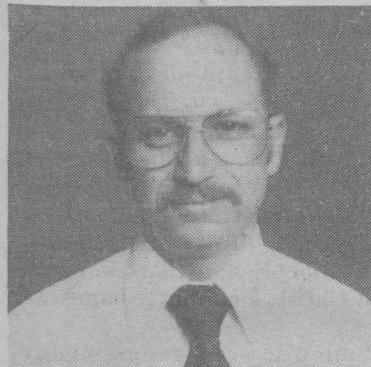


## AS FOR ME AND MY HOUSE

by John Pruitt  
Rt. 2 Box 108-A  
Ellaville, GA 31806

Joshua has now come near to the end of his life. He had lived a long life. One hundred and ten years to be exact, and had served God faithfully. He, along with Caleb, had come all the way from Egypt where they had been captive and had seen the mighty hand of the Lord as He led His people out of that captivity. Now Joshua reminded the people of how God had blessed them by giving them this promised land. Joshua chapter 23:1 tells us that God had given them rest from their enemies



John Pruitt

round about them. In chapter 1 God had exhorted Joshua and the people to be strong and courageous for. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto

Moses" (Josh. 1:3). In the seven years to follow Israel saw God win battle after battle. At Ai they learned not only by word but by experience that God would not tolerate any deviation from His Word, but once the sin was purged from the camp God's blessing continued. Ai was utterly destroyed and every other city that Israel came against (Chapter 24:13). So Joshua gives the people a running history of all that God had done from the time he called Abram out of the land of the Chaldeans until that very day. The purpose of this running history was to cause Israel to realize the goodness of their great God and count their blessings. Now Joshua challenges God's people to continue to serve this Mighty God that He might be pleased and continue to bless them. The people said "We will serve the Lord."

I. JOSHUA'S EXHORTATION, Joshua 24:14, A. Fear the Lord: When we think of fear we usually think in terms of being afraid of something or someone. We speak here of reverential fear which is toward God. It could be termed "reverential awe." Awe is not something you do, but something you feel. It is an emotion. Something mighty and majestic brings about the feeling of "awe." When you stand

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# The Baptist Examiner

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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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## SATAN - HIS ORIGIN, WORK AND DESTINY

by Carl Barnette  
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When I first began putting this message together I asked the following questions of others. What does Satan look like? What is his work? Where does he dwell? The answers I



Carl Barnette

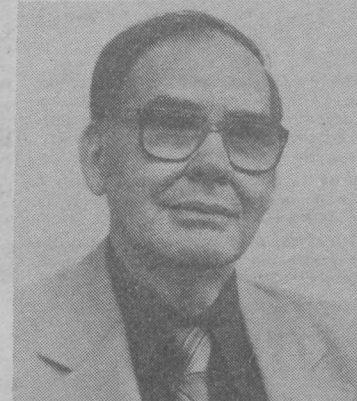
received were no different than the answers I was brought up to believe. Just as Christmas and Easter, the doctrine of Satan has been passed down from our forefathers. Literally countless thousands of people in the world have believed that Satan is half-beast and half-man. They describe him as being ten to twelve feet tall with red skin, two horns, a long pointed tail and carrying a pitch fork. The purpose of the pitch fork is to keep people in line and to jab them with and to hold them over the fires of hell until they do what he says. Many people believe that Satan lives in hell and keeps the fires of hell going full blast. Some also think that if you are not a good little boy or girl, the "boogerman" will come right up out of the ground, get you and take you away from

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## BREAD FROM HEAVEN

by Clyde Everman

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true



Clyde Everman

bread from heaven. For the bread of God is he which cometh down from heaven,

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## THE WOMAN TAKEN IN GREAT SIN

by John Alber  
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Kountze, TX 77625

Would you please take your Bible and turn to the gospel account of John and chapter eight. There is a great lesson here that I believe that the Lord of glory would have us to see. A lesson, a Biblical account of how our Lord dealt with a particular sinner and thus brought her unto Himself. Would you for a brief moment divorce yourself from her particular sin and note the lesson that can and



John Alber

ought to be learned. All sin separates us from a Holy God. Later it will be pointed out that those who had brought this woman before the Lord were guilty of sin themselves and therefore they could not and would not cast the stones to take her life. Would you note with me five things concerning this Biblical account in John's Gospel.

I. THE FACTS PRESENT THEMSELVES- vs. 1-4. First of all, that woman was literally caught in the very act of her terrible sin. There was absolutely no doubt as to her particular sin; adultery. This wicked sinful debased woman had been

(Continued on Page 3 Column 5)

## THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH

by Adriano Ragracias, Sr.  
Philippines

The author and the authority of the Bible is God, and He inspired His writers of His Word, for He says: "I will be with thy mouth and with his mouth and will teach you what ye shall do" (Exodus 4:15). And again He says: "All scripture is given by inspiration of God," (2 Tim. 3:16). As to the 24-hour day: God says, "And God called the light Day, and the darkness he called Night" (Genesis 1:5). And further He says, "And the evening and the morning were the first

day." Christ affirmed that there are 24 hours on a light day, and a darkened night, (John



Adriano Ragracias, Sr.

11:9-10). This is His confirmation, and He Himself, is the

God-Incarnate Prophet of the New Testament (Deut. 18:18; Luke 24:27; 44; Acts 3:22-23).

During the earthly ministry of our Lord Jesus Christ together with His earliest disciples, and three years before He was crucified at Calvary, He predicted: "For as Jonas was three days and three nights in the whale's belly, so shall the son of man (Himself) be three days and three nights in the heart of the earth" (Matthew 12:40; Mark 8:31; Luke 11:30). Our Lord Jesus Christ meant what He proclaimed. He did not

(Continued on Page 6 Column 2)

## WHERE GOES THE SOUL AT DEATH

by David Darragh  
7836 N. 76th Ave.  
Glendale, AZ 85303

Man is a trinity. He is composed of a body, soul, and spirit. These three are distinguished from one another in the Scriptures. The soul and the spirit of man are two separate characteristics of us all, yet they are different and have their own proper places of order in us. The soul and spirit are different and



David Darragh

divisible as evidenced by Hebrews 4:12: "...piercing even to the dividing asunder of SOUL and SPIRIT..."

The spirit of man is that part which "knows" in his mind. In I Corinthians 2:11 we read: "For what man knoweth the things of a man, save the spirit of man which is in him?"

The soul is the seat of the affections, desires, and so of the emotions and of the active self. In Matthew 26:38 Jesus said: "My soul is exceeding sorrowful."

Because man is a spirit, he is capable of God-consciousness, and of communication with God (Job 32:8; Psa. 18:28; Pro. 20:27). Because he is soul, he

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(USPS 042-340)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE TRUE RELATIONSHIP BETWEEN WORKS AND GRACE

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

Please notice that these verses talk about salvation. They tell us that salvation begins in grace and comes through God-given faith. They also tell us that salvation issues in works. Note that this Scripture begins with grace and ends in works. No subject could be more important than that of this article. We must know the true relationship between grace and works. We

cannot know nor teach the truth about either one of them unless we know their true relationship. The person is an accomplished theologian who can properly deal with this subject. The misunderstanding of this subject leads to two great and harmful heresies. To misunderstand it in one way leads to legalism. To misunderstand it in another way leads to antinomianism. Either of these errors is totally destructive to the Biblical doctrine of salvation. Note the following statement. Read it several times. If you properly understand it, you will understand this whole message. You can't mix grace and works, but you better not separate them. Read that again and again.

Study it carefully. Now to an exposition of this statement and to my subject.

In salvation don't mix grace and works. We must never do this. Salvation is only, entirely, everlastingly by the grace of God. Be sure that you don't mix works therein. Salvation originates in the grace of God. God, sovereignly and graciously, chose some from fallen mankind and ordained them to be the recipients of saving grace. Salvation is purchased, only and entirely, by the gracious act of Jesus Christ in dying for His elect on Calvary. Salvation is wrought in reality and in experience by the gracious, sovereign, and effectual work of

(Continued on Page 2 Column 1)



*If you feel a call to India, seek to prove it by working successfully at home first.*

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE  
JOSEPH M. WILSON, EDITOR

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## TRUE

(Continued from Page 1)

the Holy Spirit in the effectual call. The saved are preserved in salvation through all life by the grace and power of God. Salvation is completed in the saved becoming conformed to the image of Jesus Christ by the grace and power of God. From start to finish salvation is altogether by grace. Works have nothing to do with a man getting saved nor with his staying saved. Man cannot take the first step, the last step, nor any step in between of himself. It is all by the grace and power of God.

Works have nothing to do with salvation, not with any part thereof. Works of morality have nothing to do with salvation. Man is a morally responsible and accountable being. He should live a morally clean life. He does not and he cannot; but if he could and did, it would have nothing to do with salvation. Works of religion have nothing to do with salvation. Every saved person should follow Christ in Scriptural baptism, thus becoming a member of a true Baptist Church. Every saved person should serve the Lord faithfully in such a church and partake of the Lord's Supper in that church, but these works will not save; neither do they have anything to do with salvation. Even the works specified and detailed in the law of God will not save. The Ten Commandments will not save. All men of all time are always obligated to keep the Ten Commandments. They are responsible and accountable therefor. No man can or does keep these, and they were not given in order for man to be saved thereby. Works of morality, works of religion, nor works of the law of God have anything at all to do with salvation. Do not mix works and grace in salvation.

"Not of works, lest any man should boast" (Eph. 2:9). "So then it is not of him that willeth, nor of him that run-

neth, but of God that sheweth mercy" (Rom. 9:16). "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work" (Rom. 11:6). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy



Joe Wilson

Ghost" (Titus 3:5). These Scriptures (and very many others could be given) teach us clearly, that in salvation, you cannot mix grace and works.

It is extremely dangerous to attempt to mix grace and works in salvation. This mixing destroys salvation itself. One is, and must be, saved by grace. One cannot be saved by works. Neither can one be saved by grace mixed with works. To preach a gospel of grace and works is to come under the anathema of Galatians 1:8-9. To believe in a gospel of grace plus works is to fail of salvation and come under the wrath of God. It is also dangerous and destructive in other ways to mix grace and works in salvation. One can have no assurance, no joy, no real peace so long as one thinks that works have anything to do with eternal salvation. The saving gospel of the Word of God is, "...that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). Note that any and all of the works of man are excluded from this saving gospel. The gospel is about the work of Christ, not about the works of men. The gospel is God's good news "Concerning his Son Jesus Christ our Lord..." (Rom. 1:3), not news concerning the works of men.

The man who mixes grace and works in salvation is a legalist. This is the one and only legalism in the Bible. It is not legalism to have high moral standards of conduct. It is not legalism to have rules to live by. It is not legalism to preach the everlasting authority of the Ten Commandments. It is legalism to mix any of these things with grace so far as salvation is concerned. The man is not a legalist who preaches that the unsaved man is responsible and accountable for and to the law of God. The man is not a legalist who preaches rules of high standards of conduct. The man is not a legalist who preaches that the unsaved and the saved ought to keep the Ten Commandments.

The man is not a legalist who preaches rules of high standards of conduct. The man is not a legalist who preaches that the unsaved and the saved ought to keep the Ten Commandments. The man is a legalist who preaches that any or all of these things have a part to do with man's eternal salvation.

You can't mix grace and works, but you better not separate them. Now, to the second part of our subject. We better be sure that we never, never separate grace and works. Because salvation is solely, entirely, eternally by the grace of God — by grace without any mixture of works — many draw the erroneous conclusion that works are of little or no importance. Brethren, this is a very serious heresy. I am a grace preacher and I am a works preacher. There is nothing contradictory about such a statement. Every grace preacher should also be a works preacher; else he turns the grace of God into lasciviousness, disgraces the grace of God, and dishonors the God of grace. Grace is important. Works are important. One does not have to preach against works in order to preach grace. One does not have to preach against grace in order to preach works. The true and Biblical preaching is to preach grace and works, but to preach each in its proper place — to preach the true relationship between them.

Grace and works are married by God and woe be to the man who seeks to separate them. You can't have faith without works. You can't have works without faith. "What doth it profit, my brother, though a man say he hath faith, and have not works? Can faith save him? (Jms. 2:14). The expected and implied answer is, no, faith without works cannot save a man. The kind of faith that does not produce good works will not save. "But wilt thou know, O vain man, that faith without works is dead?" (Jms. 2:20). Works without faith are dead works and cannot save. This is true. It is just as true that faith without works is dead faith, and this cannot save a man.

Men have imagined a battle between James and Paul as to justification, but there is no such battle. James and Paul are in perfect harmony on these matters. James taught that, "faith without works is dead" and cannot save. Paul taught that the faith which saves is, "faith which worketh by love" (Gal. 5:6). No contradiction here. James preached grace and works. Paul preached grace and works. They both preached grace and works in proper places. Both preached the true relationship between grace and works.

"...created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). God has predestinated that saved people would walk in good works. Do you believe in predestination? Do you believe that God chose some from among fallen mankind and predestinated them to be saved? You say, yes. Well, praise God for this glorious and blessed truth. The Bible teaches this again and again. But that is not all the Bible teaches about predestination. The Bible also teaches, that those who are saved by free and sovereign grace are predestinated to walk in good works. Do you believe this part of the doctrine of predestination? You should. It is as much a part of predestina-

tion as that some are predestinated to be saved. Let me just add here that sovereign grace preachers should be as faithful in preaching the predestinated good works of the truly saved as they are in preaching the predestinated salvation of the elect. We believe in an effective predestination. We believe that God's power effects that which God has predestinated in His will of purpose. We believe that God's power will effect the salvation of

those predestinated to be saved. We also believe — at least we should, and should preach it strongly — that God's power will effect the predestinated good works of the saved. Brethren, God has predestinated that saved people should walk in good works. God's predestination will come to pass. As surely as those predestinated to be saved will be saved, so surely will the saved walk in the good works that God

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## FROM THE EDITOR

I recently received a tape severely criticizing me. Near the close of the tape, the brother said that he would rather sit at home than to go hear Joe Wilson, Sam Wilson, James Hobbs, Fred Halliman or any of the rest of the heretical writers in The Baptist Examiner. I guess I will just let him sit at home and dry up in his hyper-calvinistic and Hardshell heresies. One of the charges he made against me was that I urged sinners to flee the wrath to come and to come to Christ. For this, and other things which he referred to, I was called, "the heretic of the heretics of the heretical preachers of our day."

Well, as regards this charge, I have two guilty pleas to enter. First, I plead guilty to the charge of urging sinners to flee the wrath to come and pleading with sinners to come to Christ for salvation. If this be heresy, I plead guilty to the charge. I do believe — I adamantly insist — that it is the duty of every child of God to do this. I do vehemently declare that one of the greatest sins of our kind of people is that we are not as faithful in doing this as we should be. I plead guilty to the charge. I gladly and openly state that I am guilty of pleading with sinners to come to Christ. I am not ashamed to be known as guilty of this.

