

THE DANGER OF DELAYING REPENTANCE

by Thomas Boston

"Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. 6:10, 11).

In this text we have:

1. The sluggard's picture drawn, in reference to his eternal concerns; which is the main thing here aimed at. He is one that puts off his great work from time to time, "Yet a little sleep, a little slumber, a little folding of the hands to sleep."

In the sixth verse the slothful

sinner is sent to school to learn a lesson of the ant; which though she has not the advantage that he has, yet has so much natural sagacity, as to provide for winter, in the time of summer and harvest, when meat is to be got. In the ninth verse there is a rousing call to the sinner to follow that example. But behold he entertains it; as a person that is loath to arise, he begs a little more sleep, a little more slumber, a little more folding of the hands to sleep.

The point I intend to speak to from these words, is,

The delaying and putting off

of repentance-work, is a soul-ruining course among gospel-hearers.

In discoursing this doctrine, I shall show,

A. Why it is that gospel-hearers delay and put off repentance.

B. That this delaying is a soul-ruining course.

C. Lastly, Make application.

A. I shall show why it is that gospel-hearers delay and put off repentance. There is a generation that are not resolved never to repent, never to ply for salvation-work: but only they are not for it yet. They hope to

amend and reform afterwards, but for the present they have no heart to it: so by cheating themselves out of their present time, they put a cheat on themselves for ever. They are called by the word, and by their own consciences, to make ready for another world, to work out their salvation; but their hearts say, Yet a little sleep, a little slumber, a little folding of the hands to sleep; and their practice is conformable. Why is it so?

1. Satan has a great hand in this. If he cannot hold out the light altogether from disturbing

them, he will do what he can to lull them asleep again, before they fully awakened: Luke 11:21, "When a strong man armed keepeth his palace, his goods are in peace." Thus he did with Felix, Acts 24:25, who, "as Paul reasoned of righteousness, temperance, and judgment to come, trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee." When the soul begins to think on making its escape, all the art of hell will be employed to hold it fast; and

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"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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ISAAC'S EXAMPLE

by Ron Boswell
Hagerstown, Md.

"Then Isaac sowed in that land, and received in the same year an hundredfold..." (Genesis 26:12).

Isaac, in many ways, leaves us a good example to follow. This text is such an example.

There is a great need today for the sowing of God's Word. It must be faithfully sown. It is my desire that the text would challenge each and every one of us to the great task which Isaac did, that you and I would follow Isaac's example.

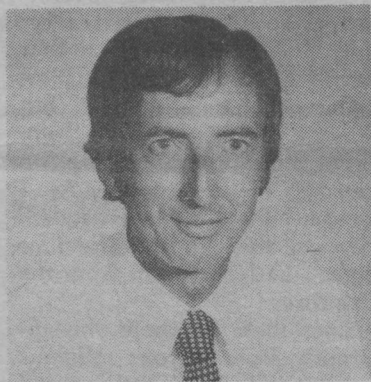
There are 5 main points I want to consider with you about our text:

1. There were four events that took place before Isaac sowed.
2. Isaac sowed during a time of famine.
3. Isaac sowed at the right location.
4. If you sow, your life will be filled with tears and joy.

5. God gave the increase.

Before we can look at Isaac's sowing, we must notice some things about Isaac.

I. There Were Four Events



Ron Boswell

That Took Place Before Isaac Sowed

Four events took place before Isaac sowed. Four events take place before Christian service begins. The first event took place before Isaac was born.

1. Isaac Was Promised Before He Was Born

Abram had no children. He did have a faithful steward named Eliezer. Should Abram die, Eliezer would have been the heir. This concerned Abram and he besought the Lord and the Lord assured him that he did have a seed and heir, though he was not yet born. Listen:

"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Genesis 15:2-4).

We see from this that Isaac

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THE MIGHTY POWER OF THE MIGHTY GOD

A Sermon delivered on Sunday morning, January 31, 1982, by Orval D. Heath, Lakeview Missionary Baptist Church, Mena, Arkansas

Ephesians 1:19-23

To believe on the Lord Jesus Christ with all our hearts is one of the simplest things imaginable. To trust Christ, to depend upon his power and faithfulness, is such a childlike act that one sees no extraordinary difficulty in it. Yet, to bring the human mind to exercise simple faith in Jesus is a work of the most astounding power. To bring down the pride of man, to subject his will and to captivate his passions, so that he shall cheerfully accept that which God presents to him in the person of Christ, is a labour worthy only of a great God. How

strangely vile is the human that he cannot even have simple faith in Christ or cannot even desire God, except by the very power of this great God. The blessed Spirit of God is always and has always been the secret author of faith; it is not of ourselves, it is the gift of God.

Our text twice uses the strongest words which could be employed to set forth the almighty power used in bringing a soul to believe in Jesus, and in keeping that believing soul till it ascends to Heaven. It is not sufficient to say that you believe through the power of God, because that cannot bring the human mind to the level of God's power, so the expression "through the exceeding

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BORN AGAIN

by C.H. Spurgeon

"Ye must be born again."

This word of our Lord Jesus has appeared to flame in the way of many, like the drawn sword of the cherub at the gate of Paradise. They have despaired, because this change is beyond their utmost effort. The new birth is from above, and therefore it is not in the creature's power. Note, it is far from the mind to deny, or even to conceal, a truth in order to

create a false comfort. I freely admit that the new birth is supernatural, and that it cannot be wrought by the sinner's own self. I would be a poor help to my reader if I were wicked enough to try to cheer him by persuading him to reject or forget what is unquestionably true.

But is it not remarkable that the very chapter in which our Lord makes this sweeping declaration also contains the most explicit statement as to salvation by faith? Read the third chapter of John's Gospel quite thorough, and do not dwell alone upon its earlier sentences. It is true that the third verse runs thus:

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

But, then, the fourteenth and fifteenth verses speak to us upon this wise:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

The eighteenth verse repeats

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

"THE APOSTLES' DOCTRINE"

by Raymond A. Waugh, Sr.
Part I

Dear Mrs. Krull:

I appreciate your letter of recent date.

Your displeasure with my references to I Timothy 2:12 is most understandable. Since some of the Pentecostal folk have deluded and deceived you to suppose that Aimee Semple McPherson and the late Kathryn Kuhlman were faithful servants of God, your response and approach are not unexpected.

If you had read the messages with care, you would have found that my objective was not to judge these two women or any other individuals connected with Pentecostalism or the Charismatics. Rather, my messages simply demonstrated to those who may be interested

in the truth that "Evil men and seducers wax worse and worse, deceiving and being deceived." In the process, it becomes somewhat evident that "The whole world lies in wickedness" or in "the wicked one," even Satan.

To me, it seems very sad that one who has been around as long as you, and one who once taught in "A Baptist Sunday School" could be so adamant against the plain teachings of the Word of God, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Are you one of those who believes that some parts of the Bible are true and that parts of it are pure fiction or lies?

Perhaps it would be well for you to recall — and having been in "A Baptist Church" for at

least five years, I feel certain you have heard the reference — "Heaven and earth may pass away, but my word shall never pass away." When we recall, "For had you believed Moses, ye would have believed me; for he wrote of me. But if you believe not his writings, how shall ye believe my words?" We can know that Jesus had reference to the Scriptures in their entirety and not just the words He spoke while upon the earth in the flesh.

First of all, let me speak concerning "Tract No. 103" from The Pentecostal Publishing House of Hazelwood, Missouri, which you included with your letter. It has the title, "The Apostle Doctrine," and purportedly was written by S.R. Hanby, but I can assure you

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DOCTRINE

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that it is not the Apostles' doctrine.

The tract begins by indicating that its design is for the purpose of enlightening "the thousands of perplexed and bewildered souls who are earnestly seeking, amidst the maze of men's traditions, to find the one true doctrine of our Lord Jesus Christ." Then, on the last page, in a bordered block, we find, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The one certainly is a commendable objective. And the Scripture certainly is a commendable reference. It is between the covers of the tract that we find that confusion is rife!

The confusion begins in an early word where it is written, "We certainly do not want to miss heaven. Let us therefore heed the prophet's words: 'Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls' (Jer. 6:16)." Many who are called Baptist would take great delight in this quotation. Some who call themselves "Landmark Baptist" might even be inclined to suppose that Hanby, thereby, is one of their own.

Yet, dear lady, we do not miss heaven or make heaven on the basis of the paths we walk. Rather, our making or missing heaven is dependent wholly on our relationship with the Lord Jesus Christ, "The Lamb of God who takes away the sin of the world." This was true in the days of Abel who, as we, was "accepted in the beloved," and who, as we, had "redemption through his blood, the forgiveness of sins," and, as God tells us, "obtained witness that he was righteous, God testifying of

his gifts; and by it he being dead yet speaketh."

This was true in the day when David said, "The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." This was true in the day when the Apostle said, "For Christ is the end of the law for righteousness to everyone that believeth."

Therefore, for Hanby, or those of The Pentecostal Publishing House to imply that



Ray Waugh

we miss or make heaven on the basis of our walk in the earth is to discredit the Lord Jesus Christ as Savior. This attitude on the part of the author and the publishers, however, is very understandable in view of what they deem is essential for salvation. They may refer to what they call "The Apostles' Doctrine," but I can assure you — and that without any hesitation — that what they speak of in this tract is "Devil Doctrine," if I may.

That their doctrine is "Devil Doctrine" is dramatically clear under a heading which they call "Salvation." Here, I quote both for your benefit and for the benefit of any others who might or may read, "Salvation (deliverance from) consists of deliverance from all sin and unrighteousness through the blood of Christ: by repentance from sin, water baptism in the name of the Lord Jesus Christ for the remission of sins, and receiving the baptism of the Holy Ghost, and the continuance of a godly life (Acts 2:36-41)." Then, immediately following, under the heading, "Water Baptism," we read, "Water is an essential part of New Testament salvation and not, as some teach, 'just an outward form of an inward cleansing.' Without proper baptism it is impossible to enter into the Kingdom of God..."

