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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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STUDIES IN I JOHN

by Clyde Everman

Chapters 2:28, 29; 3:1, 2, 3

Some one has said that this letter of John's is like a spiral staircase. It comes around to the same thing, but on a higher plane each time. Beginning with 2:28 John begins his second series of tests or proofs that one is a child of God. These tests are that of obedience, the test of love, and the test of doctrine.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." (I John 2:28).

"...little children...", dear



Clyde Everman

ones, the words of the aged apostle to those whom he loved, "...abide in him..." speaks of fellowship. To abide in Him is to commune with Him. "...that, when he shall appear..." refers to the second coming of Christ. The doctrine of the Lord's return was very much a part of the teaching of the early church. All the apostles preached that He could come even in their day.

We, as children of God will react to His return in one of two ways. Some will "...have confidence..." while others will "...be ashamed before him...". The word "confidence" means "boldness" or the confidence with which we may draw near to

God on the judgment day (I John 4:17). But we can have that confidence only if we, "...abide in him...".

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29). John is saying that if you know for a fact that God is righteous, (who does not know this?) it follows that His children, having His nature, do that which is righteous. A person's righteousness is the evidence of his new birth, not the cause of it.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I John 3:1).

The term, "...born of him" in 2:29, caused John to exclaim in wonder and amazement at the love of God in making us His sons. All Christians, the weak ones as well as the strong ones, are

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THE PEACE OF GOD THAT KEEPS THE HEART

by John Pruitt

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For the sake of space, I trust that you will take the time to read the text from your Bible, Philippians 4:1-7.

There are many doctrines of the Bible which are great and need to be taught. Surely the great doctrines of grace have been an identifying mark of true Baptists since the Lord organized His church. However, there is a doctrine which is not taught as much as it ought to be, and which is of no less importance than any other doctrines. This

LIVING RIGHT

by Sam Wilson

Galatians 2:20; "I am crucified with Christ: never the less I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

There are a couple of thoughts in our text that I want to mention in the beginning of this article. The first is that Paul is teaching here that there is to be a difference in the life of the saved and the life of the lost. In

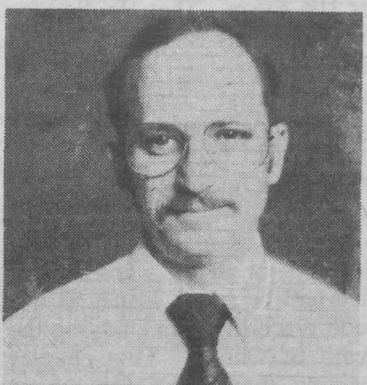
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Sam Wilson

doctrine, or rather the failure in the keeping of this doctrine, has been the down-fall of many

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John Pruitt

THE SIN UNTO DEATH

by Harold Brunson
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"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death" (I John 5:16-17).

This message deals with a subject very seldom preached, and when preached, very seldom explained in such a manner as to be understood. "The Sin Unto Death" accounts for many untimely deaths among God's people. To be perfectly frank, it would probably be alarming to know just how many Christian people have terminated their lives because they committed the sin unto death.

This message has a three-fold division, namely, the description of the sin unto death, Biblical examples of those who committed the sin unto death, and practical lessons we can learn with reference to the sin unto death.

The description of the sin unto death, or an analysis of the sin unto death: First, this sin is committed by saved people only as the Scripture lesson makes very clear. In I John 5:13, John states he is writing to believers. A true believer is a saved person. Then in I John 5:16, John mentions a brother committing the sin unto death. This should forever settle the question that this sin is committed by Christian people. The usage of the words "believers" and "brother" gives impregnable support for this interpretation.

Secondly, the sin unto death is always the sin of rebellion. This is not to say that every person who has ever committed the sin unto death has rebelled against God exactly the same way and committed exactly the same sin. Later I shall point out that different sins were committed by different people which resulted in the termination of their lives; but in each instance, regardless of the category of sin, it is still the sin of rebellion, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him

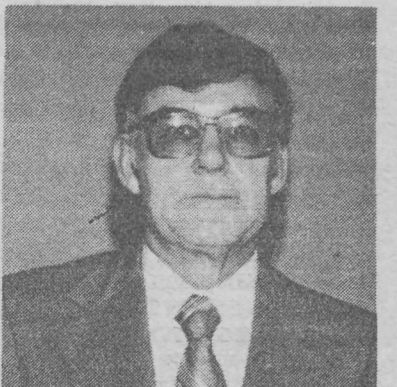
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THE TRINITY

by Ray Brown
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"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

We want to consider that God was manifested in the flesh. We want to put these two verses together. Jesus Christ was telling Thomas that He and His



Ray Brown

Father are one. He makes the profound statement that He is the way, the truth, and the life: no man could come unto the Father but by Him. Jesus closed the door on freewillism and modernism when He made that statement. Paul, in writing to Timothy, is saying the same thing. Without controversy,

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THE SEVEN SPIRITS OF GOD

by Waldo Whiddon
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"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6). The Holy Spirit has and does play a very important part in the work of God. He is refer-



Waldo Whiddon

red to as the Spirit of God, Spirit of Christ, and Holy Spirit. Yet, He is one. We know that there is only one Holy Spirit, yet we find Him manifested in seven different ways among the Lord's people and His church today. He is spoken of here in Revelation as the seven Spirits of God. The Spirit manifestations are beautifully portrayed in Isaiah 11:2 as they are promised to the Branch in verse one. The number seven always

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

ARMINIANISM: A DOCTRINE OF LIES

"Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104).