However, I find that being guilty of this places me in some mighty good company. I am in company with my Lord and Saviour, Jesus Christ. "And saying... repent ye and believe the gospel" (Mk. 1:15). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "O Jerusalem, Jerusalem... how often would I have gathered thy children together... and ye would not" (Matt. 23:37). "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7:37). Oh, did not Jesus warn men to flee from the wrath to come, did He not plead with men to come to Him? Of course He did. Any man who is not doing this is not a faithful and obedient follower of the Lord Jesus Christ. Any man who opposes this is opposing the Lord Jesus Christ. Any man who will call one a heretic for doing this is calling Jesus Christ a heretic. Woe be to that man.

Paul is a good example. Let us see what he did as to this. "Knowing therefore the terror of the Lord, we persuade men..." (II Cor. 5:11). Does this not mean that Paul sought to persuade men to flee the wrath to come and to come to Jesus Christ? Of course it does. "...we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). Does not this involve pleading with men to come to Christ? Of course it does. One could go on and on, naming Bible preachers and giving Bible quotes. Then, how many of the sound and great preachers of the past are in this company — the company of those who warned men to flee the wrath to come and pleaded with men to come to Christ for salvation? True men of God, sound men of God have always done this. My opposing brother professes to be a Sovereign Grace Landmark Missionary Baptist. But he is a far cry from what true Baptists really are. Oh, the pity, the shame, the awful sin of a man who will rebuke another for urging sinners to come to Christ!

However, I do want to say — and praise the Lord for being able to say it — that this brother is in a minority when it comes to Baptists who wear our name. Thank God that most of us believe just as I do on this subject. Oh, I do pray that this man and his kind will forever be in a minority in our midst. May the day never come when many who wear our name would line up with this man in his rebellion against the Word of God and in his opposing and name-calling of those who seek to be true to the Bible.

But — and I speak this to my shame — I make humble confession of this, I ask God to forgive me for this. I pray God will give me victory over this in the coming year — I must plead guilty to a second charge — I do not do nearly as much urging sinners to flee the wrath to come, pleading with sinners to come to Christ for salvation as I should. Oh, how guilty I am in this respect. Dear God, please forgive me. I acknowledge my fault this day, and publicly. I am sorry that I have failed so miserably in this so very important duty. Dear God, By thy grace and by thy strength, I will in this year endeavor to be much more faithful in this duty. I will do it more in my pulpit. I will do it more in preaching in other places. I will do it more in the pages of The Baptist Examiner. I will do it more in personal house to house visitation, and witnessing to the unsaved. Dear Lord, this is my desire. Please help me to do this.

May I always be guilty of the first charge — that of pleading with men to come to Christ. May I become less guilty of the second one — not doing as much of this as I should. Brothers, pray for me in this matter.

I am a believer in and preacher of the sovereign grace of God. I plan to always be such. However, I do insist that pleading with sinners to come to Christ is not contrary to the Doctrines of Grace. Oh, that all Sovereign Grace believers would become faithful pleaders with men to come to Christ. To fail to do this, to oppose this is to be Hardshell, in practice if not in doctrine.

Yes, my opposing brother, I am guilty of pleading with sinners to come to Christ. Please God, may I become more and more guilty of this. If this please you not, still it will please my Lord. Oh, that my guilt in this respect may increase greatly in the days ahead and that I might become more successful in thus pleading, and that I might see sinners coming to Jesus Christ through my ministry.



## TRUE

(Continued from Page 2)

has predestinated. The man who is never saved was never predestinated to be saved. The man who does not come to walk in good works was never predestinated to be saved. Let us believe all of the doctrine of predestination: that some are predestinated to be saved and will be saved; that the saved are predestinated to walk in good works and will walk therein.

We believe in the effectual call. We believe that the Holy Spirit works savingly in the elect of God. Well, the saving work of the Holy Spirit produces good works. In regeneration the Holy Spirit makes one a new creature. This new creature desires to do good works. The one who does not desire to do good works has not yet been made a new creature in Christ — has not yet been saved — is an unsaved person. In sanctification the Holy Spirit continues working in the regenerated, producing good works, causing one to grow more and more in good works. The one who is not being sanctified has not yet been regenerated — is still an unsaved individual. Brethren, we highly dishonor the work of the Holy Spirit when we even imagine, much less preach, that a person can be a saved person who has no good works. The effectual call of the Holy Spirit produces good works. The one who has no good works has not yet been called by the Holy Spirit — is not a saved person.

You cannot be saved without good works. Let me say that again. You cannot be saved without good works. You cannot be saved by good works, but neither can you be saved without them. One might argue that, if one were saved in the very last moment of life, that one would be saved without works. I will not debate this, and am not dealing with such an unusual situation. Please note that the thief on the cross did do some good works after salvation and before death. He gave a good testimony for Christ. But let us leave this unusual (if ever) case alone. Let me expound carefully here, lest I be branded as a works heretic. (It might do some of us sovereign grace preachers some good to preach enough on works that someone would wrongfully accuse us of being a heretic on works.) We ought to seek to be well rounded preachers. We ought to seek to be Biblical preachers. How many of us preach as much on works as the Bible does? When a man preaches more on works than the Bible does, or when he puts works in an unbiblical position, it will be time enough to call him a heretic on works. Now, when I say that one cannot be saved without works I mean the following: The saved are predestinated to do good works. The Holy Spirit, in salvation, produces the desire and the power to do good works. Therefore, if a man is truly saved, he will do good works. If he does not do good works he is not saved. A man without works is not a saved person. This is what I mean when I say a man cannot be saved without good works. I do not mean that a man is saved by works. I do not mean that works have anything to do with his salvation. Works are not the means by which one is saved. Works are the fruit of salvation. Works are the evidence of genuine salvation. Brethren, it is as plain as can be in the Bible that the man who does not have

good works is not a saved man. If a man does not have the works that are produced by salvation, he does not have the salvation that produces good works. Read that again.

Now, why should there be any argument at all about this matter? Who are those that argue about this? What kind of person would argue about this? Does not the saved person want to do good works? Dear brother, if you are saved, you do greatly desire to do good works. It is one of your greatest joys to do those good works which are pleasing to your Saviour. I appeal to your own experience. You desire to do good works. You delight in doing good works. Your own experience of genuine salvation bears witness to the truth I am preaching.

Now, note this. A salvation without good works would be highly dishonoring to God. Look at this. God saves a man. That man continues living as he always has. He drinks, curses, lies, commits fornication, steals, etc. There is no change at all in him. He loves sin as much as ever. He does not pray, read the Bible, go to church, etc. There is absolutely nothing different about him at all. He still does all the old evil works. He does not do any good works. Now, you will surely agree that such a salvation as this would be highly dishonoring to God. God saves men to His glory, but a salvation that did not produce good works would not be a glory to God, but would be a dishonor to His holy name. Why should any man even imagine, much less defend or preach, a salvation that is without good works when such would be totally contrary to the desires of every saved person and highly dishonoring to God? Living plants grow, fish swim, birds fly, cats meow, dogs bark, babies cry — and saved people perform good works. Why do plants grow, dogs bark, fish swim, birds fly, etc.? Because God made them that way. Why do saved people do good works? Because God made them that way.

I said before that if one mixes grace and works for salvation, he could never have any assurance of salvation. He would never know if he had done enough good works or if he would keep on doing them. He could never be sure. I say now that if one separates grace and works, he can never be sure of salvation. You can have no assurance if you trust in works for salvation. You can have no assurance if you have no good works. Hear me now. The assurance that men say they have while they live like the devil and while they have no good works is not God-given assurance; rather is it devil prompted pride and presumption. You cannot know that you are saved if you have no good works. Good works are produced by salvation. Good works are an evidence of salvation. If you do not have the product — good works, you cannot know that you have the producer — salvation. If you do not have the evidence — good works, you cannot know that you have that which gives evidence — salvation. I do solemnly warn every reader of this paper to beware of even thinking that you are saved, much less saying that you have assurance thereof, if you do not have any good works.

The man who mixes grace and works in salvation is a legalist. The man who separates grace and works is an antinomian. Both are heretics of the

worst sort. Both doctrines are heresies and extremely dangerous. Beware of mixing grace and works in salvation. Beware of separating grace and works in the saved.

Are you trusting wholly, solely, entirely in Jesus Christ and His free grace for your eternal salvation? Wonderful! That is how men are saved.

Do you have good works in your life, produced by the Holy Spirit in your salvation experience and by His continuing work in your life? Do you have these good works which evidence that you are truly saved? If so, wonderful, praise the Lord! If not, beware of a false profession that will damn as surely as will a life of unrepented sin.

You can't mix grace and works, but you better not separate them.

## HOUSE

(Continued from Page 1)

at the foot of a mountain, and look straight up at the cliffs that reach hundreds of feet into the air, that is "awe." As when you view from an airplane the vast beautiful sights of the clouds. As the astronauts saw the earth from hundreds of miles in space, I can imagine that the feeling of awe to them was overwhelming. When you see your own child for the first time, or as I did, to actually see her being born, that is "awe." When you see a rainbow or a beautiful sunset, all these things can bring a feeling of "awe." But none of these things that I have mentioned can produce the feeling of "reverential awe" felt when we realize how great, mighty, and wonderful our God is. It is not necessarily what we see through the physical eye gate that brings about this "reverential fear, awe." It is seeing God fulfill His promises of victory in our own lives. Joshua exhorted them to fear the Lord. I am afraid that people today have no fear of God within them. As Paul said, "There is no fear of God before their eyes." God's people, as did Israel many times, have lost that reverential awe of the Lord God. Why? Because they have been overtaken by and blinded by that which Joshua warned of, idolatry.

B. Put away the gods of the Amorites. To God, idolatry or serving other gods is a grave sin. It is the worst sin that a man could ever commit. God's wrath is kindled with, and fueled by, the sin of idolatry. Idolatry is a snare which catches and traps its victim so that the hunter, Satan, can destroy. It is idolatry that kindles God's wrath more than any other thing. The anger of God was fearful to behold when Israel made themselves a golden calf in the wilderness. One does not have to look very far into God's Word to learn this truth. His Patriarchs preached against it. His prophets prophesied against it and warned of the consequences of it. His Apostles exhorted the early churches to abstain from it. Now I have been led of God to warn you of it. I am afraid that this warning is not of unjust cause. When less than half the members of many churches are making any pretence of serving the Lord, there can only be one reason. You can only serve one God, and it is for sure that you are going to serve some god.

Now we know that religious image worship is not practiced

by most people who profess Christ as Lord and Saviour, but Christians who are putting other things before the Lord are practicing idolatry nevertheless. You see, a god does not have to be a statue or image. It can be anything that takes your affection off things above. Paul said, "If ye then be risen with Christ... set your affections on things above..." So it could be your TV or your boyfriend, or your girlfriend. It could be your job, your recreation, or even yourself. Whatever the cause, it is a snare and will take you away from the service of your God and Saviour. Now I did not say that these things, within themselves are sin, although they may very well be. I said that when "things" take you away from the service of the Lord they become idolatry. When it is put ahead of, or in place of, the service of God; it becomes idolatry. Paul besought the Corinthian church to "flee from idolatry..." and John warned in John 5:21, "Little children, keep yourselves from idols..."

Beloved, idolatry will take you out of fellowship with God, thereby robbing you of many spiritual blessings that God has for you. It will take away that peace that passeth all understanding. It will deprive you of that joy you once had in Christ. These things will be replaced by anxiety, fear, bitterness, and a host of sins that Satan will lead you into. Let us do as Joshua has exhorted, "fear the Lord and serve him in sincerity and truth..." Let us put away the gods which were on the other side of our salvation. "If any man be in Christ he is a new creature, old things have passed away, behold, all things are become new" (II Corinthians 5:17). Israel's greatest hindrance in their service to God was that they would not turn loose of Egypt. They knew that Egypt meant slavery, and oppression, but they also knew that Egypt meant fulfilling the lust of the flesh through idolatry. This is Christian people's greatest hindrance today.

II. JOSHUA'S EXAMPLE: A. Joshua was very old but he had no intention of turning from his God, who had brought him all the way from the land of bondage. Joshua knew better than they all did, what it meant to serve God in the good times as well as the bad. To serve God through faith and to claim God's promise to gain victory. He knew what it meant to suffer trial as well as temptation; but in all of Joshua's life, as far as we know, he never stopped serving his Lord. Even when everyone else was against him and Caleb (Numbers 14:6), he stood upon the promises of God.

I know some of you may be thinking that, "If I do what the preacher is talking about, I'll miss out on a lot of enjoyment in my life." But what you must realize is that the joy of this flesh is not to be compared with what God has in store for them that love Him (I Corinthians 2:9). Notice in Joshua 23:1 that God had given Israel rest from all her enemies. Beloved, you must understand that idolatry is your enemy. As we see throughout the history of Israel, idolatry was what kept them in trouble with God. As a matter of fact, not long after Joshua's death the next generation turned from serving God to idolatry. See Judges 2:10, 11.

Beloved, Joshua as well as many other faithful servants of

God, is our example to follow. It is up to us to heed those examples and turn to God. You must set the example for the next generation. The way that you conduct your life is teaching your children. This includes the bad as well as the good. YOU may tell them, "do as I say," but you can be sure that they are going to "do as you do." So I must exhort you as Joshua did to "choose you this day whom you will serve." Whether it be your foolish, fleshly gods, or the God who can fulfill all of His promises according to the riches of His grace. Whether you will serve the gods that will do nothing but take away your time, money, family, joy, peace, faith, holiness, and even your very life; or the God your Lord who can restore all these things and more unto you. You are making your choice right now as you read this. Your mind is being made up. If you go about your usual routine and continue to fulfill the desires of your flesh, then you have chosen the gods of the Amorites. And if you do, the result will inevitably be disaster. Judges 2:14 "And the anger of the Lord was not against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." It may not happen today or tomorrow or even next week, but "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). I urge you to seriously consider God's warning to you today and turn to Him and serve Him that ye may have rest from all your enemies. Amen!

## WOMAN

(Continued from Page 1)

literally caught in the very act of her sin and there were at least two or three witnesses or else the Pharisees would not have brought her up before the Lord Jesus Christ. Thus, there was no doubt that she was guilty of the charges presented here in our text.

Secondly, the Bible tells you and me that we ought to be very careful because our sins will sooner or later find us out as it did with this sinful woman. Beloved, just as this woman had been caught in the very act of her sin, so could you be found out if you allow sin to exist in your life. Sin in this respect has no respect of persons. "Be sure your sin will find you out" (Numbers 32:23). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Listen to me, Satan would love nothing better than to get hold of a child of God and cause him to fall and thus bring him down as low as he possibly can. That has been his game plan from the very beginning.