As I have indicated elsewhere — in print, and, therefore, will not repeat the detail here — Pentecostalism is Roman Through and Through. There is no "saved by grace through faith" in Romanism, and there is no "saved by grace through faith" in Pentecostalism! There is no salvation "through the blood of Christ" when it is by water. Similarly, any salvation that might come as a result of "repentance" would not be of or by grace or the grace of God.

The Apostle for whom you have some dislike because of his negative references to women has another word that these who have penned and published "The Apostles' Doctrine" must have considerable distasteful. That word is, "If salvation come by the law, then Christ is dead in vain." This puts the lie to all "Judaizers" of whatever sort; that is, those who are not content with salvation "by grace through faith."

Very simply, dear lady, if there is anything that men could have done to effect salvation or anything that they can do to ef-

fect or accomplish salvation, then the Lord Jesus Christ's death on Calvary was an utter waste! This is the Message of God through the Apostle in, "I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain."

It is most probable that Judas Iscariot was immersed, but the Lord makes it plain that he was "the son of perdition." If water could have saved, the story of Judas Iscariot would have been considerably different. Too, if water, were necessary or essential as your Pentecostal friends insist, then Jesus did not know what He was talking about when he told the thief, "This day shalt thou be with me in Paradise."

Further, we learn in the Word, "Then Judas, which had betrayed him, when he saw that he was condemned repented himself and brought again the thirty pieces of silver to the chief priests and elders." In addition to "repenting" and returning the thirty pieces of silver, he went on to say, "I have sinned in that I have betrayed the innocent blood." Yet, none of this and nothing of this effected salvation. How, then, can your Pentecostal friends convince you that "repentance" or even "confession" has anything whatever to do with one's salvation.

If I may, there was a lot of water around, a lot of repenting, and perhaps a lot of confessing long before Jesus came to the earth to be wrapped in "swaddling clothes." And if any of these could have saved or even help save, then the Lord Jesus Christ died in vain.

Incidentally, or perhaps not so incidentally, while driving to East Texas recently, I "chanced to hear" a Pentecostal Preacher who was telling the people that if they would just "write in to him," that he would send them what he called "swaddling cloth" — as he said, "like Jesus was wrapped in as a baby" and later like "Jesus was wrapped in after he died." He was sending these out so the people could "get healed" of their diseases and sicknesses.

Such schemes and scams, needless to say, are absolute mockery of all that is holy and good. It demonstrates, however, that once men forsake the teachings of the Word of God they move deeper and deeper into "Devil Doctrines" — not into the Apostles' doctrine. It shows, too, that there is absolutely nothing that they will not do "to feather their own nests," "fund their own kingdom building," or deceive the unwary lost folk whom they are attempting to proselyte or Scripturally-ignorant saved folk whom they are attempting to proselyte.

Your "Jesus Only" group of Pentecostals certainly has very little regard for the Scriptures. This is most evident as they deal with Matthew 28:19-20. In this passage, God commands, "Go ye, therefore, and disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you..." Yes, the Pentecostals of your persuasion — Jesus Only — utterly, absolutely, and defiantly take issue with the Word of God.

They even give it a name! They call it, "Formula For Water Baptism." Yet, what they mean by this is that they

are going to convince all who will listen to them that God did not know what He was talking about, and that Matthew just did not have sufficient sense to get God's words down properly. So, by a procedure of rationalization, these piteous Pentecostals are going to dispense with "God's Formula," if you will, "immersing them in the name of the Father, and of the Son, and of the Holy Spirit."

That you, and all others who may read, may see the folly of such despotic religious rebellion, I shall quote rather extensively from the tract you sent, "Jesus last command to His disciples was, 'Go ye, therefore, and teach all nations, baptizing them (all nations) in the NAME of the Father and of the Son, and of the Holy Ghost.' You will notice he said NAME, not NAMES. As we have previously explained, Father, Son, and Holy Ghost are not names, but TITLES of positions held by God... This name the Apostles understood to be Lord Jesus Christ, and from the first day that the church of God was established on the day of Pentecost (Acts 2:36-41), until the end of their ministry, they baptized all nations (Jews, Acts 2:38-41; Samaritans, Acts 8:16; Gentiles, Acts 19:5 in the name of the Lord Jesus Christ."

Lest I should become involved in a dissertation that might go on somewhat endlessly — and already you may be dull of hearing — I shall not attempt to speak to every detail of error. We can note initially, nonetheless, that the author concedes that it was Jesus' "last command to his disciples," but he cares nothing for that. Two, he has the church beginning "on the day of Pentecost." As I noted in "Piteous Pentecostals," they get this from Scofield or others like him — not from the Scriptures.

Since these to whom you apparently look as your religious authorities have so little regard for the Word of God, I am not surprised, really, that you take a rather unfavorable look at the word in I Timothy 2:12, as we have earlier noted. Then, you attempt to use Galatians 3:28, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," as proof that Paul did not mean what he said in I Timothy 2:12 is just a little bizarre. Are you telling us that God is contradicting himself in His Word?

Are you attempting to inform us that God is no longer making any difference between men and women. Despite the widespread activities of Lesbians and Homosexuals today, men are still men and women are still women. Being "free in Christ" does not change these relationships. Lesbians and Homosexuals may claim some fleshly satisfactions, but such perverted characters cannot meet the command of God to "Multiply and replenish the earth." Neither does such affinity for perversion counter God's unending decree for time, "Male and female, created he them."

Anyone, then, who reads Galatians 3:28 out of context with I Timothy 2:12 has missed the message of God completely. In fact, any who would even imply that God could countenance a perversion of woman's place in the concourse of human events and with respect to the man has closed his or her eyes to the judgment of God in, "For this

cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature... and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

From another perspective, we may call to mind the many women who have begun religious organizations or religious movements of one sort or another. Another multitude of them have assisted in the beginning of some religious organizations. And among the Pentecostals, of course, even among some of the Pentecostals who suppose that they have a sense of humor, it is sometimes said that "the women do most of the preaching, and wear the pants as well." This, needless to say, is a tragedy and a shame.

You have come to the defense of Kathryn Kuhlman and Aimee Semple McPherson, when, if your heart were right with God, you would be defending the doctrine of the Apostle with respect to women, and in every other respect as well. In this, I have not even touched the surface. There is much, much more that can be said. As God may provide me the grace and the strength, I shall hope to do so.

There is another point with respect to what is called "The Apostles' Doctrine" by Hanby that should be noted, for it is most tragic. Remember, if you will, that these Pentecostals have said, "Without proper baptism it is impossible to enter into the Kingdom of God..." Further, under the heading, "Baptism of The Holy Ghost," we read, "The baptism of the Holy Ghost is the birth of the spirit (John 3:5): that spiritual baptism necessary to put anyone into the kingdom of God (God's true church, the bride of Christ), and is evidenced by speaking in other tongues (other languages) as the Spirit of God gives utterance."

Can you not see or realize that by these further accretions, if you will, which they relate to salvation, that these men are blaspheming, "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."

ISAAC'S

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was promised before he was born. We see, then, that Isaac was predestinated to be a Godly seed.

If you are a saved individual, I believe you were predestinated to be brought to the Lord Jesus Christ. The Word of God pictures us as being promised before we were born, listen:

"Now we, brethren, as Isaac was, are the children of promise" (Galatians 4:28).

God the Father chose a number from among Adam's fallen race before the world began. He chose them without works or faith foreseen in them. He simply chose them by His Grace. God the Father gave these elected individuals to God the Son to redeem. They were promised to Christ. They are the children of promise. When Christ prayed in John, chapter 17, He referred to those given to Him, listen:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him"

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The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.

ISAAC'S

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(John 17:2).

The children of God may not look like much to the world, but they have been DIVINELY chosen.

Everytime I meet with a child of God, I am reminded that I am in the presence of one who had been promised before birth.

I say the first event before Isaac sowed was that he was a child of promise.

The second event that took place before Isaac sowed:

2. He Had A Supernatural Birth

Abraham and Sarah were too old to have children. Abraham was 100 years old and Sarah was 90 years old. It was just impossible for them to have a child, listen:

"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Genesis 17:17).

This would have to be a miracle birth, brought about by the power of God. God assured Abraham that such a birth would take place, listen:

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac..." (Genesis 17:19).

Not only would it be a supernatural birth, but it would take place at God's set time. God had a set time, listen:

"For Sarah conceived, and bare Abraham a son in his old age, at the set time..." (Genesis 21:2).

In order for a man or woman to go to Heaven, they must have a supernatural birth, they must be born again.

An old English Baptist preacher was talking to some young Christians. They said to him that John was a born-again Christian. He quickly corrected them by saying, "There are not any other kind."

When a person is born again, it is a miracle wrought by God. For a person to believe on Christ, it takes the same mighty power, "Which he wrought in Christ, when he raised him from the dead..." (Ephesians 1:19, 20).

As Isaac had a supernatural birth, so we that have been saved have had a supernatural birth. As Isaac's birth took place at a set time so did our new birth.

I was born again at God's set time. God has a set time to save His elect. When the Apostle Paul was talking about his conversion, he referred to the set time, listen:

"But when it pleased God..." (Galatians 1:15).

So then Isaac had a supernatural birth before he sowed.

There was a third event that took place in the life of Isaac before he sowed:

3. Isaac Was Saved By A Substitute Sacrifice

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast nor withhold thy son,

thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son" (Genesis 22:9-13).

The ram was offered in the place of Isaac, or as the word of God puts it, "in the stead of" Isaac. We can see that he was saved by a substitute sacrifice.

In this we have the perfect picture of Christ being the substitute sacrifice for His people. We must be saved by a death we did not die, even the death of Christ in our place.

It does not matter what you have done by way of works and it does not matter how moral you might be, nor does it matter how you have treated your fellow man. The only thing that can save you is a substitute sacrifice. Christ alone is that sin bearer, that substitute sacrifice, listen:

"For Christ also hath once suffered for sins, the just for the unjust..." (I Peter 3:18).

