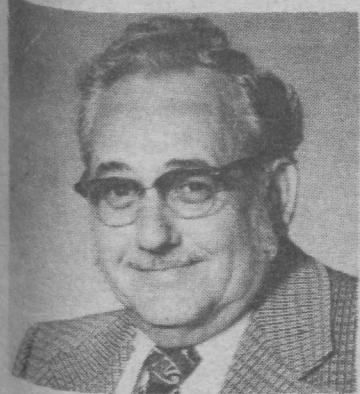


People do odd things to get even.

## THIS WORLD'S GOOD

by Martin Holmes  
Kenton, OH

Scripture Text: I John 3:16, 17, 18:  
"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how



Martin Holmes

dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

I probably will raise many an eyebrow and even catch some "flack" from some "Theologs" over this article. But I feel it is what God has laid on my heart, so here it is.

It is strange how "Theologs" can go from the spiritual to the natural or physical in their interpretation of the same passage of Scripture. In I John 3:1-24, I think all will agree, that John, as he was moved by The Holy Spirit, is addressing a spiritual problem that was and still is prevalent amongst the people of God. This problem is the lack of God's love being manifested from some children of God towards other children of God.

Notice in I John 3:16, "Hereby perceive we (see or understand), the love of God." Now we are not speaking of a natural or a physical love; but the love that is of God and is, here spoken of, as God's love. This is the love that is to be manifested from one brother in the Lord to another brother in

(Continued on Page 3 Column 4)

## WHY JESUS HAD TO DIE

by John Gilpin, Sr.  
(Now in Glory)

I. JESUS HAD TO DIE BECAUSE IT HAD BEEN DECREED OF GOD.

"...The Lamb slain from the foundation of the world" (Rev. 13:8).

Before the foundation of this world, before that God ever laid down one rock upon another, before one tree had ever grown upon this earth — back yonder in the council halls of eternity, God the Father and God the Son had convened together to the extent that it was decreed of God that His Son was to die — that He was the Lamb slain from the foundation of the world. I tell you, beloved, He had to die. It was God Almighty's fixed decree and it couldn't be otherwise.

You might blame the Jew for clamoring for His death. You might blame the Roman soldiers for driving a spear within His

heart. You might blame the people for crying for His blood, but



John Gilpin, Sr.  
(Now in Glory)

back of it all was the fixed decree of Almighty God. Jesus Christ had to die.

II. JESUS HAD TO DIE BECAUSE OF HIS OWN STATEMENTS.

"I lay down my life for the sheep" (John 10:15).

Some folk make the statement that Jesus Christ died for the

whole world. Some preachers, when they give the invitation, say that the whole world was included in the death of Jesus Christ. I tell you, beloved, the Son of God never indicated one time that He died for the whole world, but rather, He said, "I lay down my life for the sheep." He never died for a single man who goes to Hell, and not one individual will go to Hell for whom Jesus Christ died.

There is another statement made to us which would likewise indicate that the Son of God had to die:

"And he took again the twelve, and began to tell them what things should happen unto him. Saying, Behold, we go up to Jerusalem: and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen-

(Continued on Page 4 Column 5)

## THE WISDOM OF FEAR

by David Hires  
Garden, Mich.

Job asks the question: "Where shall wisdom be found" and not him only, but some of histories greatest intellectual minds have pondered the same.

Man has devoted entire libraries in pursuit of the answer. You may search the volumes dedicated to the task, and you will find no matter how



David Hires

extensive the work nor vast the research or elaborate the answer is defined as: "The quality of having good judgment that comes from knowledge and experience in life."

Herein lies the deception. Satan's answer to man from the beginning in search of wisdom has always been, "Experience it, taste it, then judge ye for yourself."

"Professing themselves to be wise, they became fools" (Rom. 1:22).

Because we are incapable of understanding the depths of man's depravity, we cannot know our own hearts. It therefore becomes impossible for us to imagine man's natural desire to be God. You may say you have never had any designs on God, but when man seeks in

(Continued on Page 5 Column 5)

## GOD'S(SO)THAT PLAN

by Kenneth Leonard  
Boonsboro, MD.

Do you always win or do you sometimes lose? If you do lose, God is in the business of turning your losses into gains. As I lay fretting in my hospital bed with a severe stroke, God began to



Kenneth Leonard

teach me the-gaining-through-losing principle. Suddenly, a poem that I had heard a long time ago came to my mind. The title of this poem is "Gaining Through Losing." I was about to discover one of the greatest of all discoveries about God.

I asked God for strength that I might achieve, I was made weak that I might learn humbly to obey.

I asked for health that I might do greater things,

I was given infirmity that I

(Continued on Page 3 Column 2)

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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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## THE BEGINNING OF THE LORD'S TRUE CHURCH

by John Alber  
Farmers Branch, Tex.

Today, September 5, 1983 our Labor Day Bible Conference has been established for a number of reasons. Though that, in itself is not important now, rather the subject before us is: "OUR BAPTIST HERITAGE."

The subjects before us today are very important, but it must be properly understood that they are not the only topics in the Inspired, Inerrant Word of God. Furthermore, it must be also properly understood that

they are not the most important subjects in the Word of God.



John Alber

You see, our eternal salvation,

and the plan of redemption is the greatest theme found in the Word of God.

Today, we are going to consider at least six different subjects: 1. The Beginning of Our Lord's True Church; 2. The Perpetuity of the True Church; 3. The Officers of that Church; 4. The Government of God's True Church; 5. The Ordinances that Almighty God gave to His True Church; 6. And lastly, the message that We should be preaching.

Many a Baptist Church has lost its foundation regarding the

(Continued on Page 7 Column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## DOES GOD OWE EVERYONE A CHANCE TO BE SAVED

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Though it is a heresy, contrary to the Word of God, the most popular doctrine in the religious world today is that God loves everyone. Another false doctrine coming from this one is that God owes everyone a chance to be saved. Such a doctrine is very prominent in the pulpits of the land. When we preach the doctrine of God's discriminating love and par-

ticular redemption, men will seek to answer this by telling us, if God saves anyone, then, He owes everyone a chance to be saved. They tell us it would be grossly unfair of God to save some men and not offer the same salvation to all men. Well, the question is not, what men think and say about the subject, but what does the Word of God teach? Let us see.

God does not owe anyone anything. To speak of the Great, self-sufficient God of the Bible as owing men something is to insult His majesty and blaspheme His character. The theology which teaches such is a theology with a big man and a

little god, and not that of the Word of God.

The Bible declares the sovereignty of God in all His actions. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24). "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job. 23:13)... he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none stay his hand, or say unto him, What doest thou?

(Continued on Page 2 Column 1)

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JOSEPH M. WILSON Editor

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## DOES

(Continued from Page 1)

(Dan. 4:35) "...him who can worketh all things after the counsel of his own will (Eph. 1:11). One could go on and on. If the Bible teaches anything about God, it teaches that His will is the only rule of His actings. No creature can ever bring the sovereign God of the Bible under his indebtedness. God does not and, by virtue of His being, cannot owe any man anything. To imagine such is highly degrading to the Supremacy of our God in all things.

God does not owe existence to anyone or anything. It was entirely within the sovereign will of God whether to create or not. He could have remained eternally within the blessed and satisfying solitude of His Triune majesty. He did not need to have a creation. He had existed for an eternity past without any created beings. Had He needed such, He would have created them long ere He did. It lay solely within God's absolute sovereign will what to create. Each created thing is what it is because God willed it to be such. The eagle, flying towards the sun, and the mole, rarely seeing daylight, are what they are by the will of God. The mighty elephant and the crawling, insignificant worm are each as God willed. It was solely within the will of God to create or not create, and to create each being exactly as He desired. The crawling ant cannot say to its Maker, "why hast thou made me thus?" Every creature is what the sovereign God willed it to be.

No, God does not owe anyone anything. He does not owe existence. He does not owe continued life. He does not owe physical health. He does not owe material prosperity. All that God does for His creatures is unowed by Himself, and undeserved by themselves. All that He does is by His mercy and His grace. I have noted that welfare recipients often develop the attitude that the world owes them a living. Many who have

been raised on welfare, continue all their life with such expectation, never thinking of their own responsibility to earn their living. So it is that men seem to think that God owes them something. When they do not get what they desire and expect, they complain against God Almighty.

Now all this spills over into the spiritual realm. Men think that God owes each one salvation. They forget that salvation is by the sovereign grace of God. My friend, to pay a debt one owes is not an act of grace. If, in saving the soul, God is paying a debt, then salvation is not by the grace of God. Yet, if the Bible says anything about salvation, it repeatedly, prominently, without a jarring note anywhere tells us that, "By grace are ye saved." Men do not mind sinn-



JOE WILSON

ing with a high hand in utter rebellion against God. But they do not think they deserve the punishment of their sins. Men think God owes them something. They forget that they owe God everything. When one owes another anything, the one to whom such is owed deserves the payment of the thing owed. If God owed man salvation, then man would deserve that salvation. But man deserves nothing but eternal hell for his sins. I do not want my just deserts. I do not want what's coming to me. That would be eternal hell. I want grace and mercy. Don't you?

