underway hundreds of years after the Saviour started His first Church, which was composed of people having Baptist baptism. No doubt the Catholic, in its beginning, contained many apostates from Baptist churches (I John 2:19). Unhappily today, many so-called Baptist churches are unscriptural in doctrine and practice. To all such, the Saviour warns that they worship Him in vain, who teach for doctrines the commandments of men (Matt. 15:9). Confronted by this statement of Christ the Lord, how can any one imagine that one church is as good as any other? Again, *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven* (Matt. 5:19). See how important it is to be right, my friend? May the blessed Lord help us all to be so.

To the unsaved, remember John 3:16 says, *For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.* If you ever get saved, and may God grant it, be sure and be baptized in a Scriptural church, and thus get a full reward for your service!

"Amazing Grace"

(Continued from Page 1)
 law behind our back, and plunged into the depths of black, and vile sin. Not only are we worse than filthy rags in His sight, but we have hated Him and done all we could against Him. Yet, praise His name, He has determined to show grace unto a multitude of such fallen wretches. Truly, such grace is amazing indeed.

We can then look at this grace from the standpoint of those to whom this grace is shown. As already said, we are vile and wicked and have sinned greatly against Him. We have been utterly unconcerned about our lost condition and our need of salvation. We did not seek Him. We did not desire Him. We did not want His salvation. Yet, He saved us. Think of Manasseh, who had a godly father, but who sinned as few others had, even putting idols in the courtyard of the Lord's house. Think of Saul of Tarsus, a self-righteous bigot, a murderous persecutor, doing all he could against the name of Jesus. Think of the woman at the well. Living in sin, unconcerned about spiritual things, ignorant of the True God, seeking the water of this life. Think of yourself. What had you ever done to deserve such glorious salvation? Yes, when we look at the ones to whom grace has been shown, we see that it is amazing grace. We should also consider the innumerable multitude to whom this grace is shown. For the elect are a multitude no man can number. Each one individually and all together show grace to be amazing indeed.

Then we can look at what grace does for those to whom it is shown. Oh, 'tis not a small thing! What we need more than all else put together that which is most important to all—that which no man could give us—that is what amazing grace has done for us. Grace unconditionally elects those who shall be saved. It is a sovereign election. How glad I am that it is not conditioned upon anything in man. For if it were, who among us could hope to be in that predestinated number? God has exalted His grace in that oftentimes, His choice has been of the vilest of men. Grace redeems us. Would you measure the grace of God? Then measure the heights of the exalted state of Christ ere He came down to earth. Then measure the infinite perfection of the life that He lived upon the earth. Then measure the depths of His suffering on Calvary when He endured the wrath of a thrice holy, sin-hating God against all the multitude of the elect of God. Yes, He did. He took their place. He bore their guilt. He suffered in Himself all they would have suffered in an endless hell. And by this death, Christ through

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grace redeems us.

On the basis of this redemption, the elect are clothed upon with the spotless robe of the righteousness of Jesus Christ. Through this re-

demption the elect are washed from the filth of their own sin and made whiter than the snow. Then grace calls us with an irresistible call. Oh, think of this. We would not have chosen for ourselves and God chose us. We could not have redeemed ourselves—and God redeemed us. But even then we would not come. We loved our sins. We turned a deaf ear to the general call of the gospel. We had no interest in, concern about, or desire for the salvation of the Lord. But Amazing Grace would not be defeated in its desire and purpose.

The Holy Spirit came in efficacious power. He wrought the miracle of regeneration within us, and lo, we were willing, we were desirous, gladly did we come in repentance and in faith to Jesus Christ. It was the same grace of God that provided the feast of good things, that gave us the hunger and thirst and brought us to the banqueting house and His banner over us was love. When we consider our depravity and deadness and inability and unwillingness — and then consider that mighty power that made us willing at the appointed time. Yes, it is Amazing Grace of God that saved a wretch like me.

The tithe did not begin with the law, for Melchizedek received tithes of Abraham at least four centuries before the law was given. The tithe was practiced under the Abrahamic covenant, a by-faith privilege and recognition of God's claims upon all our possessions, it is still in effect. Its rejection does not threaten one with the anathema of God, but the failure of the Christian to observe it, brings leanness of soul, and shows lack of understanding concerning the great issues of stewardship.

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An Exposition of The Book of Solomon's Song Commonly Called Canticles

In the year 1724, 225 years ago, John Gill began his exposition of Solomon's Song, which was delivered, on the LORD'S day mornings, to the church under his care, in 122 sermons (one for every verse of the book).

HE WAS 26 YEARS OLD AT THIS TIME

In 1727, Mr. Gill finished his exposition of Solomon's Song; when the church, as well as many others of his hearers, to whom he had delivered it from the pulpit, most earnestly pressed him to make it public. To their solicitations he at length yielded, though reluctantly. But his principal inducement to comply was a desire of contributing what he could to vindicate the authority and credit of this part of the sacred writings; which has not only been ridiculed by Diests, but called in question by some friends of divine revelation.