"Who his own self bare our sins in his own body on the tree..." (I Peter 2:24).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

To be sure there was to be a sacrifice on that day that Abraham took Isaac to Mount Moriah. God Himself provided that sacrifice that saved Isaac, even the ram caught in the thicket. Abraham even renamed the place Jehovah-jireh, meaning God will provide.

I say, my friend, do you know anything of God's provided sacrifice, even Jesus, the Lamb of God?

A fourth event was common in Isaac's life before he sowed.

4. Isaac Was Persecuted

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:29).

The commentary on Isaac in this verse is that he was born again. Also, that he was persecuted by one that was not born again, even Ishmael.

I believe that if you are born again, someone is persecuting you. It has always been so. Now I know that I have some of you by the hand. You know what I am talking about. It is an easy thing to lead you into this verse, does it not say, "even so it is now?"

Do you not see that you are in good company? Can you not see that Isaac was persecuted just like you?

I say that this persecution was a mark that Isaac was a saved man. Does it not thrill you to know that this persecution is a mark of salvation, listen:

"And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God" (Philippians 1:28).

Isaac was not without troubles and neither are we. Yet God has overruled and will make our afflictions work for us. God is going to make our troubles and afflictions and persecutions our servants.

They by DIVINE SOVEREIGNTY work for us, hence they are our servants, listen:

"For our light affliction, which is but for a moment, worketh for us..." (II Cor. 4:17).

Isaac was a persecuted man; in spite of this, he was a sower.



Psalm 34:12-22.

Intro.: Where we find regeneration, justification, and sanctification, we will find manifestation, or those things that accompany salvation (Heb. 6:9); so we have a change in attitude and in activities. Therefore, we have exhortation which is used to promote a godly life. This is the kind of life which brings full joy (I John 1:4). A contemplation on the greatness and goodness of God leads to repentance and to service. This is what we find in this Psalm, and this is what all true Baptists believe.

VERSE 12

"What man is he that desireth life?" Most of the people are living the kind of lives that exploit and excite the flesh (Eph. 2:2-3). They, therefore, are like the prodigal son, who spent his life in riotous living (Luke 15:13), and will end up in the hog pen in want; if not physically and materially, certainly spiritually. The only one who really has a life worth living is the child of God. Paul knew what this meant (Gal. 2:20), and desired to finish his course with joy (Acts 20:24). What is your life? (James 4:14).

"And loveth many days." Longevity of life is not a result of ungodliness and sinfulness; neither is it a life really enjoyable or one to be loved.

"That he may see good." The result of a wicked life not only brings pain and misery personally, but also to those connected with that life. Many a father and mother have seen the effects of their wickedness reproduced in their offspring. They have reaped what they have sown. We must remember,

Persecution was a servant which molded his character. Persecution worked for him under the Sovereign Hand of Almighty God. Isaac was the clay, God was the potter and persecution was the sharp object that molded the vessel. God, by Divine Grace, made a sower of Isaac.

II. Isaac Sowed During A Time Of Famine

"And there was a famine in the land..." (Genesis 26:1).

I believe the day in which we live, there is a famine for the Word of God. Some use this as an excuse, saying it will do no good to sow during a time of famine. Isaac was not like that; he sowed in the face of a famine.

Isaac was active. He did not sit back and wait for God to sow the seed for him. I've got news for you, God did not sow for Isaac. The Bible says, "Isaac sowed in that land."

Beloved, I believe we should preach the gospel to every creature and teach them the Word of God — to anyone that will hear us.

I say it was hard work for Isaac. No doubt he got up early in the morning and sowed in the heat of the day, working till the sun went down, going home weary at the close of the day. Should not you and I be as active for our master?

Some look at the wickedness and spiritual coldness of our day and to be sure this has a chilling

(Continued on Page 5 Column 1)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

to see good, we must do good; and in order to do good, we must be created unto good works (Eph. 2:10).

VERSE 13

"Keep thy tongue from evil." The tongue evidences the



How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

thoughts of the heart and if the source is evil, the mouth will vent it forth. The only way to have a clean tongue is to have a pure heart. Even Christians have to be on guard, for the old nature is looking for an avenue of expression.

"And thy lips from speaking guile." The evil tongue will move the lips to deception and lying. A Christian is to ever speak truth to his neighbor and about his neighbor.

VERSE 14

"Depart from evil." The saints are to separate themselves from sinful practices, and from those who practice evil. They are to have no fellowship with "the unfruitful works of darkness" (Eph. 5:11). "Come out from among them" is the Bible admonition (II Cor. 6:17). Many professing Christians have lost their testimony by standing and sitting with the ungodly. We should ever be like Joseph as he fled from the advances of the unfaithful wife of his master.

"And do good." Ours is not merely a negative christianity, but we are to replace evil with a godly conversation, a godly walk, and a godly work. We are to forsake the Devil's houses of evil, and enter into service in the Lord's vineyard. We are to "continue in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42); "to do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We are to "abhor that which is evil; cleave to that which is good" (Romans 12:9).

"Seek peace, and pursue it." The saints are to be peacemakers (Matt. 5:9). Among the saints we are to endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). In the world we are to live peaceably with all men, if possible (Rom. 12:18); to "follow after the things which make for peace" (Rom. 14:19).

VERSE 15

"The eyes of the Lord are upon the righteous." The Lord sees what is being done to us and by us. He ever watches out for our good (Rom. 8:28). God ever favors the righteous, for they are His purchased possession (Eph. 1:14). God honors those who honor Him

and will one day exalt them. "And His ears are open unto their cry." No mother ever listened more intently to hear the call of a child than the Lord His children, and in the context of these verses, He especially hears the effectual fervent prayer of a righteous man (James 5:16), those who are in fellowship with Him.

VERSE 16

"The face of the Lord is against them that do evil." Just the opposite is true of the wicked, for God doesn't hear them, or smile upon them. They do not have His authority nor approval. His Word goes forth in judgment against them.

"To cut off the remembrance of them from the earth." Nothing will be left to honor them, even though they were recognized as great and famous educators, philosophers, doctors, lawyers, or yea, even famous religious leaders. In God's evaluation, they were wicked, and caused others to depart from the principles of the Word of God, and shall be judged accordingly. One day they shall cry for the rocks and mountains to hide them from the judgment of God (Rev. 6:15-17).

VERSE 17

The righteous cry, and the Lord heareth. They may not have an audience or a hearing on this earth, but the Supreme Court of Heaven hears their appeal.

"And delivereth them out of all their troubles." There is no trouble, whether it be physical, material, or spiritual; that can overcome the saints of God, for they are more than conquerors through Him that loved them (Rom. 8:37). There is no trouble too big for God.

VERSE 18

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Read the story of the publican, and the thief on the cross, which are typical of all believers.

VERSE 19

"Many are the afflictions of the righteous." This is true, in spite of all the "so-called faith healers" who deny this.

"But the Lord delivereth him out of them all." God has, is, and will deliver (II Cor. 1:8-10).

VERSE 20

"He keepeth all His bones: not one of them is broken." A divine prophecy fulfilled in the death of the Lord Jesus, but also a promise of preservation for all saints.

Conclusion: "Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." (Verses 21 & 22). What application does this have to you?

(EDITORS 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 17400 Mo. Rd., South East, Fort Myers, Fla. 33908).

The more we are in the presence of him Whom our souls love, the less we can bear to be out of it.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

In Ephesians 3:1-9, Paul discusses a "mystery" (Vs. 3) which in "other ages" was not made known unto the sons of men. He further defines this mystery in verse 6 as being the church, the Body of Christ. In Colossians 1:26, Paul tells us that this mystery has been hid from ages and generations, but now is made manifest to His saints. My understanding is that the word "now" in the Greek is *Nuni*, meaning now and at no other time. The point being that Paul appears to be telling us that the Church was not revealed until he came upon the scene as the Apostle Paul. Many other Scriptures appear to bear this out Paul describes "my gospel" and tells of the revelations he received from the risen exalted Lord. Could we possibly be in error by starting the body of Christ on a Jewish feast day in Acts 2? Were not the events described in Acts 2 a partial fulfillment of Joel's prophecy? If so, how could The Body (not prophesied in the O.T.) be the subject of Acts 2?

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



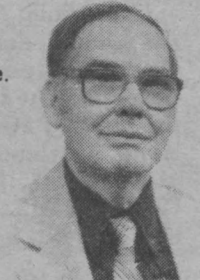
First of all you err in saying "we" in reference to your statement about "starting the body" in Acts 2. "We" do not believe that the body of Christ was started in Acts 2, but built up (edified). There were already 120 members of that local body when the day of Pentecost came. Jesus Christ started the church when He was here on earth. He called the apostles, gave instructions to the church, and told of disciplinary actions. The church is the Body of Christ. Neither Peter, Paul, nor anyone else started it.

Next, your use of the word "now" is a little wrong. Indeed, it does mean now and no other time, but it doesn't mean the instant he wrote it. Paul is speaking of the period of time. The mystery of the church is made manifest during the time of Christ and the apostles (which includes Paul) and the events as recorded in the book of Acts. Paul is also speaking of the fact that the church is being revealed to the Gentiles at that time.

Finally, you are applying Colossians 1:26 with Eph. 3:3. The mystery of Colossians 1 is not the same mystery in Ephesians 4. The mystery in Colossians is "Christ in you, the hope of glory." (Colossians 1:27). Paul speaks of different mysteries even in Ephesians. Ephesians 1:9 speaks of the mystery of God's will as dealing with how God could forgive us. Chapter 6:9 speaks of the mystery of the gospel. Do not attempt to apply scripture to prove a point if it doesn't relate to the same thing.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



There seems to be at least two misconceptions of the Scripture in the question. First, if we look closely at Ephesians 3, we will

see that the "mystery", which in "other ages" was not made unto the sons of men was not the church, but the "mystery" was that the Gentiles would be fellowheirs with the Jews. Paul is explaining his commission from the Lord was to preach to the Gentiles for it has now been revealed that they along with the Jews were to share in the "unsearchable riches of Christ." In verse 3 he says the mystery was made known to him and in verse six he tells us that the mystery is, "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: Whereof I was made a minister, —" (Eph. 3:6, 7). Paul tells the Colossians the same thing when he said, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 2:26, 27).

