

THE JOY OF THE LORD IS YOUR STRENGTH

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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, this day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he



Andy Proctor

said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD

RULES FOR UNDERSTANDING ARIGHT THE TEN COMMANDMENTS

by John Colquhoun
(Now in Glory)

To understand aright the perfection, spirituality, and great extent, of the Divine law, is necessary to qualify believers, for delighting in it after the inward man, and for performing acceptable obedience to all its precepts. The holy Psalmist, therefore, prayed thus: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart" (Ps. 119:34). "I am a stranger in the earth; hide not thy commandments from me" (Ps. 119:19).

Seeing the Ten Commandments contain very much in few words, which cannot render it the more difficult, to apprehend their full meanings; the rules, to be carefully observed for understanding them aright, are chiefly the following:

1. Where a duty is required, the contrary sin is forbidden; Isa. 58:13, and where sin is forbidden, the contrary duty is required, Eph. 4:28. Every command forbids the sin which is opposite to, or inconsistent with, the duty which it requires. The duties required in the law, cannot be performed, without abstaining from the sins forbidden in it; and the sins forbidden, cannot be avoided, unless the contrary duties be performed. We must, not only cease to do what the commands forbid, but

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The other fellow's trials are easy to bear.

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

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THE INCARNATION AND VIRGIN BIRTH

by R.T. Ketcham
(Now in Glory)

Was Jesus Christ God? If so, then everything is settled. If He was not God, then nothing is settled. The claim that Jesus, while not God in any unique sense, was nevertheless the best and greatest man who ever lived cannot possibly be true. Logic alone shatters that argument. He claimed to be God (John 10:30-38; John 14:7-10; John 6:41-54; John 20:29; John 8:56-58). If He was not God, how then could He be either a good or a great man? Liars are not usually classified as such! But to His falsehood He added blasphemy! If He was not God He was a blasphemous liar — a long way from a good or great man! But more than that, He resorted to "black art" to substantiate His false claims. He worked miracles in the name of God which were nothing less than devil-aided tricks to help Him make good His claim.

Here, then, is His status: if He was not God He was a blasphemous liar aided and abetted by the denizens of hell, and He was exactly what the critics of His own day said He was — possessed of demons (Mark 3:22). There it stands! Let the critics of this day be as honest. Either Jesus Christ was God or He was a devil. He was the God-Man or He was not a good man.

But can it be demonstrated that Jesus Christ was God? That is the vital point at issue. Let us begin at the beginning of things and lead up to the issue. The burden of the Old Testament story was that a personal Redeemer was to appear in the world. This is the central truth of the Old Testament.

I. THIS REDEEMER WAS TO BE A VIRGIN-BORN MAN.

He was to be the seed of the woman only. In Genesis 3:15 God declared that someone born

of a woman would put Satan out of business. The first promise of the Old Testament concerning the One who should redeem us from sin's ruin, and forever crush Satan, was that the Redeemer should be a man.

But what man? Centuries rolled by and millions of men were born of women. Where are we to look for the Man? As we read on we find that God has narrowed the line down to Abraham as the father of the race from which the blessing to all nations should come (Gen. 12:1-3; Gal. 3:16). We need not, therefore, look for the Man to come from any other race than Israel.

But which son of Abraham was to become the appointed one to continue the line of succession until the Man should appear? Genesis 21:12 answers that question. Here God announced that Isaac was to be the chosen one.

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THE HELPLESS, THE HELPERS, THE HINDERERS, THE HEALER

by Doug Newell
Assistant Editor

Mark 2:1-5, "And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four. And when they could not come high

unto him for the press, they uncovered the roof where he was: and when they had broken it up, they



Doug Newell

let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

The Word of God is full of miracles which were wrought in the lives of many individuals. Surely, in this instance, the hand of the Lord in manifested as this man was healed of palsy. In many cases, the Lord healed people of their physical infirmities. Jesus is able to do this, being God. It was not an impossible task for Jesus

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

PREACHING THE LAW PART IV

"...for by the law is the knowledge of sin" (Rom. 3:20).

I quote from a letter, "Men cannot be saved by keeping the law; therefore I do not preach it." I have been asked to complete that quotation. I do not have it before me now, but it was something like this, "Men are saved by Christ, therefore I preach Christ." Oh, that we might all preach Christ more and more. Men are not saved by keeping the law. Men are saved by Christ. A brother used to tell me that at his church they, "preached the gospel

and exalted Christ." This sounds good; it sounds wonderful; until you read the bottom line. The bottom line was that there were many, very many, truths of God's Word that they did not preach. I greatly fear that it is not a true exalting of Jesus Christ that leaves out a large portion of His Holy Word. What think you?

This subject has grown far beyond my original purpose, but it is such a very important one; and it is even more important in this day of anti-law preaching or little law preaching. Again I say that one of the greatest needs of

today is preaching the law of God in the power of the Holy Spirit. I would urge the reader to read again the first three articles on this subject, read this one, then read them all together. I am considering putting these in a booklet. It may be that some individuals or churches would like to pay or help pay for the publishing of such a booklet. I will not, at this time, review past articles, but proceed with the matter of things that the law does that fully justifies, even demands,

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HOW?

by Velmer Paler
Davao City
Philippines

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?..." (Rom. 10:13-15).

We believe that the commission to evangelize the whole world was given by Jesus Christ to the local church. This church is a missionary church with the



Velmer Paler

heart of sending men for mission work, who believe in every phase of mission work as outlined by God in the Holy Scriptures, and practiced from through centuries since the days of Jesus Christ and the apostles. God thought it and planned it after His own choosing before the world began. He revealed it in His own predestinated time and commanded it through His own appointed agencies; and set forth the high mission of working out His providence and grace. God had the church in mind, and in the fullness of time Christ came, as the unspeakable gift of God's love for man's redemption from the ruin which sin had wrought, and then the church emerged, began its blessed career surcharged with the mighty force of God. It was greatly multiplied from one to many, and to this good day has held its glorious mission and commission for evangelizing the world.

I believe in the five points of the doctrines of grace and also the sovereignty of God. But, I believe also the responsibility of a Christian member to his Lord, and to the local church, to bring forth His message to preach throughout the whole world. This church exists for the purpose of glorifying God. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21). When this church ceases to do this, it surely fails in its mission and becomes a definite hindrance to the glory of God. It is a sad departure from the truth when some endeavor to free themselves from the responsibility of this commission. When there is no more prayers offered for a mission work; when there's no more preaching from the pulpit for mission work; no more giving and no more going for mission work it grieves the ministry of the Holy Spirit.

My purpose in this message is not to cry up election and to cry

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Let not the things you are uncertain of rob you of that of which you are certain.

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PREACHING

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that we preach the law.

We should preach the law to give the proper conception of hell. No man will fully understand hell, will desire to flee the wrath to come until he is aware of the law of God. Men in hell will then more fully understand the law of God. They will know that it is the breaking of God's law that has put them there. Hell is God's prison house where He punishes the breakers of His laws. Hell expounds the law somewhat, and the law expounds hell somewhat. Man must realize the magnitude and reality of God's law before he will begin to understand the enormity of sin and the justice of hell. God is absolutely just in the punishment of sin. Hell is not a torture chamber where some sadistic monster gleefully torments the inhabitants thereof. Hell is strict justice. Men will be punished exactly as and only as their sins deserve. But to understand this requires faithful expounding of God's law. The man who has seen somewhat the absolute holiness and justice of God's law, has seen the awfulness somewhat of sin, and realizes that he deserves eternal hell. Friend, the matters of law, sin, and hell are tied together. To uproot and do away with either will seriously damage the other two. No man will be saved until he is convinced that he is a hell deserving sinner, and he will not be convinced of this apart from the law of God.

We should preach the law to bring men to the Saviour. This is what we all desire, is it not?

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might

be justified by faith" (Gal. 3:24). If men will not preach the law, how will they bring men to Christ? Dispensationalize this verse all you want to, but I will still preach that it teaches that the law brings individual men and women to the Saviour. Men will say that this verse just teaches that the dispensation of the law brings men to the new dispensation of salvation. I will answer that men were justified by faith in the Old Testament as well as now. I will answer that justification is not dispensational, but is individual and personal. The law is that which the Holy Spirit uses to bring men to the Saviour. We had best turn from dispensational foolishness about law and grace and start preaching



Joe Wilson

the law of God in the power of the Holy Spirit, praying that God will use this to bring men to Christ.

"For I through the law am dead to the law, that I

might live unto God" (Gal. 2:19). I must become dead to the law before I will live unto God. It is through the law that I am made dead to the law. Let me expound. A man thinks that he can be saved by the law, such as the rich young ruler in Mark 10:17-22. This is because the law has not come to him in Spirit convicting power. The law thus comes to him. The law, by the power of the Spirit, slays this man's confidence in his keeping of the law. He realizes that he cannot be saved by the law. The law has killed him. He, realizing this, dying to the hope of salvation by the law, trusts in Jesus Christ and begins to live unto God. "...Nay, I had not known sin, but by the law...." (Rom. 7:7). "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). Paul was alive in his own estimation. He thought he was blameless in keeping the law. Then the law came in the power of the Holy Spirit. Paul died to any hope of being saved by keeping the law. Then he trusted in Christ and was saved. Men need to, rather men must, hear the law of God before they will ever be saved.

The needle of the law makes a way for the scarlet thread of the gospel. The law kills; the Spirit makes alive through the gospel. The killing is as necessary as the making alive. Law and grace are not enemies; rather they are

friends. They work together in the salvation of God's elect. The law is the handmaid and complement of grace. God has married law and grace in the producing of salvation. Let not man put asunder that which God hath joined together.

We need to preach the law so as to shut the sinner up to Christ. The sinner tries to enter heaven by the door of good works. The law shuts that door. The sinner tries to enter heaven through the door of morality. The law shuts that door. The law shuts every door that speaks of the works of the flesh. The sinner is thus shut up to the one door of salvation - even the Lord Jesus Christ.

We need to preach the law in order to fully preach Calvary. "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Men have totally misunderstood this verse if they think it nullifies the preaching of the law of God. I say it boldly; I defy any man to criticize my saying it; No man can preach "Christ and Him crucified" without preaching the law of God. Why was He crucified? I ask the anti-law preacher to answer this question without preaching the law. It cannot be done. He was crucified to satisfy the demands of God's broken law on the behalf of those for whom He died. That is why He was crucified. Men have broken God's law. God's holiness will not allow that to go

unpunished. Christ took the guilt of the sins (all the sins) of all the elect upon Him as He hung on Calvary. The Father poured out on His darling Son all of the punishment that was due those for whom the Saviour was dying. The claims of the law against the elect were satisfied by the sufferings of the Saviour. Consequently, all those for whom Christ died will be saved - not at the expense of the claims of the law - but at the satisfaction of those claims. In the cry of the forsaken Saviour we see the white-hot holiness of the law of God. No man can properly expound Calvary who does not properly expound the law of God. If a man does not connect Calvary with God's law, he does not understand Calvary. The proper exposition of the law shows us the necessity of Calvary if men are to be saved from hell. The truths of hell and of Calvary are more clearly seen in the light of the law of God.

We should preach the law as a rule of life for the believer. Though the believer is not under the law for salvation, he is under the unchanging law of God as the rule of his daily life. God's law does not lose its authority over a man when that man is saved. I know that some will quote to me, "We are not under law, but under grace." But that refers to salvation, not to the rule of life. No one (including the O.T. saints) was ever under the law for

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FROM THE EDITOR

subscription price. But this does not make it a business; it is still a ministry.

I suggest that anyone who objects to our having a book store in our church building would consider their sending tapes and papers from their building. I would suggest that those who object to our charging for the books we send out consider their charging for tapes they send out - like say, conference tapes.

No, our book store is not a business; it is a ministry. We have the best selection of books, I am told, in this area. We sell many Baptist books and sovereign grace books that would be hard to find in the average religious book store. We are discriminating as to what we sell. There are books that we will not sell no matter what the profit might be. We keep a close check on the books we sell as to what they contain. People can buy from us with confidence, knowing that, in the main, they are getting good and sound books.

We give away many books. We have donated some to some public libraries so as to get some truths we believe available therein. I might suggest that some other churches do this. You can put in the book, "Donated by ...church at... address." You could thus advertise your church, and mainly get some good books available at public libraries. We have done that from our book store.

We have given many, many books to preachers in foreign lands who cannot afford to purchase, them. You see, we are not a business; we are a ministry. I have already, in The Baptist Examiner, suggested that some might want to give some money to be used in sending books to preachers in foreign lands. I hope that many will respond, as we cannot meet all the requests we receive. We are not a business, we are a ministry.

We do charge more for our books than we pay for them, but that does not make us a business for our church receives none of that profit. It goes into restocking and adding to our stock. It goes into paying for the books we give away. It goes into the ministry of our church through the book store. We give 20% discount to churches and preachers. There goes a large part of the possible profit as most of our books go to these. We have a 25% discount sale twice a year to everyone. There goes a great deal of possible profit.

We have a place where people can come, or they can order by mail, and get books they could not find in the average book store. They will not be deceived by title or publisher into buying the heretical books sold in many stores. They can get information and advice as to good books on various Biblical subjects. All this is a part of the ministry of our church through its book store.

We are hoping that we can increase and improve this part of our ministry. We hope churches, will help in setting up a fund to give books to preachers in foreign countries. Maybe this could grow so as to furnish books for some in this country who are not able to afford them. We hope to provide books at a reasonable cost for churches to furnish church libraries. We would like to add many titles to our book store stock so as to be of even more help to those who buy from us.

No, our book store is not a business; it is a ministry of our church. It is a good ministry and many have testified to being blessed thereby and to their gratitude for our having this ministry. Let us minister to you through our book store ministry.

Once more, Calvary Baptist Church does not receive any profit from our book store. Rather it costs us to have this ministry. Comments welcomed. Questions will be courteously and truthfully answered.

PREACHING

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of the believer to keep the law of God. It is the believer's great sorrow when he breaks the law of God. It is his great delight when he obeys it. I ask my anti-law brethren to compare their attitude towards the law with the statement that, "his commandments are not grievous."

Look at this verse again. Men tell me that love is all there is and that law is done away. Men tell me that the law is utterly useless as to the child of God. Men tell me that a saved person has nothing more to do with the law of God. They say it is love, love, love, nothing but love. Well what is the love of God? Let my text answer. It says, "this is the love of God, that we keep his commandments". Love for God does not ignore the commandments. Love for God does not hate the commandments. Love for God does not preach against the commandments. Love for God keeps His commandments. That is what the Bible says. What will my anti-law friend do with this Scripture?