II. The scheme of the Scribes and the Pharisees - vs. 5-6. First of all, it ought to be pointed out that the Mosaic Law required that she be stoned for this terrible sin. But the Roman Law forbade such actions without proper authority and sanctions. Therefore, if our Lord had said to stone this woman, the religious leaders of the Day would have accused Him of not

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If you cannot do good where you are, you will do good nowhere.

# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain the Scriptural way for a saved person to witness to the unsaved.

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To learn the Scriptural way this is done is to study some of the examples of how it was done in the Scripture. In John 3, we find Jesus telling Nicodemus that a man needed to be born again before he could see or enter the kingdom of God. This included Nicodemus, even though he was a religious ruler of the Jews, for he told him, "—Ye must be born again" (verse 7). He told him in verse 5 that this new birth was of water (the Word) and the Spirit. Christ then told him that, "—as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

The next example is found in Acts 2 where the Apostle Peter is addressing the great multitude of Jews. He tells them, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: —" (Acts 2:22-24). After listening to Peter, the multitude was, "—pricked in their heart—", and said, "—Men and brethren, what shall we do?". Peter told them to repent and they would receive the gift of the Holy Spirit. This promise was to, "—even as many as the Lord our God shall call" (Acts 2:39). We see that God called more than three thousand souls that day, for verse 41 tells us that number was added to the church that day.

In Acts 8 we find another example. Here we find that when Philip caught up with the Ethiopian eunuch, he was reading from Isaiah fifty-three, that great gospel chapter of the Old Testament. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus," (Acts 8:35). We see that the eunuch was saved from the confession he made when he said, "—I believe that Jesus Christ is the Son of God" (Acts 8:37). In I John 4:15 we are told that, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Also in I John 5:1,

"Whosoever believeth that Jesus is the Christ is born of God."

The last example to which I wish to call attention is Peter's witnessing to Cornelius, his kinsmen and friends. Beginning with the baptism of John, Peter told how God had anointed Jesus to do the work which He did. He told them how He was slain and hanged on a tree, but that God had raised Him up the third day. He then told them that all the prophets gave witness, "—that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

From these examples we see the unsaved were made to see their need of a Saviour, that they repented of their sins and believed the gospel. The strange thing is that not one time is it recorded that the unsaved were begged to, "make a decision for Christ." In fact, there is no record even of an invitation being given. The Holy Spirit took the Word delivered by Peter and Philip and worked a miracle of grace. Peter's and Philip's responsibility was to deliver the message of salvation and leave the rest up to the Holy Spirit. "Go thou and do likewise."

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When witnessing to the unsaved we must not at any time or in any way tell them or imply that they can save themselves. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). We must not in any way make them think that there is a spark of goodness in them. "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). Then verse 23 tells us plainly, "For all have sinned, and come short of the glory of God." Before anyone is saved he must know that he is a sinner, helplessly and hopelessly lost.

After we realize the point that we have just made we then can do as the Scripture shows us. Let us note Philip's example first, when he went to the Ethiopian. The Ethiopian was reading in Isaiah. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35). Afterwards the man wanted to be baptized and Philip said, "...if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Vs. 37). Peter preached Christ to Cornelius and ended by saying, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). When the Philippian jailer asked the question, "What must I do to be saved?" (Acts 16:30). The answer was, "...believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (verse 31).

Of course, repentance must be a part of the gospel of Jesus, because the gospel is not complete without such a message. "...repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). While preaching the gospel of repentance and belief in Jesus Christ, we must not use such expressions as "make your decision" or "accept Jesus now" or "it's your choice."

One thing that most evangelists forget is that the power is not in their sob stories or their ability as a speaker. The power is in the gospel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Many people do not believe that the power is in the gospel and the hands of the Holy Spirit and think that they must do it themselves. That is why they resort to sob stories in order to appeal to the outward emotions.

The answer to your question is simply, tell them that they are a dead sinner worthy of damnation. Then tell them about Jesus and leave it in the hands of God to save them if it is His will.

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There is a Scriptural way to witness for Christ, and there is a wrong way to witness. The coercive and high pressure methods of the Arminians are grievously wrong. Such a witness is not according to truth, and presents a would-be saviour that needs man's approbation and cooperation in order to realize his ends. Such tactics are contrary to the Scriptures and should be utterly

repulsive to everyone who has the least respect for God's Word (Prov. 14:5).

God has promised to bless His Word (Isa. 55:11), and He has promised to bless all who are obedient to His Word (Rev. 1:3). So it follows, not only is it necessary to use the written Word of God in witnessing, but our use of the Word, lest it be of none effect; must be underwritten by a godly life.

Our witness must be with or according to the Word of God, and this certainly includes our witness to the unsaved. The unsaved person may think he/she knows much about what the Bible teaches, when in fact they know nothing as they ought to know. One of the things they do not know and which they need to know at the very outset is that they are utterly depraved and hopelessly lost. It is with this doctrine (depravity), and at this point we should initiate our witness to the unsaved. God never raises a person to life by grace until He first slays him by the law. Being raised to the newness of life by the sovereign grace of God, he is candidate for instruction concerning baptism and its necessity for church membership.

If at all possible in witnessing to an unsaved person the Bible should be on hand for there is no substitute for the Word of God, and I believe it would be wise to use the unsaved person's Bible if he has one. Then, too, and very important. Let us remember we are to immerse all of witnessing in prayer (Phil. 4:6).

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Luke 24:46-48: "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

First, let me say that witnessing is a very important part of our Christian life. It is also a very neglected part of our Christian life. We who believe the truth and are in true churches have shirked this part of our responsibility to God, to man, and to our church.

Let us examine some negatives about Scriptural witnessing. 1. Do it by church authority. A saved person's first responsibility is to join a true church and work under the authority of that church. Scriptural witnessing will be done under church authority. I am not saying God will not use the witnessing of those who are not in true churches, just that this is the Scriptural way to witness. 2. Scriptural witnessing is not just inviting people to church, this is a major cop-out of visitation programs. We should invite people to church, but more important than that is giving them the gospel. The people you invite are probably not going to come, so your chance to witness to them is at their home. 3. Scriptural witnessing is not going on a tirade about the way a person dresses or acts. Attention most definitely should be called to the fact that they are sinners, but not to the point of harassment.

This type of witnessing does not show proper concern for the soul of the lost.

Now let us deal with Scriptural witnessing. 1. Scriptural witnessing involves telling the sinner the truth. It means telling him that he is a hell-bound depraved sinner. It means telling him that he is dead in his sins and, apart from the grace of God, he will die in his sins. We are not to hide the truth in hope of getting a profession. Modern preaching that tells man he is pretty good and tells man all he must do in order to be saved is not Scriptural witnessing. 2. Scriptural witnessing will leave out works, free-will and baptism as means of salvation. 3. Scriptural witnessing will include repentance as necessary to salvation. That remission of sins comes only through Jesus. That God's grace is man's only hope.

Let us give some Scriptural advice about witnessing. It is the job of the whole church. It is not just the job of the Pastor, the deacons, or the older members. This witnessing is to begin at home. It is not enough to support foreign or local missions. If we are going to witness Scripturally, then we must begin at home in our own community. We are to leave the results in God's hands. Let us be content to do the preaching and let God do the saving. Games and gimmicks to obtain professions is not Scriptural witnessing. We must be sincere in our witnessing. Lost people can tell if we are really concerned or just carrying out a role. This sincerity comes from much prayer and a desire to see souls saved. We must be somewhat persistent. We must be willing to repeat the gospel to people. Few people are saved the first time they hear the gospel.

The important thing to realize as to Scriptural witnessing is that we are obligated to do it. We are failing as true churches in this category. May God help us to be busier in this act and bless this act with the fruit of souls who come to know Christ. May God bless you all!

## WOMAN

(Continued from Page 3)

respecting the Law of the Land and the Jew's would have had sufficient grounds to condemn Him and thus bring the Lord of Glory before the Roman authorities. If our Lord had said, "Let her go," then He was not going by the Mosaic Law and they could once again bring Him up on charges — this time before the Sanhedrin.

The Lord of glory was one step ahead of them. They thought that they had Him in a fix. How in the world would He be able to get out of this present situation? What He might say or do would only get Him in deeper. It looked as though they had finally found a sure way to trap our Lord. Beloved, can you see their spiritual attitude now? They were literally trying to do damage to the Lord of Glory. They hated Him and that without a just cause. He had done them no wrong. Why did they hate our Lord? Verse 45 of this chapter gives to us a hint of that answer. Our Lord told them the truth and the truth hurts, and they were not about to accept the truth. Beloved, the world does not want to be told the truth about itself. It is against its depraved nature. Beloved, if you don't do anything else, study the Biblical doctrine of total depravity.

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Self-will is the nest out of which all the hornets fly in their armies.

## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*If Romans 9:3 means that Paul was willing to go to hell if that would save his Jewish brethren, would not this be the proper attitude for every believer to have? If not, explain. Do you know of anyone who has this attitude?*

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We can certainly see in this statement, that Paul had a deep and burning desire for his brethren to be saved. As we can see from Rom. 10:1 that was the desire and prayer to God for Israel to be saved. It is my belief that this desire and prayer in Rom. 10:1 was National Israel, rather than for individual salvation. But I think that he had in mind the salvation of the soul. Individual and personal salvation for his brethren, his kinsmen, according to the flesh, is the thought here in Rom. 9:3.

In the eighth chapter of Romans, Paul had just given by the Holy Spirit reasons why it is impossible for one to be lost after he has been saved by the grace of God. It is a great love indeed for a person that he would lay down his life for his friend or his loved ones. But it was while we were enemies and while we were ungodly that Christ died for us. For some man, other than Christ, to lay down his life for another would not and could not bring salvation. It is not written in the Bible where the sacrifice of a mere man could bring salvation to others. Neither is it by works of men, but by grace, that men are saved. Men are not saved by the law, men are not saved by inheritance. Neither are men saved by the will of man, but by the will of God. I am sure that Paul knew all this. For in the writings of Paul he continues to show us that salvation is not by the law, not by works of righteousness which we have done, and many other such statements, to show the gainsayer that salvation is not by the merits of men.

The statement in Romans 9:3, "For I could wish —", presupposes an impossibility. It would not be possible for Paul to actually make such a wish. For a person to make such a wish after God had saved him would be against the teachings of the Word of God. Paul said, "could wish," but stopped short of that wish. But this shows to us what a great desire He had for his brethren to be saved. What a desire he had for the salvation of others. There are few, if any, other than Moses, who had such a desire as this. In all the Word of God we do not find such love by mortal man as this. Maybe the love that King David had for Absalom would come the nearest to that of Paul and Moses.

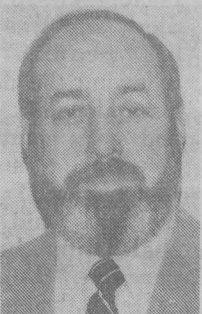
Every child of God should have a great desire to see others saved. In fact, they should be willing to make whatever sacrifice is necessary for the salvation of the elect. What I mean by sacrifice, is a reasonable one, as laid down in

the Scripture. Not a sacrifice that would be contrary to the teaching of God's Word. Romans 12:1, teaches us to present our bodies a living sacrifice, a separated life, and this is acceptable unto God, and this is a reasonable service. In this way we would witness for Christ as we should.

No, I do not know anyone that has such a desire as Paul had to see others saved, or their loved ones saved. We ought to have such a desire that we would have continual sorrow and great heaviness of heart, to see others saved. We should study the Word of God so that we may understand what Paul meant when he said: "Knowing therefore the terror of the Lord we persuade men" (2nd. Cor. 5:11a). If we knew the terror of the Lord as this, we would have a different attitude in our life and in service.

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It is my opinion that the meaning of Romans 9:3 does not mean that Paul was willing to go to hell to save his Jewish brethren. This is related in the statement that he makes in verse three, "I could wish." Paul knew that it was not possible for that to come to pass. Moses experienced a similar situation when the children of Israel sinned a great sin against God. His request was for God to forgive them or blot his name out of the book which God had written (Exodus 32:30-32). It just is not possible for man to bear punishment or be separated from God for another's sins.

Let's deal with the attitude involved in this situation. The proper attitude for every believer to have is concern based on love. Love, first of all, to Christ and then to those around us. Our attitudes must be based on knowledge. It is not possible that we all have the same amount of knowledge, and what knowledge any of us do possess is very limited. It must be a knowledge of how God works in the lives of His people. Israel certainly did not have this knowledge (Romans 10:2-4). Those whom we are to be concerned about do not have this knowledge. The proper attitude for every believer to have is concern based on love. Whatever we do, we must strive in light of the direction given by God's Word. Man has the mistaken belief that he can do whatever he wishes, and simply by invoking God's name along with his actions, the results will be deemed satisfactory. God has not given permission for man to act outside His prescribed methods. "And if a man strive for

masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5).

The proper attitude (concern) is expressed in the carrying out of the commission God gave to His Church and His disciples (Mt. 28:18-20). This is all we can do. The Spirit must take and use our witness of the gospel to accomplish His purpose. This is what Paul did to Jew and Gentile alike. He preached the gospel to them. Many times people attempt to get ahead of the Spirit and do His work for Him. We have neither the power to convict or the power to convince, this power belongs wholly to the Spirit (John 16:13).

The concern of most people today is growing cold. There are however, some in which the flame of faith burns brightly. I cannot call each one by name, but they are known to God, and they continually contend for the faith that was once delivered to the saints. They contend with concern based on love. It is because of the concern of one or more people in carrying out the Great Commission based on God's sovereign choice that we have been able to experience the love of Christ in our lives.

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As I stated in the last issue of T.B.E. explaining this verse, I believe the Apostle Paul had an unsurpassed concern for the lost. He loved them more than himself, that if being accursed from Christ would bring them to Christ; so be it. Because of the knowledge Paul had concerning the condemnation of sin, the eternal torment it brought apart from Christ; he didn't want to see anyone, especially his people, die and go to hell. He would rather himself go in their stead. He said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

The Gospel of Christ is the power of God unto salvation. We are to use all Scriptural means at all cost to spread the Gospel to all people. This is our responsibility, our debt to the world. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

We know (Paul also knew) that being accursed from Christ would not save people. Only the blood of Christ can do that. It alone is the only offering acceptable unto God for sin. But if being accursed from Christ would save souls, we should be willing to do that. I am glad that God has chosen the Gospel empowered by the Spirit to bring people to a saving knowledge of

Jesus Christ. Yet I shamefully admit I have not done all I can do to reach lost souls. I've missed, or neglected opportunities to tell others about Christ. As for others that have such a concern and zeal for souls that Paul had; I know of no one. But Christ said in John 4:35... "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." and... "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Mt. 9:37, 38).

We are to labor for lost souls. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

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It is true that Paul, a man who truly believed in sovereign grace had great compassion for lost souls, and was willing to sacrifice himself in order that they might be saved. Paul knew that God would save His elect. He also knew that God would save the elect whether he moved a muscle or not; yet he had great compassion, something we Christian people and especially God-called preachers should have.