Man's past sins oppose the idea that God owes him a chance to be saved. How many sins have I committed? Only God can give an accurate total. My sins cry to heaven for punishment. My sins deserve the wrath of a thrice-holy God. My sins stand forever as a barrier against the idea that God owes me salvation. The man who talks thus does not understand the awfulness nor the guilt of his multiplied transgressions of the holy law of God. If God ever owed me anything (which He did not), I have lost all claims and rights by my life of sin.

Man's present sinfulness and acts of sin oppose the idea that God owes him salvation. Oh, what a mass of iniquity is man! Even his pretended righteousnesses are but filthy rags before God. There is no filth on earth like that of sinful man. Think of the filth from which man draws back in horror: the stench of a dead body, the corruption of a running sore, muck and mire, vomit, rotten food in the garbage can — think of the most vile and loathsome thing to the most refined woman on earth — and that thing is one of matchless beauty and desirability compared with sinful man in the sight of God. How can such a vile, wicked worm (forgive me, Mr. Worm) of the earth pretend to have any claims on God? To say that God owes him salvation?

My dear friend, the truth of the matter is that, instead of owing man a chance to be saved, God could immediately send any or every man to hell, and do

so in accord with strict justice. We live from moment to moment by the mercy and will of God. In His infinite mercy, He holds us much as one would hold the rotting body of a dead animal hurrying to bury it out of sight. He could justly cast us from Him into the flames of hell at any moment He so desired. Dear friend, pray tell me how a thrice Holy God can owe a hell-deserving sinner anything, to speak thus is to deny the sinfulness of man.

Now, if God saves some, does He then owe everyone a chance to be saved? Thank God, praise His name forevermore, that He does save some. Before all worlds began, He determined, in sovereign grace, to save some from among fallen mankind. He does save some. Those who are saved did not deserve it (any more than those who perish in hell). It is by His free and effectual grace that such are saved. Those who are saved will give eternal praise to the God of all grace for their salvation, not taking any of the credit to themselves. Hopefully, (I even say, surely) there are some saved who, on earth and in this life, take part of the credit to themselves. They have been mistaught. They think they were willing of themselves to receive this glorious salvation. They speak of their will and their choice and their service as if any such were totally of themselves, or had any real part in their salvation; but I grant the conclusion that some on earth, and in time take to themselves part of the credit for salvation. Else we must consign all free-will Arminians to the eternal flames; and I, for one, am totally unwilling to do this. But in that blest land, there will be no testifying to the works of men or to the praise of men. As God washes all His elect from their sins in His precious blood; He will, ere they enter that fair land, wash their brains from false doctrine; and in Immanuel's fair land, all will cast their crowns at the feet of Jesus Christ and His dear name repeat.

Why should we say that, if God saves anyone, He owes everyone a chance to be saved? Where is the logic of such a statement, to say nothing of its Scripturalness? All men deserve to go to hell. This is a certain fact. No man, of himself, wants to be saved. God, in sovereign, electing grace, and irresistible power saves some. Why does He then become obligated to give others a chance to be saved? Does man deserve to go to Hell. Yes, he does. Is salvation by grace? Yes, it is. Then, those who go to hell go exactly as they would have gone had God saved no one. God's electing some to salvation does not leave the non-elect in any worse condition than if there had been no election. God's election of some does not harm the rest in any wise. It leaves them exactly as they would have been had there been no election at all. They deserve to go to hell. If God allows them to go to the hell they deserve, where is His unfairness? They do not want to be saved? If God does not give them that which they do not want, where is His unfairness? God's unconditional election guarantees and secures the salvation of a multitude no man can number, praise His name! At the same time, this election does not send anyone to hell, does not harm anyone who is not among the elect, leaves all such exactly where they would have been had there been no election of grace. Where is there

any just cause for complaint against God? Oh, the horrible wickedness of that one who, if he does not benefit himself, does not want anyone to benefit. My oldest son was in a hospital room after an operation for appendicitis. In the same room was another boy in the same condition. My boy died. The other boy went home. What would you think of me had I desired that the other boy had died too? The sinner does not want to be saved. He does not deserve to be saved. If God does not see fit to save him, where is the injustice? Men who say that God owes everyone a chance to be saved deny: 1. That salvation is by grace. 2. That sinners deserve to go to hell. If God owes a man a chance to be saved — if, in saving man, God is paying a debt — then it is utterly impossible that salvation is by the amazing grace of God.

Now, consider this. Man is not saved by chance, but by the purpose of God. "Who hath saved us...according to his own purpose and grace..." (II Tim. 1:9). Before all worlds began, God purposed to save a people. He knew them in electing love. He predestinated them to be conformed to the image of His own Son. He purposed, in saving them, that they would be called by the Spirit, justified by the Son, kept by the

power of God, and finally to be like Jesus Christ in glorified perfection. No, no, not by chance are we saved; but according to the purpose of God. Now, if men are saved by chance; then, there is a chance that some will be saved, a chance that everyone will be saved, or a chance that none will be saved. I might add that God could give everyone a chance to be saved and yet, on Arminian principles, no one ever would be saved. Salvation could never be sure on the basis of "saved by chance." But, if men are saved by and according to the eternal purpose of God, then salvation is sure and certain. Now, I ask you, did God give you a chance to be saved or did He save you on purpose? I ask you when God formed this purpose? If you answer these questions correctly, you will be a sovereign grace believer. Sovereign grace is the doctrine that God saves men by the pursuance of His eternal purpose.

Now, consider this: Let us suppose that God does give everyone a chance to be saved. Let us accept this Arminian doctrine for a few moments. Let us look it over and see what it really amounts to. I do declare unto you that, if God gave every man a chance to be saved, and if that was all God did for any man,

(Continued on Page 3 Column 1)

## FROM THE EDITOR

**CO-OPERATION BETWEEN THE CHURCHES.** I have written previously on "Churches Showing Respect For One Another," and on "The Church Letter." Now let us look at the matter of churches co-operating with one another. In order to have such, we must begin with proper respect for one another. The church letter is one way in which we show this respect.

We must realize that each church is completely independent of all other churches. This is a necessary foundation for proper cooperation. I am speaking of cooperation between equals — between independents. I am not talking about one church lording it over another church, or being subservient to another church. We, if we believe the Bible, must believe in the absolute independence of each church. Of course we do not mean that a church is independent of the Lord and His Word. We mean independent of all other churches. Each church is to conduct its own business and affairs without any interference from other churches.

However, this absolute independence of each church does not preclude cooperation between the churches. Cooperation, of Biblical nature, is greatly needed by the churches, and can be a great blessing to all churches involved. I would warn churches against keeping so completely to themselves as to have no fellowship with churches of like faith and practice. I feel that churches, and the members thereof, suffer when they remain totally aloof from other churches. There is absolutely too much of this today. Let each church maintain its own independence, but, at the same time, manifest a willingness to co-operate with other churches.

Let us become acquainted with other churches. Let us learn, as far as practical, the needs of other churches. Let us do this in order that we might pray much and earnestly for other churches. No church comes first. May it always be so. But when I have worked hard in, and prayed hard for my church; let me have largeness of heart to pray for many, many other churches. Brethren, there are few of our kind of churches today. The world does not care about us. False churches are not concerned. Let us have and manifest love and concern for one another.

We can visit other churches when they have services at times when we are not meeting; revivals, fellowships, conferences, and special services of any kind. This would be a great help to the other church, to our own church, and to the individuals doing such visiting. Let the pastors lead in this, and let them encourage their people to do likewise. I note many pastors who attend conferences without making any efforts to get any of their members to do likewise. Other pastors seek to encourage their members to do such visiting. Listen: the church visited, the individuals visiting, the church of which the visitors are members will all profit from the doing of this which I suggest. I have always sought to get my church members to do this.

Let all churches who can and who will and who are close enough for this intervisiting do so. Let their pastors communicate with one another as to church plans for special meetings. Let them plan such at non-conflicting dates. Let each such church announce the meetings of the other churches and pray for such. Then let the pastors lead in visiting the other churches during said meetings.

Since coming to Ashland, I have visited six churches during the revivals. During our last revival, one pastor: Brother Jim Hobbs visited our church. It looks like some folk do not want to fellowship. Of course, some might have had good reasons.

This has grown upon me, so that I will continue it next issue. Let me urge the brethren to seek to encourage and practice cooperation between the churches.





QUESTION: — Who asked God to put his tears in a bottle?  
ANSWER: — David, in Psalms 56:8. "...put thou my tears into thy bottle;..."

## DOES

(Continued from Page 2)

one would ever be saved. All men would go to hell. Do you deny this? Then, you deny the Biblical doctrine of total depravity. Man is depraved in every part of His being. This is the constant, unvarying testimony of Holy Writ. This is the testimony of those who have been saved by the grace of God. Man is depraved in His desires. He desires sin. "How much more abominable and filthy is man, which drinketh iniquity like water?" (Job. 15:16). Man has an insatiable appetite for sin. He is a total glutton in respect to sin. He can never get enough thereof. The more he sins, the more he wants to sin. This depraved sinner has absolutely no appetite for holiness. He is not, by nature hungry and thirsty for righteousness. Can any man deny this, and be honest with himself? Remember, that holiness is what salvation is all about. The desire to be saved is not simply a desire to escape hell while one goes on and on in hell-deserving sin. The desire to be saved is a desire to be saved from sin. If you have never had, if you do not now have the desire to be saved from sin and sinning, you have not yet been saved.