Love delights in law; law directs love. Love makes law enjoyable; law makes love practical. Love is the power in the engine; law is the tracks which keeps the engine in proper bounds. Love and law are not enemies. Love gives the desire and motive; law gives love the means by which it manifests itself. Love delights in law, and law is wonderfully kept by love. Again, love and law are not enemies. Rather are they friends that walk hand in hand in the paths of righteousness that glorify God, and they will walk hand in hand through eternity in God's wonderful heaven.

Back to the quote from a letter, "Men cannot be saved by keeping the law; therefore I do not preach it." How foolish to speak of only preaching that which is necessary for salvation. Should I say, "Men are not saved by being baptized, therefore I do not preach it"? Or, "Men are not saved by holy living, therefore I do not preach it"? Or, "Men are not saved by tithing, therefore I do not preach it"? Or, "Men are not saved by church membership, therefore I do not preach it"? One could go on and on, but surely this illustrates

the foolishness of such an attitude. The preacher's commission reads, "Preach the Word." It reads, "Declare the whole counsel of God." The man who does not preach the law is untrue to his calling as a preacher.

Men are not saved by keeping the law. But the law has many purposes and uses. Though I should not preach it as a way of salvation, does this mean I am not to preach it at all? Certainly not. If I preach the law for salvation, I am a Legalist. If I fail to preach the law at all, I am an Antinomian. Both errors are exceedingly dangerous - even soul-destroying. I say to my anti-law brethren; Brother, do not preach the law for salvation. Do preach it for the purposes for which it was given.

Since the law is used to give knowledge of sin, and is used to bring men to the Saviour; is it not then, in a sense, necessary to salvation? Not necessary in that men are to keep it in order to be saved, but necessary in order that men may be convicted of sin and thus brought to the Saviour. I make this statement again. Men are not saved by the law, neither are they saved without the law. Will any man dare dispute this statement? Then let him read again my articles, let him again study the Word of God on the subject. When he has studied the Bible, and learned it well enough to pass an examination on what it teaches about salvation; he will never again dispute this statement. "by the law is the knowledge of sin." The knowledge of sin is necessary to salvation. Therefore, the law is necessary to salvation.

Will you agree that one of the most terrible things about our age is the lack of sinconsciousness? Will you agree that a part of the reason for this is a lack of the preaching of the law?

Anyway, we are to preach the whole counsel of God, and no one but an Antinomian would dare to say that the law is not a large part of the Word of God.

I say these two things again. 1. Men are not saved by the law, neither are they saved without the law. 2. One of the greatest needs of this day is a preaching of the law in the power of the Holy Spirit.

Let us magnify the law. Let us preach it fully and frequently. Let us pray for grace whereby we might more fully live by the law of God. May God bless you all. Comments welcomed. I would like to have some sermons by other men along this line.

INCARNATION

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But again we are baffled, for Isaac had two sons, Jacob and Esau. Which one shall we follow in our search for the Man? In Genesis 25:23-26, God again aids us by declaring that Jacob shall be the chosen one to continue the line of succession.

We now watch Jacob and need give no thought to the millions of other men on the earth. But Jacob had twelve sons, so again we are lost in our tracing of the line of succession. From which one of Jacob's twelve sons will the line spring? Genesis 49:8-10 reveals the fact that it is to be Judah. Now we can eliminate all of Abraham's descendants through Isaac and Jacob except those that shall spring from the loins of Judah. Here again we are at a maze

of crossroads. Which family of this tribe will God choose to continue the line to the Man? Pharez, Judah's son, heads the line from Judah. But Pharez was Judah's illegitimate son and in Deuteronomy 23:2 we read that such a son could not be reckoned in the congregation (therefore the line) up to the tenth generation. So we need not look for the revelation of the line again for nine generations, approximately three hundred years.

When Israel demanded a king during this "lineless" period God permitted one to be chosen from the tribe of Benjamin. This was necessary because of the fact that the nine generations from Pharez had not run out. When Saul was finally removed, however, God again returned to the tribe of Judah and chose David, who was of the tenth generation from Pharez and therefore free from the prohibition of Deuteronomy 23:2. His father, Jesse, could not have been chosen for he was the ninth from Pharez (Ruth 4:18-22).

Now that the "lineless" period was over, God picked up the thread again with David of the tribe of Judah, and we watch his line for a successor. Which one of his sons will be the chosen one? In such passages as 2 Samuel 7:12-14 and 1 Chronicles 22:7-19, the indication would seem to be that Solomon was to be the successor to David. In running down Solomon's line, we come upon a serious barrier. In the kingly line of descendants from Solomon we find the name of Coniah, but we also find an abiding curse upon him and all his heirs. This curse is found in Jeremiah 22:28-30 and reads as follows: "Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the LORD. Thus saith the LORD. Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

Too many scholars this curse seems to put an end to the Solomonic line and that the line would, therefore, revert to Nathan.

While I personally hold to the reversion theory, I shall avoid the controversy in this matter and follow the popular view that the line continued from David through Solomon all the way down to Christ.

We have traced the line of the Man from Genesis 3:15 to Mary's virgin-born son: Abraham, Isaac, Jacob, Judah, David, Solomon, Mary, Jesus! And there He stands as the fulfillment of Genesis 3:15 and Isaiah 7:14: the "seed" of the woman! "...A virgin shall conceive..."

II. PROOFS OF THE VIRGIN BIRTH.

We wish now to present seven simple but, to our mind, conclusive proofs that Jesus Christ is the virgin-born Man promised and prophesied in the Old Testament Scriptures.

A. He Was That Virgin-born Man by His Own Testimony.

Whom did Jesus regard as His father, Joseph or God? When He was lost in the temple at the age of twelve, His mother

chided Him by saying, "Why hast thou thus dealt with us?" replying to her He said, "Wist ye not that I must be about my Father's business?"

If He had considered Joseph as His father, then this reply is meaningless. At that age "His Father's business" would have required Him to be engaged with Joseph if he were His father. But that God was His Father was revealed in the fact that the "business" of His Father required Him to be engaged in an exposition of the Word.

B. He Was That Virgin-born Man by the Testimony of the Angelic Announcement of His Coming Birth.

When Gabriel announced the approaching birth of John the Baptist, he made the announcement to the father of the babe (Luke 1:5-19). This was the procedure in every case of divine announcement of coming births. It was to Abraham, the father of Isaac, that the announcement was made. But in the case of Christ, the announcement was made to Mary and not to Joseph. Why should the ordinary procedure be abandoned? Because the ordinary procedure of generation had been abandoned and there was no human father to whom the announcement could be made.

C. He Was That Virgin-born Man by the Testimony of the Husband of His Mother.

Joseph, upon discovering Mary to be with child, was troubled as to its parentage. In Matthew 1:18-25 we read of his concern over the matter, until he was assured by the angel that the child was conceived of the Holy Ghost. Joseph, by his very attitude disclaimed the fatherhood of that precious body, and thus he adds his testimony to that of others that Jesus was the virgin-born Man Whom the Scriptures had promised and prophesied.

D. He Was That Virgin-born Man by the Testimony of the Father.

In Hebrews 1:6 we read, "And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." When Jesus came into the world and lay in His mother's arms, wrapped in swaddling clothes, that night the Father called the angels around His throne and said, "Look, look yonder in Bethlehem of Judea. Look inside that humble stable and see that babe in Mary's arms, and looking, worship Him!" If that babe was not God, then the Father was guilty of commanding angels to break the first commandment.

E. He Was That Virgin-born Man by the Testimony of His Mother.

It has often been pointed out that Mary, the mother of Jesus, never spoke concerning the virgin birth of her Son. While this position may be open to debate, one thing is certain, that there was a day when her silence was more eloquent than words could ever have been.

The Lord Jesus Christ was now nailed to a cross. The charge against Him was that He made himself equal with God. If He would retract that statement He could save Himself. His

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THE HELPLESS

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to speak and this man be cured of this disease. Thus, we see, that Jesus wrought a physical miracle in this instance. We don't want to minimize the fact that Jesus cured this man, for it was an act of God in which He was glorifying Himself. While this is true, I believe there is even a greater miracle presented in this story. What I believe to be the greatest miracle in this story is the miracle of salvation. Yes, beloved, salvation is a miracle. One cannot be saved apart from this miracle from God. In order to understand salvation, one must come to realize that salvation is a great miracle, and that unless this miracle is performed, salvation is not possible. In the message title you will find I have mentioned four individuals, the helpers, the helpless, the hinderers, and the Healer. These four individuals are mentioned in the story and are used to present the truth concerning salvation. Some may read this and not see that it pertains to salvation and merely

read it as an unimportant story. But friends, this Book is a book which is centered around the fact that Jesus is the Saviour of an elect people, and that redemption from the penalty of sin comes in and through Him alone. Thus when we read the Word of God, believing this truth, we see Jesus on every page, and in every book as the Saviour of His people. I talked to a Pentecostal preacher about these verses, and he said they contained no picture at all of salvation. This man is blind to the truth and simply has no understanding of how salvation is wrought. In studying these four groups of people we will be able to see much spiritual truth as to salvation. Also, in these verses, we will prove much of today's preaching to be false and without any Scriptural foundation.

The first of the four that we will look at is the helpless. Notice the pitiful state that he was in. This man had the terrible sickness of palsy. This disease has crippled this man so that he was unable to do anything for himself as far as coming to Christ. This,

The Baptist Examiner Forum V

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Is it wrong to have a bookstore in connection with a church as a ministry of that church?

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The key phrase in this question is, "as a ministry of that church".

Certainly, as a ministry, or service I do not see anything wrong with a bookstore being operated by an assembly. In fact, in our present time, I am grateful that there are such bookstores operated among Baptist people as a service that provides books, tracts, etc. that cannot be found in most of the "Christian bookstores" that are among us today. With the possible exception of some Southern Baptist bookstores, it is very difficult to find many of the books and writings dear to our kind of Baptists. Have you ever walked into one of the "most modern, broadest, biggest, and best" interdenominational bookstores and amid the peculiar sounds of Christian rock, or neo-evangelical soul music, tried to find a featured display of "Old Landmarkism" by J R Graves? Most clerks in these stores can tell you about most books and authors on the wide range of religious writings, but, "Jarrell, Graves, what Baptist history did you say that was?" Not only do bookstores like the one at Calvary Baptist carry the hard to find items, but they usually carry the best general Bible works that present the Bible as God's Word. They also carry works that have stood the test of time and usage to prove themselves genuine aids to the grasp and understanding of Scripture. These bookstores and the churches operating them are responsible for keeping in print, or reprinting small booklets and studies that are almost unknown to the mass called "Christian" today. "Eye Salve For Religious Owls and Bats" is one such booklet that Calvary Baptist bookstore is responsible for printing. You won't find that booklet in the mainline bookstores operating for profit, and unfortunately you won't find a book even anything like it there where it is sorely needed.

Profit is the main reason for most religious bookstores to be in existence. If a church runs a bookstore to add money to the church coffers in order to help support itself, that is wrong. The motive is wrong, the method is wrong, and the material gain is loss. A bookstore operated as a service usually keeps profit (if any) working to expand service and to print, or obtain more worthwhile material. That is indeed a great service to a young preacher, a seasoned saint, or a

matured believer. God says in Proverbs 4:5, "Get wisdom, get understanding, forget it not: neither decline from the words of my mouth". The primary place to do that is God's Word, the Bible. For help in understanding and learning more about the Bible, a church operated bookstore provides a great service and one that can be a great blessing to the assembly.

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I would like to begin this answer with a text, but I cannot think of an appropriate one. I would suppose that any verse that teaches church authority would be sufficient. I do grow weary of being called on to answer questions that set me up as judge over some of the Lord's churches and the activities of that church. It is certainly not my job nor my intentions to judge other churches. I have all I can handle worrying about myself and the church here in Gladwin. Let me make a few observations about the church, and then I will give my answer to this question.

First, I believe that every church is independent of every other church. I have no right to try and tell another church what it can or cannot do. This is not to say there are to be no relationships between sister churches. Certainly, we should cooperate in the receiving and granting of letters from one church to another. Certainly we should respect a sister church's exclusion. What I mean is that one church doesn't have the right to tell another church how to carry out the work God has given them to do. Let me give you an example. My church does not have a right to tell your church that you must have Sunday School or Wednesday night services. This is your church's business.

The second thing I mention is that a part of our commission is to teach men the "all things." I think books can be very helpful in this. I am not a preacher that belittles books. I think it is the height of ignorance for a preacher to criticize books. He is saying that others have nothing to say to him in their writings, but he wants people to listen to him preach. I think books are, or at least can be, a great tool for the Bible student, whether he be a preacher or not. It would be hypocritical to criticize books and then read religious papers, tracts, or articles. I think a book store and the opportunity to sell good books is a good work of a church. It can be used to help members of that church as well as others.

I see a bookstore as nothing more than an extension of a church's ministry. I see no

difference in this and a tape ministry. Any church that has ever sold a tape should not criticize a church because they have a bookstore. Any church that has a religious paper could not criticize a church that has a book store. Some might say the church is running a business and not a church. I see no conflict here. I do not see this as any different than asking for contributions to send out a missionary. It is an extension of the church's ministry.

I guess I do not need to go any further with my observations. I assume you have gathered that I do not see anything wrong with a church having a bookstore. My feelings can be summed up in these words. If you want to have a bookstore as an extension of your ministry, go ahead; if you don't want to have a bookstore and feel that it is wrong, then don't have one. May God bless you all. I might add; if a church objects to having a bookstore because of the business end, they should also object to a church library where they go out and buy books for the church.

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We are told to, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

A young Christian, seeking help in his study of the Scripture, walks into a modern religious bookstore (not church owned) and there on the shelves are hundreds of books of all kind. Some few are good, but most of them are rotten to the core. The titles look good such as, "When Bad Things Happen to Good People" by Harold S. Kushner, (an acclaimed bestseller), "Pillars of Faith" and "The Christian Understanding of God" by Nels F.S. Ferre' to name some which even the core is rotten. Also he will find books by Norman Vincent Peale, many books by Napoleon Hill, Robert Schuller, and many others that if he is not careful, could easily be lead astray if he is not "rooted and grounded in the truth".

How is the immature Christian to select books in that store that would help him in his study of the Scripture instead of ones that would only confuse him and lead him astray? It would be much better for his church to have available a selection of books on Bible subjects which agree with the Word of God.

Part of the commission given by Christ to His church was, "Teaching them to observe all things whatsoever I have commanded you:--" (Matt. 28:20). Instead of it being

wrong for a church to have a bookstore as a ministry of the church it would be one way to teach the "all things" commanded by Christ. By having books available that taught the truth also be a help to others.

I might add that as it is a ministry of the church and not as a profit making business. It is as any other ministry of the church and can be located where ever the church so desires, in the church building or some where else.