There are too many preachers today, who claim to be God-called, yet do not realize what God called them to do. I Corinthians 1:21 tells us, "It pleased God by the foolishness of preaching to save them that believe." This is what we should do, and we should do it willingly, even sacrificing ourselves if need be. We who have been called to pastor sacrifice very little. Yes, we are persecuted a little, but when we look at Paul's trials and persecution, we count ours but nothing. We haven't been threatened, stoned, or whipped; yet Paul faced these things, even death. I told our people that Baptists had departed so far from the truth in the last fifty years that, when we dare to preach it today, people call us cults; yet we dare to contend for the faith. Beloved, this is mild persecution compared to Paul's. We have too many preachers today who sit back and say, God called me to preach, not search or seek. Sometimes we have to go where the lost are; there are not many coming to church any more. However, there are those who are too lazy to go, but will say, if God wants them here He will send them. Paul not only went, but he dared to go farther, even if possible go to hell if it would save the brethren. Beloved, every preacher should have this desire. Do I know of anyone who has this attitude? Beloved, if there's one to my knowledge, it would be the greatest missionary this side of the Apostle Paul, Fred T. Halliman. He has suffered in body, endured persecution in New Guinea, even from '63 in the USA. Men would even dare to write the enemy of the gospel in

New Guinea checking up on this great missionary. This was a hurt to the Word there. This will God judge in His due time. God bless you all!!

## WOMAN

(Continued from Page 4)

Thereby you will discover that man can do absolutely nothing to help himself out of the situation he is in. He is a lost sinner and undone. That is a Biblical doctrine that can be proven by the Word of God. If you believe the Bible to be the blessed eternal Word of God, then you must see the doctrine of total depravity. To deny it, is to deny the Word of God. I am not trying to be smart. Today, I talked with a man that claimed he was an "Independent Baptist" and found that he could not and would not believe the doctrine of total depravity. He said you could not find one word of evidence throughout the Word of God to support that false doctrine. Beloved, I would challenge you to search out the Word of God and see if the total depravity of man is not a Biblical doctrine. Do not accept my word for it, but please accept what the Bible has to say. What I believe does not matter if it can not be supported by the Blessed Eternal Word of God.

III. The Divine Answer Of The Lord — vs. 7-9. First of all, the Lord Jesus Christ had this to say — "He who is without sin cast the first stone." What divine wisdom He displayed. Here the divine omniscience of our Lord shows forth. He knew their heart. Just as the Lord knew their thinking, so does He know ours today. What then would you and I do if the Son of God was present in our very midst today? Would His presence condemn us? Would we have to run and hide a few things and put our Bible out on the coffee table in order to put on a false front? Do you and I love sin so much that we would go to any length to remove the thing that reminded us of our own sin? That is exactly what the Pharisees and the Scribes were doing. The religious world is no different today. For most folk, religion is okay if it is to their own special advantage. Man is religious! Very religious, but lost and on his way to Hell. They have a form of religion, but they are denying the "power thereof." Our Lord knew exactly what these men were doing — plotting, scheming against His divine name. Our Lord knew that they were just as guilty as this woman. They had covered their sins, and to the world they looked as though they were all right. But they were not — they were lost and trying to justify themselves, but our Lord would not permit them to do so.

IV. The Divine Verdict That Our Lord of Glory Brought — vs. 10-11. Would you note with me the first remark our lovely Lord made: "Neither do I." The only One who had the perfect right to condemn her for her sin — He was the only One who was without sin and would have been justified in stoning her. Our Lord chose not to condemn. He had come to save His people from their sins. He had come to His very own with the "Glad News" of redemption. Therefore, one who is saved must believe that Jesus

(Continued on Page 6 Column 1)





**QUESTION:** — What slave boy became ruler of the land?  
**ANSWER:** — Joseph, Genesis 39:1; 41:41. "And Joseph was brought down to Egypt; and Potiphar... brought him..." "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."

## WOMAN

(Continued from Page 5)

Christ is the Son of God. One who does not believe this, is lost and knows not the free grace of our lovely Lord. Furthermore, one must realize that our Lord died on the cross of Calvary for his sins and that He arose again the third day for his justification.

Secondly, would you note the next response of our Lord to this one, "Go and sin no more." Here our Lord was the Saviour of this wicked sinful woman that literally deserved to die for her great sin. As her Wonderful Lord and Saviour, He now sent her forth with an additional command: "Go and sin no more." Beloved, the Christian does not have the right to live any way he desires. Take time to read the Word of God: Romans 6:1-2, 1 Corinthians 6: 19-20. The command our Lord gave to the woman is for us today. What will you do about your life as a Christian? If you are saved, you need to recognize this truth. The Apostle Paul wrote: "If we live in the Spirit let us also walk in the Spirit" (Galatians 5:25). The fruits of the wicked sinner are, "Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21). These things ought not ever be the habitual way of the one who calls himself a Christian. Rather, the fruit of the Spirit ought to be the manner of life for the child of God for therein is the blessings of God.

V. Jesus Christ claimed to be God of very God here in our text: the Pharisees unbelief becomes self-evident — vs. 12-59. Jesus Christ declared that He was the light of the world. There can be no doubt to the one who studies the Bible that Jesus Christ was God of very God. He claimed to be God. He was God! He is God! But, Beloved, the day will come when you will seek God, but it will be far too late. There is only one life to live and that one is the one that counts. There has never been and never will be a second chance. Once this life is over there is only the judgment to follow. "It is appointed unto man once to die, but after this the judgment" (Hebrews 9:27). Man is saved because the Holy

Spirit of God quickens him and makes him a "new creature" in Christ Jesus. Those who are saved will accept the truth about the person of Jesus Christ. Those who are lost will not accept the basic teachings of the Bible with regards to Jesus Christ. It will become self-evident in their lives and teachings.

Beloved, there are two different judgments. One is for the believer. The other is for the lost. Two judgments, entirely separate from each other. The redeemed will be at the "Judgment Seat of Christ." The lost at the "Great White Throne Judgment." There are a thousand years between these two judgments. Only unsaved folk will stand before God at the "Great White Throne Judgment." All who stand before God in this judgment will be cast into "The Lake of Fire" (Revelation 20:15). The Woman in our text will not have a part of this judgment, as will no believer. Not because of their goodness, for they have none whatsoever, but because they have been forgiven by the Son of God. There is only one way to Heaven: God's way. Jesus Christ is that way — John 14:6; Acts 4:12 — He is the door. If you do not go by the way of the old rugged cross you will not enter into the glory of Heaven. Ephesians 2:8 is still true — We are saved by grace "God's Riches at Christ Expense." May God bless you as you study His precious Word.

## THREE

(Continued from Page 1)

say, "After two nights and one day I will rise again," but He said, "After three days and three nights," that is, A full seventy-two hours!

Some interpreters of the Bible assumed that Christ was crucified on "Good Friday" which is the "Working day" of the Jews even up to this day. That Christ died at three o'clock in the afternoon on that same day, and that He arose on the third day on "Easter Sunday," after He was buried "at sunset" on "Good Friday"! But the Bible simplifies clearly that those assumptions are unscriptural. The pivotal point, is that, our Lord Jesus Christ was buried "after sunset," and His body laid in the New Tomb, "Three Days and three nights," and He "raised it again" (John 10:18). He had said: "I have power to lay it down, and I have power to take it again!"

"When the even was come" (Nisan 14, April, Wednesday) Greek: "Opchias De Genomenees" (Matthew 27:57), at this time, "at twilight," our Lord's Body was buried by Joseph in his "new tomb" assisted by Nicodemus. And thus began the end of the day (Wednesday) to correspond with the "Passover Day Sabbath" (Nisan 15th, "Thursday," Leviticus 23:5-6). "In the first month (Nisan, April) on the 14th day of the month, between the evenings is the Lord's passover" (Exodus 12:6). "On the 14th day of the month" the sacrificial lamb shall be killed "towards evening" "opse," Septuagint Greek, Exodus 30:8; Hebrew: Beyn Ha-ar'-Bayim".

The Bible reckoning of the time of the day begins at "sunset to the next day at sunrise" which is 24 hours one-day. (Genesis 1:5; John 11:9-10), and so, from sunset of

Wednesday to sunset of Thursday is 24-hour Day, the first day of our Lord's Body in the Grave; then to sunset of Friday is another 24-hour Day, the second Day, for 48 Hours; then to sunset of Saturday the regular Sabbath Day of the Jews, is another day 24-hour Day, which all in all make seventy-two hours, to complete our Lord's prediction of: "Three days and three nights in the heart of the earth" (Matthew 12:40)!

Coming now to the most approximate-time when our Lord Jesus Christ arose from the grave, we find in Matthew 28:1: "Opse De Sabbatoon, Tee-Epihooskousee Eis Mian Sabbatoon" which literally means: "at the end of two Sabbaths (Thursday and Saturday of same week) as it was getting dusk (Twilight of that late afternoon) toward the first day of the week (Sabbatoon)", the empty tomb was seen by Mary Magdalene and the other Mary, the Angel told them that our Lord: "He is not here, for He is risen, as he said" (Matthew 28:6). The word "Opse" in the Latin Version of the Bible is: "Vespere" from the verb neuter "Vesperasco" which means: "To Grow Towards Evening," or "The Interval time between sunset and dark"!

"Sunday" comes from pagan origin. Ancient Egypt by 250 A.D. named the days of the week for planets, (Cassius, Hist. of Rome, 37:18). Egypt's influence reached Northern Europe and the Teutonic people substituted the name of their gods for Egyptian titles as "Tiues-day," Tuesday, "Woden's-day" (Wednesday), and "Thor's-day" (Thursday), and the first day continued to be called "Sun's Day," largely because Emperor Constantine by royal Decree in 321 A.D., made it "Solis Day" day of the sun. This was a substitution of Apostle John's Revelation on about 96 A.D., that the "Lord's Day" is the "First Day" of the week corroborating with his gospel in Chapter 20. But the failure of Christendom today is this fact: "The very moment of time after sunset of that Saturday — sabbath rightly "the first day" of the week begins, thereon, our Lord arose from the grave, which is called "The Lord's Day," to mark the Resurrection Day of Christ wherefore He was worshipped by His disciples five times in each of five occasions at that same day!

On the "First Day" of that week (Matthew 28:1-9; Mark 6:9; Luke 24:1; John 20:1-23), the disciples of our Lord Jesus Christ met on that day and in the "evening" to celebrate the event, where our Lord being present with them. He endorsed the Resurrection day in "honor and worship to Him, He being personally present as always" (Matthew 18:19-20).

Bishop Ignatius of Antioch, 110 A.D. claimed that the first day of the week had supplanted the Jewish Sabbath, and Emperor Trajan of Rome in 112 A.D. was told by historian Pliny that "every first day of the week" the Christians throughout the Empire "sing hymns to Christ as their God." "And upon the first day of the week, when the disciples came together to break bread..." (Acts 20:7).

## SOUL

(Continued from Page 1)

has self-consciousness (Psa. 13:2; 42:5, 6, 11). Because he is

body, he has, through his senses, world-consciousness. The body is the temple, or seat, of the senses (the means by which the spirit and soul have world-consciousness) and of the fallen Adamic nature (Romans 7:23, 24).

Death is separation of the body and soul and spirit, and is the consequence of sin (Rom. 5:12-14). It is not annihilation. All physical death will ultimately end in the resurrection of the body.

The soul and spirit are the two immortal parts of man which vacate the temple of clay when death occurs. In Genesis 35:18 we read: "And it came to pass, as her soul was departing (for she died) that she called his name Ben-oni; but his father called him Benjamin." That the soul leaves the body at death is evidenced by this verse of Scripture. Here Rachel was giving birth to Benjamin, and due to some complications in her pregnancy, died in giving birth to her son.

The Bible speaks of two and only two future habitations after death: Heaven and Hell. These two we will discuss: Heaven is the place of everlasting bliss. Its inhabitants include: God: (I Kings 8:30); Christ: (Hebrews 9:12, 24); Holy Spirit: (Psalm 139:7, 8); Angels: (Matthew 18:10); God's People: (Hebrews 12:22, 23). In Genesis 35:29 we read of the death of Isaac: "And Isaac gave up the ghost, and died, and was gathered unto his people." Immediately following the death of a saint, his immortal, everlasting soul and spirit venture to heaven to be with God, and await the first resurrection. To the criminal on the cross said Jesus: "Today shalt thou be with me in paradise" (Luke 23:43).

Hell is the place of eternal torment. It is described as: Everlasting Fire; (Matthew 25:41); Eternal Punishment: (Matthew 25:46); Everlasting Destruction: (II Thess. 1:9); Lake of Fire: (Revelation 19:20). It is prepared for: Devil and his angels: (Matthew 25:41); Beast and the false prophet: (Revelation 19:20); Unbelievers: (Matthew 10:15). In Luke chapter 16 we have a testimony of one of the inhabitants of hell. Verses 19-31 is not a parable as some may say, but is a bonafide conversation between this rich man and Abraham. In reading, you will notice that he retained all of his faculties, possessed his memory, and cried for release from hell.

This man is typical of many of the people who build their empires on this earth. To him, he lived out all of his lifetime goals and fantasies, received all he ever wanted, and was for the most part, a happy man. It was all. It was his chance to "make it big." To him, "you only go around once in life." This is the way it is with the unsaved man. Earth is their Babylon. To build the greatest empire. The chance to do all they can, "so man may remember him."

There is much controversy concerning the death and resurrection of Jesus Christ. The controversy concerns where Jesus' soul went for those three days and nights. Conclusively, we have proved that the soul and spirit of man depart from this body at the moment of death. It was no different with Jesus. He lived in the flesh and suffered death for His people. Where did He go? "He seeing this before spake of the resurrection of Christ, that his soul was not left in HELL, neither his

flesh did see corruption" (Acts 2:31).

In order for our Lord Jesus to be a perfect sacrifice for the sins of His people, He had to suffer the damnation that we would have had to suffer, if we had died without a Saviour. There is only one payment for sin, and that is in the lake of fire. In the Levitical offerings, the lamb was slain, and burned upon the altar as a sacrifice to God. This was a foreshadow of the Messiah's work for the redemption of His people.

The perfect walk, and eventual death of Christ wouldn't have been worth two-bits, had God never raised Him from the dead. In order for a perfect sacrifice to be offered to God, Jesus had to suffer the pains and sufferings in Hell. This is the perfect and complete sacrifice for the sins of His people. Knowing this, don't you appreciate your gift of salvation more? Knowing that Jesus suffered for the sins of His people in torment, for three full days and nights! In Isaiah 53:11 we read: "He shall see of the travail of His soul, and shall be satisfied."

There is only one place where a soul suffers; Hell.