Now, if man is this depraved — and the Bible says he is, then what good will it do for God to give him a chance to be saved. Suppose I give a wolf a chance to eat lettuce and carrots? Suppose I give a rabbit a chance to eat raw, red meat? What will such a chance accomplish? Nothing at all unless I accompany such a chance with a change of nature giving new desires. If any man is to be saved, God must give that man much more than a chance to be saved. God must give that man the hunger and thirst for salvation. He must give that man a desire to be saved. He must make that man willing to be saved in the day of God's power. I chance to be saved given to one who has no desire to be saved will not accomplish salvation.

The Arminian will immediately point me to "whosoever will" in Revelation 22:17. My dear friend, the question is not, "can anyone be saved who wants to be saved?" Of course he can. The question is, "What makes a man want to be saved?" Man, by nature is totally averse to salvation. He does not want to be saved. He is totally unwilling to be saved. In being saved, he must be "willing" to be saved. Tell me, How are "unwilling" sinners made "willing?" That is the whole matter. Let us look at the matter in a nutshell. Anyone who will come to Christ, will be saved, (Rev. 22:17). No man, of himself, will come to Christ, (John 5:40); nor can come to Christ, (John 6:44). God has an elect people who shall come to

Christ, (John 6:37). it is the power of God that makes them willing to come, (Psa. 110:3). Oh, how the Bible harmonize so wonderfully in the matter of salvation.

So, if man is to be saved, God must do more than give him a chance. God must give man the hunger, thirst, and desire to be saved. Now, the chance to be saved, is as far as the Arminian theology goes. Arminian theology has no way to get an unwilling sinner saved. No man is ever saved in accordance with Arminian theology. But, we who believe and preach the sovereign, saving grace of God have an answer to this problem.

According to our doctrine — which is the doctrine of the Bible — God not only gives every man a chance to be saved (which He does in the free offer of the gospel) — but He also works effectually by the power of the Holy Spirit in the elect, giving them a new nature with the desire, hunger, thirst, and will to come to Christ in repentance and saving faith. It is the excellent glory of the doctrine of salvation which we preach that God not only offers bread to the hungry, but also gives the hunger for that bread — not only offers water to the thirsty, but gives the thirst for the water of life — not only offers salvation to whosoever will, but gives the will to come — not only offers life to the dead, but gives that life by the power of the Holy Spirit. Praise God that He gives more, much more, than a chance to be saved. Such chance would do no man any good if that were all God did. God works effectually and irresistibly in the elect causing them to come savingly to Jesus Christ. Yes, praise God for this!

If God only gave man a chance to be saved, who would be saved? How would any totally depraved sinner, desperately in love with his sin, unalterably opposed to God and holiness, ever be saved? If God only gave man a chance to be saved, how were you saved? I appeal to your experience. So long as God only gave you a chance to be saved, what did you do with that chance? You rejected it, did you not? But when you were saved, it was more than a chance, was it not? There was a sweet power exercised upon your soul, giving you the desire you had never felt before, and wonderfully drawing you to Jesus Christ. No, God does not owe every man a chance to be saved, and if that were all He ever did, no man would be saved. But God has an elect people, and He will do more for them than just give them a chance. He will save them by His Almighty power, and they will give Him all the glory forevermore. May the Lord bless you all!

## PLAN

(Continued from Page 1)

might do better things.

I asked for riches that I might be happy.

I was given poverty that I might be wise.

I asked for power that I might have the praise of men.

I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life.

I was given life that I might enjoy all things.

I got nothing that I asked for, but everything I had hoped for.

Almost despite myself, my unspoken prayers were answered. I am among all men most richly blessed. Suddenly I came alive, I had discovered

God's "so that" principle. As I've studied the Bible, I have discovered that God in dealing with His people — with you and me, seems to include a "so that" plan. In effect, God says to us, "I am permitting this unpleasant experience so that you may gain a new insight, so that you will be richer in your experience and thereby help someone else who is going through a similar problem."

Nothing with God is haphazard, coincidental or happenstance. Problems in our lives do not mean that God has lost control or that He is no longer on the throne, but they give us the glorious opportunity to prove God's "so that" principle — so that we might gain through losses.

Could it be true? Could God turn bitter losses into gain? God has unfolded the magnitude of this plan in His Word. When we let Him, He takes our losses and shows us His great "so that" so that we can have or be more than before. He works our losses all out for our gains.

Philippians 1:12-14: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Paul tells us that the things which happened to him had fallen out rather unto the furtherance of the Gospel. He also explains a "so that" to the members of the church of the Thessalonians in I Thessalonians 1:6, 7. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia."

Then Jesus before restoring sight to the man blind from birth, must have startled His disciples with His answer to their question, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him" (John 9:2, 3).

Jesus both taught and lived this "so that" principle. He repeatedly explained it in the seeming paradox of gaining through losing. He summed it up in His Words, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25). Lose life so that you can gain it. Yes, Jesus said you must lose your life so that you can find it. It will be through your loss that you actually gain. Then Jesus used the most valuable possession we have to teach this lesson, our lives.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

One by one, He took them from me.

All the things I valued most Until I was empty-handed

Every glittering toy was lost.

And I walked earth's highways, grieving

In my rags of poverty.

Till I heard His Voice inviting,

"Lift your empty hands to me."

So I held my hands toward Heaven

And He filled them with a store

Of His own transcendent riches

Till my hands could hold no more.

And at last I comprehended

With my stupid mind and dull That God could not pour His

riches

Into hands already full.

We frantically scurry around looking for life in all the things we have and do, when all along, the secret is in the losing. We can't be filled with two things at one time, so it is a matter of being emptied — so that Christ can fill us with His life.

I'm sure there will always be more of Him when there is less of me, but for now, I'm also sure I have discovered the secret for finding and gaining life — radiant, abundant life, losing it for Jesus' sake. I'm losing my life so that I can find it. Matthew 16:25, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." In Matthew 16:24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." There was the answer, deny yourself.

In the dark of the night this song came to my memory: "Jesus, lover of my soul, let me to thy bosom fly." I pleaded with God, "I can't live this life, I can't do it!" Then the answer came, "But Christ can live in you." Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me..."

Jesus said, "Follow me. You do the following, I'll do the leading." So the losses of life don't need to stop at being losses; in God's hands they can be so that we can gain life — real life, not only for eternity but also for right here. Today, I'm losing myself, seeking so that I can gain Christ's fulfillment of joyous, abundant life. That's quite a bargain. Oh God, help me lose my life so that I can gain Christ's in me!

I will close this article with this: Trust in a Sovereign God for salvation, trust in a Sovereign God to keep you. Let it be all of Him and nothing of you. Our Lord and Saviour will keep us through this world and the eternity to come.

## WORLD'S

(Continued from Page 1)

the Lord.

From whence cometh this love of God? From God, where else? Go with me to Romans 5:1-5. Here we are told in the first verse that we are justified by faith in the Lord Jesus Christ and with justification comes peace with God.

In Ephesians 1:4-6, we are told that God chose us in His love, in the Lord Jesus Christ before the foundations of the world. In Ephesians 2:8, we are told that faith is the gift of God to those whom He chose, in His love, in the Lord Jesus Christ. Everything that God does for His own He does in His love for them. In John 3:35, we are told the Father loveth the Son and has given into His hands all things. In John 17:3, we are told that we are God's love gift to Jesus Christ. God is love and all that He does for His own is in His love.

In Romans 5:5, we are told that at our justification by God's grace, in His love, that the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. When a chosen one is brought to a saving knowledge of Jesus Christ by God's grace, bestowed upon them in His love, the love of God comes into that believer's heart in the person of God the Holy Spirit and now the love of God dwells in that believer's heart.

Now, you go with me to II Corinthians 5:14 and here we find that the motivating force behind a believer's service to Jesus Christ and to the local Baptist Church is the constraining love of Christ. The word "constraineth" in the English Language, is a progressive verb or a word that denotes constant or perpetual action. Now go back with me to Romans 13:8-10 and here we find a believer is not to owe anything or have so much indebtedness that he cannot possibly pay it all. Now I know, that circumstances, being what they are, believers become involved in circumstances that are beyond their control and they find themselves heavily and hopelessly in debt with no ability to pay off this heavy load of debt. This is where the Church needs to step in but that is another message in itself and so we will not get involved in that thought at this time. The normal way of life or living for a believer is never to go so far into debt that one cannot possibly pay off his debts. There is a debt that all believers owe and that can never be paid off in this life. Paul speaks of this debt in Romans 1:14 where he is found saying, "I am a debtor," or I owe a debt that I can never pay off. Now go back, with me, to Romans 13:8-10. The one debt Paul speaks of that can never be paid off, is our indebtedness to mankind which is the debt of God's love. "For he that loveth another hath fulfilled the law?" What law? The law of Christ wherein the children of God are to love one another and their neighbor with the love of God. Remember! "The love of Christ constraineth me" (II Cor. 5:14).

Go back with me to our Scriptural Text as is found in I John 3:16, 17, 18. In Verse 16 we are told that we perceive, see or understand the love of God, in His laying down His life for us. God's love, to His own, is manifested in all of its wondrous beauty, in the death of Christ at Calvary as He gave His life a ransom for the sins of His people. "Thou shalt call His name Jesus, Saviour, for He shall save His people from their sins" (Matt. 1:21). God so loved the world that He gave... (Jn. 3:16a). Why did I stop in the middle of this verse? To show you that love gives and gives and gives. For in Romans 5:6-10, I find that Christ died for me while I was yet a sinner, I was ungodly and I was His enemy. Love gives, with no hope of anything in return from the one who is the recipient of that love of God.