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The church's duties are spelled out clearly and plainly in the great commission of Matthew 28:18-20. It is to preach the gospel to the lost, baptize the saved and teach those who have been saved and baptized. The Scriptures show us plainly that preaching is the main means for that to be done, in fact the only way for a person to be saved as seen by the fact that the Eunuch had to have someone preach to him even though he was reading the book of Isaiah.

The house of the Lord has been dedicated as God's house. It is not to be used for secular business. Jesus made that clear when he threw them out for doing so. "And Jesus went into the temple of God, and cast out all of them that sold and bought in the temple, the money changers, and the seats of them that sold doves, and said unto them, it is written, my house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12,13).

The question says "a bookstore... as a ministry of that church". If a church wanted to get good sound Baptist books out to the people as a ministry that would be fine. To do so would require that if they charge anything for them it could be nothing more than the cost of the book and mailing charges. To charge even 10% above costs would make it a business and not a ministry. To advertise and open it up for public walk in business makes it a business and not a ministry.

No, it is not wrong to try to get good sound books out to God's people as a ministry as long as it is a ministry and not a business. No church can call it a ministry if they charge the Christian more than it costs them to make it available.

INCARNATION

(Continued from Page 3)

mother was standing close to that cross. If the One who was impaled upon it was not what He claimed to be, then here was the opportunity for His mother to plead with Him to end the farce, to tell the truth about Himself, and save Himself while there was yet time. But that lovely head was bowed in silent grief, and in her silence she gave her testimony to the fact that the lonely sufferer was what He claimed to be, her virgin-born Son.

Not only at the cross, but on

many other occasions Mary had cause and opportunity to plead with her Son to end this miserable life, and to desist in His claim that He had been in existence as God before His birth as her Son. Instead of such pleading, however, Mary always was found endorsing the claims of Jesus Christ. The one individual above all others on the face of the earth who actually knew by her own experience whether Jesus was born of the Holy Ghost or of human parentage was Mary, His mother. Again we say numerous opportunities had been hers, and certainly there had been plenty of cause to plead with her Son to tell the world that He was not the virgin-born, incarnate Son of God, but was her son, conceived in union with a man. But in the face of all these opportunities she remained silent, and in her silence she eloquently declared that what Jesus Christ claimed for Himself was true.

F. He Was That Virgin-born Man by the Testimony of Logic.

We have already dealt, to some extent, with this phase of the question in our discussion. But we bring it forward again at this point, and insist that the irresistible downrush of logic forces us to the conclusion that Jesus Christ was the virgin-born Son of God. We are living in a day when we are hearing on every hand that Jesus Christ was not the God-Man but the good man. We have showed that Jesus Christ claimed to be God. If He was not God, then He was a liar. Furthermore, His false claims amounted to blasphemy, and He backed up His blasphemous lies by resorting to black art in performing miracles to substantiate His false claims. There is absolutely no escape from this logic. Jesus Christ was what He claimed to be or He was a blasphemous liar and a demoniac. No liar is a good man. No blasphemer is a good man. No man possessed of and controlled by the devil is a good man.

I have no hesitation in asserting that if Jesus Christ was not the God-Man, then I am ten thousand times a better man than He could ever be. Think of the millions who have gladly gone to the stake, the rack, the guillotine and the cross rather than to give up their faith in Him as the virgin-born, sinless and atoning Saviour. If Jesus Christ is not the God-Man, then He is the most inhuman monster that ever cursed this earth, because faith in His claim for Himself has led countless millions into suffering, agony, privation and death in order to be true to Him, and no man who could thus lead such an army of dupes into such a fearful disillusionment could be a good man.

We challenge the critics of our day to be as mentally honest as were the critics of His day. Jesus Christ claimed to be God. The critics of His day said, "You lie." And then they took the position which unadulterated mental honesty would force them to take, namely, that if He was not the God-Man He must be Beelzebub, the Prince of Devils. Let this crowd of modernists in schools, colleges, seminaries, pulpits and mission fields who deny the claims of Jesus Christ to deity be as mentally honest. Let them take the inevitable results of their own

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0063

For what crimes should capital punishment be imposed and executed?

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There were crimes committed during the days of the children of Israel in the land of Canaan for which capital punishment was measured out. Was it wrong then? If it was not wrong then it is not wrong today.

What were some of the crimes committed that received the sentence of death? Read the following to find out; adultery Leviticus 20, sodomy as mentioned in verse 13 of this chapter. for murder read Numbers 35:15-19. These Scriptures should be sufficient to show that there was capital punishment for certain crimes committed in the land of Israel.

We have sufficient laws today. It is not a matter of more laws or better laws, but the need is to see that the law is obeyed. Then if not when heinous crimes are committed; we, as the people of the country ought to see that the law is honored.

There are certain crimes that should receive the death penalty. When a person conspires to kill another, and then puts the one to death that he conspired to kill; this should receive the death penalty. What I mean is that when one meditates to take the life of another and then carries out his plan, then this should receive the death penalty.

I believe that aggravated rape should receive the death penalty. When a man beats a woman, then rapes her, then ties her with wire and throws her in the river to drown; then one who commits such a crime against society should receive the death sentence.

If the laws of our land were enforced better, then we would have a better country. If the laws pertaining to capital punishment were enforced better we all would be safer and we have a better country in which to live.

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"And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that

killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God." Lev 24:17-22. The word of God is perfect because it stems from the righteousness of God. The law of God is interwoven throughout His Word. Because He never changes, His laws will never change. God's law preceded and supercedes any law that man might establish. The law that man has established is changed at the whim of man.

Capital punishment refers to the death penalty being imposed on one that has violated the law (of man). For many years it was the law of our land for punishment to fit the crime. In recent years, we have seen that it is the one who commits the crime that is protected. The above verses seem to emphasize at least two aspects of the law. First, that there is a law that exists, and that when it is broken, there must be a restoration (repayment) of that law. For it to be repaid to the satisfaction of the law, it must be equal to the crime. If there is confusion on imposing and executing punishment, as there is today, we have a great dis-service imposed on those who observe the law. There should be one manner of law for all people. Some men may escape the punishment of man's law, but one thing is certain, those who violate God's law will not escape.

It is my opinion that the way to impose and execute punishment for crimes is to make the punishment fit the crime. As the Scripture stated, he that kills a man shall be killed. The way that he should be killed is in the same way that he killed. A man that shoots someone should be shot, in the same spot (on the body). This should include all crimes that end in death, even those that are committed against the unborn babies of this land. There is a time coming when these will be punished by God. Those who only wound should be wounded, etc. If our lawmakers would adhere to the rule of God's Word in imposing and executing judgment, there would be far less crime in our country today.

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Exodus 20:13 says, "Thou shalt not kill." Really this verse should have been translated, "Thou shalt do no murder." God told Israel to kill every living thing at times and of other times to kill and what to kill for.

There are those who oppose capital punishment that take Exodus 20:13 at face value and cry out that we are not to enforce capital punishment. But look at Exodus 21:12 "He that

smite a man so that he die, shall be surely put to death." Exodus 20:13 then is not speaking of capital punishment, but rather of murder. It is very plain that those who commit murder must pay with their lives.

Another strong Bible argument for capital punishment is found in Genesis 9:6 "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

The New Testament teaches that God has instituted civil government and designed it for the benefit of men. Therefore, the law of the land should be respected and obeyed as long as it does not conflict with God's written law. It should be feared by the law breakers. Law makers are not appointed for their own honour or advantage, but for the benefit of society. (Rom. 13:1-4).

I think that the Bible teaches as a whole that murderers should be put to death. In other words, and a Bible quotation, "an eye for an eye, and tooth for a tooth."

This may go a little against the grain, but I believe abortion is murder. Life begins at conception. From that time on this living human being quickly assumes complete hormone control of its mother's body. At 21 days, its heart is already beating, pumping through its body a type of blood different from that of its mother. It has been said brain waves can be detected by six weeks. If this is not life, what is life? If this tiny human being is not alive, I don't know what life is. Many mothers and doctors will face and give an account to God as to why they murdered their children. Mothers and doctors who abort babies are murderers and should be dealt with as such. We need to give this some serious thought.

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I believe the death penalty should be imposed for the crime of pre-mediated murder, or for killing while committing other violent crimes; such as rape, robbery, or kidnapping. The killing of another person by accident, in self defense, in war, or possibly through ignorance should not carry the death penalty. I once said that abortion should be punished by death, but since have reconsidered because this is done in ignorance. They should not be held guiltless, and someday will answer to a righteous God, but those who practice abortion should not receive the death penalty at this time. I do pray that our law makers would come to see the crime of abortion and reverse the decision that legalized the murder of innocent unborn children. Then those that willfully and knowingly break the law should be punished to the fullest

extent.

I know the Old Testament gives several crimes worthy of death. Murder, adultery, incest, sodomy, rape, witchcraft, rebellion in children, blasphemy, and teaching false doctrine are some crimes that carried the death penalty. In the New Testament the apostle Paul consented to capital punishment. (Acts 25:41), but he did not go into detail as to what offences should be punished by death. The thief on the cross stated that they had received their just reward in dying for their crimes and was not rebuked or corrected by our Saviour who was innocent. The woman brought to our Lord, accused of adultery, was to be condemned to death, but was told to go and sin no more. I believe the law God gave preceding the Levitical law which states... "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6) is the law we should follow. "And thine eye shall not pity: but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:20). I believe our laws should be just and punishment of offenders should be fair. For we are men also and no better than the worst of men in the world, if not, for the amazing grace of God toward us.

INCARNATION

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logic and cease trying to make a good man out of a devil.

Modernists such as Nels Ferre, Bishop Gerald Kennedy and others deny that Jesus Himself was God. They take the passage in II Corinthians 5:19, where Paul says God was in Christ, reconciling the world unto Himself, as meaning that Jesus was simply the human receptacle in which God dwelt. According to them, God had been looking around for some man who would so completely yield that God could indwell him and manifest Himself through him. He found this man in Jesus of Nazareth, the son of Joseph and Mary.

The fallacy of this position is revealed again by irresistible logic. If Jesus was simply an ordinary human, begotten by a human father, what becomes of such statements by Jesus as these: "I give unto them (My sheep) eternal life." "I am the resurrection and the life." "I am the way, the truth and the life." If He was only a man with God dwelling in Him, then He should have said: "God, Who dwells in Me, gives unto them (His sheep) eternal life." "God Who dwells in Me is the resurrection and the life." "God Who dwells in Me is the way, the truth and the life." But He claimed all of these divine prerogatives for Himself. Furthermore, what becomes of the claims of these modernists that God was simply dwelling in Christ in the light of the first verses of John's gospel? "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh..." The Word did not merely dwell in flesh — it became flesh. That Man Who walked the shores of Galilee and roamed the streets of Jerusalem was God manifested in flesh.

G. He Was That Virgin-born Man by the Testimony of the

Scriptures.

The comparison of Old Testament Scriptures with those of the New will disclose that Jesus Christ in the New Testament occupies the same position that God occupies in the Old.

In Isaiah 6:1-3 Isaiah declares he saw the Lord sitting upon a throne high and lifted up. In John 12:41 we read that it was the Lord Jesus Christ Whom Isaiah saw. Therefore, the Jesus of the New Testament is the God of the Old.

Isaiah 8:13, 14 declares that the Lord shall be a stone of stumbling and a rock of offence. In I Peter 2:7, 8 the Holy Spirit says that the Lord Jesus Christ is the stone of stumbling and the rock of offence. Therefore, Jesus of the New Testament and God of the Old Testament are identical.

In Isaiah 40:3 we are told that a voice will prepare the way of the Lord in the wilderness and make a straight highway in the desert for our God. In Matthew 3:3 we read that John the Baptist, in his announcement of the Lord Jesus Christ, fulfilled this Scripture. Therefore, the Jesus of the New Testament and the God of the Old are identical.

In Isaiah 44:6 it is declared that the Lord is the first and the last. In Revelation 1:17 the Lord Jesus Christ is speaking and He says, "I am the first and the last." Therefore, Jesus Christ of the New Testament is the God of the Old.

In Psalm 45:6, 7 we hear one saying "Thy throne, O God, is for ever and ever: the Sceptre of thy kingdom is a right sceptre. In Hebrews 1:8 the Holy Spirit declares, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Therefore, the Lord Jesus Christ of the New Testament is identical with the God of the Old Testament.

In Isaiah 7:14 the glorious prophecy is made that a virgin shall conceive and bear a son whose name shall be Immanuel. In Matthew 1:18-23, speaking of the birth of the Lord Jesus Christ, the Holy Spirit says that the birth of the Lord was the fulfillment of the prophecy, and that Emmanuel, which was the name of the babe, means "God with us." Therefore, the Lord Jesus Christ of the New Testament and the God of the Old are identical.

Therefore, Jesus Christ is God.

RULES

(Continued from Page 1)

what the commands forbid, but do what they require; otherwise we do not obey them sincerely. A negative holiness is far from being acceptable to God. Every affirmative precept includes a negative one, and every negative command contains an affirmative. Every precept, whether affirmative or negative, has two parts; it requires obedience, and forbids disobedience. The fourth commandment, for instance, whilst it requires us to "remember the Sabbath day, to keep it holy," forbids us to profane that holy day. The Lord Jesus, accordingly, comprehends all the negative, as well as affirmative precepts, in these two great affirmative com-

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RULES

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mandments. To love God and our neighbour. It is also remarkable that, where a promise is annexed to a precept, the contrary threatening is included, Exod. 20:12; Prov. 20:17, and that, where a threatening is annexed to a prohibition, the contrary promise is implied, Jer. 18:7, 8; Psal. 24:4, 5.

2. Where a duty is required, every duty of the same kind, is also required; and where sin is forbidden, every sin of the same sort, is prohibited. Under one duty, all of the same kind are commanded; and under one sin, all of the same sort are forbidden. When the Lord commands us, to "have no other gods before him," He requires us to know and acknowledge Him to be the only true God, and our God, and to love, worship and glorify Him accordingly. When He commands us to "remember the Sabbath day to keep it holy," He requires us to engage in prayer, praise, hearing the Word and in all the other duties of that holy day. Where a duty is commanded the avowing of that duty is required likewise.

Believing in Christ, and a profession of faith in Him, are enjoined in the same commandment. Where the duties of children to parents are commanded, not only are all the duties of inferiors to superiors in every other relation required, but also all the duties of superiors to inferior. On the other hand, when the Lord forbids us to kill, He forbids us also to strike, or wound our neighbour, or to harbour malice and revenge against him. When He forbids to commit adultery, He at the same time prohibits fornication, incest, and all impure imaginations, affections, and purposes. Where great sins are expressly forbidden: and they are prohibited under the names of the grosser sins, in order to render them the more detestable and horrible in our view as also to shew us how abominable, even the very least of them is, in the sight of an infinitely holy and righteous God.