I put before you, reader, the question, where is your soul going when you die? We have established proof that the soul goes to one of two places at death. Where is yours going to be? I want you to think about it seriously. Do you know Jesus Christ as your personal Saviour? Are you trusting in His perfect Sacrifice to escape the eternal flames of Hell? Or, are you trusting in your own works and merits for your salvation? Are you hoping that because you "got religious" that you are safe? Are you hoping that because you attend "church" services regularly that you will be all right? Are you trusting in an effort on your part, no matter how big or small, to deliver you to God? Are you trusting in your "accepting of Christ" to keep you from Hell? Are you trusting in your written testimony to some evangelist at a recent crusade?

If you are, you are "condemned already" (John 3:18). If you are believing, at this moment, that there is a possibility that you can be lost after you are saved, you are "condemned already." If you believe, that in order to be saved, or stay saved that you must do a work of righteousness or effort on your part, you are "condemned already." If you are trusting a priest, pope, or other religious dignitary for your eternal hope with Christ, you are "condemned already." And, finally, if you could care less, one way or another, you are "condemned already." It is my deepest and sincerest prayer, that God will open your heart to see the real Jesus of the Bible — The Way, The Truth, and The Light!

**Editor's Note:** I believe that Jesus suffered the hell of God's wrath while hanging on the cross. I do not believe that he went to the lake of fire for three days and nights. I do believe that His soul went to the paradise part of hades during that time.

## SATAN

(Continued from Page 1)

Mother and Dad. Parents, I would like to have a word with you if I may. Please do not lie to your children. If your children

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He who cleanses a blot with blurred fingers makes a greater blot.

## STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the Lord, and sat before me" (Ezek. 20:1).

The chapter before us reveals Israel's past and indicts the nation for her sins. The chapter before us also shows how that Israel had maintained a uniform moral plane throughout her history. One will find numerous repetitions in this chapter, but each repetition is needed so as to drive home the message to the hearts of the people. The sins of the people were a continual repetition. It was therefore necessary that God's condemnation of them be on a repetitive basis, too.

Ezekiel was a captive down in the land of Babylon at the time of this writing. The elders, therefore, who came to inquire of him were also captives in the same land.

The inquiry of these elders probably had to do with what course they should follow now that they were in a strange land — a land where there was no temple or synagogue where they might worship their God. They probably inquired of Ezekiel relative to whether or not it was permissible for them to worship with their Babylonian lords and masters — their lords and masters who served the gods of wood and stone. This fact, of course, was the basis for their exile. They, of course, by such an inquiry, were only heaping coals of fire upon their own heads.

The extent of Ezekiel's message then was to drive home the fact that God was angry with them. God, in fact, resented the fact that they would make such an inquiry of Him. This fact is made obvious by the following passages:

"Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, I will not be inquired of by you" (Ezek. 20:2, 3).

"Wilt thou judge them, son of man, wilt thou judge them? Cause them to know the abominations of their fathers" (Ezek. 20:4).

A judge, after an inquiry is made, passes sentence. He determines what shall be the lot of the culprit. He considers the evidence and then passes judgment, or he evaluates the case as far as evidence and judgment is concerned.

The question to Ezekiel was, "Wilt thou judge them?" Will you sit as a judge before them and consider whether or not their present captivity and its effect is proper?

There was to be no evaluation of their case as to whether or not their judgment was right or wrong. This evaluation had already been made and their case was not to come before God's court a second time. They, as is true of a man in prison, were to remain in God's cell (captivity in Babylon). They, however, were to be informed as to why they were there. Ezekiel, in fact, was to "cause them to know the abominations of their fathers" (v. 4).

"And say unto them, Thus saith the Lord God, in the day when I chose Israel, and lifted up mine hand unto the

seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God" (Ezek. 20:5).

Ezekiel's order from Jehovah was that he take the elders back to the very beginning of His dealings with Israel and then bring them forward step by step. He, by this action, would show them from whence they had fallen and the depth of the pit to which they had fallen. He would show them how faithful God had been and how unfaithful they had been.

The first dynamic fact which Ezekiel was to lay before the elders was the fact that God had chosen them, yea, that He had chosen them in preference to all the other people upon the face of the earth. This fact alone should have caused them to follow His every command.



Willard Willis

We, too, are to remind ourselves of the fact that God has chosen us to salvation in preference to multitudes of other people. We, in fact, are to give thanks always because of God's choosing us to salvation. It is as stated in the following passage:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

We learn from verse five of the chapter before us that God had not only blessed them by choosing them, but He had also blessed them greatly by the fact that He had made Himself known unto them. Here was another dynamic reason for them never to have strayed from Him. The heathen nations had been left in the dark night of ignorance, but God had brought Israel into the glorious light relative to Himself. Here, too, is a message for us, in view of the fact that we, too, have been delivered from the dark night of ignorance into His glorious light through Christ Jesus our Lord and by means of the work of the Holy Spirit.

"In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands" (Ezek. 20:6).

God had not only chosen Israel and revealed Himself to them, but He had gone a step further and given them a home which was furnished with every good thing. It was a home in a land which flowed with milk and honey. They were given every good thing. They, therefore, had every good reason to follow their God in obedience to His every command. They, however, chose to follow after the gods of their neighbors —

the gods of wood and stone.

We, too, have been chosen by the Almighty. God has proceeded to reveal Himself to us and we, too, have been given every good thing.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things" (Rom. 8:32).

It follows then that we also should hear and heed His every word to us.

"Then said I unto them, Cast ye away every man the abominations of their eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God" (Ezek. 20:7).

The word "Then" in this passage, has much to say to us. The word "then" looks back to all that God had done for Israel, that is, He had chosen them, revealed Himself to them, and given them a beautiful home which flowed with milk and honey. It was at this point, or "then" that He asked them to cast away their idols, or put Him first in their lives.

We today are to learn a lesson from that which is before us since these things were written for our admonition.

"Now all these things happened unto them for our ensamples: and they are written for our admonition upon whom the ends of the world are come" (I Cor. 10:11).

You and I, because of the above, should hear and heed the following passage:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

"But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then said I, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt" (Ezek. 20:8).

Here the blame is laid squarely upon the shoulders of Israel. They had every reason to remain faithful and no reason to be unfaithful. Yet, they were unfaithful in the worst way. Theirs was not a stumble or an accidental fall into abominations, but their action was deliberate and premeditated. It was then and then only that God poured out His fury upon them. He did so by sentencing them to hard labor down in the land of Egypt.

"But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness" (Ezek. 20:9, 10).

Israel had done every evil thing while God had done every good thing for them. The result being that He sentenced them to hard labor down in the land of Egypt. God, however, because of His own name, released Israel from their prison and thus showed mercy to His wayward people.

Ezekiel, as he speaks to the elders who sit before him, vindicates God and shows clearly that their captivity down in

Babylon was a justified one. They, in fact, had no grounds for any complaint and no ground or reason for God to give an ear to their inquiry (20:1).

"And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Ezek. 20:11, 12).

A "statute" is a law enacted by a legislative body. You will note that God speaks of His statute as having been given to them. Some may not consider a statute or a law to be a gift, but they are truly a gift in that they result in good to all who hear and heed them.

God made them to know His judgments, that is, He not only enacted laws for them, but He showed them the reasonableness of those laws and the equity of them. Furthermore, the people were encouraged to hear and obey God's laws. It was said that if a man do them, he shall even live in them. The meaning here is that there is much comfort and great reward in keeping God's commandments. Our Lord, in fact, said, "If thou wilt enter into life, and enjoy it, keep the commandments."

There was a promise of life to all who kept the law. The problem was that man did not have the capacity to live within God's law. This fact is stated clearly in the following passages:

"For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

We are to understand then that the law was not given as a means of life, but only for the purpose of showing us our inability to keep it. It was given so as to cause us to look away from ourselves to our Lord and Saviour Jesus Christ. It is as stated in the following passage:

"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24).

The text before us declares that our God not only gave Israel statutes and judgments, but He also gave them "sabbaths". It is stated that He gave them sabbaths as a sign between Himself and them. It was a sign of His good will toward them and their observance of the same was a sign of their regard for Him. God, by way of the sabbaths, made it known that He had sanctified them, or set them apart from the other nations.

The sabbaths were very good for Israel in that they were ways to acknowledge God. The sabbaths were times to stop and meditate on the God who had made and sustained them.

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them" (Ezek. 20:13).

Israel, when in the

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wilderness, were on the road that led to Canaan. Milk and honey, in fact, was flowing in great abundance on the other side of the wilderness. The wilderness itself was not all that bad in view of the fact that God supplied all their needs. He even gave them manna from heaven and water from the rock. Israel, however, rebelled again and again and their rebellion showed a lack of trust and respect for God. Israel rebelled because they despised God's judgments and they, in the course of their rebellion, greatly polluted His sabbaths. Some, you will recall, gathered manna on the sabbath even though such was strictly forbidden.

God, as a result of their disregard for Him and their unthankfulness for His mercies, said that He would pour out His fury upon them (v. 13). Moses, however, interceded in behalf of the rebels and stayed the hand of God.

"But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out" (Ezek. 20:14).

God, not because He condoned their sins or winked at their flagrant crimes against Him, but because of His own name's sake did He deliver Israel. He would not have the heathen Egyptians say that He delivered Israel from Egypt, but could not deliver them through the wilderness. He would not, because of His name's sake, let them think, that He would deliver them through the Red Sea, but not through the wilderness. He would not have the Egyptians say as is stated in the following passage:

"Wherefore should the Egyptians speak, and say, For

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## EZEKIEL

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mischievous did He bring them out, to slay them in the mountains and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this thy evil against this people" (Ex. 32:12).

"Yet also I lifted up mine hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols" (Ezek. 20:15, 16).

The record shows that God lifted up His hand and swore that He would not take them into the land of Canaan. It is as stated in the following passages:

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it" (Num. 14:22, 23).

That which made Israel's rebellion seven fold worse was the fact that they had seen God's glory. They had walked on dry ground through the Red Sea and they had beheld His glory on numerous other occasions. They had every reason to trust Him and no reason to distrust Him.

We learn from 1 Cor. 10:11 that these things were written for our learning. Let us therefore be sure that we appreciate God's goodness to us. May we show our appreciation by putting Him first at all times and may we trust Him implicitly.

"Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezek. 20:17-20).

Keep in mind that the message before us is that which Ezekiel delivered to those who had made inquiry of the Lord through him. His message, as one can clearly see, lays all the blame on Israel. This, of course, is where the blame belongs.

Israel despised God's judgments, failed to walk in His statutes, polluted His sabbaths and their heart went after their idols. God, however, spared them even though their sins called for His severe wrath. He, in other words, had compassion upon them.

Let us, at this point, remind ourselves that we were also subjects of God's wrath. God, however, through His Son, has been merciful to us.

Ezekiel, in justifying God's action, shows how God appealed to the children to walk upright before Him, the parents

refused to hear and heed, so God looked on by them to their children. The children, however, were no better than their parents. This fact, of course, proves that there is none righteous, no, not one.

One of the main charges against the parents and the children was that they polluted God's sabbaths. The sabbaths were days that were to be devoted entirely to God. Israel, however, polluted His sabbaths by ignoring God's standard for the keeping of them. The sabbaths were holy. They, therefore, who polluted them, were polluting holy time. Those, of course, who would commit this evil, would pollute anything.

It all boils down to the fact that they would not come to God that they might have life, even as humanity today will not come to Christ Jesus that they might have life.

## SATAN

(Continued from Page 6)

need to be corrected, correct them in some other way, but please do not tell them a lie. Apparently, this scary old picture of Satan was drawn in someone's mind in the years of the past in order to keep little children from doing wrong. Like scores of other teachings given to us by our forefathers and passed down through history. This doctrine of Satan has been believed to be the teaching of the Word of God. Notice Beloved, that I have not yet given you any Scripture to back up what I have been telling you about Satan. However, there is a very good reason for that. What I have been telling you about old Satan has not been true, and in fact is a pack of lies. There is not one word of truth in what I have told you about Satan. Now that we have this lie about Satan out of the way, we can proceed with the truth as taught by the Word of Almighty God.

Just who is Satan? Satan is a person that exercises evil powers. He is not a person made up of flesh, blood, and bones as you and I; but he is a person in the same sense that the Holy Spirit is a Person. I Peter 5:8 states: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

What about the origin of Satan. Where did he come from? How did he come into existence? It is no secret how Satan came into being. The plain and simple truth is that God created him. He did not just happen to come into existence. There is no other power in the universe to bring him into existence other than God. Colossians 1:16 is very clear: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him,

and for him." Beloved, we must never confuse the word "invent" with the word "create." Invent means to make something out of something already in existence, while to create means to make something out of nothing. Only our great God can create. We must never draw the conclusion that God created Satan to be the evil person that we know him to be. For a description of Satan and his fall turn with me to Ezekiel 28:13-18: "Thou hast been in Eden the garden of God;

every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Isaiah 14:12-17 says: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Beloved, we can draw many conclusions from these passages of Scripture. Here are a few: (1) Anyone who believes the Scriptures to be the inspired Word of God cannot deny the existence of the devil. (2) When God created Satan, He created him perfect. (3) God did not create Satan the evil person that we know him to be. (4) I think that we can safely say that Satan upon his creation was probably the most beautiful creature that God ever created. (5) Satan was the strongest of all of God's creatures. (6) Satan was the most intelligent of all of God's creations. (7) Notice, that Satan was the anointed cherub; he was upon the Holy mountain of God. (8) He held the number one position of all of God's creatures at that time. (9) I believe we also have a very good example of free will or the freedom of choice. Satan, like man, when he was created, was created perfect and also with freedom of choice. Satan, like man, was not satisfied with the state in which he was created. He was always wanting more. I believe that it is quite clear that Satan fell into sin through foolish pride, free will or freedom of choice.

Foolish pride, free will or freedom of choice always breed sin and destruction. Now I say unto you, beloved, that no one should ever feel so high and mighty as to think that they cannot be taken down. Proverbs 16:18 states: "Pride goeth before destruction, and an haughty spirit before a fall." Nebuchadnezzar was a good example of one who thought he could do as he willed. He thought he was so high and mighty that he could not be taken down or stopped. In Daniel chapter 4, God warned Nebuchadnezzar in a dream of what was going to happen if he did not repent. Daniel interpreted that dream for him. Beloved, God did as He said He would do. God turned old Nebuchadnezzar into a beast who was run out of the palace by his servants. He ate grass as oxen and his body was wet with the dew of heaven. His hair grew like eagle's feathers, his nails grew like birds claws and he remained in this condition until God returned his understanding to him. Then he made the statement that shook the foundation of the world. He realized that all the inhabitants of the earth are reputed as nothing: and that God doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?