We know that the church at Jerusalem, at first, though the gospel was only for the Jews. When it was revealed unto Peter that he was to go preach to Cornelius, a Gentile, and when he did so, he was brought on the carpet by the church (Acts 11). After he had reported to them concerning the vision he had received and the results of his preaching to the Gentiles, it was said, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

The second misconception of the Scripture is that the church was started on the day of Pentecost. No where in God's Word is there even a hint that this is so. In fact, Jesus said He would build His church (Matt. 16:18). In Matthew 18:15-17 He tells his disciples how to deal with trouble between brethren in the church. He said, "And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, —" Scofield says this is in the future church, but I don't know by what authority he says this, as the Bible does not say this. In Acts 1, we see the church assembled in the upper room having a business meeting and in Acts 2, it is said that about three thousand souls were added to them.

If more proof is needed to convince any one that the church was started by Christ

Himself before Pentecost, and that church is not the "Mystery" read Hebrews 2:12 where the prophecy of Psalm 22 is quoted concerning Christ, where it is said, "in the midst of the church will I sing praise unto thee." We find that both Matthew and Mark record the fulfillment of the prophecy, for after the instituting of the Lord's Supper it is said, "And when they had sung an hymn, they went out into the mount of Olives" (Matt 26:30; Mark 14:26).

JOSEPH M. WILSON
Route 3
1450 Old Hollow Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



"...And the same day there were added unto them about three thousand souls" (Acts 2:41).

This Scripture relates to the Day of Pentecost. We do not teach that the church was started in Acts 2 on the Day of Pentecost. We insist that the church was started during the days of the earthly ministry of Jesus Christ. The Day of Pentecost is not the birthday of the church. It was the day when the church was baptized once and for all in the Holy Spirit, and when many were added to the already existing church.

In Ephesians 3:1-9, Paul is discussing a mystery as stated in verse 3. But verse 6 does not say that this mystery is the church. It states that the mystery is that the Gentiles should be included in and along with Jewish believers in the church of Jesus Christ. Note this carefully. Now, look at Colossians 1:26 and 27. Again, the mystery does not relate to the fact and existence of the church, but relates to the Gentile's relation to the church.

With the teaching of the Old Testament before them, and their misunderstanding of its teaching on this point, it was difficult for Jews to accept Gentiles into the church on an equal footing with Jews. This time had been prophesied in the Old Testament, but had been perverted by many Jews in their exalting of themselves. This prejudice against the Gentiles had to be constantly combated by Paul.

Now read Ephesians 3:5 and note the word 'as.' I understand this to teach that these things

were not revealed in the Old Testament as fully and clearly as they are now revealed. I do not understand that they were not at all revealed in the Old Testament. It is true that the church is a New Testament institution as to its beginning, and the doctrines concerning the subject. But I do believe that the Old Testament prepared the way for the giving of church truth in the New Testament. It is not at all true that the Church was not revealed until Paul came upon the scene. Matthew 16 and 18 talks about the Church. And, most assuredly, the church was here and much revealed about it before Paul was even saved.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



The word "now" (Gk. "nuni") in Colossians 1:26 is not used in the absolute present tense, but is used to exclude the past ages as having the mystery of the church revealed in them. Paul is saying to his Colossian contemporaries, It is our high and peculiar privilege to be living in the present time, for it is now, and never before now, the Lord has made manifest His church.

The mystery was supernaturally revealed to Paul (Gal. 1:12), but not exclusively to him, nor was he the first in order to receive it, for Paul himself says, speaking of the same mystery: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit" (Eph. 3: 4 & 5). While it is true that the apostles were not used to reveal the mystery unto Paul, it is equally true he was not used to reveal it unto them, but they received the revelation "by the Spirit."

While the word "now" in Colossians 1:25 is exclusive of the ages past, it is retrospective in its scope to the institution of the church by Christ in the first year of His public ministry on earth. The church was not brought into existence on the day of Pentecost, but there was "added" unto the already existing, organized and united church "about three thousand souls" (Acts 2:41). The church received its commission from its Head, the Lord Jesus Christ prior to the Pentecost of Acts 2. The Four Gospels are replete with Scripture which not only declares the existence of the church prior to the Pentecost of Acts 2, but which also reveals much about the nature of the church. The church received the promise of age long perpetuity from its Lord (Mt. 16:18) before the Pentecost of Acts 2, and on the Pentecost of Acts 2, the church was institutionally empowered to extend itself through the ensuing centuries and to carry the gospel to regions beyond.

One principle of Scripture interpretation is, the unclear is to be interpreted by the clear, and it is clear from Scripture that the church was visibly located in Jerusalem, while our Lord was yet on the earth.

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



This "mystery," as related in Ephesians 3:1-8, "which in other ages was not known unto the sons of men, as it is "now revealed unto His holy apostles and prophets by the Spirit: "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promises in Christ by the gospel, of which I (Paul) was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power" (Eph. 3:4-7).

Please note that it seems to be implied that this "mystery" was made known "in other ages," but was not made known "as it is now revealed." Then, too, in Colossians 1:26, it is affirmed that this "mystery," in its present form, "hath been hidden from ages and from generations."

This adverb "now," in the Greek, is "Nuni," which is a prologue from "Nun," as relating to a time transition. So, in this case, as distinguished from all past ages, it evidently speaks, in a present continuing tense, in respect to another age, the Church-age from its beginning. Yes, it is the "now" present age.

So, as relating to past ages, we find that some hints were given to Adam immediately after his fall into sin, as referring to the Gospel-age. Also, later, the Gospel was preached to Abraham, Moses, David, and others. Then, also, it was still more fully dispensed in the times of Isaiah and other prophets which followed. But never was the knowledge of this Gospel so extensive and clear as it is "now" in the Church Age. This is because it lay hidden in types and shadows, and in obscure prophecies and hints.

Also (in conjunction with the coming of the Messiah and the out-pouring of the Holy Spirit), the prophets, in the economy of God, did not make clear that the old theocracy of Israel would be dispensed with in favor of a new organism (Church), in which there would be perfect harmony between both Israel and Gentiles, as relating to the fact "That the Gentiles should be fellowheirs, and of the same body, in being partakers of His promise in Christ by the gospel" (Eph. 3:6).

Thus, as it were, both were made to coalesce into the same Church-state under the same Head, even in Christ Jesus, with the same privileges and immunities, which speaks "of the fellowship of the mystery, which from the beginning of the (ages) hath been hidden in God, Who created all things by Jesus Christ" (Eph. 3:9).

Please note that it is not said that the Church age began on the day of Pentecost; but, rather, that the membership of 120 persons of the Church were to wait until then, when they would receive power (authority) for their ministry, according to Acts 1:8.

So, when Pentecost was fully come, the effusion of the Spirit was the earnest assurance of the fulfillment of the prophecy in Joel 2:28-32. Consequently, (Continued on Page 5 Column 1)

FORUM

then, in this, Peter affirmed that "this is that which was spoken through the prophet Joel." Hence, in comparing Joel 2:28 with Acts 2:17, we find that Peter did not state that Joel's prophecy was fulfilled completely as to its details on the day of Pentecost, as related in Joel 2:30-32, when contrasted against Acts 2:19-20.

Therefore, it must be understood that Peter was only quoting Joel's prediction, as an illustration of what was taking place in his day, as an assurance that God would yet completely fulfill all that Joel prophesied. Further, we find that the time of that fulfillment is stated as "afterward" (cf. Hos. 3:5); that is, in the later days of Israel (to whom he was speaking), as a converted nation, turning to the Lord. Yes, as "a nation ... born at once" (Isa. 66:8).

ISAAC'S

(Continued from Page 4)

effect upon our service. When this happens, we are looking by sight and not by faith. Because we believe in the sovereignty of God, we should sow. Listen:

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecclesiastes 11:4-6).

This passage of Scripture says that we will not sow if we observe conditions. However, if we observe the Sovereignty of God, then we will sow everywhere.

We should do all we can to support preaching. You will find faith where you find the preaching of God's Word. Listen:

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

It is God's revealed will that His Word be preached and taught.

I know of many Pentecostal assemblies whose services become so emotional that they do not have any time for preaching. One Pentecostal minister apologized to his congregation one night saying, "I wanted to preach tonight, but the Lord led otherwise." The question is, would the Lord contradict Himself? I say, No, never! Anything that opposes the sowing of God's Word is not of God.

Faith does not come through the hymn service or fellowship meetings, or church dinners or graveyard stories, or religious films or church concerts, but by sowing God's Word through preaching, listen:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2).

This text was given to me at my ordination service on Saturday night, March 22nd, 1969. I have many times failed to live up to it, but nevertheless, by Divine Grace, it has been

A Christian does good deeds, but doing good deeds does not make one a Christian.

stamped on my soul.

I am convinced that the most important work in this world is the preaching of this book, the Bible, and particularly, the Gospel of the Son of God.

Of course, we all can not be preachers, but we can help. Can you see Isaac out there in the field sowing. Rebekah may have carried water and food to him so that he would not have to stop, but could eat and drink right on the job. Others may have toted the bags of seed for him. They all could have prayed for God to bless the work. Surely, some could have even helped scatter a little seed.

We should support missionaries in order to sow the seed by many waters, listen:

"Blessed are ye that sow beside all waters..." (Isaiah 32:20).

Beloved, you will be blessed by God if you will support missionaries. Although we generally think of money when we talk of missionary support, I believe the prayers are more important than the money.

Paul wrote of his need for prayer, so that—

"...utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Ephesians 6:19).

We ought to be like Isaac and sow during this time of famine.

III. Isaac Sowed At The Right Location

He was at God's appointed place, listen:

"Sojourn in this land, and I will be with thee..." (Gen. 26:3).

Because of the famine, Isaac was of a mind to go to Egypt, maybe he thought the pasture was greener there. The Lord put a stop to such notions, listen:

"And the Lord appeared unto him, and said, Go not down into Egypt..." (Genesis 26:2).