3. That which is forbidden is at no time to be done; but that which is required is to be done only when the Lord affords opportunity. What God forbids is sin, and is never to be done. What He requires is always our duty, Rom. 3:8; and yet, every particular duty is not to be performed at all times Deut. 4:8, 9. That which is forbidden, is at all times sinful, and therefore ought never, on any pretence whatever, to be done, Matt. 12:7. That which is required, as it is always our duty, so it is to be performed as often as opportunity is afforded, and as it does not interfere with the performance of our other duties. We are commanded for instance, to honour our parents; but unless they be alive or present with us, we have not the opportunity of performing this duty. In the third commandment, we are required to use, in a holy and reverent manner, the names and ordinances of God, especially in all our acts of worship; but we cannot, and should not, be every moment employed in acts of immediate worship; for we are

commanded to abound in the performance of other duties equally necessary. Although the affirmative part of every precept is of as high authority and binding force as the negative part; yet, it does not bind us to the performance of every particular duty at all times: it obliges us to be always in a suitable frame for our present duty, but not to be always in the actual performance of every duty. It binds us to the performance of a particular duty, every time that we are called to perform that duty; every time in which the performance of it can glorify God, and the omission of it dishonour Him. There is, however, one affirmative precept which binds us to perform the duty required at all times; namely, the commandment to "love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind." There is no state, nor time, nor place, in which, we can be exempted

from the duty of loving God supremely.

4. Whatever we ourselves are commanded to be, or to do, or to forbear: we are obliged to do all that it is possible for us to do, according to our places and stations in society, to make others around us to be, or do, or forbear the same. We are strictly bound according to our different stations to endeavour that every duty be performed, and every sin be forborne by all to whom our influence can extend. Accordingly in the fourth commandment, are these words: "The seventh day is the Sabbath of the Lord thy God: in it, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger, that is within thy gates." Here, the duty both of the servant and of the stranger, is required of the master. Whatever sin is forbidden to ourselves, we are forbid-

den to partake with others in it, either by example, advice, connivance or by giving them occasion to commit it. "Be not partaker of other men's sins: keep thyself pure." However free of personal transgressions we may pretend to be, yet we are transgressors of the law, so far as by connivance or otherwise, we are partakers of the sins of others. What duty soever, others around us are commanded to perform, we are required, by advice, encouragement, prayer, and other helps, to assist them in performing it. How much iniquity, alas, do many even of the saints themselves commit, by not attending more than they usually do, to this rule!

5. The same duty is required, and the same sin is forbidden, in different respects, in several, and even in all the Divine commands. The transgression of one precept, is virtually a breach of all. They are so intimately connected together, that, if the

divine authority be disregarded in any one of them, it is slighted in all. The first commandment, for example, is so closely connected with all the other precepts, that it is obeyed in all our obedience, or disobeyed in all our disobedience, to any one of them. Obedience or disobedience to it, is virtually, obedience or disobedience to the whole law.

6. Where a duty is required, the use of all the means of performing it aright, is required; and where a sin is forbidden, every cause, and even every occasion of it, are prohibited. When chastity in heart, speech, and behaviour, is required, temperance and diligence in our lawful employments, as means of preserving it, are, at the same time, enjoined. On the other hand, when the Lord forbids the profanation of the Sabbath, He at the same time, forbids all the

(Continued on Page 9 Column 3)

IMPRESSIONS — BY THE HAND

Paul was saved though yet blind. Many are in a similar case. Paul's companions were men of some compassion for they led him "by the hand" into the nearest haven which was Damascus. There is a Christian ministry found within this incident.

Many among us are troubled by "blind" spots. How are we to instruct them and treat them? Those who have doctrinal blind spots oppose themselves, and we are to instruct them with "meekness" - in meekness. They must be led "by the hand" in meekness and gentleness lest they be frightened and do themselves an injury.

I addressed Christian gentility in my Impressions on "Courtsey," and there is a Christian gentleness which I bring before you now. Christ's way is a way of forbearing gentleness. This is the Christian mark through long ages of time. The Messiah does not break a bruised reed nor quench smoking flax, but rather is gentle. He shall judge sin in due time, but toward his children He is gentle. So must we be toward His children.

In our tainted world we are all bespotted more than we realize. When a brother or sister becomes blinded or disabled, it is our clear duty to take them "by the hand" and lead them gently until they are recovered. None of us would assault a blind man who was defenseless. If we saw him in danger would we not take him "by the hand" and lead him to safer ground?

The physical often translates into the spiritual for our Lord used physical emblems to make spiritual lessons. Our brethren often wander into darkness and become blinded in part. He is convinced he sees, but is blind. He is blinded by error and has taken a false path. How shall we treat him? How are we accustomed to treat him? The accustomed way among Baptists is to assail him and so drive him even further from the way.

Spiritual error is not contagious. It has no virus which shall attach itself to those who have contact with the unwell. Yet, from the way Baptists behave toward erring brethren, you would imagine that they regard them as bearing some

deadly and rampant disease which shall leap upon the healthy if they venture too closely. It is not so. I have witnessed over long hours to Papists, Protestants, and cultists; and have never caught their infection. I have never been infected by a



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straying Baptist either.

Men see those who are afflicted with doctrinal error and demur to take them by the hand and lead them into the light. Instead they cast stones at them from afar.

I show you an emulation. There is one person other than our Lord whom we should emulate... the Samaritan who has come to be called "good". Christ only directed us to do "likewise" according to one man's example... the Samaritan's. What did this goodly Samaritan do? He personally touched the helpless and ministered to him. He knew nothing of the fallen stranger. He knew only his condition. He saw results, not causes; and he ministered so far as he was able. He was not loath to touch a fallen man and lead him "by the hand," and indeed, he did more than this by conveying the man by his own strength.

Many are our wandering sons today. Some wander into conventionism and some into hardshellism. Some see "new lights," and some follow old evils. Some who once revered the temple of God are now gone to heathen places which they aver are divine. Some leave us in peace while others preach war and destruction on the house where once they dwelt. How shall we treat our wandering sons? One way. So far as we may let us not hesitate to take their hands and lead them into the way anew. If

they spurn us then be it so, but I tell you that you cannot lead a man from afar. All leadership is personal and must be personally applied.

Do you know a wandering son? Do you know any who have strayed from the truth? What have you done about it? What did the Samaritan do, and what did Christ enjoin us to do? The Samaritan personally touched the downfallen whom God had placed in his path. Do you know a wandering soul? Has not God placed him in your path? Are you not responsible to bless him so far as you may? This flies contrary to common practice. Common practice flails the brother gone astray. Common practice severs all contact with a straying brother as though he had a contagion which would infect the healthy and well.

Common practice says, "He went out from us because he was not of us" as though this covered a multitude of sins. It doesn't, nor was it intended to. Men go from us because of a multitude of reasons. They are many times sad and many times confused. They are many times leaderless, for no man cares for their soul. Satan drives many away into dreadful disorder but if someone would extend them a helping "hand" they would yet be "of us."

Men's wanderings are many and varied, and there is no single reason which may cover them all. There is, however, one simple remedy. If God places a straying brother in your path, then it is you who must take him "by the hand" and lead him in to the light anew, for in some measure he is blinded; or he would not have wandered from the plain path.

When we see others stray we must see them as a mirrored reflection of the possibilities which exist in our own breast. None of us are beyond the reach of error, so let us treat a brother gone astray as we would desire to be treated on a change of circumstances. Empathy is the capacity to place yourself in another's place and feel his pain. Empathy shall enable us to see a wandering brother's need and aid those who oppose themselves.

A saint of God is a follower,

but he is also a leader. I don't care for the expression, "lead them to the Lord" which is in such Arminian vogue, but Christians must lead the blind, the lame, and the halt unto walking a correct way for Christ. To do this we must not disdain to touch them. A babe in Christ shall not grow if no one cares enough to lead him. God does use men to minister and lead men in the straight path. A weak brother shall not infect you, and a straying brother shall in no way weaken you if you assay to minister unto him. We must take them "by the hand" and lead them. The commission of Christ's church is a personalized thing for it is addressed to "every creature", not the mass of mankind as a group. We are not "involved with mankind" as John Dunne has said, but with individuals; and we minister to them individually. Massive modern evangelism has removed the personal touch. The church's ministry is to lead people "by the hand," because we are to care for them as individuals. Our daily task is to bring men further and further into the light, and this can't be done if we see them as numbers on a tally board of church gains and losses.

When we were born again we came from years and years of spiritual blindness. Some of us grow, and some of us are retarded; and we all need to be led gently along the way. This leading requires time and time and yet more time, and patience above all. We must lead others gently knowing that all the while we are being led gently by our Lord, and by those far stronger than we.

I write this "impression" with Brother Wayne Crow of Tampa, Florida in mind. I verily believe that Brother Crow is the wisest man and the most skillful leader of men I have ever been honored to meet. He was my pastor for a time, and I always marveled to see the way he dealt with people in wisdom. My memory of his taking people "by the hand" and leading them in the good way is one of my treasured memories in the Lord. I share this with you in the hopes that we all might lead those "by the hand" whom God has placed in our path.

THE BOOK OF REVELATION

(Continuation of Revelation 21 and 22).

V. HEAVEN WON'T HAVE ANY CHURCH BUILDINGS.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

When I first read this Scripture for it to make an impression upon me, I thought, how will we ever get along without a temple or a church building where we can worship the Lord? Then I read the last part of the verse and I saw one of the most blessed truths that ever flashed before my eyes from the pages of the Holy Writ--namely, that here within this world when we worship, we go to a church building, but when we get to heaven, we will go directly to the Lamb of God.

Isn't it precious to know that when we go to worship here, we go into some church building, but up yonder, we will go directly to the Lamb Himself when we shall worship?

VI. HEAVEN WON'T NEED ANY ARTIFICIAL LIGHTS.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

The Lord Jesus Christ will be the light of heaven. How light heaven surely must be!

When the Jews came out of the land of Egypt, a cloud hovered over them by day and a pillar of fire by night, to guide them in their wilderness wanderings. For forty years these Jews never felt the light of the sun by day, for they were shielded by the cloud, and they never at any time had darkness, for at night this cloud became a pillar of fire.

Beloved, I have often wondered about that cloud. I don't know what happened to it, but I am of the opinion that there is nothing that God has created that is not some place today. I rather have in mind that that cloud that lead those Jews through their wilderness wanderings was nothing more nor less than a manifestation of the Lord Jesus Christ up yonder in glory, for it says, "...The Lamb is the light thereof..." I wouldn't be a bit surprised when we come to stand in the presence of God in heaven to find that the light of heaven is the light that emanates from the Lord Jesus Christ.

I think the Apostle Paul had a little experience with that light on the roadway to Damascus. You will recall that as he went along toward Damascus, he fell to the ground, and when he arose to his feet, he was blind. The Word of God says that he saw a light that blinded him, and he was blind for three days' time.

Later on, when the Apostle Paul was describing his experience, he made reference to the brightness of this light. He said: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me" (Acts 26:13).

Notice that the light that Saul saw was brighter than the noonday sun. Beloved, the noonday sun is the brightest light that we have, but the light that shone from

heaven was brighter than the brightness of the noonday sun.

Somebody may say, "If Saul were blinded for three days following his experience, does that mean that we are going to be blind throughout eternity? How are we ever going to be able to stand the brilliance of the light of heaven?" Beloved, when we get to heaven, we are going to have changed bodies. We will have glorified bodies, for we will have bodies like the Lord Jesus Christ Himself.

Beloved, I am not going to have the same old body of aches and pains that I have had here within this world. There won't be a person in heaven who will have a squint on his face. There won't be a person who will be wearing glasses. There won't be a single bald-headed man in glory. I tell



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you, beloved, we are going to be made like the Lord Jesus Christ, and with glorified bodies we will be able to stand in the presence of Jesus without being blinded by the brilliance and the intensity of heaven itself.

VII. HEAVEN WON'T BE FILLED WITH THINGS ABOMINABLE.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

There will be nothing abominable to enter heaven. There will be no saloons, no houses of ill fame, no dance halls, no places to even play bingo. I tell you, beloved, there are a lot of church members, if they get to heaven, they are surely going to undergo some changes from the time they leave this world until they get yonder in glory. There are a lot of church members who I think are saved, who let their carnality control them entirely, and they can't be satisfied if they can't play bingo or have a beer now and then. If there be such an individual who is saved, you had better play all the bingo that you can in this world and drink all the beer that you want down here, for there isn't going to be a single bit of it yonder in glory.

I say, beloved, there will be nothing abominable that shall enter heaven. All that goes to heaven will be those whose names are written in the lamb's book of life.

VIII. HEAVEN WILL BE A PLACE OF JOYS.

One of those joys is that there won't be any death in heaven. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

There isn't a one of us but what has had death come to us some time in life. Some of our

relatives have passed from this world by the route of death, and all of us know what it is for an individual to die.

Can you imagine how fast people die? Can you imagine the rapidity with which people pass out of this world into the world beyond? Well, beloved, in heaven there won't be any death. There won't be any funeral bell to ever call the mourners to the house of weeping. There won't be any broken sod. There won't be any parted loved ones. There will be no saddened hearts. There will be no hearses to ever creep along the golden streets of the new Jerusalem. God shall wipe away all tears from their eyes and there shall be no more death.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35,36).

Brother, sister, to me, one of the joys of heaven is that there shall be no more death.

Another joy is that there shall be no more sorrow, for it says that "God shall wipe away all tears from their eyes..."

There isn't a one of us that has not had his sorrows. Tears have flowed plentifully and freely from our eyes many, many times. But someday, there shall be no more sorrow.

Another joy of heaven is that it will be a place of perfect knowledge. To me, that is one of the greatest joys of heaven, for when we get to heaven we will understand all things. There are some things about this book of Revelation that I think I know, and there are some things that I am not sure that I know the meaning of; but, beloved, fifteen minutes after I get to heaven I will know more about the book of Revelation than the smartest person in all this world will ever know within this life.

Paul said: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (II Cor. 13:9,10).

Heaven in comparison to earth is just like manhood in comparison with childhood. A child knows a little, thinks a little, acts a little. Later, he becomes a man and he understands many things that he didn't understand as a child. The same is true so far as the saints of God are concerned. When we get to glory, we will understand them as full grown men--we will know some things in heaven.

We will know then why all the hardships come within this world. I have often wondered why it is that hardships have come. I have often looked at individuals who seemingly had more of the problems of this world than was their share, and I wondered why they had to suffer so. I say to you, beloved, I don't understand some of the seeming inequalities of life, but someday, we will know and understand. Then we will know why sin ever became a reality in this world.