In I John 3:17, what is "This World's good" then? Not goods now, but good, singular. What is the greatest good that was ever manifested to the eyes of this sin-cursed and unbelieving world? Was it not the

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Will any be saved other than the elect? Please comment.

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Election is not the same as salvation, but if it were not for the eternal and unconditional election by God no one would be saved. Simply, election is not salvation but is unto salvation. Therefore, only the people who have been elected unto salvation shall be saved, and no one else. The decree of election took place in eternity: salvation takes place in time, that is, when the elect person believes his sins are forgiven through the merit of Jesus Christ.

Election is not the cause of anyone going to hell. Election has as its foundation God's glorious attribute of mercy, which mercy, sovereign in its exercise (Rom. 9:18), rescues some upon whom hell had justly and mercilessly fastened. To say election is unjust is to charge God with foolishness in the dispensing of His mercy, but it is apparent where the foolishness lies, certainly not with God, but with those who imply that mercy may be merited. If God dealt with mankind according to their deserts, not one person would be saved, but all would be extirpated from the earth, and swept into a hell properly fixed to their sin.

God is gracious in His nature, but is absolutely free in the communicating of His grace. God's grace, mercy, and goodness cannot be constrained, and He bestows His favor as He pleases, and who is utterly depraved and ill-deserving man to ask Him to explain the why of His action.

While Arminianism vainly and dangerously assails the glorious doctrine of election, the eternal decree yet brings forth, and they who are the objects of it confess, we cannot in so great a matter lean to our own understanding. But in human adoration of Him Who in grace elected them unto salvation, say, "Even so, Father: for so it seemed good in Thy sight."

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A study of a few passages of Scripture will show that only those whom God elected or chose before the foundation of the world will be saved. In Revelation 21:27 we are told that only those who have their name in the Lamb's book of life will be in the New Jerusalem. And we are also told that those

whose names are not in the book of life will be cast into the lake of fire (Revelation 20:15). From a study of Revelation 17:8; 13:8 we find that the names were written in the book of life from the foundation of the world. Ephesians 1:4 tells us the same thing when it is said, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." In Romans 8:28-30 we find that those whom He will glorify are those whom He foreknew, predestinated, called, and justified.

Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). He also said, "No man can come to me, except the Father which hath sent me draw him:—" (John 6:44). In John 10:7, Jesus said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life;—".

Now it is said, "And whosoever will, let him take the water of life freely" (Rev. 22:17). Also, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

In I John 5:1, we are told, "WHOSOEVER believeth that Jesus is the Christ is born of God."

From these passages we find that all who come to Christ will be saved. In Acts 13:48 we are told who are the ones that come, "—and as many as were ordained to eternal life believed."

So, we see from this study, all who come to Christ are the ones whom the Father elected, the ones whom the Father gave to the Son, the ones who were drawn to the Son. Of the others it is said, "And ye will not come to me, that ye might have life" (John 5:40). Again, Jesus said, "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26).

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John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

To me, this question answers itself. What would be the purpose of election, if there are going to be others saved. The question could as easily read: Are there going to be people saved whom God did not choose or desire to save? If God be God, then the answer to this question, is an emphatic NO!

Let me briefly state the doctrine of election. It is that God,

before the world began; based upon nothing in man; based on his own eternal purpose and love, chose some of fallen mankind to be saved. This choosing necessitates a passing by of those He does not desire to save. To even think that they would be saved anyway is absurdity.

The question is asked: Will any other than the elect be saved? I think Jesus answers this question in John 5:40, "And ye will not come to me, that ye might have life."

Why is it that none besides the elect will be saved? A proper understanding of total depravity will answer this question. None other will be saved because man, of himself, has no desire to come to Christ. Thank God, that He works in His elect and makes us hungry and thirsty after Christ. God does not give this desire to those who are not elect; therefore none will be saved besides the elect. None other will be saved because man of himself is unable to come to Christ. Men are "dead in trespasses and sins." God makes the elect alive and grants to them repentance and faith. Since God does not give life to the non-elect, then they will not be saved.

Let me sum all this up; All the elect will be saved, by the hearing of the gospel, and the granting of repentance and faith. There is no possibility of any of God's elect going to hell. There will not be any saved, who are not of the elect. It is not God's desire to save them and therefore they will go to hell, for their sins.

## WORLD'S

(Continued from Page 3)

manifestation of God's love in the giving of His son yonder at Calvary? Are we all agreed that this, then is the greatest "Good" this world has ever known? If we are, don't go jumping from the spiritual to the natural or physical in the balance of this verse.

The word "good" as used here in our text, is the Greek word "bios," which means life or the means by which life is lived. But; remember, child, we are speaking of the spiritual, not the natural or physical realm of life.

How was God's love manifested to this sin-cursed and unbelieving world? Was it not in His laying down His life yonder at Calvary? How, then, are we to manifest God's love in our lives? Is it not in the same way or manner? Does not Philippians 2:5 say to us, "Let this mind be in you that was in Christ Jesus?" In Luke 9:27, does not Jesus say, "And He said to them all, If any man will come after me, let him deny himself, and take up his Cross daily and follow me." Didn't Paul say to the Church at Corinth in I Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." Come now, children of the King, is not this the spiritual principle for the believer's laying down his life in the service of Jesus Christ

and the Local Baptist Church? Is it not true we render this loving service unto Him, because the Love of God is shed abroad in our heart by The Holy Spirit, which is given unto us, and now the love of Christ constraineth us or is our motivating force behind all of our service to Him and the Local Baptist Church?

Remember, child, God's love is not a natural or physical love, but God's love is the first of the ninefold fruit of The Holy Spirit (Galatians 5:22-24). If we have the Holy Spirit in us and are filled with His presence, then the love of God will be manifested to this world, as this world's good.

All of this, that I have already written, is just in way of introduction. Now let's get down to the "nitty gritty" of it all.

I have grown so weary of "Full Time Servants of God" who are constantly trying to "brain wash" me and other children of God, with the thought that I must prove my love for God by serving Him faithfully. God knows that I love Him, as He knows all of His children, for He has placed His Holy Spirit in us and by virtue of His presence, in our hearts, God's love is shed abroad in our hearts. Now this is what the Bible plainly states in language that an old country boy like me can understand.

But, how many times, have you heard one of these "workers" state in emphatic terms, "If you make so many calls on sinners, pass out so many Gospel Tracts, and tell so many sinners about Jesus Christ, God will bless you and our Church will grow. Does God bless His own because He loves them or because He must be "bribed" into blessing His own, or His own must "earn" His blessings by what they are doing for Him?

There are so many Baptist Churches that are so involved in their Sunday School contests, calling programs, Revival Meetings, etc., and have so convinced their people, that if they will just support all of these programs with their tithes and offerings and their presence, God is morally bound to bless the Church and it will grow numerically and will be dynamic spiritually. Children, it makes for forceful preaching, in the natural realm, but it just isn't so. If and when God's people serve Him and obey His commandments, according to the spiritual principles laid down in God's Word, it will be because God's love dwells in them and they are doing, whatever they are doing for Him, because The Holy Spirit is manifesting the love of God in and through them.

I have asked several Baptist Pastors why we are no longer enjoying the manifestation of the presence and power of The Holy Spirit in our Churches.

Most have acknowledged to me, this is the greatest need in our Churches today. Then they will turn right around and again, try to convince their folk, God's blessings are earned by performing certain spiritual services unto God.

Now, children, this is a false premise that can only cause God's people to walk more and more after the flesh instead of after the Spirit.

According to our text, it is the love of God, which is the fruit of The Holy Spirit, that is the motivating force in our doing what He asks of us. Jesus said, in John 14:15, "If you love, me, keep my Commandments." It is always the love of God, resident within believers,

that should be the motivating force behind their service for Him and His Local Church.

When will we get back to the God of the Bible, the God of Elijah and Elisha, whom we don't have to serve to prove our love for Him and our fellow man? Back to the God who loves His own and desires to do things for them? In I Chronicles 16:9 we read, "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him."

The only thing that is holding back the manifestation of the presence and power of The Holy Spirit in our Churches is we are so busy "Doing rituals and spiritual services for Him," that the love of God cannot be manifested in and through us to this old sin-cursed and unbelieving world.

If a person is truly born again and indwelt by The Spirit of God, then by virtue of His indwelling presence, the love of God is shed abroad in that believer's heart.

Why, oh why, should anyone need to beg of that person to be faithful to the services of the Lord? Isn't the proof of the pudding in the eating? Can I say I am a sheep of the Lord's and not follow Him in loving obedience (Jn. 10:27, 28). Why should we have to "bribe" believers to follow the teachings of God's Word by promising God will bless them if they do? He will, but believers should follow Him because His love is in them and following Him is what His sheep do naturally.

Let's stop living in the natural realm or the flesh and start living in the Spirit and enjoy the fullness of the blessing of fellowship with Him. We don't manifest, "This World's Good" to mankind to earn a blessing from God. We manifest God's love by telling mankind what Jesus Christ did for us yonder at Calvary and in our present lives, because we love Him and love to tell others about Him and what He can do, not what I can or am doing for Him.