Sometimes a preacher ought to stay where he is. The grass always appears greener somewhere else. At any rate a famine is not enough of a reason by itself for a man to relocate.

Isaac knew he was where God wanted him and then he sowed and worked.

Beloved, we need to know that we are where God wants us, then we should labor, not looking at the famine.

Isaac did not look to human reasoning to find out where God wanted him. Human reasoning would have said, "things are bleak here, we could maybe do better in Egypt."

In Acts, chapter 8, we have a man leaving a great revival where there was, by human reasoning, much work for him to do. He went where God wanted him to go; to a desert he went — to preach to one man. This is against all human reasoning. Like Isaac he was in the place God wanted him, listen:

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went..." (Acts 8: 26, 27).

I say we must be where God wants us and then sow. Know where God wants you, then pull out all the stops. Like Isaac, work from morning till night sowing the Word of God.

Do not let famine and opposition discourage you. Plant your feet on knowing you are where God wants you to be.

IV. If You Sow, Your Life Will Be Filled With Tears And Joy

"They that sow in tears shall reap in joy" (Psalm 126:5).

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

I believe you will have many heartaches and tears if you will sow God's Word. Your life will also be filled with many joys. The joy makes all the heartaches and tears seem as nothing.

A young man told an older preacher that he felt God had called him to preach. The older preacher told him, "They will break your heart, young man." What he said was true, but he should have told him that the joy would outweigh the heart-break.

Be active in sowing the Word of God and enter a life of tears and joy. It is well worth the effort. Since there are tears and heartbreaks involved, you must be committed to the work.

Lou Holtz, a great college football coach, several years ago took a professional football coaching job. He was to be head coach. He was not sure that he wanted to go into professional football, so he took the job with the attitude that he would see how it went. He was not committed to it. He failed. Later he said that everytime something went wrong, he wondered if he should be doing this. Finally, he went back to college football and his winning ways returned. He later said that he would never enter another work with a double mind, with the idea of seeing how it went.

I say, in view of the fact that the way is hard, we should be committed. God will encourage us and give us joy. There is great strength in joy, listen:

"...neither be ye sorry; for the joy of the Lord is your strength" (Nehemiah 8:10).

V. God Gave The Increase

All that Isaac could do was work and pray. He could not make the seed effective. Many of today's preachers do not realize this. God must give the increase, listen:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

Listen:

"I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6).

All we can do is sow the Word of God and pray. Isaac worked with faith in God. The Lord blessed Isaac, listen to our text:

"Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him" (Genesis 26:12).

Do you not see that God gave the hundredfold? It was Isaac that sowed. I say we ought to take Isaac's example and do likewise.

TO THE LOST

My friend, you can not serve God without the new birth. You can not serve God without having a substitute sacrifice — you need to know Isaac's saviour, Jesus Christ. You need to look out of yourself to the crucified Christ that rose from the dead. Listen:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

May God Bless You All!

MIGHTY

(Continued from Page 1)

greatness of his power" is used. Regardless of how we look at this scripture we must draw this conclusion, that the bringing of a soul to simple faith in Jesus, and the deepening of that soul in the life of faith, displays and shows forth the omnipotence such as God alone can put forth. It is absurd that man might even, in his sinful condition, think that he of his own might could put a simple faith in Christ, or of his self trust in the Lord for salvation. Baptists of old would not dare tread on such sacred grounds, as to believe that man could help God in any way mentally or physically. Oh how putrid it must be in the nostrils of God to see the group of people that used to glorify him, now have turned to the same thing as Israel that made the golden calf, and by doing so said let this be our God. We are tired of a God we can't see, and one that does not please us. Let this be our God for He will please us and the world.

I pray that through the leadership and power of the Holy Ghost that he might grant me what I need to show and convince you that salvation does come only by the mighty power of a mighty God and Him alone. To show as proof of this let us see what the word of God says about salvation.

I. Salvation of the soul is a CREATION

No man has ever been able to create anything, not even a single molecule of matter. Man knows how to fashion created substance in different ways, but to create even a minute atom is utterly beyond his might, God alone creates. Ephesians 3:9 says, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;" In Colossians 1:16, "For by him were all things created, that are in heaven, and that are in earth..." In every child of God there is an absolute creation. Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Also in Ephesians 4:24, "And that ye put on the new man, which after God is created in righteousness and true holiness." And in Colossians 3:10, "And we have put on the new man, which is renewed in knowledge after the image of him that created him;" Regeneration is not the reforming of principles which were there before, but the implantation of a something which had no existence: it is the putting into a person a new thing, the Spirit of God. The Creation not of a soul, but of a principle higher still, as much higher than the soul, as the soul is higher than the body. Since the life and principle created are the most glorious of all God's works, being in fact a part of the divine nature itself, we can safely say, that in the bringing of any man or person to believe in Christ, there is a true and proper manifestation of creating power, as when God made the heavens and the earth. What a glorious thing it was when God spoke into existence the universe and set to work the natural order. What beauty there must have been on this earth before it was corrupted. How glorious was the sun rises in its purity! How magnificent was God's creation

when He looked at it and said it is good, but the most glorious and most magnificent of all his creation was when He created men in His own image. Because He created man with a life and principle such that he could walk and fellowship with God daily. What a glorious and magnificent event it is once again when God creates in man the life and principle whereby he can fellowship once more with his creator.

II. Salvation of the soul is a DESTRUCTION

Just as no man is able to create anything, neither is he able to destroy anything. Since the world began not a single particle of matter has ever been destroyed, it may be altered into a different state or form, but not destroyed. It has been proven in the science laboratories that you can take water in its liquid state, freeze it to a solid state, or evaporate it to a gaseous state, but you have not destroyed even one minute particle of matter. Einstein once said that even the images of every being, or sound is still floating around in this universe, and if it becomes possible for us to construct a machine that can pick up these images and sounds, we would be able to see and hear people of all ages. But for the salvation of the soul there must be a destruction which can only come from God. In II Corinthians 5:17, "therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

When the morning stars sang together because a world was made, creation was their theme song. God made the world out of nothing, and though it seems like a difficult task to us, to God is was easy compared to making a new heart and a right spirit in man. When God created the heavens and earth there was nothing there to oppose him. When he hung the stars, the moon, and the sun in the skies, nothing resisted the creator; when the earth was placed in its orbit to rotate, it did it with gladness; but here, in salvation, God has to deal with something that opposes him and he has to fight against all the imps of hell, and all the power that might be mustered up by the very devil himself until He destroys the stony heart of man; and when that has been reduced and overcome, then comes the creating power by which we are made new creatures in Christ Jesus; so that it is a double miracle, something more than creation, it is creation and destruction.

III. Salvation of the soul is a TRANSFORMATION

The word of God says in Romans 12:2, "...Be ye transformed by the renewing of your mind." You who have been made a new creation in Christ Jesus, know in your own hearts how great that transformation really is. As it tells us in Isaiah 11:6-7 the wolf, with all its blood-thirsty tendencies, feeds quietly with all the gentleness of the lamb; the lion eats straw like the ox; the desert blossoms forth and becomes a garden, and the dry land springs forth with water, and what is more wonderful still, stones of the brook become children unto Abraham. The Lord takes the man who is like a leopard, covered with spots, and cleanses him until he is whiter than snow. He takes the Ethiopian,

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MIGHTY

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black as night, and touches him with the matchless blood of Jesus, and he becomes altogether fair and white as snow. What a difference there is between a sinner and a saint, what a difference there is between "dead in trespasses and sins," and quickened by divine grace! What a transformation that takes place in man when this mighty God works His salvation in our hearts!

When we read where God commanded the waters of the Red Sea to roll back and let his people walk across on dry land, that was just a trifling demonstration of His mighty power compared to the changing of the depraved and desperate human will. When God stepped in and suddenly cooled the fiery furnace where the Hebrew children had been thrown, it was nothing compared to His greatness as when He commands the human heart, and makes it submissive to His loving will. When God tore down the walls of Jericho and let His people conquer the enemy, it was a small display of power as when He tears down the human pride and makes that person a

CHURCHES

The Sovereign Grace Baptist Church of 126 Wallace Street, Battle Creek, Michigan will host a Bible Conference on September 17, 18 and 19. Services will begin at 7:00 p.m. Friday evening and run morning, afternoon and evening on Saturday. Services will also be held on Sunday morning and Sunday evening.

All our readers in the Battle Creek area are invited to attend and for further information, you may call Pastor Richard Collins direct at area code 616/962-1622.

"They sent them away." (Acts 13:3).

The First Baptist Church of Independence, Kentucky, believing all mission work to be Scriptural, must be directly from the church, has followed the example given by the church at Antioch (Acts 13) and has sent Elder David Zuhars as a missionary to Fortaleza, Brazil. His wife and three children accompanied him.

The church, and Brother Auhars asks the readers of TBE, "Brethren, pray for us" (Thess. 5:25).

Elder Merrel E. Kaley, presently of the Landmark Sovereign Grace Baptist Church of Simi Valley, California will be available to pastor in any area of which the Lord should so lead.

Elder Kaley is Sovereign Grace, Missionary Baptist in faith and practice. Holding to the pre-millennial, pre-trib rapture position, the perpetuity of the Baptist Churches who were started by Jesus Himself during His earthly ministry. It would be a blessing indeed to pastor a church of like precious faith.

Anyone interested should call (805) 522-3582 or write: Elder M.E. Kaley, 1935 N. Barnes Street, Simi Valley, California 93063.

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humble servant at the feet of his Saviour singing with the saints of old, "worthy is the Lamb of God."

IV. The salvation of a soul is a QUICKENING.

Ephesians 2:1 says "And you hath he quickened who were dead in trespasses and sins;" quickened means to be made alive. In the work of God almost every thing that He teaches us in the spiritual realm of life, is illustrated by that which is physical. Only keep in mind that the spiritual is greater than that which is used to illustrate it in the physical. When God says that we are dead in trespasses and sins, then we are more helpless than when our physical bodies cease to live. We should thank God for the great medical advancements in our society today, but with all this not one dead person can be made to live. But in God's mighty work of salvation He brings the dead in sin to live in Christ.