One of the joys of heaven will

be the fact that we will know something, for we will know languages then. I would like to be able to speak English perfectly. I know very little about the English language, but I know still less about other languages. I would like to be able to speak many foreign languages. I would like to be able to speak in the gutturals and the dialects of even the lowest savages of the world, but I cannot; but someday, I am going to know the languages of the world.

I have often said, and I believe it to be true, that within fifteen minutes after the most ignorant person gets to heaven, he will know more about Greek than A.T. Robertson ever dared to know--and he was recognized in his day as the greatest Greek scholar that ever lived.

I like science. From the time when I first went to school, the things of science have always intrigued me, and I have liked to think in the realm of science. If I had the opportunity I would like to have a telescope and I would like to point that telescope night after night toward the moon and the stars and try to understand them. Listen, beloved, fifteen minutes after I get to heaven, I will know more about astronomy than the greatest astronomer that ever lived within this world.

Yes, beloved, heaven will be a place where we will know something. We will know then why God loved us. Can you tell me why God loved you? I remember on the night that I was saved I tried to fathom the love of God, but I couldn't. I tried to take the wings of faith and fly to it, but I found that the circumference was too great. I tried to understand God's love why He should love me so, but long ago I gave up. I realized that it was impossible to even grasp the love of God with these finite minds of ours, but someday, when we stand in His presence, we will know why He should love us so.

To me it is a joy to know things and then we will know the mystery of death--why death had to come. You who have lost a loved one, you who have seen a loved one close his eyes and have seen his arms folded across a pulseless breast, and the home has been broken and the family circle has been destroyed. I say, beloved, you have wondered lots of times why death had to come. We don't know now, but as the old song says; "Not now but in the coming years, It may be in a better land; We'll read the meaning of our tears, And there, sometime we'll understand."

Yes, beloved, we will know in heaven why these things had to come. We are going to know each other up there. There is going to be heavenly recognition.

Listen: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

When I get to heaven I am going to know people and they will know me. I won't have to be introduced to them. I will know Abraham, Isaac and Jacob, and I will know all the Old Testament prophets, and I won't have to be introduced to them. You will know them and you won't have to be introduced to them. It isn't a

matter of recognition; it is the matter of cognition. We are going to know all those individuals that we will see up yonder in glory.

How marvelous it is to know that since we have known each other here slightly with these imperfect minds that God has empowered us with, up yonder we are going to know each other perfectly with those perfect minds that God is going to give us!

IX. HEAVEN WILL BE UNENDING.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

This tells us that there will be no end to it, but that it shall be forever and ever. As the song says: "When we've been there ten thousand years, Bright shining as the sun; We've no less days to sing God's praise, Than when we first begun."

Imagine a bird flying from the earth to the north star, taking a million years to travel from the earth to the north star and another million years to fly from the north star back to the earth--two million years in all. Imagine that bird carrying in his bill one grain of sand every time he makes this round trip in two million years. Imagine him carrying in his bill one little drop of water that he picks out of the rivers, carrying it away to the north star. Beloved, do you know that by the time this bird has carried this world and the waters that make up this world to the north star, we will be just ready for breakfast on the morning of the first day in eternity?

I say to you, heaven is going to be unending. It is going to be a place where there shall be no end.

X. THE UNHAPPY OUTCASTS OF HEAVEN.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

Notice "the fearful" heads the list. Somebody says, "Brother Gilpin, I am just afraid that I am not going to heaven. I am fearful that I am not going to make it." Beloved, I'll be frank with you, if you are an individual who says that he is afraid that he is not going to get to heaven, that is the best evidence in this world that you are not going to get there. Paul said: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

The individual who is fearful that he isn't going to get to heaven, won't get there, because when one is saved, God takes away the fear of hell and Jesus Christ becomes his Saviour.

Yes, there are going to be some unhappy outcasts so far as heaven is concerned, for we read: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, (Continued on Page 8 Column 1)

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and whosoever loveth and maketh a lie" (Rev. 22:15).

Notice who heads the list--"dogs." And who are the dogs? They are the false preachers. Read it in the book of Isaiah, and read it in the book of Philipians, and you will find that He is talking about the false preachers. He says they are going to be cast out of heaven.

Brother, sister, all the folk who told you that you had to be baptized to be saved, all the folk who told you that you had to hold out faithful to be saved, all the folk who told you that you had to work your way to heaven, and all the folk who told you that you had to stand up beside a little peep-hole and whisper all your sins to "Papa" on the other side and let him absolve you from your sins--beloved, that crowd is going to be on the outside of heaven. The only ones who are going to heaven are those whose names are written in the Lamb's Book of Life.

XI. THE INVITATION TO HEAVEN.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Notice that the invitation is to "whosoever will," but, beloved, you won't will to be saved if God hasn't elected you to salvation before the foundation of the world. If God doesn't make you willing, you won't want the "water of life."

The very fact that you are in the house of God as an unsaved individual is because the Lord put the desire in your heart. You wouldn't even have wanted to come to church if the Lord hadn't put that desire in your heart. The door is wide open to heaven so far as you are concerned. "Whosoever will, let him take the water of life freely."

XII. WHAT WE ARE TO REMEMBER UNTIL WE GET TO HEAVEN.

I don't know when I am going to heaven. I may be in heaven before morning or I may live a long time, but, beloved, listen, there is something that God wants me to remember until I get to heaven. God wants all His people to remember that the Bible is final.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18,19).

The Word of God tells us not to add to the Word of God, nor take from it. If we add to it, God will add unto us the plagues that are written in this book, and will chasten us right here on this earth; if we take away from the Word of

God, God will take away our rewards when we get to heaven.

May God help us to remember that the Bible is final--that we add not to it, nor take from it, but that we believe it and teach it just exactly as it is written within its pages.

May God bless you!

THE DOCTRINE OF THE HOLY TRINITY

Joseph M. Wilson

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19)-

It has been difficult to choose a text for this subject. Not because they are scarce, but because this is a doctrine taught throughout the Word of God, and there are many good texts for the subject. Now, it is important that we study, learn, believe, and proclaim the doctrines of the Bible. The cry of many against "doctrine" is unscriptural and absurd.

The doctrine I am writing on in this article is extremely important. There are many doctrines that are good and wonderful and that bless the soul. But one can be saved and not believe them. But this is not so with the doctrine I preach at this time. You will agree with me on this doctrine or you will go to hell. No sentiment! No room for argument. Not just a matter of one man's opinion. You agree with me on this doctrine or you will go to hell. This is true because the Bible clearly reveals God as a Triune Being, and you must believe in God as He is revealed in the Bible or you do not believe in God at all. Now read that again. It is a key statement.

Let me define the doctrine of the Trinity. Within the one true God, there are three equal, eternal, and personal distinctions known as Father, Son, and Holy Spirit. Now, read that again, and it would be good to learn that definition. These distinctions are real and not just in name.

Some seek to teach these distinctions as just nominal. They will say that it is just different ways of looking at God. They illustrate by saying a man can be a husband, father, and preacher. So they say that you look at God in one way as Father, another way as Son and another way as Spirit. This is absolutely a heresy. The distinctions within the Triune God are real distinctions. These distinctions are equal. Though there is definitely First Person, Second Person, and Third Person in the Trinity, these are distinctions voluntarily taken, and representative of office and activity within the Trinity. There is an absolute equality in the Trinity. Each person is a Divine Person, possessing all the attributes of Deity. The numbering of the persons in our terminology is not to suppose any inequality.

The distinctions within the Trinity are eternal distinctions. It is the eternal mode of the existence of the Triune God. There is the eternal Father, the eternal Son, and the eternal Holy

Spirit. These distinctions did not begin in time. It may conflict with our understanding of relationship to think of an eternal Father and an eternal Son. But we cannot apply all the definitions of our human relationships and thinking to the Trinity of God. We must receive what is revealed about God in the Bible, and there it is revealed that these distinctions of Father, Son, and Holy Spirit are eternal ones. God did not become a Trinity when the world was created or when Jesus was born. God has always been a Triune being. These distinctions within the Triune God are personal distinctions. They are not just different manifestations of the same person. There is one God. There are three persons within the one true God. There is one substance. There are three subsistencies within the one Substance.

Now, let me warn you against trying to define or illustrate the Trinity by human or natural means such as water, ice, steam; or man being a tripartite being (which I reject, but even if true, it does not illustrate the Trinity of God); or one man being husband, father, and preacher, or in any other way. The doctrine of the Trinity is a doctrine of revelation and is to be received by faith in the Word of God. The existence of God is a unique existence. There is none other like it in the universe. It is a degrading of the doctrine of the Trinity to seek to prove or illustrate it in any human or natural way. We must learn it from, and receive it upon the sole authority of the Word of God.

Let us look at some Old Testament proofs of this doctrine. Now, understand that the God of the Old Testament and the God of the New is the same God. The God of the Old Testament is a Triune Being, and this is revealed in the Old Testament. In Genesis 1:1 the word "Elohim" is used of God. This is a plural noun. This plural noun is followed by a verb in the singular. This grammatical construction shows us that there is a plurality within the one true God. In Genesis 1:26; 3:22, and in Isaiah 6:8 the plural pronoun "us" is used with definite reference to God. By no stretch of the imagination can we conceive of God speaking of Himself and created beings as associated together in divine activities by using a plural associating pronoun. When God says "us," He must be speaking of a Divine plurality. Now, these Scriptures clearly reveal a plurality within Deity.

We learn from Genesis 1:1,2; 6:3, that there is a distinction between God and the Spirit of God. God said, "My Spirit shall not always strive with man." God created and the Spirit of God moved. Then in Psalm 2:7 and Isaiah 9:6,7 there is a distinction between God and His Son. God says, "Thou art my Son" and "unto us a son is given."

Please understand that I am giving only a few sample Scriptures. So we have learned that there is a plurality in the Godhead. And we have learned that in this plurality there is a Father, a Son, and a Holy Spirit of God. Now this is all we learn as to this. We never have even a hint of a further distinction within the plurality of God.

The Old Testament doctrine of the Angel of the Lord proves plural distinction within the Godhead. In reading the Bible accounts of the appearances, the activities, and the words of this mysterious being, the Angel of the Lord, we learn that He is a Divine Being because He possesses Divine attributes and is referred to interchangeably as God and as the Angel of the Lord within single portions of Scripture. This Angel of the Lord who is proved to be a Divine Being is distinguished from God as sent from God and representing God and speaking to God. So there is God and there is the Divine Being of the Angel of the Lord, proving a plurality in the Godhead. Exodus 3:2-14 is a classic example of this. There the Angel of the Lord in verse two is referred to as God, and as Lord in verse four. See Genesis 18 and 19 where one of the three visitors to Abraham is clearly a Divine being, and where in Genesis 19:24 the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord. Here are two persons, but only one God.

There are many intimations of the Trinity in the Old Testament. Look at the priestly blessing in Numbers 6:24-27: "The LORD bless thee, and keep thee: The LORD make His face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." Surely here is an indication that the name of the Lord involves three persons in one God. Note the holy, holy, holy of the Seraphim in Isaiah 6:3. Isaiah 48:17 is one example of many Old Testament intimations of the Trinity when it refers to God thus: "...the LORD, thy redeemer, the Holy One of Israel;..." So we see that the Old Testament clearly reveals that there is a plurality within the one true God, and that this plurality consists of Father, Son, and the Holy Spirit.

Now, let us look at some New Testament proofs of the doctrine of the Trinity. We approach this thusly. There are proofs of the deity of each person within the Trinity. Then there is the association of the three persons on an equality. The Father is God. I Corinthians 8:5 tells us there is one God, the Father. Surely there is no controversy on this point and no need of multiplying proof. There is a Being called our Father, and this being is God.

The Son is God. John 1:1 refers to Jesus as the Word because Jesus is the person of the Godhead who reveals and shows the Godhead to us. And we are told that the Word was God. In John 20:28 we find Thomas worshipping Jesus and calling Him, "my Lord and my God." Now this would have been an act of idolatry if Jesus were not God. And it should have been and would have been rebuked by Jesus as Peter rebuked Cornelius and as the Angel rebuked John. But Jesus proved His deity when He received Divine worship from Thomas. In Hebrews 1:8, the Father says to the Son, "Thy throne, O God, is forever and forever." Hebrews 1:8

ascribes to Jesus Christ the name, the throne, the kingdom, the righteousness, the eternity of God. Praise the Lord! Jesus is God, and no regenerated soul will desire to, or even think of arguing with that fact. There is in regeneration, that which produces within the soul the consciousness of the deity of Jesus Christ, and the saved person cannot and will not dispute this truth. Jesus is proved to be God by His attributes, such as eternity, immutability, omniscience and on and on until we have ascribed to Him all the attributes of God. He is proved to be God by His mighty and wonderful works of omnipotence. Yes, oh yes, Jesus is God.

The Holy Spirit is God. In II Corinthians 3:17 He is definitely referred to as the Lord. In Acts 5:3,4 we have definite proof of the deity of the Holy Spirit. In verse three, He is called the Holy Ghost and in verse four the same person is referred to as God. In John 3:8 we learn that the Holy Spirit performs the work of regeneration. In Romans 8:11 we learn that it is the Holy who will perform the mighty work of the resurrection of the saved dead. In Hebrews 9:4 we read of the "Eternal Spirit." So we learn that the Holy Spirit is called God. We learn that He has the attributes that can only belong to a Divine person. We learn that the Holy Spirit performs works that can only be performed by a Divine Being. In these ways we learn, we prove, and truly as saved people we believe that the Holy Spirit is God Almighty.

Now in many places in the Bible we see these three persons associated in an equality. They are referred to as three co-equal persons. In Matthew 3:16,17 we see the persons of the Trinity. We see the Son being baptized. We see the Holy Spirit descending upon the Son. We see or hear the Father speaking from heaven in approval of the Son and of the Baptist baptism of the Son. No wonder the ancients had a saying, "Go to the Jordan River and see and learn of the trinity." Here are the three persons of the Trinity in unique manifestation. John is in the background as a man. The observers of the scene are clearly mere humans. But these three: The Father, the Son, and the Holy Spirit stand forth as Divine Beings, equal beings, personal beings, yet only one God, but within the one true God, three equal, personal, eternal distinctions.

In Matthew 28:19,20 we have the Great Commission. In this commission we are told to baptize saved people in the name that is singular, that is the one name of the one true God, but that one name includes the Trinity of the Father, and of the Son, and of the Holy Spirit. Surely this does not mean in the name of the divine Father, and of a human being only, and of a mere power. Surely not! There are three Divine beings associated together in an equality.