Now, let us look at the work of Satan. Literally countless thousands of people in the world today believe that sin first came about with Adam and Eve in the garden of Eden. If you will read and study your Bible, you will be able to see that Adam and Eve were not the first to fall from their original creation. Sin was not a creation, but an origination. It came into existence by the aid of that which had prior existence. Sin came into existence mainly through personality and the power of free will or of free choice. When God created Satan, He created him a holy angel, not as the devil that he became and still is. Sin transformed Lucifer into the wicked person that we know him to be.

Beloved, God represents everything that is Holy. Satan represents everything that is evil. God is the holiest of all that is holy. Satan is the most evil of all that is evil. To believe and trust in our wonderful Lord and Saviour Christ Jesus is life eternal. The dwelling place of the believer after putting down his earthly tabernacle is so beautiful that words are not in the human language to describe it. To believe and trust in Satan is eternal death, yet in a conscious state. Life with Satan will be spent in a place where there are no words in the human language which can describe the horror thereof. Beloved, we find that this earth belongs unto God as stated in Psalm 24:1 "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." But in the book of Job 9:24, we find that the earth was given unto the hand of the wicked (or Satan) on a temporary basis. This great truth is confirmed by many passages of Scripture including Matthew 4:8-9 which states: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Why does Satan

work so hard upon God's chosen people? Simply because there is no need to work on His people; they already belong to Him and do His will. Also, because God loves us and gave His Son for us.

What does the word devil mean? The word devil means accuser or slanderer. Satan has access to heaven and there he accuses or slanders God's people.

This great truth is made known unto us in Job 1:6-9. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. 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? Then Satan answered the Lord, and said, Doth Job fear God for nought?" Also verses 10-12 of the same chapter reveal that Satan has power. God makes known unto us that Satan's power is limited to what God will let him do. We can also see the sovereignty of God over all of His creation. No matter how bad things may seem, God will not let us be tempted beyond what we are able to bear. 1 Corinthians 10:13 states: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I would like for you to notice that God's protective hand will keep His people from the evil one as Job 1:10-12 reveals: "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." In the gospel of Luke 22:31 God makes known unto us that Satan tests the believer in 1 Thessalonians 2:18 God reveals unto us that Satan hinders believers. The great Apostle Paul by the power of the Holy Spirit tells us in 2 Corinthians 11:7 that Satan buffeteth the believer. The lost are blinded and controlled by Satan according to 2 Corinthians 4:4. The great Apostle John in Revelation 2:10 makes known unto us that Satan opposes the work of God and tries to stop it. In the Gospel of Matthew 4:1-9, God reveals to us that Satan leads men into temptation, sets traps for them and leads them into evil. In the Gospel of Luke 13:16 and in the book of Acts 10:38 God makes known unto us that Satan can cause sickness. But let me add that not all sickness is caused by Satan nor because of sin. In the book of Hebrews 2:14 God tells us that Satan has the power of death. God reveals unto us in the Gospel of John 8:44 that Satan is a murderer.

Now, let us consider the dwelling place of Satan. Where

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## SATAN

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does he live? Many believe that Satan lives in hell. This is simply untrue. In 1 Peter 5:8 God makes known unto us that Satan lives right here on the earth, not in hell. God reveals unto us in Job 1:6 that Satan also has access to heaven.

What is the final destiny of Satan? What is his end? Will he overpower God and reign in His place? Beloved, I have never personally seen a so-called church or a synagogue of Satan. But apparently those who worship Satan believe that Satan will overpower God with their help and will reward them with a high position in his kingdom. Let us see just what is going to happen. In the Gospel of Matthew 25:41 God tells us that there is a place already prepared for the devil and his angels. But before Satan is put in his place we find that many events must occur. The following events must come to pass before Satan is put in his place: (1) The Rapture of the saints. (2) The marriage of the Lamb to His bride. (3) The Great Tribulation and more. Now Beloved, in the book of the Revelation of Jesus Christ 20:1-7 God makes known unto us that Satan is to be bound and thrown into a bottomless pit for 1,000 years. Then after the millennium, Satan is to be loosed for a little season to deceive the nations once again. In Revelation 20:10, we find that Satan is put in his rightful place as stated: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Goodbye Devil.

## BREAD

(Continued from Page 1)

and giveth life unto the world" (John 6:32, 33). This was said to the multitude who had been fed by Jesus by the sea shore the day before. They had come expecting to again be fed. Jesus tells them they are seeking the wrong kind of bread. The bread which they are seeking only satisfies the body, but the true bread from heaven is the bread that produces eternal life.

By a study of the sixth chapter of John we see several things concerning this "true bread from heaven," "the bread of God." From this study we find out who is the Bread, to whom it is to be given, and the results for those who receive it.

Four times in this chapter Jesus tells us that He is that Bread. In verses 35 and 48 He says, "I am the bread of life." In verse 41, "I am the bread which came down from heaven." In verse 51 He said, "I am the living bread which came down from heaven—." In chapter one of John we are told that Jesus is the Word, the One who was in the beginning and that, "all things were made by him; and without him was not any thing made that was made" (John 1:1, 3). So we see that this Bread is not only from heaven, sent by the Father, but that He is God the Son, therefore He is eternal.

"The bread of God" is the bread which God has provided for man and it is that which, "giveth life unto the world." The phrase, "giveth life unto the world," tells us that this bread is not just for the Jews only, as the manna in the

wilderness, but is for people from, "—all nations and kindreds, and people, and tongues,—". We might also note that He does not offer life unto the world, but He "giveth life." In Matthew 1:21 the angel told Joseph, concerning Jesus, "—he shall save his people from their sins."

To whom does He give life? In the sermon on the mount, Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Also, the Psalmist said, "For he satisfies the longing soul, and filleth the hungry soul with goodness" (Psa. 107:9). From this we see that those who are hungry are the ones to whom the Bread gives life. Verse 36 tells us that those are the ones given to the Son by the Father, "All that the Father giveth me shall come to me;—". In verse 39 we are told that "And this is the Father's will which hath sent me, that all which he hath given me I should lose nothing, but should raise it up again at the last day." Who are the hungry? Those given by the Father. From this we can see that hunger for the true Bread from heaven is a gift from God. In Ephesians 2:8 it is said that faith is a gift of God.

We also are told that of all which the Father had given the Son none should be lost, "—that of all which he giveth me I should lose nothing, but should raise it up again at the last day" (verse 39).

The Apostle Paul had something to say about those given to the Son. He said, "According as he hath chosen us in him (that is, in Christ) before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children, according to the good pleasure of his will" (Eph. 1:4, 5).

We also find that, "No man can come to me except the Father draw him: and I will raise him up at the last day" (verse 44). Only those drawn by the Father can come to the Son. All men are sinners by nature and it is that sinful nature that will not let them come. Unless they are drawn by the Father they will never come to Him. Instead, they will turn from Him as many of the multitude did that day, "—many of his disciples went back, and walked no more with him" (verse 66).

This Bread of life not only gives life (saves), but it also completely satisfies, "—he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (verse 35). Jesus told the woman at the well, "—the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

The Bread of Life not only saves and satisfies, but it also strengthens. As food is to the physical body, Christ is to our spiritual needs. He gives us the strength to bear up under the burdens of life. The Apostle Paul had a "thorn in the flesh" of which he said, "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest

upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9, 10).

"I am the bread of life: he that cometh to me shall never hunger —". Only Jesus Christ, the true Bread from heaven, and He alone can save, satisfy, and strengthen those who come to Him, those whom the Father has given and drawn. His source is unlimited and more than adequate for all our needs. As Annie Johnson Flint so well expressed it:

"He giveth more grace as the burdens grow greater;

He sendeth more strength when the labors increase.

To added affliction He added His mercy;

To multiplied trials, His multiplied peace.

"When we have exhausted our store of endurance,

When our strength has failed ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving is only begun.

"His love has no limit; His grace has no measure;

His pow'r has no boundary known unto men.

For out of His infinite riches in Jesus,

He giveth, and giveth, and giveth again!"

## WOMEN VOTING IN CHURCH

by The Editor

"For the body is not one member, but many." "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (I Cor. 12:14, 21).

I have been asked to write on the matter of women voting in the church. I am happy to do this. I have very strong, and I believe Biblical, convictions on this subject. I hope to write in the true spirit of Christian love. I do not desire to needlessly offend anyone. I do not desire to make this matter a test of fellowship. Neither do I desire to unchurch a church over this matter. Still, I believe that the Bible is very clear on the matter.

I strongly believe and preach the absolute independence of each true Baptist Church. No church or preacher has the right to tell another church what to do. I do not intend to violate that principle in this article. However, brethren, the independence of the local church is not an independence of God. Such independence does not give the church the right to go contrary to the Word of God. Each true church is totally independent of all outside human authority; but at the same time is obligated to obey God's Word. Now, I do most strongly believe that every church that does not allow women members to vote is disobeying the Word of God and is robbing the women of a God-given privilege. I do believe that this position of not letting the women vote is unbiblical and unbaptistic. I not only believe this, I know it. I would strongly urge every church that does this to seriously consider the matter in the light of Baptist history and practice, and in the light of the Word of God.

It may be that my Holiness background makes me more adamant on this subject. You see, in the Holiness church, the

individual member did not have the right to any authority in the church. The church was governed by a group of bishops. When I became a Baptist, it was a great blessing to me to know that I had a vote in the business of the church, and that my vote meant as much as anyone else's. I have always counted it a great honor, privilege, and duty to have a part in the business of the church.

Historically, three forms of church government have been recognized. They are the Episcopal, where the church is governed by outside bishops; the representative, where a church elects representatives who then govern the church; and the congregational, where the majority vote of the congregation governs the church. I suppose that the Catholic form of church government could be called Episcopal, though it does differ therefrom in the fact of the great authority of the Pope.

Historically, Baptists have believed in and practiced congregational church government. I do not believe that anyone can deny this or will even attempt to do so. Congregational government is that every member of the congregation has the right to vote, and the issue is settled by the majority vote. By congregation, I am not referring to all present in a church meeting, but to the congregation of church members. Now, brethren, will you agree that Baptists have always believed in the congregational form of church government?

Congregational government demands, it is a part of the very essence of the meaning of the term, that every member be allowed to vote and that the majority vote determine the issue. The churches that do not let the women vote are not practicing congregational government. Now, this is just so. I cannot even imagine how some men will say that they believe in congregational government, but do not allow the women to vote. Brethren, your not letting the women vote, and still pretending that you believe in congregational government, does not change the truth of the situation. A man may believe that two plus two equals five, but that does not make it so. A man may say that he believes in congregational government when he does not allow the women to vote, but that does not make it so. I do adamantly state, and I defy any man to sensibly or successfully refute it, that the church that does not allow the women to vote is not practicing congregational government. And yet, congregational government is the historic practice of Baptist churches. Brethren, when you do not allow the women to vote, you are not practicing the form of church government that Baptists have historically taught and practiced.

When a church does not allow the women to vote, that church is not practicing the Biblical and Baptist doctrine of church authority. Now, I know that you brethren who do not let the women vote will hold up your hands in horror at this, and will vehemently deny it. But a little honest thought on the subject will convince anyone that I am telling it like it is. I am saying that a church that does not allow her women to vote is not practicing church authority. Now church authority has long been a Baptist doctrine and practice. We have believed, not in deacon authority, not in preacher

authority, not in clique authority; but in church authority. Now, what is the church? You will answer that the church is a local visible assembly of Scripturally baptized believers? I will ask you if you believe that the women are members of the church? You will say, yes. You will tell me that you believe in church authority in the matter of conducting the business of the church. You will tell me that you do not believe in one person, or a group of persons running the church, but that you believe in church authority. Yet you practice a group, often the minority, running the church. Now, brethren, why is it that when I ask you the definition of a church, that you say an assembly of baptized believers, including the women; but when I ask you about church authority in the business of the church, you say the men of the church. I do say most adamantly, and I defy any man to honestly disagree or disprove it, that the church that does not let the women vote is not practicing church authority in the business of the church. Now these two things: congregational government and church authority, have always been a part of Baptist doctrine and practice.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17). This Scripture is dealing with church discipline. If a member cannot get a matter straightened out with an individual member, he is to take one or two others with him to talk with the brother. If the matter can not be straightened out in this way, it is to be taken to the church. The church is to make a decision in the matter. If the offending brother will not hear the church in this matter, he is to be excluded. Now what is a church? A local visible assembly of Scripturally baptized believers. Are women members of the church? Yes. To whom is the matter in question to be told? To the church? Are women members of the church to which this is to be told? Yes. The church is to decide on the matter, and if the offender will not comply with that decision, the church is to exclude him. What church? The same church to whom the matter is to be told. Now are we going to say that the church includes its women members, but that it is a different church to which matters are to be told, and it is a different church that is to exercise disciplinary authority? Brethren, where, in the Scriptures, do you find this church within a church? The one church including every member, and the other church — the one with authority — including only the men. Come on, brethren, be reasonable, be Baptist, be Scriptural. Admit that you have invented this male chauvinistic church within a church. Admit that it is neither Scriptural nor Baptist. Cease such an unscriptural practice at once, and give the women the right God gave them as church members.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38). Note that this Scripture

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## WOMEN

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says, "men and brethren." Does this mean that salvation in Christ is not for women, but only for men? You say, of course not. But it says men and brethren; it does not say women. You will, I suppose then, agree with me that men and brethren is just a Biblical way of addressing an audience and that the whole audience is included in the address. Just as we preachers often say "brethren" when we are really addressing the total congregation. Keep this in mind.

"...with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples (including the women) and said, (the number of names together were about an hundred and twenty,) (including the women) Men and brethren, (we have established that this is a Biblical way of addressing a congregation, and does not mean that the women are excluded) ...Wherefore of these men which... must one be ordained to be a witness with us... And they appointed two... And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:14-26). Now, I am sure that the giving forth of their lots was the casting of their votes, and that in this way Matthias was voted into the office of apostle to take Judas's place. Now, can any man honestly interpret this Scripture and tell me that the women, so clearly mentioned in v. 14, were not included in this business meeting and did not have a part in the settling of this business matter? Brethren, you cannot face this Scripture and not allow the women to vote. The antecedent of the pronoun "they" in v. 26 is "these all" including the women of v. 14 and "the disciples" in v. 15.

"Then the twelve called the multitude of the disciples unto them, (surely no one will say this did not include some women) ...Wherefore brethren, (a mode of addressing the whole multitude of disciples) look ye out seven men... whom we may appoint over this business... And the saying pleased the whole multitude: and they chose..." (Acts 6:2-5). No man can honestly face this Scripture and deny that the women voted in the choice of these deacons (I suppose they were deacons). The antecedent of the words "they chose" in v. 5 is "the multitude of the disciples" in v. 2. The Bible is totally on my side in this discussion. The women voted in the election of these seven men.