How great the miracle that God performed when the dry bones in Ezekiel's vision suddenly became a great army! Greater still is the mighty work of God when dead souls are made alive, and start serving a living God. It was truly a great manifestation of God's power when the donkey of Balaam spoke to him, but a greater power is demonstrated when God takes the foul-mouth vile sinner and makes him alive in the spirit and causes him to speak of the wonderful grace of God that saved him. It is not only the first act of the quickening of the lost sinner that shows forth the great power of God but also the keeping alive that person until he comes to perfection. The spiritual life of a Christian may be compared to the burning bush which Moses saw in Mt. Horeb; it burnt, but it was not consumed or destroyed. Such is the life of a Christian, he is a most fitting fuel for the flame; yet the flame does not hurt him. It kindles and burns within him yet he is not consumed. How great and mighty is the power of God which creates and sustains us until He calls us home!

How wonderful it is to stand here before you today and proclaim to you the gospel, how God alone has made you alive and is keeping you until the day of His glory which He will have in the resurrections of His saints. But oh! how sad it is that some of you that are in this building today will leave here in the state of death and ruin just like you were when you came. There is no human power that can help you; in vain my preaching has beat upon your ear drums, and some will surely go down to hell and perish, and that without mercy. Yet I hope that God would have pity upon you yet. Be it known to you this day that Christ is lifted up, and "whosoever believeth in him shall not perish, but have everlasting life." If you can now believe, in Christ, the mighty power of God is working in you, trust him now, and you give the best evidence that the mighty power of God is working in you. May the Lord bless you with his mercy, for Christ's sake, and yours!

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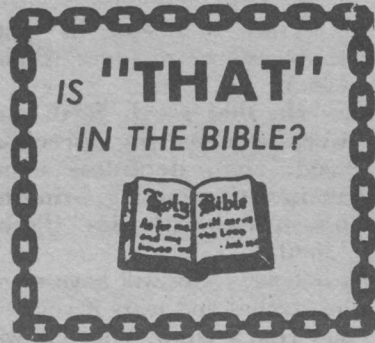
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QUESTION:—Who said he saw a man flying swiftly?

ANSWER:—Daniel. Daniel 9:21 — "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision in the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

BORN

(Continued from Page 1)

the same delightful doctrine in the broadest terms:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

It is clear to every reader that these two statements must agree, since they came from the same lips, and are recorded on the same inspired page. Why should we make a difficulty where there can be none? If one statement assures us of the necessity to salvation of a something, which only God can give, and if another assures us that the Lord will save us upon our believing in Jesus, then we may safely conclude that the Lord will give to those who believe all that is declared to be necessary to salvation. The Lord does, in fact, produce the new birth in all who believe in Jesus; and their believing is the surest evidence that they are born again.

We trust in Jesus for what we cannot do ourselves: if it were in our own power, what need of looking to Him? It is ours to believe, it is the Lord's to create us anew. He will not believe for us, neither are we to do regenerating work for Him. It is enough for us to obey the gracious command; it is for the Lord to work the new birth in us. He who could go so far as to die on the cross for us, can and will give us all things that are needful for our eternal safety.

"But a saving change of heart is the work of the Holy Spirit." This also is most true, and let it be far from us to question it, or to forget it. But the work of the Holy Ghost is secret and mysterious, and it can only be perceived by its results. There are mysteries about our natural birth into which it would be an unhallowed curiosity to pry: still more is this the case with the sacred operations of the Spirit of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but can not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit" (John 3:8). This much, however, we do know — the mysterious work of the Holy Ghost cannot be a reason for refusing to believe in Jesus to whom that same Spirit beareth witness.

If a man were bidden to sow a field, he could not excuse his neglect by saying that it would be useless to sow unless God caused the seed to grow. He would not be justified in neglecting tillage because the secret energy of God alone can create a

DANGER

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it is easier to get one to put off salvation-work till afterwards. And thus Satan is always on one of the two extremes, urging either that it is too soon, or else that it is too long a-doing.

2. The cares and business of the world contribute much to this. Hence our Lord explained "the seed which fell among thorns," to be those, "who when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). How often are people in such an unsanctified throng of business, that they cannot find a convenient season for putting their salvation-work to a point? They have so many other cares upon their heads, that they jostle out the care of their souls, they find themselves wrapped up in a cloud of cares; but think with themselves, that were they but once through that, they shall ply their main work. Well, but they are no sooner out of that, than they are in to another; and so on, till the work being put off from time to time, is quite neglected. The truth is, persons in such a case will hardly find a time for that work, till they be resolute that they shall take it as they can find it.

3. The predominant love of carnal ease: Prov. 26:15, "The slothful hideth his hand in his

harvest. No one is hindered in the ordinary pursuits of life by the fact that unless the Lord build the house they labor in vain that build it. It is certain that no man who believed in Jesus will ever find that the Holy Spirit refuses to work in him; in fact, his believing is the proof that the Spirit is already at work in his heart.

God works in providence, but men do not therefore sit still. They could not move without the divine power giving them life and strength, and yet, they proceed upon their way without question; the power being bestowed from day to day by Him in whose hand their breath is, and whose are all their ways. So is it in grace. We respect and believe, though we could do neither if the Lord did not enable us. We forsake sin and trust in Jesus, and then we perceive that the Lord has wrought in us to will and to do of His own good pleasure. It is idle to pretend that there is any real difficulty in the matter.

Some truths which are hard to explain in words are simple enough in actual experience. There is no discrepancy between the truth that the sinner believes, and that his faith is wrought in him by the Holy Spirit. Only folly can lead men to puzzle themselves about plain matters while their souls are in danger. No man would refuse to enter a lifeboat because he did not know the specific gravity of bodies; neither would a starving man decline to eat till he understood the whole process of nutrition. If you, my reader, will not believe till you can understand all mysteries, you will never be saved at all; and, if you allow self-invented difficulties to keep you from accepting pardon through your Lord and Saviour, you will perish in a condemnation which will be richly deserved. Do not commit spiritual suicide through a passion for discussing metaphysical subtleties.

bosom, it grieveth him to bringing it again to his mouth." We are all naturally like Issachar, who "saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. 49:15). Could people go sleeping to heaven on the sluggard's bed, would drowsy wishes carry them thither, many would be the passengers in that way. But that will not do. Men must labor, strive, and wrestle; and that is hard in the eyes of carnal men; and therefore, if it cannot be altogether refused, it is put off as long as may be. And hence never will a soul ply salvation-work in earnest, till it be effectually roused out of its lazy disposition.

4. The predominant love of sin. Why do persons stave off repentance, but because they are like those who entertaining their friends whom they have no will to part with, do therefore put off their departure from day to day? The parting with sin is like the cutting off of a member of the body (Matt. 5:30); which one will never yield to, unless he be very resolute. No man will delay a minute to throw a burning coal out of his bosom; but they will love to keep a sweet morsel under the tongue, who yet know that they must spit it out at length. And hence it is, that no purpose of reformation, which is only for afterwards, can be sincere; because it argues a love to, and loathness to part with sin.

5. A natural aversion and backwardness to holiness: Rom. 8:7, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The heart will never be reconciled to the yoke of Christ, till grace make it so (Ps. 110:3). But like as the bullock unaccustomed to the yoke is loath to stoop to it, and therefore still draws back; so will the heart of man do, till overcoming grace reach it (Jer. 31:18). Hence, when light is let into the mind, but the aversion still remains in the will; what can be expected, but that the business of repentance, which they dare not absolutely refuse, will be delayed?

6. The hope of finding the work easier afterwards. The sluggard thinks with himself, that a little more sleep, a little more slumber, a little more folding of the hands to sleep, would make it easier to him to get out of his bed; though, on the contrary, the more and the longer persons delay the work of repentance, it is the harder to go through with it. For sin is a disease, which, the longer it lasts, gathers the more strength, and is the harder to cure. And he that is not fit today to repent, will be less fit tomorrow.

7. A large reckoning on the head of time that is to come: hence the rich man reckoned, "I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." But let us hear the judgment of God concerning this speech: "But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" (Luke 12:19, 20). God has given no man a tuck of years, no nor hours; yet everybody is ready to tell what they will do tomorrow, next month, or next year. The young people think they have a great deal of time before their hand for repentance; the old people think they have enough

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before them for that, too: and in people's conceit there is always enough, till their time be gone quite, and they be wakened out of their dream. Hopes of long life have ruined many a soul. O to be wise! James 4:13, 14, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: Whereas ye know not what shall be on the morrow: For what is your life! It is even a vapor that appeareth for a little time, and then vanisheth away." But what folly is it to venture eternity on such uncertainty!

8. A fond conceit of the easiness of the salvation-work. There is a generation that please themselves with the thought, that it is but to believe and repent, and that is soon done. What persons can do with a touch of their hand, they think they need to be in no hast with. But O how contrary is this to the whole strain of Scripture, and the saints' experience? Matthew 7:14, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Luke 13:24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Ephesians 1:19, 20, the apostle speaks of "the exceeding greatness of God's power toward them who believe, according to the working of his mighty power; which he wrought in Christ, when he raised him from the dead." I Peter 4:18, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Did men believe this, that there is such a difficulty in getting to Heaven, they would not dare delay for a minute entering on the way.

9. A conceit of sufficient ability in ourselves to turn ourselves from sin unto God. That the doctrine advancing the power of natural reason and ability in spiritual things, does take so much with the world, is no wonder, since man naturally is such a stranger to his own spiritual impotency. Hence it is observed, that first question with the awakened is, "What shall I do to be saved?" It is worth observing how the carnal heart turns itself into different shapes, to retain its sinful lusts. Sometimes the man says, that he is not able to do any good; but when his sin cannot find shelter under this covert, but he is pursued hot with conviction, he puts off his reformation to another time; thereby in effect declaring that he can do it, if he had but a season for it. He that is to use his oars may row at what hour he pleases; but he that must sail by the help of the wind, must set off while it blows, because he cannot command it.