In II Corinthians 13:14 we have the Apostolic Benediction and in this a clear statement of the Trinity: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all,

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TRINITY

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Amen. Surely, this does not mean the grace of a mere man, the love of a Divine Being, and the communion of a mere power or influence. Surely not! Surely here we have the Trinity associated on an equality.

In I Peter 1:2 we have the election of the Father, the blood of the Son, the sanctifying call of the Spirit all set forth as producing the salvation experience of the elect family of God. Surely, this is not the election of a Divine being, the blood of a mere man, and the exercise of a mere influence or power. Surely not! Surely we see here the work of the Divine Trinity in the salvation of the soul.

Many other New Testament Scriptures could be given, but these are enough to show the doctrine of the Trinity as a clearly taught New Testament doctrine. If these be rejected, then no amount of evidence could produce conviction of this truth. If one believes the Bible, then surely one will believe in the Trinity. If one does not believe in the Trinity, that one does not believe the Bible and if that one dies in that condition, hell is his destiny.

"For there are three that bear record in heaven, the Father, the Word, and the

Holy Ghost: and these three are one" (I John 5:7)- Now I do not want you to think I am an uneducated and ignorant dodo when I use this verse. I am aware of the textual controversy over this verse. I am aware that the majority of the so-called scholars of our day reject this verse and say it is not a part of the Bible. But, I do say that I am a devoted fan of the King James Version of the Bible. I do not consider the translation inspired and infallible. I recognize some error in the translation. But, brother, KJV is by far the greatest English version of the Bible ever produced, and is so far ahead of any other English version that they are not even in the running. Further, I am a vehement fan of the Textus Receptus from which the KJV was translated, and consider the other Greek texts as Satanic efforts of corruption. So I keep I John 5:7 in my Bible and I preach it, and I use it as a God-inspired proof text of the doctrine that within the one true God there are three equal, personal, and eternal distinctions called here the Father, the Word (that is the Son), and the Holy Ghost. Amen and Amen!

The experience of salvation proves the doctrine of the Trinity. It proves it so well, that I do insist that one who denies the Trinity has not yet experienced the saving work of

the Triune God. One truly saved is conscious of the Trinity in their own experience. Look at Ephesians 2:18 which describes our prayer access unto God, but also illustrates the experience of salvation: **"For through him (Jesus) we both have access by one Spirit unto the Father."** There is the Father to whom one comes in salvation. There is the Son through whom one comes. And there is the Holy Spirit who brings one by the effectual call through the blood of Jesus to the forgiving and justifying Father. Yes, in salvation I know that I have an experience with the Father and that He receives me and forgives me and I am reconciled to Him. I know that I have an experience with the Son and that I trust in Him and His death and resurrection as my only and sufficient hope of eternal salvation. I know that I have an experience with the Spirit whereby He works in me that work of regeneration which produces the immediate exercise of repentance and faith. I know I did not repent and believe all by myself, I am conscious that the Spirit has wrought a miracle within. Yes, praise the Lord! In the salvation experience I am made conscious of the Trinity of the God of the Bible. There is no doubt. There is no argument. There may not be the understanding that will grow and grow later, but there is the reality of a saving experience with the triune God.

Continuing Christian experience and growth proves the doctrine of the Trinity. I am conscious in my day to day experience of Christian living of

the Triune God. I know the Father. I know the Son. I know the Spirit. I have fellowship with each of them. I have no question, no dispute, no doubt that the God of the Bible-my God-is a Triune Being. Oh, how blessed it is--this sweet and wonderful communion with the three persons of the Trinity.

The doctrine of the Trinity is interwoven throughout the whole Bible. To take from the precious Book those portions which deal with, speak clearly of, intimate this doctrine of the Trinity would utterly destroy the Bible. No Trinity, no Bible! There can be no salvation experience, no continuing Christian experience, no Bible without the Trinity of God. Oh, see what they do who tamper with this holy doctrine! They destroy all that is important and worthwhile. They plunge all humanity into hell. But, thank God, they can't do this! They can only make the attempt, and fail. For men's belief or unbelief does not in the least affect the truthfulness of God's Word. God said it. It is true whether you believe it or not. The triune God will accomplish His predestinated purpose in spite of all the opposition and heresies of men.

In concluding this article let me emphasize two things. We must know God as He is revealed in the Bible and He is revealed as a Triune Being or we do not know God at all, and we cannot appreciate, worship, and serve Him. May God bless this article to cause you to love the Triune God more and serve Him better. God bless you all!

mandments, is, perfection of holiness or of conformity "to the image of his Son, that he may be the first-born among many brethren." And the perfection in obedience, which He requires, is, as has been hinted above, a perfection of principle, that our obedience proceed from "a pure heart, from a good conscience, and from faith unfeigned;" a perfection of the parts of it, so that it be universal, in respect of all the commandments, or of all things written in the book of the law; a perfection of degrees, that every part of it, be raised to the very highest degree of conformity to the holy law; and a perfection in respect of duration, that from the beginning, to the end of our life, we continue "in all things, which are written in the book of the law, to do them."

10. Lastly, the beginning and the end, as well as the sum, of all the commandments, is love. "Love is the fulfilling of the law." "The end of the commandment is love." As all the blessings of God to His people, flow from, and are comprised in, His love to them; so all the duties of man to God, are comprehended in love to Him. The love of God to man, is the sum of the gospel; the love of man to God, is the sum of the law. Love to God as our God, is the sum of what is required in the first Table of the law; and love to our neighbour, is the whole of what is enjoined in the second. The former is called, "The first and great commandment;" and the latter is "like unto it." These two commandments are so closely connected together, that obedience to the one, cannot be performed, without obedience to the other. We cannot love God supremely, unless we love our neighbour as ourselves; nor can we love our neighbour, who was made in the image of God, as ourselves, except we love God who created him in His own image, with supreme affection. All the duties required in the first Table of the law, are but the native expressions of supreme love to the Lord our God; and all the duties enjoined in the second, are only the genuine expressions of sincere love to our neighbour.

Now, is it so, that our love of our neighbour, is to be subjected or subordinated to our love of God? We may hence learn how we ought to love God, and how to love our neighbour. We must love God more than we love ourselves, and love our neighbour as ourselves. We are bound to love the Lord our God supremely, or with all the power of our souls, and to love our neighbour co-ordinately, or as ourselves. To love the Lord our God, according to the commandment, with all our heart, is to love Him with a perfect degree of sincerity. To love Him with all our soul, is to love Him spiritually and affectionately, and that in a perfect degree; and to express our ardent affection to Him, by every instance of obedience in which any faculty of our souls can be exercised. To love Him with all our strength, is to love no other amiable object, so much as Him, and none, but in Him and for him, or in subordination to Him. And to do it with all our mind, is, to regard Him with an intelligent

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SEPT. 19, 1987.
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SOMETHING WORTH THINKING ABOUT

Dear Brother,
Greetings in the name of the Lord.

I trust this letter finds you and your family in the joys of the Lord. I am writing you relative to something that may in time become a great blessing to the churches who believe as we do within driving distance of each other. The churches that I am giving reference to at present are,

1. Ella Grove Baptist Church, Glennville, Ga. Tom Sollosi Pastor.

2. Friendship Baptist Church, Glenwood, Ga. Paul Jackson Pastor.

3. Memorial Heights Baptist Church, Perry, Ga. Gordon Buchanan Pastor.

4. West Griffin Baptist Church, Griffin, Ga. John Pruitt Pastor. Other churches may be added in time.

I am asking these churches to join in prayer about a Saturday fellowship meeting four times a year in that we have four churches mentioned above. Each of the above churches could host one service a year. The host church would feed all the guests from the other churches the noon meal on the Saturday that they have the fellowship meeting at their church house. The host pastor would not speak at the church he pastors, but would take care of all of the details during the services at the church of which he is pastor. The three guest pastors would speak and possibly brother James Hamric a veteran pastor who is a member of the Memorial Heights Baptist church. This would give us at the beginning two speakers before lunch and two after lunch with time to fellowship and plenty of time to go home for our regular Sunday services.

I would suggest, that if we could not have a very good representation from each church in

attending these meetings to forget about having them. The reason for having these would be to fellowship with other churches of like faith and practice, not to weary a few tired saints to travel scores of miles to fellowship a few more tired saints.

Sovereign Grace Baptists need a shot in the arm as to their spiritual lives. This may be just what we all need.

Please pray with the Memorial Heights Baptist Church about this. Please feel free to offer any suggestion relative to such a meeting. May Our God bless each of you is our prayer.

Yours in Christ,
Gordon Buchanan,
Pastor, Memorial Heights Baptist Church

Editor's note: Is not this something worth thinking about? Doubtless, there are many of our kind of churches who do not have three other churches (often not one) close enough to do something like this. But there are, doubtless, many who could. Some churches might prefer some different arrangements as to the host pastor speaking, as to the number of speakers, as to who is to do the speaking. But some such fellowship as Brother Buchanan here suggests could prove a blessing to many, many churches. I would suggest that our kind of churches give some thought to this matter or something similar. Maybe some of the preacher brethren could send some further suggestions as to something like this. I like the idea of having fewer fellowships than some would suggest, and trying to have a larger representation from each church. I would be happy to use The Baptist Examiner to promote and publicize such fellowships. Let's hear something from preacher brethren.

RULES

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employments and recreations, by which men profane that holy day. When He forbids uncleanness, He at the same time prohibits drunkenness, gluttony, idleness, or whatever else may be an incitement to that sin. Where He forbids murder, He also prohibits wrath, malice, and revenge, which prompt men to commit that crime. When children are commanded to honour their parents, parents are, in the same command, enjoined, to regard their children with parental affection, and to bring them up in the nurture and admonition of the Lord.

7. No sin is at any time to be committed, in order to avoid or prevent a greater sin. We must not "do evil, that good may come." The very least sin ought not, on any account whatever, to be committed. None of the dispensations of adorable Providence, lays a man under a necessity of sinning. "Let no man then say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." As no man is allowed by the law, so none is necessitated by the providence of an infinitely holy and righteous God, to commit one sin, in order to prevent another. We are commanded in the law, not only to abstain from evil, but even "from all appearance of evil." But, while no sin must be committed, in order to prevent a greater sin: some duties required, should, as was observed above, give place to other duties.

8. The commandments of the

second Table of the law, must give place to those of the first, when they cannot both be observed together. Our love of our neighbour, for instance, ought to be subjected to our love of God; and we are enjoined to hate father and mother, for Christ, when our love of them comes, at any time, in competition with our love of Him. When our love of our nearest relations, and dearest friends, becomes inconsistent with our love of Christ, the former must yield to the latter. We must prefer Christ, and God in Christ, to all the other objects of our esteem and affection. When the commands of our superiors among men, are at any time, contrary to the commandments of the Lord, then, "we are to obey God rather than men."

9. In our obedience, we should have a special and constant respect to the scope and final end, at which the Lord aims, by all the commandments in general, or by any one of them in particular. The great end at which, God aims in general, in subordination to His own manifested glory, is perfect holiness of heart and life in His people, even as He himself is holy. Whatever obedience, therefore, He enjoins, He requires that it be absolutely perfect; and whatever obedience we perform, we are bound to aim at perfection in it; and to assure ourselves, that in proportion as we fall short of perfection, we sin, and come short of His glory. This rule, in the hand of the Spirit of truth, is of special use, to teach both sinners and saints, the true meaning of every Divine precept. The aim of God, in each of His com-

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love, or a superlative esteem: and to love Him principally, for His own infinite amiableness, as manifested especially in the person and work of our adorable Redeemer. The highest degree of love, then, of which man, even in his state of innocence, was capable, is due to our God; but a less degree of it, is due to ourselves and our neighbour. To love our neighbour as ourselves, is, to love him in the same manner, as we ought to do, ourselves. A lawful and regular love of ourselves, is here implied: for it is made the pattern according to which we ought to love others. This regular self-love is an habitual desire and endeavour, always to aim at the happiness of our souls and bodies in subordination to the glory of God. To love, then, our neighbour as ourselves, is to love him as constantly, as sincerely, as tenderly, as ardently, as actively, and as inviolably, as we love ourselves. This love of our neighbour should be expressed, by our doing to him, all that we would, from a well informed judgment, have him to do to us, in the same relations and circumstances. We are required to love all men, with a love of benevolence and beneficence; but with a love of complacency and delight. This love of God and of our neighbour, must flow "from a pure heart, from a good conscience, and from faith unfeigned." And when it proceeds from these principles, it is "the fulfilling of the law," the essence of true holiness, and "the bond of perfectness." Reader, trust in the Lord Jesus with all thy heart, for all His salvation to thyself in particular, and especially for purity of heart, and peace of conscience; and then, thy faith will work by love.

It is evident from what has been said, that we were all born into the world, utterly destitute of conformity to the holiness of God's law. We were "born in iniquity and conceived in sin." We came into the world, entirely destitute of the moral image of God, and wholly under the dominion of natural depravity. The holy law commands us to love God supremely; but we by nature love ourselves supremely. It enjoins us to love our neighbour as ourselves; but we on the contrary hate our neighbour, especially, in relation to the momentous concerns of his immortal soul. The law requires us to delight supremely in the Lord our God; but we, instead of this, delight only in sin, or at least in that which is not God. We are commanded in the law to "do all to the glory of God;" but we are naturally disposed, to do all our own glory. These corrupt propensities are naive, in the heart of every descendant of Adam and are directly contrary to the holy nature of God as expressed in His law, and the nature of a sinner; that God is said to hate sinners and sinners to hate Him. And no man has attained a true conviction of his sin, but he, whom the Holy Spirit has made

to see and feel that by nature he is a hater of God and of the whole revealed character of God.

Hence it is manifest also, that the very best actions of unconverted persons are sinful in the sight of God. Such persons, indeed, do many things that are materially good, but, nothing that is formally good; nothing from a good principle, in a good manner, and to a good end. All that they do, is done, either directly or indirectly, in opposition to the holy commandments of the Lord; and so, it is sinful and hateful to him. How then can such performances, atone for their past transgressions, and entitle them to the favour of God, and eternal life? Ah, how deep the infatuation, how great the folly, of relying on our own righteousness, for a title to eternal salvation!