"Unto the church of God which is at Corinth..." (II Cor. 1:1). What was this church? An assembly of Scripturally baptized believers at Corinth. Did it have women members? Of course. "Sufficient to such a man is this punishment, which was inflicted of many" (II Cor. 2:6). Paul had written the church at Corinth to exclude the fornicator of I Corinthians ch. 5. They had obeyed him in this. The man had repented and wanted to be restored. Paul had written the church at Corinth to exclude the fornicator of I Cor-

inthians ch. 5. Paul is now telling them to restore this man to fellowship. Note that the punishment — the exclusion — was inflicted by many. The word "many" means "the majority." The majority of what? The majority of the church of God at Corinth which includes the women members. The church had voted, including the women, and the majority had voted for this man's exclusion. What man can expound this Scripture and leave the women out of the church action of discipline upon this man? No man can.

I have given several proofs for women voting. 1. The meaning of congregational government. 2. The meaning of church authority. 3. The exposition of some Scriptures dealing with the subject. I have proved my point. I challenge any man to answer this proof. I challenge any man to answer these Scriptures. I challenge any man to show how his church can practice congregational government and church authority and still not allow the women to vote. All I ask for is complete honesty in dealing with this question. Do not tell me that you believe in church authority and in congregational government but do not believe in women voting. Explain to me how it is possible to put these things together. The Arminian tells me that he believes in salvation by grace, but he does not. The universal atonement believer tells me that he believes in eternal punishment, but he does not. You see, there are things that just do not go together. Just saying them does not make it so. If you do not let the women vote, you do not practice congregational government nor church authority. If you say that you do, please explain how you can; and when you get through explaining, it will still be true that you do not practice these Biblical and Baptist doctrines.

Now, brethren, is just a matter of fact that Baptists, the overwhelming majority of them, have always believed and practiced women voting in church business. I do not believe this can be successfully gainsaid. You brethren who do not let your women vote in church are going against the Bible and against what the vast majority of Baptists have always believed and practiced.

Someone will object that if the women outnumber the men and vote contrary to the men, that the women will be usurping authority over the men. This is not true. God gave the women the right to vote. To usurp authority is to take an authority that does not belong to you. For a woman to vote is not usurping authority, it is the exercise of a God-given right. Someone will say that, if we do this, the women will run the church. We are to decide this question by what the Bible says about it and not by some supposed consequence. One man said that if you immerse a believer, he might catch cold and die, therefore don't immerse. What would Baptists say to this argument? We are to decide on the mode of Baptism by what the Bible says, and not by any supposed possible consequence. The same goes for women voting in the church. Most women will vote with their husband. I doubt that it often happens, if ever, that the women "block vote" so as to control the church. If the women don't vote, then the men run the church, and the Bible teaches that no individual or

group is to run the church, but that the whole church is to run the church.

The right to vote is a God-given privilege within the church. It belongs to every member of the church by virtue of being a member. To take this away from a member is to rob that one of the God-given right. Furthermore, to vote in the church is an obligation of church membership. It is wrong not to vote. No member has the right to abstain from voting in the church. I think it is a sin to not vote in the church business. Therefore, the church that will not let the women vote is: 1. Robbing them of a God-given privilege. 2. Encouraging them in an act of disobedience. One might argue as to the obligation of a member to vote, but I have always felt that one who would not vote in church business was not fulfilling his or her responsibility.

Brethren, I plead with you. Study this matter out prayerfully and carefully. Appreciate the women you have in your church. Give them every right that God gives them. Do not treat them as second class members. Where would your church be without the women? Think on that awhile. Oh, you want them there. You want their money. You just don't want them to do anything else, certainly not to vote. They can give their money, but can not have any say about it. They can cook for your fellowships, but can have no say as to having a fellowship. Come on, brethren, treat your women right. If you do not want them, or do not want to treat them right, send them to me, I will treat them right.

I hate to say this, but if I were a woman, I would not be a member of a church that would not let me have my God-given privilege of voting in the church business. I am not telling you women what to do, just what I would do.

Thank God for the women in our churches. Where would we be without them. They add to our number. They pretty up the scenery in the service. They sure do help with the singing. They pray for us. They come as regularly, or moreso, than the men. They give their tithes. Yes, thank God for the women. They are not to speak in the church. They are not to teach men in a church — authorized capacity. They are not to usurp authority over the men. This is all they are not to do in the church. They can come, pray and give. They can sing, even specials. They can teach women and children in church authorized classes. They can vote in the business of the church. Let us not allow our women to do what God has forbidden them to do. Let us, however, be sure to give the women everything God has given them — and the right to vote is one of those things.

I welcome comments on this article. I challenge anyone to successfully contradict what I have set forth therein. Brethren, be reasonable, be fair, be Scriptural, be Baptist, and let your women vote. May God bless you all!

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

## BRIEF STUDIES ON THE SUNDAY SCHOOL

by The Editor

"The Lord gave the word: great was the company of those that published it" (Psa. 68:11).

We are studying the Sunday School. Some of our brethren have turned against the Sunday School. Some have stopped having it. Some have become opposers thereof. Though I do not believe a church must have a Sunday School, this has been a grief to me. I would urge our kind of churches, who have dropped Sunday school, to seriously reconsider the matter. I would urge those who are thinking about dropping Sunday School to give very serious consideration to this. I welcome any comments relative to these articles.

I have admitted that the Bible does not tell us to have a Sunday School. I have just as adamantly stated that the Bible does not tell us to not have one. I have established the fact that the Bible sets forth principles upon which the church is to do the Lord's work, but does not give us details as to this matter. We all do many things in our church that are not detailed and specified in the Bible. The Bible leaves much to the church's discretion, so long as Biblical principles are not violated. This truth leaves ample room for a church to have a proper Sunday School in her efforts to carry out the Great Commission.

Though the Sunday School is not specified in the Bible; when properly carried out, it can be a means of great good and usefulness in doing the Lord's work. The major questions about the Sunday school is not "if", but "why" and "what". If a church does not have a Sunday School, that is solely her prerogative. The same goes as to a church having one. However, a church should be able to give a good reason as to why she does or does not have such. The question of "what kind of Sunday School a church has" is a very important one. We have dealt with these matters, but they would repay a careful study.

So far as I know, there are three objections given to the having of a Sunday School: 1. It is not specified in the Bible. 2. Divided classes. 3. Women teachers. If there are others, I am unaware of them; and would like to know of them so that I might deal with such. I have, I feel, adequately answered the first two of these objections in previous articles. Now, let us deal with the matter of women teachers in Sunday School.

"Let your women keep silence in the churches: for it is not permitted unto them to speak... for it is a shame for women to speak in the church" (I Cor. 14:34-35). "But I suffer not a woman to teach, nor to usurp authority over the man..." (I Tim. 2:12). "The aged women likewise, that they be... teachers of good things: That they may teach the young women..." (Titus 2:3-4).

I believe that these three Scriptures will establish the teaching of the Bible as to the matter of women teachers in the Sunday School. The first one (I Cor. 14:34-35) sets forth a principle that must not be violated in a church, nor by a church. Women are not to speak in church. This does not mean that a woman cannot sing with the

congregation in the church service. If she can sing with the congregation without violating this Scripture, she can also sing a solo, so long as she does not speak therein or thereabout. The woman is to be silent in the church so far as "speaking" is concerned.

However, this verse does not forbid a woman teaching in the Sunday School. Remember that the Sunday School is not the church. A Sunday School class is not the church. Neither does the total of the classes constitute the church. Now, if the Sunday School is to be considered as the church, of course this verse would forbid women teachers. But I know of no church that consistently considers and treats her Sunday School as if it were the church. Since the Sunday School is not the church, a woman teaching a Sunday School class is not in violation of this Scriptural principle.

The second Scripture (I Tim. 2:12) also sets forth a principle that must not be violated by a church. However, we need to be very Scriptural in our exposition of this Scripture, as to what it does and what it does not forbid. This Scripture does not forbid a woman teaching per se. The teaching forbidden here is a woman teaching a man. She is not to teach a man. She is not to usurp authority over a man. The phrase "over the man" governs the words "teaching" and "usurp authority." Let us look closely at this matter. The teaching a man that is forbidden here is teaching in the capacity of a church authorized relationship. The Sunday School class is a church authorized relationship. A woman cannot teach a man therein.

This Scripture does not forbid a woman teaching a man in individual capacity. All believers, including women, should be faithful witnesses to the unsaved. There is absolutely no Scripture which would forbid a woman witnessing to an unsaved man. A faithful witnessing involves teaching the Word of God to the one receiving such witness. "The woman then left her waterpot, and went her way into the city, and saith to the men, Come see a man, which told me all things that ever I did: is not this the Christ? And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did" (John 4:28, 29, 39). Who can say that this woman did not teach these men? Who can say that she did wrong in doing so? Thank God for women who faithfully witness, teaching the gospel to the unsaved, men and women. May their number increase greatly. Who would dare say that God did not bless this woman in this, and use her for His glory? Now, if a church were organized in Samaria; and if that church had a Sunday School, this woman would not teach a class in that Sunday School with men in the class. She would be violating I Timothy 2:12. She would be teaching men in a church authorized capacity. But she could and did teach men in individual capacity. She was not condemned for this, but rather used of God therein.

"And he began to speak" (Continued on Page 11 Column 1)



Those who teach well and do ill resemble a whetstone, which being blunt itself, makes a knife sharp.

## BRIEF STUDIES

(Continued from Page 10)

boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26). This Scripture refers to Apollos, who was an eloquent man. What a great good was done by Aquila and Priscilla teaching this preacher the way of God more perfectly! Now the subject of the word "expounded" is "they". The antecedent of this plural pronoun is "Aquila and Priscilla." Both of them taught Apollos the way of God more perfectly. Therefore, Priscilla taught this preacher the way of God more perfectly. Now, if there had been a church in Ephesus, and if that church had a Sunday School, and if Apollos had been in a Sunday School class in that church; Priscilla could not have taught that class. She would have been teaching a class in a church authorized relationship. But she could, and she did teach Apollos in an individual capacity in connection with her husband. And God's Word implies approval of this action. Aquila, the husband, did not do all the teaching. Priscilla did some of it. Apollos, the eloquent preacher did not, in an attitude of male superiority, refuse to learn from this woman. She taught him. He learned. He became a better preacher because of the teaching of this woman, and all this proved to be a blessing to the work of the Lord.

Now, what do you male chauvinists have to say to this? I have heard of men saying that God does not teach women. God teaches the man, and the man teaches the woman. Women just do not know as much about the Bible as men do, etc. ad infinitum, ad nauseum. Brethren, I know some women whose knowledge of God's Word will put many a man to shame. How sad it would have been had Apollos felt too high, mighty, and superior to learn anything from a woman. Many a pastor in a church would do well to learn some things from some of the women in his church. The woman of Samaria did teach some of the men of Samaria and some were saved by the Spirit using her teaching. Priscilla did teach Apollos the way of God more perfectly, and great good came thereof. These women did not teach men in a church authorized capacity such as a Sunday School class, for that would have been in disobedience to I Timothy 2:12. But they did teach men in individual capacity, and nothing is wrong with this. Such teaching is Scriptural. Would God we had more women like this. Would God we had more men who were willing to learn from women as did the men of Samaria and as did Apollos.

I Corinthians 14:34-35 does not forbid a woman to teach in Sunday School, for the Sunday School class is not the church. I Timothy 2:12 does not forbid a woman to teach a man in individual capacity. Neither does it forbid a woman to teach women and children in a Sunday School class. It only forbids a woman to teach a man in a church authorized relationship such as is a Sunday School class.

The third Scripture (Titus 2:3-4) does allow, even command a woman to be a teacher. I do adamantly insist that this verse gives ample room for a

woman to teach women and children in a Sunday School class. Some men would say that this only allows a woman to teach in her home or the community. Brethren, when you do this, you add to the Word of God. This verse does not so limit the teaching of the women. Other brethren will say that this verse just means that a woman should teach other women practical things such as proper conduct and household chores. To say this is not only to add to the Word of God, but is to deny that the Word of God is a "good thing" (v. 3). Women are to teach other women "good things." The Word of God is a "good thing." Therefore, women are to teach other women the Word of God. The Bible does not put any limitations as to where this teaching is to be done. Therefore, a woman can teach women and children the good Word of God in a Sunday School class. There is no Scripture that contradicts this. The above Scripture surely allows for such. Now, you anti-women Sunday School teachers overthrow this, if you can.

Now, review my Scriptural argumentations. The woman cannot speak in church, but teaching a Sunday School class does not violate this principle, because the Sunday School class is not the church. The woman is not to teach a man, but this refers to a church authorized relationship, because the woman of Samaria and Priscilla did teach men in individual capacity. Therefore, a woman can teach a man, but not in a Sunday School class which is a church authorized relationship. A woman is to teach other women the Word of God. For a woman to teach the Word of God to women and children in a Sunday School class does not violate any Scriptural principle. Rather, such is a very good means of women obeying the Scriptural injunction to be a "teacher of good things."

Brethren, I fear greatly that some of our men and churches are endeavoring to make women second-class church members. I fear that some do not appreciate the women in their church. I fear that some do not use the women in the church, and fail to reap the great potential for good that there is in the women of the church. Some churches will not let women vote. Some will not even let the women be present in the business meeting. Some will not let women sing specials. Some will not let women teach women and children in Sunday school classes. Brethren, this constitutes a two-fold sin. It is robbing women of God-given privileges, even encouraging women to fail to do what they ought to do. And it is depriving the church of the great good that women could do therein. As I said, some churches are making their women to be second-class members, and brethren, this is wrong. Oh, we want the women. We want their names on our membership roll. We want them present in our services. We want their tithes and offerings. But then we do not want them to do anything further. Male chauvinists in the church. Male superiority in the church. Men depriving women of their rights in the church. Brethren, let us immediately desist from such attitudes and actions.

Brethren, let us thank God for our women in the church. Where would we be without them? What would we be without them? How much smaller and less would our churches be without them. Let us

give women all the rights in our churches that God gives them. Let us use the women in our church in every way that is consistent with Biblical teaching. Let us not look down on our women, nor make them feel inferior to us. Let us have the proper and Biblical attitude towards the women in our churches.

Brethren, if you do not want the women in your church, if you do not want to give them their proper rights, if you do not want to use them; send them to me.

Women, if the men in your church do not appreciate you, do not give you your rights, do not use you in the church; come to me. Come to Calvary Baptist Church. We have a high percentage of women members. However, we do not have any we desire to get rid of, and we would be happy to have many more. Come to Calvary Baptist Church. We will appreciate you. We will give you your Biblical rights. We will use you as much as you want to be used so long as it is in a Scriptural way.