If this isn't true, how will this world ever know how much God loves His own? This world's good is to know, whether they ever believe it or not, what God did, in His love, for His own, at Calvary.

I am not going to try to prove to you how much I love Jesus by telling you how much I have done and what I am doing for Him. But; I will try to prove to you how much He loves me by showing you, from His word and my life, what He has done for me. I'll never try to bribe a professed believer into serving God by promising him or her, that if they do, God will bless them. This world's good is what God did, in His love for His own, not in what I do for Him.

## WHY

(Continued from Page 1)

tiles: And they shall mock him, and shall scourge him; and shall spit upon him; and the third day he shall rise again" (Mark 10:32-34).

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## WHY

(Continued from Page 4)

I have read you two passages of Scripture showing you by Jesus' own statements that He had to die. If time would permit, I could read you many others that would show you the same truth. Beloved, He had to die. It was His own prediction. If He had not died, He would have been proven a falsifier. He had to go to Jerusalem to be arrested, to be scourged, to be crucified, and to be buried. Beloved, He had to die.

### III. JESUS HAD TO DIE IN ORDER TO FULFILL THE OLD TESTAMENT TYPES.

In Genesis 3, we have the story of the entrance of sin into the human family. God not only told Adam and Eve what to do, but God did it in their behalf, for the Word of God tells us that He took of the skin of that lamb and made coats for them. Beloved, if you will go back to that garden and see Adam and Eve walking about in the garden wearing lambskin garments and ask them the meaning of it, they will say that a lamb died, so that they could live. God killed the lamb and made coats for them, and they live because the lamb died.

Beloved, as that lamb died that Adam and Eve might live, so Christ died that we might live. Christ had to die to fulfill the type.

Look again to that first night of the memorable Passover when that lamb was killed and the doorposts and the lintel above the door were struck with blood from that lamb. I ask you, beloved, what is the meaning of it? Why should every Jew within that land defile the doorposts and the lintel above the door with blood? Why should that lamb be killed, if there is not a typical meaning yet to come, to be fulfilled at some time in the future? I tell you, my brother, it is meaningless, unless that type can find its fulfillment somewhere and, beloved, it does find its answer in the Lord Jesus Christ. It gives to us a picture of the Cross of Christ. Why did that lamb die? Of what sin was it guilty? Where is there any wrong in that the lamb deserved to die? Beloved, there is no wrong. There is no sin. That lamb did not deserve to die. The lamb that died to save the first born in every home of the Israelites, is but a type of the sinlessly perfect Lamb of God who died on the Cross of Calvary — who had to die to fulfill the passage.

Let's notice again a memorable day when God told Abraham to go out on the mountain, and there offer on Mount Moriah, his only son, Isaac. I can see Abraham as they started that journey up that hill. As they neared the top of the hill, his son said, "Father, this is a terrible blunder that we have made. Here is the wood and here is the fire, but where is the lamb for the burnt offering?" What an arrow that must have been to that old father, knowing within himself that his son was to be the lamb, for the burnt offering. As he stood there, he said, "God will provide a lamb for the sacrifice." As Abraham bound his son and put him upon the altar, just as he was about to sever the jugular vein of his son's neck, a hand reached out of the sky and the knife dropped harmlessly to the ground, and God spoke and said, "Abraham, look behind you." When he looked, there in the thicket,

caught by his horns, was a ram. God said, "Take that ram and offer him up instead of your son."

Beloved, what does this mean? Ten thousand times greater and grander than this was the day when the Son of God was bound at Calvary. There was no hand which reached down from the heavens to pull Jesus Christ from the Cross. Instead, the Father turned His back. He turned His face away from His Son and allowed Him to die in darkness. The angels which had ministered so graciously to Him so many times, now took wings and flew away to other worlds. Then the disciples turned their faces and fled away, and the son of God, hugging the sins of the elect to Himself, died for all the sins of the first man that was saved down to the very last man that will ever be saved. My brother, that ram that was substituted for Isaac finds its fulfillment in the substitutionary death of the Lord Jesus Christ, when the Son of God died in our place on Calvary.

I tell you, beloved, the Son of God had to die. He had to die because it was decreed of God in the Old Testament before the foundation of the world. He had to die because of His own statements that He made during His lifetime. He had to die in order to fulfill the Old Testament type, that the Scripture might not be broken.

### IV. JESUS HAD TO DIE IN ORDER TO FULFILL THE OLD TESTAMENT PROPHECIES.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 54:4-7).

Beloved, that is Isaiah's prediction of the death of Jesus written 800 years before the Son of God ever came to Calvary.

I remember when I was a boy that it was always a big time for me when we got ready to ship some stock to the stock markets in Cincinnati. It was a big day for me for I would always go along with the truck to see that the stock was delivered properly to the stockyards. I can remember seeing them take the lambs that had been consigned to some packer, and I can see them as they would hurry some of the lambs out of the pen down into the packing house. Beloved, those lambs were not silent. They bleated their defiance. It did not mean much to me at that time, but as I read this passage of Scripture, I think of my Lord. He was silent. He opened not His mouth, when He was brought to the slaughter. Beloved, He had to die. He had to die for you to be saved. There would not be one man in this house saved if Jesus Christ had not died. There would never have been one of us, nor one of Adam's family, that would ever have sung the songs of praise throughout eternity if Jesus Christ had not died. I say, brother, He had to die. The Scripture demanded it, His own statements demanded it, the Old Testament demanded it, and the Old Testament prophecies demanded that they be completed.

### V. THE NEW TESTAMENT TEACHINGS DEMAND THE DEATH OF JESUS CHRIST.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life" (Rom. 5:6-10).

What a text of Scripture! It refers to us as ungodly, as sinners, and as enemies, yet Jesus Christ died for the ungodly, for sinners, and for His enemies.

Notice again:

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

This would tell us that, in the Old Testament times, animals were sacrificed and we thereby obtained an annual redemption, but when Jesus Christ came to Calvary, He procured for us not an annual redemption, but an eternal redemption by His own death on the Cross.

I tell you, beloved, He had to die. If the Son of God had never died, do you know where Abraham and Isaac and Jacob and all the rest of the Old Testament saints would be today? Beloved, those individuals would be nothing more nor less than disembodied spirits. Those Old Testament spirits were only saved in hope and in prospect of the death of the Lord Jesus Christ. No one was ever saved by animal sacrifice. We were all saved, both Jew and Gentile, in precisely the same manner — by the blood of the Lord Jesus Christ. I tell you, beloved, He had to die.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24).

### CONCLUSION:

I come back and I see Jesus as the Jews hail Him as Hosanna. I see the Greeks as they say, "We would see Jesus." I see Jesus as He understands both Jew and Gentile and as He says, "Something more has to be done. Something else has to be accomplished. A grain must fall into the ground and die before it bringeth forth fruit. Old Testament predictions demanded it. Old Testament typology demanded it. His own statements in His own lifetime demanded it. His decree from God the Father demanded it. Even the teaching in the New Testament demanded it. Beloved, there was no way for both Jew and Gentile to be reconciled to God except on the basis of the death of Jesus Christ. The grain of wheat had to die.

I say this reverently and truly, if the Son of God had come into this world and had lived a perfect life and had ascended

back to the Father without dying, you and I would have still been in our sins, and not a man would have ever been saved. Do you know how many would have been saved if Jesus Christ had not died? Just one — the Lord Jesus Christ. Nobody else would have ever been saved.

Come back to the natural world. Put a grain of wheat on your mantel and that grain of wheat will never, in any wise at all, produce another grain of wheat, but put that grain of wheat down into the ground to die, and, beloved, it will bring forth life. I tell you, if Jesus Christ had not died, He would have saved Himself only and would have gone back to Heaven to live with God the Father throughout eternity, with Heaven's mansions unpeopled and Heaven's palaces uninhabited, but, thank God, that grain of wheat died that we might live.

This surely ought to put an end to the new theology set up by the modernists. They say that we are saved by Jesus' life — that He was a model as to how we ought to live. Oh, no, beloved, Jesus Christ never came to set us an example as to how to live. He came to die so that we might have life everlasting. It puts an end to the new theology by modernists. It puts an end to any hope in religion. It shows us that there is no hope in ritualism. There is no hope for any man who depends upon his church ritualism, his church membership, his partaking of the Lord's Supper, or his observances of the ordinances. It puts an end to any hope for a man saving himself. What man could save himself?

Oh, listen to me tonight, the grain of wheat had to die in order that you and I might live. There's no hope for a man in keeping the law, no hope for a man in religion, and no hope for a man in himself. The only hope that a man can have is in the death of that grain of wheat to bring forth life.

This also gives us the assurance that every one of God's elect will be saved.

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt. 26:28).

When Jesus Christ died, He died for many — not for all, but for many, and when I turn to this Scripture and find that the grain of wheat must die, it gives me the assurance that everyone for whom He died will ultimately be saved.

Listen again:

"He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

Oh, what a glorious day it will be when men and women from the jungles of Africa and from the utmost parts of the earth — when men and women whom you and I have sent the Gospel to in Brazil shall come up before God, and all the ransomed hosts shall stand before Him. When He looks out over that crowd who have been redeemed by His blood, out of all nations and tongues and people of the earth, He shall see of the travail of His soul and shall be satisfied. Beloved, there isn't going to be an empty palace, for everyone for whom Jesus Christ died is going to be there. He died for the sins of the elect, and the very fact that He died gives me the assurance that every last one of God's elect will be in Glory.