From what has been said, it is evident, that it is a righteous thing with God, to require of unregenerate sinners, what they cannot perform. He commands them to love Him with all their hearts, and so, to perform perfect and perpetual obedience to His righteous law; but, in their state of unregeneracy, they have no moral ability, to perform a single duty according to the commandment. It is infinitely just, however, that the Lord should require of sinners, what they are unwilling, and so, unable to perform; and, that He should condemn them to death, in all its latitude and extent, for not performing it. For nothing can be more just and reasonable than that they should yield perfect obedience to His righteous law. He gave them, in the first Adam, sufficient ability to perform perfect obedience; and they chose to deprive themselves of it by their transgression in him, as their federal representative. Besides, they have no inability but what is voluntary. They love the depravity of their hearts and choose to commit iniquity. Indeed, if the Lord could not justly require of sinners, what they cannot perform; it would inevitably follow, that they could have no need, either that, the son of God should fulfil all righteousness for them, or that, His Holy Spirit should implant holiness in them. To say then, that God cannot justly, require sinners to perform that obedience to Him, which, of themselves they are unable to perform, tends to undermine at once, both the law and the gospel.

To conclude: We may hence see that no influences of the Holy Spirit, but such as are irresistible, will suffice to convert a sinner to God, and to the love and practice of sincere obedience to His law. So strong and inveterate is the corruption, which is in the hearts of unregenerate sinners, that elect sinners do resist the saving operation of the Spirit, as much, and as long as they can; and were it not, that the adorable Spirit is infinitely efficacious in His operation, they would all so resist Him, as to hinder Him from converting them. An infinitely powerful operation of the Holy Spirit such as will be sufficient to conquer all the resistance made to it by sinners; is necessary to change their natures, and to make them willing to believe in Jesus Christ, and return through Him, to God

as their God. Accordingly, the Holy Spirit in converting sinners is in Scripture represented, as "putting his laws into their minds, and writing them in their hearts," as "creating them in Christ Jesus unto good works," as quickening and raising them up from the dead, and as "opening their eyes," and "calling them out of darkness into his marvellous light." Hence, they are said to be born of the Spirit, to be new creatures, and to walk in newness of life. This great and wonderful change is indispensably necessary to true conversion. Happy, inexpressibly happy are you, reader, if you be a subject of it! No sooner do you begin to experience this happy change, than you begin, as to believe the gospel, as to have communion with the second Adam, in His righteousness and salvation, and so to obey the law, as to "walk worthy of the Lord to all pleasing." — John Colquhoun of Leith.

THE JOY

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LORD is your strength." (Nehemiah 8:8-10).

When was the last time we wept over our straying from the principles and precepts of God's Holy Word? Oh, how cold-hearted and hard-hearted we can become! Nevertheless, how often have we been discouraged from our weeping, thinking it's no use — thinking that we cannot overcome sin, even through the strength and power of Almighty God? May the Lord provoke us to perceive the necessity of joy, especially after our sin has been exposed to us. Without the joy of knowing that God still loves us in spite of our failures, that He is able to give us strength to carry on — we will be as one who has no strength. By the grace of God, we must endeavor to joy in the Lord, for it is our strength! This joy results from sound spiritual service unto the Lord, not the mere errors of emotion.

First of all, let us define "joy", through means of negation; for example, upon seeing or hearing happiness we might be lured into imagining that joy and happiness are somewhat synonymous. However, just examining the mere structure of the word, "happiness" we can recognize a clue to the meaning of it. Simply put, happiness is based upon what is happening; in other words, we are happy because, something "good" happened to us. For instance, the boss gave us a \$500/weekly raise we are happy! In contrast, the boss gave us our walking papers — we are unhappy. Outward manifestations of what is happening is not a valuable asset, because it is not very durable — it comes and it goes, it wears off. Consequently, happiness is not a cure for today's calamities. So next time you read Snoopy's idea of what happiness is..., don't pay it any mind — it's not worth it! We want something of more value!

Secondly, take note of those who have joy, but not the joy spoken of in the Bible. Joy is a gladness which comes from within, not without — as is the case with happiness. Nonetheless, upon reading about some of the philosophers

of this world, such as Socrates, Plato, etc. — they seemed to have a peaceful joy within them. This manner of joy could have been wrought by psychological persuasion, positively skewed emotions, or any number of variables. Yet, I'm sure that if historical records bear their testimonies correctly — the torture of torment overwhelms their very being. Therefore, this is not something that we should strive for. Again, there is no value to it, for it does not endure unto everlasting.

Finally, notice that our text reads, "the joy of the LORD." The joy that derives itself from the Almighty Creator of this universe. To obtain this joy one must come to know Him as Saviour — to know the Lord Jesus Christ as your Saviour. Maybe that is the problem with so many joyless "Christians — they never really knew Jesus as their Saviour! Take note of the joy of a believer: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." (I Peter 1:1-9). This joy is of the Lord — it is not derived from man-made devices which shall perish; rather, this is joy everlasting! In consideration of this experience of salvation, or the born-again experience, we are regenerated by the quickening, life-giving power of the Holy Spirit whereby we are sealed unto the day of redemption — hence, the Holy Spirit indwells every believer. In connection, with the indwelling of the Holy Spirit within each believer, attend to: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit" (Romans 14:17). The joy of the Lord is a fruit of the Spirit; where one has the imputed righteousness of Christ, there is peace — where there is peace... there is joy in the Holy Spirit! Consequently, all believers have the joy of the Lord; however, that joy is not always manifested because of the grieving and

quenching of the Spirit of God which abides in us!! We sometimes cause internal infirmities which in effect afflicts us. How? Through our disobedience the Spirit is grieved; thus, we are not only tormenting ourselves, but the also the Lord chastens us. Remember, the Spirit of God will only respond joyfully when we adhere to the Word of God! Note, it is important to remember that the Holy Spirit is our Comforter — doesn't joy bring comfort! Where are we to start if we find ourselves in such a predicament? We must first confess our sins — repent of our sins! How is that accomplished? By opening the lines of communication between you and the Lord; in other words, pray unto Him. Seriously give thought to John 16:24, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." We have not because we ask not, or we ask amiss. Beloved, if we are tired of always complaining, never being content — if we just don't manifest the joy of Lord... through the power and grace of God, renew that fellowship that was once so sweet. The more we pray to God, the more we stay in touch with Him — the more encouraged and joyful we are bound to be, because He reminds us of His Almighty power, His sovereignty over all. In addition, let us keep in remembrance that in order to have an effective prayer life, we must be busy about our Father's business, doing the work of the Lord through second Baptist Church; in general, laboring fervently in the church through the power of Almighty God!

Next then, we shall focus upon the absolute essentiality that the joy of the Lord is our strength. That is relying upon God as our joy and strength. For example, take heed to Jesus Christ who, when He had found His sheep, He put it on His shoulders rejoicing! Isn't that how we ought to receive every sheep? Wouldn't our joy be more fully manifested if we would find the Jesus in every one of God's sheep? Meditate upon John 17:13, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." The Lord Jesus speaking to the Father, reveals to us His love for His elect world — that we might have joy fulfilled in ourselves. That is indeed true; on the other hand, is our joy fully manifested? Could it be we have the wrong attitude toward evangelism? Is it quite possible that we do not speak the Word Christ to others because we do not desire to see others experiencing and manifesting joy? If so, maybe that is a result of a jealousy complex. Beloved, cold-heartedness, envy, and strife will cause you to be weak and weary in the faith... and no fun to be around! We think we have hardships look, "unto Jesus the Author and finisher of our faith; who for the joy that was set before him endured the cross despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2). Do we count it joy to suffer hardship and persecution for the sake of the cause of Christ, whether be longsuffering with the brethren,

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Generally speaking, men are not wrong because they think, but because they do not think.

THE JOY

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or loving our enemies by preaching the gospel to them? If not, you are not manifesting the joy of the Lord — it doesn't matter what manner of plastic smile you put on your face! Who are we fooling? Certainly not, God — sadly speaking, we fool ourselves!

Moreover, do we recall when Paul and Silas were thrown into a prison at Philippi? Observe how that the joy of the Lord was their strength to overcome the calamities they were encountering! Hallelujah, they were praying and singing praises unto the Lord after being beaten many times for administering the gospel! The apostle Peter adopted the same theology when he spake in the power of the Holy Spirit: "Beloved, think it fiery trial which is to try you, as though some strange thing happened to you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12-13). Whether involved with famine, peril, or sword... the joy of the Lord is our strength.

To exemplify our title, let us fix our eyes upon the boxer who has diverse weaknesses and strengths. This particular boxer is preparing for a bout with a very formidable opponent — one greater than he! However, if this boxer uses his strengths effectively and efficiently... he shall overcome his opponent. Let's say that the greatest strength that this boxer has is a right cross; wouldn't it be foolish if he did not employ this strength of his? His strength would still exist, but it would not be manifested. Similarly, we are like unto the boxer; yet, we have the joy of the Lord as our strength against some very formidable opponents — the world, the flesh, and the devil! Greater is He that is in us than he that is in the world; nonetheless, if we do not employ our strength (the Lord), our opponents are greater than we, for without relying upon the Lord for our strength... we are trampled under foot! If our joy is not manifest, our strength is not manifest; therefore, we shew forth defeated Christian lives.

On the whole, one can only have the joy of the Lord as his strength by being born-again, then obedient in prayer, obedient in the study of God's Word, obedient in the practice of God's Word, and obedient in the spreading of God's Word. May the Lord God Almighty who rules and reigns over all give us a fulness of joy evident in our lives!

HOW

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down commission. Our aim is to show the kind of a church and the life the gospel will produce. Then there will be no room to misunderstand God's sovereignty as an easy way out of the responsibility of a Christian and the church before God and the world. Now, I felt led to preach to you taking these four questions of "How?" In the plan of God in salvation, the Bible preaching, soul winning and mission, and the local church as the only institution for sending

for missions, according to the revealed plan of God in the Holy Scriptures.

First of all our texts says: "For whosoever shall call upon the name of the Lord shall be saved. HOW then shall they call on Him in whom they have not believed?..." (Rom. 10:13, 14). The answer is through the ministry of the Holy Spirit. The world today tries constantly to depict man as being a creature of free will. Psychiatrists today are spending all their time trying to figure out what causes people to go wrong. But, they will never find the answer without looking in the Bible.

Sinfulness of Man. It is true that man is a sinner. The Bible clearly defined, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts:" (Eph. 4:18). Because of sin, man is alienated from God. When the Bible speaks about man as sinner it speaks of him as a sinner before the Lord. Sin is always sin against God. It is a violation of man's relationship with God, breaking from the tables of the Law. Thus man is found guilty. The guilty are legal aliens from the kingdom of God. Legally, man is now a stranger, and becomes an enemy of God. Man is separated away from God that he cannot know Him unless God freely reveals Himself to man. Man in his spiritual sense of nature is dead, corrupt, and he cannot have faith to believe in Christ. Why? Because man is totally depraved, lost and undone, an outlaw, an enemy of God and now he becomes the object of God's wrath according to His justice. Yes, it is said, "...whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" (Rom. 10:13, 14). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but (notice) he that doeth the will of my Father which is in heaven." (Matt. 7:21).

Sovereign Grace of God. It's only by the will of God that a sinner is saved by His grace. Man, the sinner, cannot be saved by his own capabilities. It's only by the power of His grace. "Salvation belongeth unto the Lord..." (Psa. 3:8). "For by grace are ye saved through faith; and that not of yourself; it is the gift of God: not of works lest any man should boast" (Eph. 2: 8, 9). Grace is defined as the unmerited favor of God. Man's plan of salvation is always based on good works or human merit, but God's plan of salvation is based on grace without works. Salvation must be either wholly of grace, or it must be wholly of merit — one excludes the other, because grace and merit cannot and will not mix. Grace is one of the greatest words in all the Bible. It is unmerited, unearned, undeserved favor. Now, justice demands the impartial enforcement of law. Justice requires that each shall receive his legitimate due, no more or not less. Justice bestows no favor and is not a respecter of persons. Justice as such shows no pity and knows no mercy "...that every mouth may be stopped, and all the world may become

guilty before God" (Rom. 3:20). But grace, yes the grace of God is the antithesis of justice. Man has broken God's law and man found himself guilty for transgressing His law; and what God demanded to satisfy His holy law. He provided in Jesus Christ. His death satisfied the penalty of sin, thus Christ made it possible to deal with sinners in His grace. After justice has been fully satisfied, grace flows forth. "...as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). Divine grace is not exercised at the expense of justice but grace "reigns" and if grace "reigns" then is grace sovereign that no one should boast and have anything to glory in. Because salvation is by grace, the free gift of God is bestowed upon whom He pleases. Because salvation is by grace, the very chief of sinners is not beyond the reach of Divine mercy.

Spirit's Drawing Power. Yes, Christ offered Himself on the cross to pay the penalty of sin. But listen to me, the Holy Spirit also operates in perfect accord. The mission of the Holy Spirit in the world today is to apply the benefits of Christ's redemption. Because man is totally depraved he is the servant of sin. His life is under the control of a "carnal mind" that he cannot please God. No wonder the Holy Spirit will quicken him "...who were dead in trespasses and sins" (Eph. 2:1). "No man can come to me, except the Father which hath sent me draw him." (John 6:44). The sinner cannot come to God, nor has he the ability to have faith in order to believe Him without the ministry of the Holy Spirit. He (Spirit) will restrain sin by convicting men of its error and by this conviction the Holy Spirit draws men to Christ. He does not depend on human logic, fickle human emotion, the principles of mass psychology, or demands of religious rituals. He deals with sinners personally and intimately.

Secondly, "...and how shall they believe in him of whom they have not heard?..." (Rom 10:14). The answer is through the message of the gospel. The lost cannot believe in Him until they have heard the preaching of His Word. The Holy Spirit uses the word of God which is "quick, and powerful, and sharper than any two edged sword" (Heb. 4:12). "So then faith cometh by hearing, and hearing by the word of God" (Rom 10:17). There is no saving faith without hearing from the Word of God.

Salvation is impossible until one hears the Gospel. "Verily, verily, I say unto you, he that heareth my Word and believeth on him that sent me hath everlasting life and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Effectual Call. The doctrine very seldom taught today is the irresistible call of God. I don't believe in man calling men to God. I believe in the irresistible call of the Holy Spirit. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose

and grace which was given us in Christ Jesus before the world began" (II Tim. 1:9). God calls us — and the man who is saved on the road to heaven is saved because God called him. Saul of Tarsus heard by the preaching of Stephen and on the road to Damascus, God called him. If God had not called you, you would have gone right on in your sins without ever trusting Christ as your Saviour.

Effectual Call. "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel to the obtaining glory of our Lord Jesus Christ" (II Thes. 2:13-14). To hear the sounds of the gospel, or to hear with the natural ear does not mean that one has heard the call. To have a head or intellectual knowledge of God's call does not mean that one has been called by God. "But the natural man receiveth not the things of the Spirit of God..." (I Cor. 2:14).