B. I shall show, that this delaying is a soul-ruining course.

This is evident, if you consider,

1. It is directly opposite to the gospel-call; which is for today, not for tomorrow: Hebrews 3:7, 8, "Today, if ye will hear his voice, harden not your hearts." All the calls of the gospel require present compliance, and do not allow sinners to put off till another day. It is true, salvation-work must be deliberate work; but you are not allowed a time to deliberate whether you will come to Christ

Have convictions but be sure your convictions are convictions and not prejudices.

and be holy or no. It is like the call to quench fire in a house, that must presently be done, yet done deliberately, so as the work be not marred in the making. How then can it be but a soul-ruining course.

2. It is threatened with ruin. The text is very express, "So shall thy poverty come as one that travelleth, and thy want as an armed man." And one with a thousand times more safety might venture on a sword-point, than the edge of such a divine threatening. See Proverbs 23:21 and Ecclesiastes 10:18. And this threatening has been accomplished in many, whom their slothful delays have caused to perish; as in the case of Ephraim (Hos. 13:13), and Felix, (Acts 24:25). Many have been not far from the kingdom of God, who yet never came to it.

3. Whenever grace touches the heart, men see that it is so. Hence says the Psalmist, Psalm 119:60, "I made haste, and delayed not to keep thy commandments." When men are in earnest to get into Christ by faith, and to get back to God by repentance, they dare linger no more in the state of wrath, they flee out of it, as one fleeing for his life (Matt. 3:7). Their eyes are opened to see their danger, and therefore they are presently determined.

4. It has a native tendency to soul-ruin, which inevitably overtakes them, if they do not at length break off all delays, and come away. This is evident, if ye consider.

1st, The state of sin is a state of wrath, where ruin must needs compass a man about on every hand: John 3:36, "He that believeth not the Son, shall not see life; but the wrath of God abideth on him." To have stayed in Sodom that day it was to be burnt, was dangerous; but to abide a moment in the state of wrath, is far more dangerous. Who would venture into a house that is about to fall? Who would not presently leave it? And will men venture "yet a little sleep, a little slumber, a little folding of the hands to sleep," in a state of enmity with God? Surely such persons know not God's greatness, nor the worth of their own souls.

2ndly, The longer you continue in sin, your spiritual death advances the more upon you. Every sin sets you a step farther from God, is a new bar in the way of your peace with him, strengthens your natural enmity against him, and alienates you more from the life of God. And where can this natively end, but in your souls ruin? Ah! are we not far enough on in that way already? Why delay more, that we may go yet farther off from God?

3rdly, While you remain in this state, there is but a step betwixt you and death, which you may be carried over by a delay of ever so short a time. All that is your security in this case, so far as you can see, is the brittle thread of your life, which may be broken at a touch, and then you are ruined without remedy, so that every delay, shorter or longer, or repentance, is a venturing of eternity on that uncertain life of yours, which in a moment may be taken from you.

C. Application.

1. This lets us see.

a. That delayers of repentance are self-destroyers, self-murderers. Well may it be said to such, as Ezekiel 18:31, "Why will ye die?" Should a man willfully neglect a remedy for his disease, which puts him in hazard of his life, he could not

be guiltless of his own death; more than one who being called to rise and quench the fire in house, and yet would lie still till it were consumed to ashes, would be blameless of its ruin. Self-love, that is, love of sinful self, is the source of the greatest cruelty; whereby lusts are spared to the destruction of the life of the soul.

b. By delays the interest of hell is advanced; where many are this day who had resolved to repent, but death did not wait their time, and so they were disappointed. No wonder new grounds of delay be still laid to persons' hands, for it is Satan's great drift to get men entangled in the wilderness, that they may not make forward to Canaan's land. And every new entanglement sets the soul a step nearer to destruction: and who questions but Satan has art enough to coin new pretences for delays?

c. No wonder Satan is most busy to ply the engine of delays, when a sinner is somewhat awakened by conviction; as he did with Felix (Acts 24:25). "A soft answer turneth away wrath;" and delays will blunt the edge of convictions, as much as a pre-emptory refusal. Under convictions, at a sermon, or on a sick-bed, the sinner is awakened out of his sleep; but then nothing can serve Satan's purpose better, than "yet a little sleep"; which if they get, they sleep off the edge of convictions.

d. They are sinners' best friends, that give them least rest in a sinful course. And whatever men think of them now, they will think so afterwards (Prov. 5:11-13). Everybody loves ease, and therefore faithful preaching and dealing with souls, is a torment to those who love to be undisturbed in their rest in sin (Rev. 11:10). But what suits best with our sinful inclinations, is worst for our souls, and will in the end be found so. Flattery has ruined many, when plain dealing and fair warning has brought many out of the snare.

2. We may lament here the case of many, nay of most, that hear the gospel. They put off their work from time to time, and so their spiritual case is going to wreck day by day. This is the case in natural things: Eccles. 10:18, "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through." They are in a dying condition, the physician comes to their bedside, and offers them a remedy; they do not absolutely refuse it, only they put off the taking of it. In the mean time their distemper increases, and death is advancing apace. The market of free grace is opened, and they are called to come and buy; they see they need to buy, yet they are not like to stir till the market be over. O madness and folly to be lamented with tears of blood! Poor slothful creature, that is yet for "a little sleep, a little slumber, a little folding of the hands to sleep," there are four things you know not.

a. You know not the worth of a precious soul, which you are throwing away for what will not profit. Will the sweet sleep in sin quit the cost of the soul's ruin? No, no: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). Christ left the bosom of the Father, and shed his precious blood to redeem the soul. He was wise that paid the price; and if less would have

done, he would not have been at needless expense of blood: — he was a Father that received it, and would not have put His Son to that, if it had not been necessary. Satan goes about without intermission to ruin it. But what low thoughts do you entertain of it, that will not break your rest to save it from ruin?

b. You know not the excellency of precious Christ; sleep locks up your eyes that you can not see the ravishing sight (John 1:10). The eyes of saints and angels are fired on him, as the glory of the upper house: the eyes opened here by grace, are arrested by his overcoming glory. Hence are these rapturous expressions in scripture. Psal. 73:25, "Whom have I in heaven but thee." Songs 1:3, "Because of the savor of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee." Zion's crowned King is making his progress through the city where you dwell; the cry to come out and behold him, reaches your ears (Songs 3). But while he goes by, you must have yet a little sleep, a little slumber, a little folding of the hands to sleep, and so you lost the sight. The royal Bridegroom stretches forth his hand unto you, to espouse you, saying, Behold me, behold me: you open your drowsy eyes, and begin to stretch forth the hand; but sleep overcomes you, your eyes close, and your hand falls down again, and the match is marred. The chariot of the covenant that is driving on to his Father's house, halts at your door, and you are called out; the ship is to sail to Immanuel's land, you are called to come aboard: but yet a little sleep, a little slumber, a little folding of the hands to sleep, and all is lost.

c. You know not the worth of precious time. The apostle will have time redeemed, (Eph. 5:16); but you squander it away, as a thing of no value: and working time is turned by you into sleeping time. Precious moments slip away, and you regard not, though once gone they can never be recalled. What would those who are past hope, give (for an hour of that time, whereof you let days, months, and years slip, without any improvement for eternity? O unhappy soul, who "knowest not in this thy day, the things that belong unto thy peace!"

d. You know not the weight of the wrath of God. It is true none can have a full comprehension of it, Psal. 90:11, "Who knoweth the power of thine anger?" But all the elect of God get such a notion of it, as rouses them up to fly from it, 2 Cor. 5:11, "knowing the terror of the Lord, (says the apostle,) we persuade men." And if you had tolerable apprehensions of it, it would break off your sleep and slumber, and cause you to put forth your hands to work. Did you consider what "a fearful thing it is to fall into the hands of the living God," and how when you fall down again into your bed of sloth, you are truly in hazzard of it, it would give you such a gliff as would keep you waking.

There are three things you do not observe.

a. You do not observe what speed your ruin is making, while you lie at ease; how your "judgment lingereth not, and thy damnation slumbereth not" (2 Pet. 2:3). The avenger of blood is pursuing you, though you are not fleeing from the wrath to come. You are like a man sleeping in a leaky ship.

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to: New Guinea Missions c/o Calvary Baptist Church P.O. Box 71 Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is: ELDER FRED T. HALLIMAN, Sovereign Grace Baptist Mission, P.O. Box 19, Koroba, via Mendi, Papua, New Guinea.

which is drawing water every moment, and within a little it will be full, and sink to the bottom of the sea, if he do not awake and help it. Every hour your debt is growing, the cup of wrath is filling, and fills so much the faster, as you are secure.

b. You do not observe how near your destruction may be. You are like the old world, who "were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away" (Matt. 24:38, 39). Your spiritual lethargy and dead sleep hinders you from hearing the sound of the feet of the approaching stroke. You lie open to the most terrible surprise, to sleep the sleep of death, which you may never awake out of till in hell (Luke 12:19, 20, and 16:23). And O how sad is it for men to be past hope, ere they begin to fear: to have the house falling, ere they got over their bed!

c. You do not observe how utterly unable you are to ward off the blow when it comes: Isa. 33:14, "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Ezek. 22:14). "Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it." Can worm man stand before almighty God, whose patience may be worn out ere you awake? And if mercy and patience quit the field, justice will succeed into their room; and then there shall be no more sleeping, nor ease for ever.

3. Why do you go on in this soul-ruining course? Have you no respect to the calls of the gospel, none to your souls, none to eternity? Why do not you with all your might whatever your hand findeth to do; I would apply myself here to delaying

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DANGER

(Continued from Page 7)

sinners, to those that are yet out of Christ, and have all to do for eternity still. They are living in a state of wrath, and yet they linger, and put off their removal from Sodom. They delay repentance, and go on in their sin. I would say to you, as Proverbs 6:9, "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" I must expostulate with you on this head.