Unless a grain of wheat falls into the ground and dies, it abides alone. Beloved, He did not abide alone. He fell; He

died; and because He died, you and I have life everlasting.

My text also says, "It bringeth forth much fruit." There isn't going to be just a few people in Heaven, but there is going to be a great crowd. We read concerning the many mansions:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that there I am, there ye may be also" (John 14:1-3).

Beloved, what would be the use of many mansions if there is not going to be a big crowd up yonder.

God's Word also tells us concerning the crowd:

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands and thousands" (Rev. 5:11).

Beloved, this crowd is there because they are part of the much fruit that came because this grain of wheat fell into the ground and died.

Let me ask you a simple question in closing. Do you see the truth that I have been trying to bring you tonight, that there is not life apart from the death of Jesus? Do you believe what I have been trying to tell you tonight that salvation is only by the death of Jesus Christ on Calvary? Beloved, He had to die. If you have any hope other than that which is fixed on the Lord Jesus Christ, then may you cast aside that false hope and depend upon Jesus, the grain of wheat, that died to bring forth much fruit.

May God bless you!

## WISDOM

(Continued from Page 1)

himself wisdom, he lifts up self and dethrones God in his heart.

"Thou shalt have no other gods before me" (Ex. 20:3).

As it is written in Luke 16, "no servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (self).

Where then can wisdom be found? Job knew the answer for he said in the 28th verse of the 28th chapter, "And unto man he said, Behold, the fear of the Lord, that is wisdom."

Now, as in the beginning the fear of God or the lack of it has ruled the heart of man and shaped his destiny.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6).

No amount of eloquent alibies can excuse the actions of Adam and Eve in the Garden of Eden. Here we have a picture of man and a woman walking in the perfect fellowship of God, their Creator. Keep that in mind.

Psychological studies have detailed research on the effects

(Continued on Page 6 Column 1)



## WISDOM

(Continued from Page 5)

of environment. Psychiatrist and Psychologist will tell you a person is or becomes what he is because of his or her environment. But what of Adam and Eve? There were no slums, no crime, no bad parents, lack of food, peer pressure, or bad examples; and yet Adam and Eve robbed themselves of paradise.

O, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" (Deut. 5:29).

When a child of God breaks God's commandments, he does so because he lacks fear.

"And his mercy is on them that fear him from generation to generation" (Luke 1:50).

There are two very fine examples that illustrate this point.

Although Moses knew the commandments of God concerning the circumcision of his son, he obeyed his wife, Zipporah, and circumcised him not.

"And it came to pass by the way in the inn, that the Lord met him, and sought to kill him" (Ex. 4:24).

We do not know the exact words Moses had with his wife, but we do know because he feared God for his life what he commanded her to do.

"Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me" (Ex. 4:25).

It was only after God's commandment was obeyed that God let Moses go.

"So he let him go: then she said, A bloody husband thou art, because of the circumcision" (Ex. 4:26).

Jonah feared God to the extent he sought to flee from Him, he did not fear Him (God) then however as he did later, when from the great fish's belly he cried, "When my soul fainted within me I remembered the Lord" (Jonah 2:7). A God fearing Jonah was vomited out upon dry land fleeing to God not from Him.

When a child of God ceases to fear the chastening hand of his Heavenly Father, Satan as a thief stands ready, willing and able to steal away the ties of fellowship between God and His child.

The first thing he steals is our time. We just cannot find the time to serve God. Oh, there is time for T.V., sports, and other worldly activities, but little for God. And without fear there can be no wisdom and without wisdom there can be no understanding, then are we so easily beset and snared by Satan's temptations. And without fear we become lifted up depending upon ourselves. We no longer depend on Him.

"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered" (Pro. 28:26).

And without dependence, our desire to serve God disappears and with it our faith and "without faith it is impossible to please him" (Heb. 11:6). And because we are not serving God, we lose our joy. Soon backslidden, he steals our life (witness).

But praise God, our Father will not leave us in this state.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:6, 7).

I do not know at what point in time Job learned to fear God, but he did fear Him. Many speak of patience being Job's greatest virtue, however, careful study would convince you Job's patience was merely a by-product of his wisdom in fearing God. Job was longsuffering because he feared God.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil" (Job. 1:8).

David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil... Where did David find such courage? The answer is made clear as we continue our reading: "...for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4). The staff was for guiding but the rod for punishment. David knew the Good Shepherd would drive him away from Satan's poison water holes.

Fearing God is wisdom. Not only will fear keep a child of God from sin, it will sustain him through any trial or tribulation. If you truly fear God, then you will not fear man. Fearing God nurtures faith, obedience, dependence and love. And it has a promise.

"The fear of the Lord prolongeth days:" (Pro. 10:27).

The psychology of today tells parents to "treat your children as equals, avoid any form of physical or mental punishments that might induce fear." When you punish a child and cause him to fear the chastening rod, you teach there is punishment for sin. A child is disobedient because he lacks fear.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Pro. 29:15).

I never enjoy the chastening of my children. It is natural to detest the look of fear in a child's eyes, yet there are few moments in a parent's life as generous as those when a child subdued and repentant, casts its abounding love and joy upon your neck.

There may have been times that I have doubted I was His child, but no child can deny the chastening rod of his father. Perhaps the closest we will ever become to our Heavenly Father, here on earth, will be at a time of crisis. I do not say this for all children of God, but I do know it has been true in my life.

"...Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

Therefore be happy in fearing the Lord for the wicked fear not God for they are not His children.

"Happy is the man that feareth alway" (Pro. 28:14).

## The Bible Says...

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

## STUDIES IN EZEKIEL

Willard Willis

The book of Ezekiel is God-breathed. Every word has been transmitted to us from the throne of God. We therefore are not to read this book as one would read a history book, but as a book that has a message for us from God. The book before us has been given for our instruction and admonition. We will find that it is profitable for doctrine, reproof and correction in righteousness.

The name "Ezekiel," means "God will strengthen," or "God strengthens." This fact, as it relates to Israel, is made evident in the latter part of this book. Israel, however, in portions of this book, are cut down to their roots. The roots, however, remain and bring forth a nation such as never existed before — a nation which confirms that which Ezekiel's name signifies; that is, "God will strengthen."



Willard Willis

It is not only that Ezekiel's name and its meaning were appointed, but so was every step of his life. He was born and raised for the very purpose of experiencing the things he experienced. It, in fact, was no accident that Ezekiel's life paralleled that of Nebuchadnezzar who was king of Babylon at that time.

It is believed that Ezekiel was 30 years old when he was taken captive down into Babylon in 597 B.C. The idea that he was 30 years old comes from verse one of chapter one where it is thought that 627 B.C. refers to the date of his birth.

Ezekiel, when arriving in the land of Babylon, was settled at the river Chebar. This river has now been identified by scholars as a royal canal of Nebuchadnezzar.

The record shows (Ezek. 8:1, 24:1-8) that Ezekiel was married and had his own home. The record also shows that the elders came to his home to consult with him. This fact makes it obvious that God had given Ezekiel a superior knowledge and wisdom. God, in fact, had been secretly grooming Ezekiel from the earliest days of his life. We may say that his mother, dad and friends were all appointed for a distinctive purpose in the life of this great man of God.

We, in the Holy Scriptures, read of the experiences of Paul, David, Joseph, etc. Ezekiel also had some challenging experiences. These experiences involved the shutting of himself up in his home, binding of himself and being smitten dumb (3:24-26); laying on his right side and then his left side for 340 days (4:4-8); eating of bread which had been prepared in an unclean manner (4:12); the shaving of his head and beard (5:1); not being permitted to mourn the death of his wife

(24:15-24) and the loss of his speech (24:27).

All of Ezekiel's experiences were appointed for the purpose of being signs to Israel (24:24). We must never think that God was cruel to Ezekiel. Ezekiel, in fact, if he had not been used of the Lord, would not have had his name stamped upon the pages of God's Holy Word. He would only have lived for a while like other men live and then died like other men die. There, in fact, were only two other men in the history of the world who were captive prophets. These men were Jeremiah and Daniel. All three, in fact, lived at the same time in the history of our world. Jeremiah was ministering in Judah and Daniel was serving in the courts of Nebuchadnezzar. Ezekiel was preaching to the Jews who had been taken captive down into Babylon. The record shows that Ezekiel refers to Daniel on three different occasions (14:14, 20; 28:3). He, however, makes no mention of Jeremiah.

Ezekiel's message, at first, was like the planting of seeds in that there were no immediate results. This fact is confirmed by chapter 14:13 and 18:19-25. We will find however, before we conclude the study of this book, that his prophecies brought forth an abundant harvest.

All Scriptures are given by inspiration of God and are not to be neglected. It is believed, however, that Ezekiel is the most neglected of any of the sixty-six books of the Bible. May we therefore, give this book our undivided attention. May we chew it slowly so that we can digest it and be nourished thereby.

It will be beneficial for us to know that Ezekiel prophesied to all twelve tribes and that his purpose, as it related to the twelve tribes, was two-fold: (1) To remind them of their sins — the sins which had resulted in God's judgment being vent upon them. (2) To encourage and strengthen their faith by prophecies of future restoration and glory.