Evangelism. We know that when the gospel is faithfully proclaimed, some will receive it gladly while others under the same gospel message will not receive it. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life..." (II Cor. 2: 15, 16). The difference in that instance and in every other instance where the gospel is presented is that the Holy Spirit performs a work of grace in some (the elect); whereas He does not do so in others (non-elect). We should continue to emphasize this plain teaching as we compare the future lots of those who gladly received the gospel message of salvation and are saved thereby, with those who do not so receive it, but go on rejecting it to the very end, dying in their sins. There can be but one ending for all those who do not believe the Gospel, they shall be damned, "...he that believeth not shall be damned" (Mk. 16:16).

Then thirdly, "...and how shall they hear without a preacher" (Rom 10:14). The answer is through the messenger of God. The Lord uses His own people as His messengers to testify the truth of the Gospel. That is why, every Baptist member is to be a witness. Notice that every conversion related in the Book of Acts came through the witness of a Christian to a sinner. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..." (Rom. 1:16).

Nations To Preach. In the gospel mission work among the lost we must understand clearly that we can do no more than lead them to Christ. There is the point of limitation beyond which no man can go. No human being possesses the power to transform the lost souls into a new creation of Christ. The Bible speaks of those who believe in Christ as those "which were born, not of blood, nor of the will of man, but of God." (John 1:13). The salvation of the lost sinner (elect) began before the foundation of the world when he was chosen of God. There was a Divine purpose in this sovereign

act. This is to safeguard the self glorification of man. It's the Word of God, applied by the Spirit of God, that produces the conviction of sin, implants faith and repentance in the hearer, and performs a new birth. Our efforts to lead these folk to Christ would be a blessing. This elective act of sovereign grace is a pillar of assurance and encouragement to those who will go and preach and win them for Christ. We teach, exhort and evangelize with zeal and confidence, because the Lord is leading us to the lost people whom He is enabling to come to Himself. Biblical election is our inscribable warrant of missions and of organizing new churches as we enter the great arena of evangelization.

Neglect Is A Positive Sin. To ignore Christian responsibility in mission work is a great sin. How could we escape from duty without sin? This is an evil course to take if we are selfish in seeking our own ease. Let me tell you that this will discourage other people of God who are working faithfully in winning souls for Christ. Yes, it is sin when you neglect your share in this great commission which is to be carried out for God and for His church. Millions around us are not saved. Who is guilty of their blood? Are not idle Christians starving the multitude by refusing to hand the bread of life? Are we to waste our life by much receiving and then little in giving? May God forgive us!

Necessity Laid. While we understand the sovereignty of God in saving, we must not underestimate the element of human responsibility. The work of leading men to the Master's feet has been given to you and me, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16). Paul, the great missionary was divinely compelled to preach the gospel. He had not chosen the ministry as a profit-making vocation nor as a humanitarian venture nor preaching a social gospel; he was called of God. He preached because he couldn't help but preach. He was chosen by God. There was Divine compulsion which impelled him to preach. Now, every believer has the same place that Paul has. Let us find our way to fulfill our responsibilities. All the sacrifices, loss of meals, beatings, time in jail, stones thrown at him, shipwrecks — all these were patiently endured by this Christian stalwart for the sake of the gospel.

Now the fourth question, "...and HOW shall they preach, except they be sent..." (Rom. 10:15). The answer is through the missionary church. Today, we are living in a time of organized religion and organized religion has always been the enemy of the New Testament faith. The only organization presented in the New Testament is the local church. One will search in vain to find any other organization. Any organization other than the local church has no New Testament foundation.

New Testament Church Baptists reject the universal, in-

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visible church theory. Baptists believe that Jesus Christ established the first church during His sojourn in the flesh and the work of the construction was begun with the material prepared by John the Baptist. Baptists believe that churches, after the order of the one Christ established, have existed in every age and are in existence now. Baptists believe that a local church, (New Testament Baptist) bears all the marks and preaches the same responsibility and authority.

The Sending of Missionaries. The Lord only established one institution for the propagation of His Word. That institution is the local church. There is no other organization mentioned or sanctioned in the entire New Testament. The local church is God's way — anything else is of man. Anything else has to have originated with man and the laws governing it have to be man-made. There is no Bible covering anything but a local church. The greatest missionary effort ever accomplished was in New Testament times. The Gospel was spread farther, quicker and more successfully than any time since. The New Testament teaches that the missionary is to be called and directed by the Holy Spirit. In the record of sending forth of Saul and Barnabas as missionaries from the church of Antioch as given in the 13th chapter of Acts we find, "And they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." and the fourth verse says: "So they being sent forth by the Holy Spirit." The Holy Spirit directed the local church to send forth the called missionary. The missionary is to be sent out under the authority of the local church.

Togetherness In Cooperation. "...ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil 1:27). The missionary was ordained in the local church and supported by the local church. The approval of a missionary by one local church was recommended to all local churches. New Testament churches stood united in evangelism. There is reason in harmony, unity and close fellowship of the New Testament churches. They stood shoulder to shoulder and arm in arm. They worked together and evangelized the world together and yet there was no organization except a local church. The Philippine Islands is a great mission field. This presents a tremendous challenge to spread the pure Gospel. Pray for the work here in our country Philippines. "How shall they preach except they be sent" God bless you all. Amen.

THE HELPLESS

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my friends, so vividly describes the spiritual condition of all men. Man has a greater disease than palsy. Man and all of mankind is plagued with the disease of sin. Sin is the worst thing that ever

happened to man. No ailment can be compared to this dreaded disease. In fact, sin is the mother of all diseases, pain, and death. Now, this man was sick with palsy and could not come to Christ. It was noised that He was in the house, but this made no difference, for he could not come to Him. Such is the case with sin-sick folk in our day. It is noised in the streets that Christ meets with us every church service, yet sinners are not coming to Christ. Their sickness prevents them from coming. The sinful nature of man will prevent him from coming to Christ. The Bible speaks much of the inability of man and clearly teaches his unwilling condition. Ephesians 2:1 says, "And you hath he quickened, who were dead in trespasses and sins." This verse says that we were dead in sin and that there was no life in us. It teaches us that the Spirit of God came and quickened us. Nowhere does it indicate that man did anything for himself. The fact that it mentions we were dead should be enough to show us our depraved state. John 6:44 says this, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Again, we see that man cannot come to Christ. This verse says that there is not one man who can come. Not that he is not allowed to come, but rather that he does not have the ability to come, or that he is opposed to coming. This verse says there is one way and only one way for him to come, and that is to be drawn. Oh, the pitiful state of men! They are sick with sin and they cannot come to Christ. They are unwilling to come and possess not the ability to come. Just as palsy had crippled this man, sin has crippled the hearts of men that they lie helpless in their beds of sin. This poor man could not leave his bed. He was a prisoner of it and there he lay. Men lie in their beds of iniquity, unable to leave their lives of sin. Sin has so crippled their minds that they hate the only one who can help them. Christ is the only hope for them, yet they rail on Him, curse Him, and make light of Him. Sin has crippled them for they will avoid Him and stay clear of those who will speak of Him. Yes, sin has crippled mankind and has left them helpless. Now what will the Arminians do with these verses? The Arminians tell sinners to do things that they cannot do. What would the man sick of palsy have told someone in his day who suggested that he jump up from his bed and go into the house? The Bible truth presented in the chapter is, that man is sinful and depraved, and being in this state he cannot come to Christ.

The next group I would like for you to consider are the helpers. Thank God there were some there who were willing to help this man. Yes, there were four in the crowd that day who, when they saw this man, were willing to come and help him. One might ask how these pertain to salvation. Well beloved, God has ordained to use men to help others to Christ. Not that He is not able of doing such all by Himself, but we find that it pleased Him to do so. I Corinthians 1:21 says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." God has ordained that

men will be saved by the Spirit of God quickening them with the Word of God. It is necessary then for one to hear the gospel in order to be saved. Our text reveals to us that the helpers are necessary in this part of salvation. It is not that any power lies within man to save anyone, but God uses the preaching of men to save His elect. Now, these four in our text possessed some qualities that all of us should have. We who have been saved and called to be helpers need to have more of what these four had. One thing that they had which we also have is the knowledge of the condition of men. They knew that the man sick of palsy could not come to Christ. They knew that, if he got there, the Lord would do him good. They realized that without their help, that this man would lie in his bed and eventually die. I'm sure that we realize the condition of men and the fact that except we help lost sinners come to Christ they will also lie in their beds of sin until they die. So what do we need that these four men had? Well, I would say we could stand a bit of their pity and concern that they had for that man. There was a big crowd there, but no one was willing to help this poor man. They understood the condition he was in, and this, I believe, inspired them to go and help him. Knowing the truth about the depravity of man and the grace of God should inspire us to help sinners rather than cause us to be unconcerned like the hardshells.

And then notice, that the helpers not only had concern and compassion for him, but they also went to some trouble for him. Yes, can you believe it? These four went out of their way to help this man. I fear that, in our day, Christians will not go out of their way to help sinners. But, thank God these four helped this man. Notice again in our text that these men had to carry the one sick of palsy up onto the roof. Now, I'm sure that it took some time to get him up there. To carry one up on the roof would not take just a moment or two. So the helpers invested some time into helping this poor man. Let me ask you this question. How much time did you spend this week helping some sinner to Christ? How do you spend your time? Is it all spent in pleasure while some poor sinner, who lives next door, is wasting away in sin? We are to be redeeming the time or not wasting it, but using it in the service of our Lord. And then these four went to some trouble. I'm sure it was not an easy task to get this man to the roof. If you have ever worked on a roof and carried shingles up a ladder you know this is not an easy task. Well, imagine carrying a man on a bed up onto a roof. This picture we see of the four helpers is one of concern and going to some trouble to help the helpless. The modern Christian cares very little for putting himself out or going to any trouble. Listen, if we are going to be the helpers we ought to be, we are going to have to put some work into it. I'm talking about walking around the neighborhood, knocking on doors and talking to people about Christ. The four in our text went to a great deal of trouble and work to help this man. Oh, that this kind of zeal would return to most of our people, yea even this preacher.

These four also faced possible physical harm in taking the man

to the roof. One might have fallen from the roof and broken his neck or even died, but this did not prevent them from helping the sick man. Many have died helping the sinners or trying to help them down through the ages. Many have been cruelly put to death for trying to help a sin sick people come to Christ. Yet, the helpers keep on helping. They are driven and encouraged by the Spirit of God and shall continue to help sinners to the end. Yes, thank God for the helpers. Another thing which drove the helpers was the fact that Jesus was the only one who could help the sick man. They knew that they could not do it, nor anyone else. They knew that they had to get that man to Christ if he was going to be cured. So the helper needs to preach Christ to the sinner that he may come to Him and see Him as his Saviour. Some are preaching other cures for sin, such as baptism and church membership, but these will not help the sinner. The sinner needs just what the man sick of palsy needed and that is Jesus Christ.

The next group are the hinderers. Remember the four had to take him by way of the roof, for the usual way was blocked by the crowd which was gathered. There are those who stand in the way of sinners coming to Christ. Now, of course, this story teaches us that even though there are those who will stand in the way of the sinner, if they are the elect of God they will get to Christ. The man in our text went down through the roof. Some others I suppose walked through the door before the crowd gathered, but I am convinced that all who were supposed to come came to Him. John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." All of the elect will be saved in the same manner through the gospel, and the power of the Holy Spirit. They must be saved the same way, but maybe some will be saved at home, others in a church service, some young, and others after a long hard life of sin. The elect must come to Christ. Now the hinderer may prevent them for awhile as was the case of the man in our text, but the Spirit will bring one to the place where the hinderer no longer keeps him from coming to Christ.

One of the hinderers sinners face is the devil. He has started many false churches and religions whereby if men believe what is taught by them they will be hindered from trusting Christ as their Saviour. He will convince you that you have no need for Christ, as only the very bad sinners need to worry about such things. He will deceive you into thinking that substitutes will suffice for salvation instead of Christ. The devil is the master of deception and has hindered, for a while, the elect; and has hindered all others from coming to Christ. Then there is the world, and all it has to offer to hinder you. The world offers many pleasureable and enticing activities. This is a hindrance to the sinner because it takes his mind off the Lord and His holiness. The world interferes with the thoughts of men to distract them from thinking about the Lord. And then friends and family will try to hinder you from coming to Christ. Worldly friends want you to stay worldly like themselves, and they will try to hang onto you and keep you from

changing. If worldly friends could, they would talk you out of becoming a Christian and joining the Lord's church and serving God there. Thus, you see, the helpless have those who will hinder them from coming to Christ, just as the man sick of palsy in our text.

Now we come to the Healer. He is the main character of the story. In fact, without Him there would be no story. Without Him there would be no use of the other stories and events in the Word of God. Without Jesus there would be no hope of heaven and no hope of eternal life. In our text, Jesus was the only hope of the man being healed of palsy. But even greater than this, Jesus is the only one who can forgive sins. Jesus said in verse five of our text, "Son, thy sins be forgiven thee." It was great that the man had been cured of palsy, but even far greater that Jesus said that his sins were forgiven. What could be more important in a person's life than for his sins to be forgiven? Yes, beloved friend, Jesus is the only healer that there is. There is none other who can take care of sin. What Jesus did at Calvary was sufficient to heal all of God's elect of their sin sickness. Some believe in a partial healing of sin, and then leave the disease to itself to try and cure itself. But this is not the picture we see in our text. Jesus said, "I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all." Jesus took care of the problem, and the man was perfectly and wholly cured. This is a picture of the salvation we have in Christ. He took care of sin at Calvary, and sin no longer condemns us to hell. Christ took care of the man's palsy immediately. This also shows us that salvation is not a gradual process dependent upon man, but rather salvation is an immediate process wrought by the Spirit of God.

Jesus healed one who was very sick and worse than many others. Yet, Jesus was able to heal him. This pictures to us the fact that Jesus saves the worst of sinners. Some believe they or others are too wicked to be saved. This just isn't so, for Paul said that he was the chiefest of sinners; yet he was one of God's precious elect. Once again what we believe the Bible teaches about salvation is clearly and plainly taught. No matter where we turn we read the old, old story. It never changes and we never grow tired of hearing it.

ANNOUNCEMENT

Jim Carpenter of Lima, Ohio is available to preach wherever the Lord opens the door. He is a member of the Sovereign Grace Baptist Church of Mansfield, Ohio where he fills in for Elder Jim Walters now and then. He believes and preaches the truths that this paper stands for. You may contact him at The Jim Carpenter Realty Co., 605 West High St., Lima, Ohio 45801, or call him at (419) 229-6161.

ANNOUNCEMENT

The Wheeler Heights Baptist Church is in need of a pastor. The church is located in Eagle Lake, Florida, which is near Winter Haven. Anyone who is interested may contact Richard Riner at 621 Elliott Rd., Bartow, Fla. 33830 or call him at (813) 537-2747.