I feel that I have demolished the three objections to having Sunday School. I feel that I have shown that a church can have a Sunday School, can have divided classes, and can have women teachers. We will study further on the Sunday School. Brethren, you do not have to have a Sunday School. There is no Bible that forbids such. Sunday School is a means of doing great good and of carrying out the Great Commission. A good Sunday School can be a great good to a church. There are Biblical principles that surely leave room for the having of a Sunday School. You don't have to have a mid-week service. There is no Scripture that commands this. However, a mid-week service is not forbidden by the Bible, and could be a great good to a church. Do you anti-Sunday Schoolers have a mid-week service? Why? What Scripture do you use for such? You see, it is as I have said repeatedly. The Bible lays down principles that we must not violate in setting up the services we will have and the way in which we will conduct them. But the Bible does not specify and detail all that we are to do. Much is left to the discretion of the church. There is nothing in Scripture against a Sunday School. There is plenty of room in the Scripture for a Sunday School. A Sunday School can be a great means of good in the church. Brethren, let us have a Sunday School, let us have a good Sunday School. Let us work at making our Sunday School as good as we can. We will then see what a great good a Sunday School can be for a church. Comments and criticisms welcomed.

"The beginning of the gospel of Jesus Christ, the Son of God: As it is written in the prophets. Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. (Mark 1:1-8).

## WORK OUT YOUR OWN SALVATION

by Robert Wagner

How many times have you heard it — "Well the Bible says to work out your own salvation." I have heard it several times in the last 10 years, but there are two times which I've heard it which has made me angry and the second time, a feeling of pity, also.

A little over a year ago, just before joining Calvary Baptist Church, I was invited to a Christian Church at the head of our road. I had offered to speak or preach to them for they had not a preacher at the time.

There were only a husband, wife and young daughter, whom all are owners of the Church, and another man which make up the attending members. It gave me an opportunity to read and talk about some Sovereign Grace Scriptures with them. But the third Sunday these Scriptures became too much for the wife who ran the Church, and her husband; she turned to me and said, "The Bible says to work out your own Salvation," while her daughter laid on the pew shouting that she would not sing because her mother was now closing the service for the day. I believe that made me angry some.

Just recently a man came up to me at one place where I go to work. He asked me if that was my son he spoke to last week when I was there. I said, "yes, it was," for my older son came with me that day. He said, "Well, your son said to me that God spoke to him through a worm and a strawberry. He didn't realize that my son is not mentally well and that my son actually felt that God had, indeed spoken to him in this way."

I found this man to be a Baptist and again I felt an opportunity given to me by God through my own son to tell of God's Sovereignty. In our course of conversation, I recall this Baptist gentleman saying, "Work out your own salvation." My feeling of pity was and is for this man, whom I've come to love. He loves God and is not afraid to admit it, BUT cannot see "SALVATION IS OF THE LORD." He is a Baptist and does not know of God's sovereignty, that's a pity.

Yes, man likes to hear it. He won't have it any other way. He demands it. We will work out our own salvation. Is this what the Scriptures are saying? For if they are, we do not need Jesus Christ. We do not need His shed blood, baptism or agonizing death on the cross for us, we'll all work it out ourselves. Brothers, I tried that "working out my own salvation" and all it got me was deeper in sin.

Now, really, is this what Jesus Christ is saying through Paul to the Saints at Philippi, that every believer from that time and through all ages is supposed to "work out his own salvation?" (Phil. 2:12) for this is what many believe.

Look at the first chapter of Philippians, "Paul and Timotheus the servants of Jesus Christ, to all the saints which are at Philippi with the bishops and deacons." Paul is writing to the Saints at Philippi and no one else but the Saints and what he has to say to them will pertain to them only. In the 6th verse of the first chapter, Paul is "confident of this very thing, that He which hath

begun a good work in you will perform it until the day of Jesus Christ." Now for me, he could stop right there. I am satisfied HE that has begun good works (salvation) will perform it, and until the return of Christ. Paul writes of his joyfulness while in prison. His imprisonment has turned out to the furtherance of the Gospel (Verses 12-30). He is absent from their Presence (Verse 27): "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."



Robert Wagner

In chapter 2:12 Paul is asking the Saints, whose salvation has already been worked out, or else he wouldn't be addressing them as Saints, to continue to work on their salvation with fear and trembling in the continuance of standing fast in one spirit for the faith of the Gospel while he is absent. He is making exhortations to them to humility through Christ's example. While he is gone Paul is asking them only to continue on just as they did while he was with them. There is not one hint or Scripture in the book of Philippians, or the whole Bible, where man should, or even can, work out his own salvation.

In Galatians 4:18 Paul has told the Galatians, "But it is good to be zealously affected always in a good thing, and not only when I am present with you."

It is Paul the Apostle, by the will of God and by the will of the same God who is bringing exhortations to the churches, writing to the saints, edifying them and Jesus Christ that they may grow in grace, a grace that was already given them. Paul is not begging them to come to Christ; he is building upon that which Christ has already started, through his exhortations. They have already heard the gospel and have been drawn to Christ by the word of it.

Last week I was in my dentist's waiting room. There was a lady sitting across from me and I wondered if she were a Christian. Another lady came in and sat next to her and complained about the weather. The lady I first spoke of said, "We'll take what God gives." I said, "That's right! Then she went on to say, "Another thing, I can't stand anyone who says that I found Him. It is God who has quickened us if we are quickened at all."

How good it is to hear from man's mouth that he is unable to work out his own salvation.

In Chapter 2:21, Paul said of

(Continued on Page 12 Column 1)



## 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

## SALVATION

(Continued from Page 11)

God, "I do not frustrate the grace of God; for if righteousness come by the law (any other way), then Christ is dead in vain."

I thank God for the anger, pity and joy He has taken me through by the way of one simple Scripture. I'll tell you the truth, I just about had a stroke in that dentist office that day

when that lady praised God for her salvation, by saying she didn't have anything to do with it.

You just don't come across saved people today who can admit that they didn't find God, but it was God that drew them to Him. How about you? Are you still trying to work out your own salvation? I am "looking unto Jesus, the author and finisher of my faith" (Heb. 12:2). I'll give my God the Glory that is due Him.

## THE CONVERSION OF DAN PHILLIPS

Many years ago when I was pastor of the South Bristol Baptist Church, Bristol, Tennessee, I witnessed the conversion of a young man by the name of Dan Phillips. He lived not too far from the church I pastored. I visited his home a number of times, and invited him, his wife Lois, and his boys to church. I failed to get them to attend.

One weekend we had prayed earnestly that some soul would be saved. The morning and evening services closed with not a soul coming forward at the invitations. On the way home, seeing a large gathering at Dan's home, I stopped and entered the house, inquiring as to where Dan and his wife were, that is, as I entered the living room. I was informed they were in the bedroom mourning for their son Jimmy who was called to eternity that day. I have forgotten the cause of his death. However, I went into the room where Dan was sitting at the foot of the bed weeping, and Lois was on the bed sobbing for sorrow. I then, after expressing my sympathy with them, began witnessing the Gospel to them. I told Dan he couldn't bring his boy back, but that if he got saved, he could, like David said, go to him. Dan got saved then and there. Lois was backslidden, and she was restored to fellowship with Christ. I helped with the funeral of their son, and in a couple of weeks, baptized them. Bro. Dan and Sister Lois grew in grace quickly, and Bro. Dan became a Sunday School teacher, and later became a deacon in the church.

It was after we built the Temple Baptist Church building that Bro. Dan was called into the ministry of our Lord Jesus Christ. He has been preaching the Gospel of Christ now for quite a number of years. He is pastor at present of the New Testament Church, Bristol, Tennessee, where He has pastored for several years.

Bro. Dan has passed through many trials of affliction, but has continued in the work of the ministry. He has preached in a number of Bible Conferences throughout the United States, and written a number of periodicals for the weekly publication well-known as the "Baptist Examiner."

Out of the dark clouds of trouble and death, sometimes comes the rain of Spiritual blessings as

was the case of Bro. Dan Phillips. I do pray our merciful Lord may continue to use Bro. Daniel Phillips in a large and broad ministry until that day he finishes his course and must lay down the sword and trowel, to the glory and praise of our Lord Jesus Christ.

God said to him, "Go forth and preach, a loving heart and golden speech, pen of a ready writer. The sword that heroes wield, and trowel for God's temple."

Let us pray beloved, that our loving God will send forth laborers into His vineyard.

In His great name,  
T. B. Freeman

## ANNOUNCEMENT

Dear Brother Joe Wilson,

We of the Sovereign Grace Baptist Church of 170 Deaton Street, Hazard, Ky., would appreciate it if you would have this word of thanks printed in the Baptist Examiner.

We are thankful for the Lord's Churches that have been lead to help us in our Building Fund program. Also, we are thankful to each individual and to each individual that are continuing to help us in this worthy cause. May the Lord bless each church and each individual.

Sincerely,  
Fred Mink

## THE RIGHT MOVE

His fingers touched the clock and then  
The fingers jumped about,  
Though many times he had been warned  
From mischief to stay out.

What fun to mix the figures up  
To set them in a spin,  
"Mother's back is turned" the toddler thought  
"So I'll mix them up again."

T'is folly to think we can get by  
When the evidence is clear.  
When life is short and God knows all  
And judgment day is near.

One little touch, one more t'ward sin  
Can wreck and ruin a life.  
Take care my friend lest you should know  
Much bitterness and strife.

Don't hasty be in word or deed  
Don't mix the figures up,  
Lift high your hands and ask of God  
He'll fill your empty cup.

Mrs. J.P. Morgan  
(Written April 21, 1983)

## AN OPEN LETTER TO PARENTS HARBORING THOUGHTS OF DIVORCE

ANONYMOUS

"Please, please don't sign them! O Daddy, don't sign those papers!"

My pleading must have added greatly to my father's burdens, but the pen held firmly in his hand continued to write his name on the final papers.

Thus was my world destroyed, and I with it, for on that day something died in the heart of a child. A child? In years, yes; but the child pleading in the divorce court that day would never again be a carefree little girl. Now my mommy and daddy were divorced! It was a big word and a hateful one! What it meant to grown-ups, I did not know; but what it meant to me is a story that can never be told.

Right then it meant that the home we had known existed no longer. To us children, our home was our world, with Mother and Daddy essential parts of it; but that world had suddenly crumbled. Like a storm that strikes suddenly and leaves one to pick up the pieces, so life had suddenly turned our home inside out, upside down. Much of the shock lay in the fact that the ones destroying it were the two who had been our very security and life.

From now on the family must be divided. I was told to choose between my mother and my father — I could not have both, though I loved them both and wanted both to love me. Each was so necessary to me. How could I turn my back on one and say that I wanted the other more!

I remembered nights when I was sick and how my mother kept vigil — how she had fed me and tended to my needs. Surely she loved me! When things troubled me, I had always gone to her; and her explanations had banished my childish fears. I had great faith in my mother.

Nor could I doubt my father's love or the close place I had in his heart. Often my brothers had sent me to him when they wanted some favor, knowing that he seldom refused me. This special place I had with Daddy was perhaps because I was so like him, and we understood each other so well. I had deep respect for my father — but how could I compare it with what I

felt for my mother? And how could I make a decision that would separate me from either?

This was the down payment in the price of divorce — and we children had to pay! To parents who still count the cost, I plead the cause of your children! If you subject them to the agony of choosing between the parents whom they love, something wonderful has to die in their hearts during the unnatural struggle that choice entails.

Years have passed, but I still shudder at the memory of the day I left our home — with my mother. Daddy cried like a child, and then just stood and stared into space. I have wondered what went through his mind then. Was part of his grief due to the fact that missing from the circle of his motherless children was his only daughter? Was he thinking of what might have been?

In my mind, there is no doubt of what might have been; theirs could have been a successful marriage had they determined to keep the home intact — had both or even one been willing to sacrifice personal feelings.

As far back as my memory goes, I remember my parents quarreling. Like all quarrels, these were born of selfishness and stubbornness, with neither willing to give in to the other. Foolish advice was: Separate if you can't get along; it will be better for the children. (Is it better to crush young hearts than for one or two to bear small hurts? Better the blow should fall on six lives, young and tender, not old enough to know why they must be separated from one another?)

Bitter protests and tears were vain, for divorce courts do not consider human hearts when they collect their dues! Mother and Daddy were to be "free" — but we children were not. I became a slave to despair. The quarrels? They ceased, to be sure; but the cries of heartbroken children took their place; and I, for one, longed to hear those quarrels again if only it meant that I could have my mother and daddy back!

The story is my own. The plea I make is that of my own heart, though my brothers, too, could write their stories; and neighbors in our small town could add to them. Perhaps it is just a familiar story — Daddy too busy to do the little things that count for so much, and having to neglect his six-and-eight-year-old boys. My little brother longed for his mother, but his loss and grief gave expression to meanness; so he became a problem child in school. My teenage brothers became involv-

ed with the law, to the extent that they spent a night in jail. I realized even then that this, too, was part of the price of divorce which children pay!

Perhaps a girl needs her mother even more than do the boys. I seemed to be cut the deepest and to suffer the most. The shock of that day in court was indelibly printed on my memory, but I had only begun to taste the bitter portion dealt to a child of divorced parents...

I wish I could take the hand of every parent harboring the thought of divorce, and lead them back with me into the valley through which I have come. If the hurt of an innocent child's heart, the bitter shock of a tender life, the tears of the unwanted, misplaced child, if the horror and gloom could be called to witness in the divorce courts, no child would ever again have to walk the dreadful road that starts with the signing of those final papers in the divorce courts. Instead, the tears would become your own; and in the valley, you would realize that the ones who suffer in a divorce court, and remarriage, are the innocent children.

Thank God, in my struggle through that darkness I met the Saviour; and slowly — very slowly — I began to live again. Since that time, I have married; and at one time it seemed that I would fail as my parents had; but through sacrifice and love, I was able to prove that marriage can be made to last. My wonderful husband and lovely children are my reward after having (as Job) drunk "scourging" like water.

Many will say, "But my case is different." I contend that every marriage can be made to last if either husband or wife will fight to that end. Mine did not succeed overnight, but every effort proved worthwhile; for through the sacrifice of my own feelings, I brought out qualities in my husband which I had not known existed. Only God knows the joys I now reap from every battle I fought (with myself instead of with my husband). I had to learn to give when I would rather have taken, to smile when my heart rebelled, and to hold my tongue and let God speak for me. But it was worth all it cost when compared with the reward — one of the happiest marriages in the world.

From experience, I know that divorce is NOT the answer; sacrifice is. You who contemplate divorce, I beg of you, remember me. Hold that child of yours in your arms more closely, and in pity spare him (or her) that which I had to endure and can never forget.

## HE IS MINDFUL OF US

In the vastness of His universe  
Our mother earth is seen  
As a grain of sand which He has cursed  
As sinful, vile, unclean.

If this portrays us almost nil —  
Like microscopic germs —  
Our nothingness we, then, can feel,  
Our import really learned.

That He is mindful of us, still,  
Should fill our hearts with awe;  
And that He loved us, always will,  
And never will we fall.

How dare we birth and nurture fear?  
How can we harbor doubts?  
The strength we need is ever here, and  
His arms are ever out.

Bernice S. Bryant Cottondale, AL