It will become more and more obvious as we proceed through this great book, that the vision God gave Ezekiel had a constant influence in his life and work. It colored everything he said and did. A close study of Scripture will show that other saints were also influenced constantly by the manner in which God worked in their lives. Jacob, for example, saw God as Peniel, and his life was never the same thereafter. Isaiah saw the glory of the Lord in the sanctuary and his entire ministry was effected by it. Paul saw his risen and glorified Lord when he was on the road to Damascus and his life was not the same thereafter. John, of course, was greatly influenced when he saw his Lord on the Isle of Patmos.

"Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachins captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the

river Chebar; and the hand of the Lord was there upon him" (Ezek. 1:1-3).

Ezekiel, as was true of John, was a captive in a strange land when the Lord appeared unto him. John, in fact, was on the Isle of Patmos, while Ezekiel was in the land of the Chaldeans.

It was probably just a usual day when God revealed himself to Ezekiel. Ezekiel, in fact, was just one of the many captives who had been transferred from the land of Israel to a location by the river Chebar.

It may have appeared to most of the captive group that God had forsaken them, but nothing could have been further from the truth. God knew exactly where they were. The opening of the heavens, in fact, occurred directly over them.

Ezekiel, as was true of Daniel, Jeremiah, Paul and John, received the vision "expressly" to himself. God singled out Ezekiel from all the others. This fact reminds us of how Mary was singled out to be the mother of Jesus and how that the woman at the well was singled out to have the grace of God bestowed upon her.

The storm of God's wrath had burst upon Judah from the north, that is, Babylon. The armies had come from the north and taken many captives (Jer. 1:14-15). Now we find that God's revelation had also come from the north. The revelation had come amid great pomp and glory as seen in the whirlwind, great cloud and infolding fire. These are all symbols of God's glory (Psa. 18:8-13), (Jer. 4:11-13).

The "fire unfolding" indicates that the tongues of fire were such that one tongue reached to the next tongue.

The glowing metal is amber — a brilliant metallic substance compounded of silver and gold.

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle, thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went."

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## EZEKIEL

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As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning" (Ezek. 1:4-14).

The "living creatures," as set forth in the above passages, are identified as Cherubim in Ezekiel 10:15, 20. One will recall that the Cherubim at the gate of Eden (Gen. 3:24) acted as guards. They saw to it that God's Word stood fast and that Adam and Eve did not re-enter the beautiful garden. A further study will show that two Cherubim witnessed to the fact that the blood was properly sprinkled on the mercy seat (Ex. 25:17-20). They, in type, speak of the perfect maintenance of divine righteousness by the blood of Christ Jesus the Lord. The Cherubim witnessed to the fact that the hand of Divine righteousness does not remain empty, but that we are saved through righteousness and not at the expense of it. The Cherubim, then, relate to the holiness of God and are instruments of His government.

The feet of the living creatures are described as being "straight feet" because they were without a bend at the knee. This fact made them ready of a motion in any direction so as to protect God's holiness. The "hands of a man under their wings" speak of the power of manipulation, that is, skillful, having the ability to get the job done. The joining of the wings speaks of their perfect unity, even as airplanes sometimes fly in unison. Their faces being that of a man speak of their intelligence; of a lion speaks of majesty and power; of an ox, speaks of patient service; of an eagle, speaks of swiftness in meeting out judgment.

The Rabbis said of the living creatures: "Man is exalted above creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One."

It is interesting to observe that they covered their bodies as they flew. This action shows that worship comes before service. We, too, are to hide our selves as we go straight forward with the word of truth (John 3:30).

The burning coals point to the intense, pure and consuming justice of God — justice which must punish sin — justice which cannot be turned back. The fire, by travelling up and down (1:13), spoke of the energy and vigor of God's Spirit which is never wary or in need of rest.

## TRUE

(Continued from Page 1)

truth of which we have just mentioned. Today we have gathered here to find out just what the Bible teaches regarding these very special subjects.

This morning it is my privilege to begin this Labor Day Bible Conference with the first subject: "The Beginning of Our Lord's True Church." In

reality, I have nothing new to add to this subject — only a hope that I might be able to help you personally understand the true biblical picture. Therefore, would you turn with me to the book of Matthew and chapter sixteen and verse thirteen through the twentieth verse.

This subject, "The Beginning of the Church," has become very important to me over the past year, because I have had to admit to myself that my past position was incorrect, and thus, had to be changed in order to agree with the general teachings of the New Testament. Three false teachings of our present day and age led me astray from what I know today to be the truth regarding the "Doctrine of the Church." The first, being that the Church was "Universal and Invisible." The second, being, that the Church had its very beginning on the day of Pentecost. The third, being that God baptized every true believer into the "Body of Christ," which was the church.

Several years ago, I wrote a paper and submitted several reasons why the above positions had to be truth. At the time, I thought that I had the answer and was totally convinced in my own mind until about a year ago when I was forced to consider three basic truths relative to the Lord's True Church.

MY SUBJECT THIS MORNING IS: THE BEGINNING OF OUR LORD'S CHURCH.

I. WHAT IT IS NOT.

If the Blessed Eternal Word of God is to be taken literally, and thus believed as written, then we must reject the so-called "Universal, Invisible Church theory." Our Lord and His Apostles used a Greek word that meant a "local gathering of people" and never changed that basic word or added to its meaning.

Furthermore, we must reject the idea that the "church" is a denomination, or association, or even a fellowship, etc. These thoughts will only further confuse the issues. I am not saying that the Bible refuses fellowship between "Local Churches," but that they are not to be the central focus upon which "Local Churches fellowship."

II. WHAT IT IS.

To begin with, the New Testament concept of "Ekklesia" simply means a "Local Church." Of the various 115 times the Greek word is found, in every case, the word refers to a particular local church or a grouping of local churches.

Furthermore, a "local church" implies "A body of baptized believers who have gathered together to do God's Word at HIS DIVINE BIDDING AND BLESSING."

Let me go one step further, and this will no doubt get me into great trouble with some folk. But nevertheless, I am personally convinced that when our Lord Jesus Christ started His Church, it must have been "A Local Independent Baptist Church."

III. WHEN IT DID NOT BEGIN.

The Church is a New Testament truth. It did not begin in the Old Testament period. The position of "Covenant Theology" is this: That the God of Heaven started the church with Adam and Even in the Garden of Eden or with the call of Abraham in Genesis twelve.

Furthermore, as already noted, the Church did not begin

on the Day of Pentecost. That position has done more damage to the truth of the doctrine of the church than any other false concept. Some hyper-dispensationalist would teach that the Church did not begin until during the time of the Apostle Paul. This false doctrine must be rejected in the total light of what the New Testament teaches regarding the Church and that our Lord Jesus Christ started during His earthly public ministry.

IV. WHEN, THEN, DID THE CHURCH BEGIN.

Let me say at the off-set, I believe that the Lord Jesus Christ started His Church during His earthly public ministry. There are many proofs (evidences) to that great fact.

1. The believers before the Day of Pentecost had the blessed Gospel according to Matthew, Mark and Luke. (Mark 1:1; Luke 4:18; Matthew 9:35). 2. Both Matthew and Luke have informed us that the believers before the Day of Pentecost were genuinely converted. (Matthew 3:5-8; Luke 19:1-10). 3. The Gospel accounts agree with Acts one in that these believers were baptized after their conversion. (Matthew 3:6; Acts 1:22). 4. Our Lord Jesus Christ was the first pastor and head of this newly organized church. (Matthew 23:8; Mark 1:1; John 10:11, 14). 5. Our Lord Jesus Christ carefully instructed His Church in disciplinary matters long before the Day of Pentecost. (Matthew 18:15-20). 6. Our Lord Jesus Christ expected them (His disciples) to obey His words. (Matthew 4:18-20; Luke 6:13-16). 7. The Lord Jesus Christ ordained The local Church to do His great missionary work. (Matthew 28:18-20). 8. The Lord Jesus Christ commissioned His "local church" to do His Missionary Work long before the Day of Pentecost. (Matthew 28:18-20). 9. The Lord Jesus Christ had His "Local Church" organized sufficiently enough in order for them to take care of their own personal needs. (John 13:29). 10. The local church had a real missionary program long before the Day of Pentecost. (Matthew 10:1-Matthew 11-1). 11. The church of the Lord Jesus Christ had a real teaching program. (Matthew 4:23; Matthew 10:1-42). 12. The Lord Jesus Christ gave to the early church a healing ministry-program. (Matthew 10:1; Luke 9:1; Luke 10:9). 13. The Lord Jesus Christ promised to the church, perpetuity. (Matthew 16:18). 14. The Lord Jesus Christ gave the Authority to baptize its converts long before the Day of Pentecost. (John 4:1, 2; Matthew 28:18-20). 15. The Lord Jesus Christ gave the keys to the Kingdom of Heaven to His church - (Matthew 16:19; Matthew 18:18). 16. The Church that our Lord established during His earthly ministry had a true democracy. (Matthew 23:8-12). 17. The First Church had a qualified Pastor to lead them - none other than the Lord Jesus Christ. (John 21:15-17). 18. The First church was given the Lord's Supper by its Head, the Lord Jesus Christ. (Matthew 26:26-28). 19. The Lord Jesus Christ imparted the blessed Holy Spirit to the church before the Day of Pentecost. (John 20:22). 20. The Lord Jesus Christ gave the church divine power to do her work for Him. (Matthew 10:8; Luke 9:1). 21. The church had

singing in their midst. (Matthew 26:30; Hebrews 2:12). 22. The first church carried on prayer meetings after the death, burial and resurrection of her head, the Lord Jesus Christ. (Acts 1:14). 23. The first church carried on business meetings before the day of Pentecost. (Acts 1:15-16). 24. The first church had a membership roll. (Matthew 10:2-4; Acts 1:13-15). 25. The church on the day of pentecost was then ready to be added unto, so far as their membership was concerned. (Acts 2:1, 41). 26. The church had the Lord Jesus Christ as her corner stone. (Matthew 16:18; Ephesians 2:20).