First, You young people, why do you delay repentance? why are you like the wild asses' colts, untractable and unteachable? No doubt, you think it is too soon for you; that it may be time enough several years after this. You think repentance and seriousness suits best with the wrinkled brows, the pale face, and hollow eyes, etc.; that it is pity to spoil the bloom of youth with such work. When do you mind to repent then? It is when you are settled in the world, or when you grow old; at least the days of youth must be over first. But, poor fool.

a. Is the debt of sin so small upon your head, that you must run yourself deeper in the debt of God's justice? Do not you know that you were born a child of wrath? (Eph. 2:3); that you brought that into the world with you, that will damn you, if you repent not, and come to Christ? And will not that sink you deep enough in destruction, though you add no more to it, unless you repent?

b. Is not the same holy law binding on you, since you could discern between good and evil, that is binding on the oldest alive? Have the young a liberty to sin, and to cast off the fear of God and religion, more than the old? See Galatians 3:10, "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Here there is no exception. The follies of youth men may pass; but assure yourselves, God will not pass them: Eccl. 11:9, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." And I doubt not, but if you saw your sinful thoughts, words, and actions, whether vain or vile, laid before you, as you must reckon for them at length, how few soever your years have been, you will see them to be more than the hairs on your heads. And I must tell you, that being yet unrenewed, and strangers to the life of grace, all your actions have been sin: Prov. 21:4, "An high look, and a proud heart, and the ploughing of the wicked, is sin." And is it not then time to repent?

c. Who has assured you, that ever you shall see the age you speak of? Go to the churchyard, and you will see graves of all sizes, of your length and under. There are far more young corpses, than there are of those that carry gray hairs, ten to one. Most men and women are cut off before they come to old age. What has befallen others as young and flourishing as you may befall you, too. And therefore, since you know not but you may die young, repent while you are young, lest in the end you find yourselves

miserably disappointed.

d. Who has best right to your youth and strength? God or the devil? God is courting you for his own gift: Eccl. 12:1, "Remember now thy Creator in the days of thy youth." Satan will labor to keep his possession. God is the first and last; and he required the first and best, the first-fruits, the first-born, the morning-sacrifice; and he requires the first of your days, and he takes pleasure therein: Jer. 2:2, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." And will you devote the first and best to sin and Satan, reserving the last and worst to your Creator?

e. God commands you to repent presently, and therefore it is on the peril of your soul, that you venture to delay a moment longer: Heb. 3:7, 8, "To-day if ye will hear his voice, harden not your hearts." Remember that word, Eccl. 11:9, 10, "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore, remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." A sinful youth will at length make a sad soul. You know not how soon God may be provoked against you to cut you off, if you delay. Monuments of the Lord's anger have been set up in childhood and youth, as well as in old age. Witness the children at Bethel, 2 kings 2:23, 24.

Let not Satan deceive you, as if there were no pleasure in religion. No; wisdom's "ways are ways of pleasantness, and all her paths are peace" (Prov. 3:17). There is a sweet in religion a thousand times preferable to all the pleasures and vanities youth goes after.

Secondly, You middle-aged people, why do you delay repentance? why do not you think with yourselves seriously where you are like to take up your eternal lodging, and prepare for eternity by repentance? No doubt you think you have time enough too; but no time at present, for you have another thing ado, the care of a family upon your heads (Luke 14:20). When is your term-day of repentance? It is when you shall have more time than now, or when you grow old. But, O Sirs, How do you know that you shall ever see old age? Yea, what do you know, but, as Luke 12:20, "this night thy soul shall be required of thee?" Alas! shall men thus from time to time venture their eternal state upon a mere uncertainty? Your life is but a day, a short day, a winter-day, and you have a long journey to go; your forenoon is past already, and will you sleep on till the evening that will soon be upon you? The declining sun calls you to awake.

What reason is there, that your business in the world should shuffle out your business for eternity? Remember they had as good excuses as you, who upon the sending of them were rejected, and it was declared their day of grace was past (Luke 14:18-24). Oh! have you not a soul to provide for, your eternal state to look after? Can you wonder, if, as you prefer the world to Christ now, he give you your portion in this life; and if ever the time come that you set

yourself to repent, he deny you his grace, and bid you go to the gods you have served?

Consider the advantages you have now for seriousness, when the foam of youth has settled, and the infirmities of old age have not yet drawn on. O consider, and show yourselves men. You have spent your youth in vanity, and will you spend this age too that way? What is it you design for God, the dregs of your years, that age that is the sink of infirmities? And you will part with sin, when you can follow it no longer? O Sirs, what confidence can you have, that God will accept that off your hand? Mal. 1:8, "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

Suppose you should live till you grow old. Oh, how few are there that get grace to repent when they are old? I shall not say, there are none such; but though they be, they are very rare. Be not you encouraged to delay, because some were called at the eleventh hour (Matt. 20:6); for if you mark the text, these were others than those that were standing there at the third, sixth, and ninth hour. We set no bounds to sovereignty; but as for those that live under the gospel, and spend their best days in sin and estrangedness from religion, common observation tells us, that it is God's ordinary way to plague them with hardness of heart, when they grow old: Job 20:11, "His bones are full of the sin of his youth, which shall lie down with him in the dust."

Will you see the deceit of delays? When you were young, did you not put it off to this time? And now when that is come, you are as unready as before. Delay no more then, lest you sleep the sleep of death.

Thirdly, Old people, why do you delay repentance; why is not your heart bowing to God's call, when you are begun to bow to meet the grave? You that have always thought you had time enough all your days, you will think there is time enough yet. But when is your term-day of repentance? a death-bed, it is like. And when you come there, you will hope it will be but a sick-bed, and so drive off your work till the utmost point. But, O Sirs,

May not the time past of your life suffice to have wrought the will of the flesh? Must you have yet a little sleep, a little slumber, a little folding of the hands to sleep? Well, when you have neglected God's call to you all your days, what confidence can you have to look for grace or mercy then? Sin, Satan, and the world shall have all your time, and you will look to God, and seek his favor, when you can do no more. O, are you not afraid, that that be accomplished on you? Prov. 1:24, "Because I have called, and ye refused. I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you," etc. I trow if your conscience were awaken-

ed just now, you should have enough ado to fasten your feet on a promise of mercy.

How do you know, that you will get a death-bed or sick-bed? What do you know, but that in a moment you may drop into eternity, as many have done? Death does not always send messengers to warn us of its approach. Nay, see what our Lord says expressly: Matthew 24:48-51, "If that evil servant shall say in his heart, My Lord delayeth his coming. And shall begin to smite his fellow-servants, and to eat and drink with the drunken: the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

And is dying such an easy business, that you must be laying up other work, yea your main work, for a dying time? I should think, that dying itself, with the pains, throes, and sickness that ordinarily attend it, were enough of themselves. Surely, if we were rightly exercised in health, we would endeavor, that when we come to die, we should have nothing ado but to die. But I pray you remember, you may come to die raving, without the exercise of your reason. But though you should have it to the last, I pray you consider, is the work of repentance such an easy work as to leave it till the time you can do nothing else? Will you put off turning to God till you are not able to turn yourselves on a bed, but as you are lifted? Taking heaven by storm, till your strength be gone? Crying to God, till you are not able to speak two sentences at once? Making ready for death, till it be come to your bed-side?

I exhort you all to delay repentance and salvation-work no longer.

Consider you do but mock God, and cheat yourselves by your delaying. For it is inconsistent with a sincere purpose to return from sin (1 Pet. 4:1, 2, 3). For he that sincerely minds to turn from sin, will presently turn from it.

Repentance is not in your power; it is God's gift, which he gives when he will, Acts 5:31, "God hath exalted Christ with his right hand, to be a Prince and a Savior, for to give repentance to Israel." The time of God's grace is limited; a time wherein he will be found, and when not: Isa. 55:6, "Seek ye the Lord while he may be found, call ye upon him while he is near." Death certainly puts a period to it. But it seems to be clear, that men may outlive their day of grace: Luke 14:24, "I say unto you that none of those men which were bidden, shall taste of my supper." Time was when Esau might have had the blessing, but then he despised it; but the time came when he could not have it: Heb. 12:17, "Ye know how that afterward when he would have inherited the blessing he was rejected: for he found no place of repentance, though he sought it carefully with tears." Strike in then with the occasion; for if wind and tide fall, there can be no setting to sea.

Though we knew certainly, that our day of grace were far from the end; yet it is a most unworthy thing so to deal with God. Shall men abuse mercy and grace, because the Lord waits to be gracious? Will men abuse the divine patience,

because it suffers long? What a folly is it to stand off as long as we can from him, to whom we must needs submit ourselves at length?

The time is short the work great, and so is the opposition. Salvation-work is a great work; it is no easy thing to be a Christian: you must lay your account with all the opposition the devil, the world, and the flesh can make up; you have but an age that is as an hand-breadth, as nothing, to do it in.

Your life is most uncertain. We are tenants at will, we have no tack for tomorrow forecited (Jas. 4:13, 14). We are agreed about the necessity of repentance; the only question is, When shall it be done? God says, To-day; and to-morrow is not yours, but God's. How then can you destinate for this use the time that is not yours; "Return to God one day before thy death," say the Jewish doctors. Wisely said; return then to-day, for it may be you shall die tomorrow.

The longer you delay, the work will be the harder. For sin becomes stronger, as the waters, the farther from the head, the greater they grow. It is observed, that Christ groaned at the raising of Lazarus four days dead; but not so at the raising of the young man of Nain, or Jairus' daughter. Jer. 13:23, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Their number increases; the devil who comes alone at first, at length his name is Legion. The heart grows harder, the mind blinder, the will more perverse, the affections more carnal.

A moment's delay may be an eternal loss, because you know not any moment that may not be your last.

God commands you to repent presently, (Heb. 4:7). Therefore upon your peril it is, if you delay any more.

Objection: The thief on the cross repented at the last gasp. Answer: His repentance was one of the miracles at Christ's death; and he glorified God more at his death than you could if you had been a penitent all your days. But though there was one that none might despair, yet there was but one that none might presume. The other thief even died as he lived.

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