V. WHY, THEN, MUST WE PUT THE CHURCH DURING OUR LORD'S PUBLIC MINISTRY?

First, because our Lord Jesus Christ said that HE ALONE would build HIS CHURCH — Matthew 16:18.

Secondly, because our Lord's Integrity is at stake. If He did not start His Church during His public ministry, then another did what our Lord said He would do.

Thirdly, because our Lord founded a "Local Body (Church)".

Fourthly, because if it was founded by the Holy Spirit on the day of Pentecost, then the Holy Spirit would have started the church and not the Messiah.

Fifthly, because Deuteronomy 15:18-22 tells us that everything our Lord said must come to pass or else we are not to believe anything that He had to say. The conclusion to the whole matter.

There are three false doctrines going around these days: (1). That being that the Church is Invisible and Universal: (2). That being that the Church was started on the Day of Pentecost; (3). And that the Holy Spirit baptizes individuals into the Body of Christ — which they say is the True Church.

This can not be if you keep your basic rules of Interpretation clear. The Church had its beginning during the Public Ministry of our Lord Jesus Christ and He started "A Local and Visible Congregation."

This past year I learned of a test that could determine if one belonged to a "True Church." It was called the P.H.D. test. In short, one needs to make sure that he has the (1). RIGHT PRACTICE — practice that agrees with the Blessed Word of God; (2). RIGHT HISTORY: — history that goes all the way back to the Lord Jesus Christ; (3). RIGHT DOCTRINE: — doctrine that agrees with the Grand Old Book of Books.

## THE EIGHTH COMMANDMENT

by Medford Caudill  
Goshen Indiana

"Thou shalt not steal" (Exodus 20:15).

Stealing is taking something which does not belong to you. All forms of stealing are prohibited by this commandment. Some people imagine that this commandment has only to do with robbery, but it extends beyond those forms of theft which our country's laws declare to be illegal.

For instance, this command-

## 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  
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Ashland, Kentucky, 41105-0071

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 36, Tari, via Mendi,  
Papua, New Guinea.

ment means you ought not to steal from yourself and your family. I am sure you have known people whose money burned a hole in their pocket. The second they got it they just had to spend it. A spendthrift is stealing money from himself and his family. The spendthrift is no different than the miser. The spendthrift has no money for he spends it all while the miser has no use of his money for he hoards it all. If a man fails to provide for his family, either because he is a spendthrift or a miser, he is stealing that which is rightfully theirs.

This commandment prohibits us from stealing from others. I realize that most of those who read this will never rob a bank or burglarize someone's home. Many, however, who will read this have robbed others in different ways. If a clerk at the supermarket gives you too much change and you put it in your pocket you are stealing. If you place a library book on your shelf and don't return it you are stealing. If you fail to pay the bank for a loan you are stealing.

If you are an employer and you don't pay a man his proper wages you are stealing his labor. If you are a worker and do not do your job to the best of your ability or if you goof off on company time you are stealing your wages. Most of our labor problems could be easily resolved if companies quit trying to steal labor from their employees and if workers quit trying to steal their wages from their employer. The Lord says that he will be a swift witness, "against those that oppress the hireling in his wages" (Malachi 3:5). We are also told: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed" (I Timothy 6:1).

We, also, are not to steal from the government. Jesus and His disciples paid taxes. We are in-

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He enjoys much, who is thankful for little.

## TUNE IN TO THE CALL TO CALVARY

Station WEMM, Huntgn., W. Va. Time Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

## BIBLE CONFERENCE

by James E. Hobbs, Sr.  
McDermott, Ohio

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

Our church has hosted a Bible conference for several years. We have had many compliments about them and very few complaints. There have been some who have questioned our method of conducting a conference. For that reason I have decided to write this article explaining why we have a conference and why we do as we do.



James Hobbs

As a local autonomous church we do not need to, nor are we, trying to make excuses for what we do, but we hope that you can see that we are attempting to be scriptural in what we do.

### What Is a Bible Conference?

Although a church is generally revived as a result of a Bible Conference, it is not a revival, at least not a revival as we have come to know one. A Bible Conference is more of a seminar. Remember, the main purpose of a church is to teach the saved. The majority of the Bible is written to God's people rather than the lost, so it stands to reason that a large percent of a church's ministry is teaching the saved. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ..." (Eph. 4:11, 12). I was criticized once for assigning subjects. If it were a revival, I would not have done so, but since it is a part of our teaching ministry, then I feel that it is the only effective way. By assigning subjects we can have a complete order of lessons for those who attend in a seminar manner. We will continue to conduct our conference in this manner. (I am not saying that it is wrong to have a conference without assigning subjects, I am just saying that it has worked more effectively in this way for us.)

### When Should it be Held?

A few people have criticized us for having our conference on a weekend, instead of during the week. I know of several churches who hold conferences on Tuesday, Wednesday and Thursday. If that suits their church then that is when they should hold them, however, our church has other ideas. I, personally, object to a midweek

conference time. It cannot then be an edifying method for the church. Secondly, a lot of the preachers that serve our sound Baptist churches work and find it difficult to attend a mid-week conference. A midweek conference then becomes a preachers conference that is mainly for full time preachers and excludes the majority of members.

Our church believes that the weekend conference makes it possible for more members to attend and receive the blessings available. We also believe that more working preachers can enjoy a conference because it does not require as many working days to be missed. We realize that some pastors have trouble missing a Sunday service. We also believe that a church profits by granting their pastor permission to miss a few services so they can hear such messages and be built up themselves.

### Why All Day Services?

Again some have wondered why we don't have morning and evening services and give free time during the afternoon. We know that services all day are tiring. However, we are trying to get as much as we can in on the short time that we have. We as a church are not spending all that money to provide a recreation time or a time to shop, we are spending it so we can get as much as we can from the Word of God.

Plan now to attend our 1984 Bible Conference. We are sure you will be filled with the Word of God. It will begin at 7:00 p.m. on Friday, March 30th and go through Sunday, April 1st.

## COMMANDMENT

(Continued from Page 7)

structed by the New Testament as citizens to pay our taxes. "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Romans 13:6, 7). If you cheat on your taxes you are stealing from the government.

There is another kind of robbery which is the worst form of stealing. There are many who rob God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we

robbed thee? In tithes and offerings" (Malachi 3:8). God really does not ask much of us. He has given us everything we possess. All that we have is a gift from Him. All He asks, in return, is one seventh of our time and one tenth of our money. If you do not tithe you are robbing God. Tithing means giving 10% of whatever you earn to the Lord's church. Some people get the idea that tithing simply means giving and whatever you give is your tithe. A church member told me one time that he wished he could tithe more, but his bills prevented it. You cannot tithe more, although you can more than tithe. The tithe is 10% of your income. You can give more by going beyond 10%, but you cannot tithe more. If you give less than 10% you are not tithing. In fact, if you give less than 10% you are not giving, rather you are stealing from God. The most wicked theft you can commit is to steal the Lord's tithe.

A thief never really enjoys that which he steals, for he is always afraid that he will be found out, or that some other thief will steal his ill-gotten gain from him. Let us not rob ourselves, rob others, or rob God.

## ANNOUNCEMENT

The editor, Joseph M. Wilson, will be preaching in a series of meetings, February 20th through the 26th, with Calvary Baptist Church of Hagerstown, Md. He hopes to meet many readers of The Baptist Examiner in this area during this time. This is a very fine church pastored by Elder Ron Boswell, a sound and able preacher of God's Word. For any information concerning time of services and location of building, contact Rodger Lewis at 316 S. Mulberry St., Hagerstown, Md. 21740 or call him at 301-797-4714. Please pray for these services and attend if you can.

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## MOTHERS

That mothers are a breed apart  
I think we all agree;  
That God designed their loving hearts  
Most anyone can see.

Our mothers are our infant rods,  
The source of life and love;  
She molds and cuddles, gently prods —  
And, when she must, she shoves.

Our mothers work like no-one else,  
Her tasks are never done.  
Her children are her greatest wealth...  
Her problems and her fun.

Her hands are gentle, voice is sweet,  
Her eyes are limpid pools;  
She bravely strives our needs to meet,  
She bathes and feeds and schools.

She's laundress, chauffeur, cook and nurse,  
She's teacher, leader, friend;  
She gives her love, her life, her purse,  
Our many ills to mend.

When death does, finally, still her hands  
And she must go to rest,  
This, too, our mothers do withstand  
To live within our breasts.

In memory of my mother who is now asleep in Jesus with  
the only man who ever lived (her words) my father.

Bernice S. Bryant  
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