I have lived to see some very poor attitudes toward Arminianism on the part of some sovereign gracers. It has grieved my very soul to see this. To hear men who know and believe in the doctrines of grace brag on Arminians and tell how they are doing more for Christ than we are. To hear them belittle sound

Baptists who believe in sovereign grace. These things ought not to be. I do want you to know that I am not one of these. I have nothing good to say about Arminians or Arminianism. Arminianism is a false way if there ever was one, and I hate it as the Bible teaches we should. Arminians are believers in and propagators of wicked, God-dishonoring heresy. They should be rebuked for their terrible sin and not bragged on as if they were

doing some great thing. Arminians may be doing more than some sovereign gracers, but they are not doing more for the Lord. They are doing more for the devil and against the Lord. Arminianism is a doctrine of lies. It is a lie from start to finish. It is the mother and sister of many more lies. There is not one thread of truth in the whole fabric of Arminianism. Arminians are liars and false prophets. Let us not

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LIES

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brag on them or bid them Godspeed, lest we be considered by God as partakers of their evil deeds.

I wish I could say all this stronger. I hate Arminianism. I hope the time is near when sovereign grace believers will quit compromising their belief of the truth by their actions and attitudes toward Arminianism and Arminians. To brag on Arminians is a sin against God, a sin against the truth, and a betrayal of fellow believers in the truth. To recognize organizations which call themselves churches, but which are vehemently opposed to sovereign grace truth, and are teachers of Arminian heresy to recognize such as true churches of Christ is the height of absurdity. Come now, brethren, does it not go a little against the grain to call these promoters of heresy and haters of truth, true churches? Brethren, let us take our stand with the Word of God as a hater of the false way of Arminianism.

Arminianism is a doctrine of lies as it respects the Word of God. The Bible teaches the wonderful, glorious doctrines of God's sovereign, electing, predestinating, irresistible, and everlasting grace. Over and over the Bible teaches these truths. Nowhere does the Bible teach the lies of Arminianism. Ephesians 2:8-10 is the classic Scripture on salvation by grace. The Arminians lie on the Bible in their perverted efforts to get around this Scripture. Arminians

ignore many portions of the Word of God, such as John 6: John 10; John 15; John 17; Acts 13:48; Romans 8; Romans 9; and Ephesians 1. We could go on and on. The Arminians pervert many other verses of Scripture. They are forever quoting the last part of II Peter 3:9, but ignore the first part. They do the same thing with John 6:37. These two verses clearly teach that God has an elect people, and that they will be saved. But the Arminian leaves out the first part of both verses, and then perverts the last part of each verse to teach heresy that God wants everyone to be saved. The Arminians utterly ignore the fact that sinners are not by nature thirsty for Christ, and they are not willing of themselves to come to Christ. They likewise pervert Revelation 22:17 to teach their heresy of free-will salvation.



Joe Wilson

They ignore the Bible truth that God hated Esau. They ignore the fact that the word "world" means many different things in the Bible and then they misuse John 3:16 to teach their heresy that God loves everyone. The Arminians ignore many portions of the Bible, leave out parts of other Scriptures they use, and deliberately and maliciously pervert other parts of the Bible. In these ways, they lie on the Bible. A man cannot be an Arminian and be an honest, trustworthy expounder of Scripture. Arminianism is truly a doctrine of lies in respect to its treatment of the Word of God.

Arminianism is a doctrine of lies as it relates to the character and attributes of the God of the Bible. The God of the sovereign gracer and the god pictured by Arminianism are two different beings. They are two entirely different beings, and any resemblance between the two is purely coincidental. The god of the Arminian is a poor, weak, pitiful being who cannot do what he wants to do because mean old man won't let God have his way. The Arminians teach a god who is trying to save everyone in the world, but can't do it because the Arminian man is bigger than his god. The Arminian god is knocking at the door of man's heart, and it is all up to man to let him in. The Arminian begs man to let Jesus in; let God have his way; open the door; give God a chance. All these statements, and many like them, are rank blasphemy against the God of Heaven. The Arminian pleads with man to let God do this or that. Poor little god! Poor little Arminian god! Is he not a pitiful sight to behold? Now, the God of the Bible is a different being altogether. He doeth according to His will in the armies of Heaven and among the inhabitants of the earth (Daniel 4:35). He does whatever it pleases Him (Psa. 135:6). Whatsoever His soul desireth, even that He doeth (Job 23:12). He works all things after the counsel of His own will (Eph. 1:11). Now I ask you, does not this picture of God bless and

refresh the soul of the saved man? Does not such a God move to respect, honor, and worship? How dreary is the picture of God given by the Arminian! How uplifting is the picture of God in the Bible. The Arminian god moves one to pity. Such a weak and helpless being who wants to do good things, but man won't let him. The sovereign, almighty God of the Bible moves those who trust Him to worship, adore, and serve such a God.

Arminianism is a doctrine of lies as to God the Father and His part in salvation. The Bible teaches that the Father, of His own sovereign will, unconditionally elected from among fallen mankind a multitude that no man can number and predestinated them to be the recipients of God's saving grace. This is taught in many places in the Bible. Ephesians 1:4,5 teaches that men are chosen and predestinated according to the good pleasure of God's will. John 15:16 teaches that man does not choose Christ, but He chooses man. Romans 11:5,6 teaches that there is a remnant according to election of grace. Here we learn that election is not based on anything in man (foreseen or otherwise) but is according to God's grace. Over and over the Bible teaches the gracious and unconditional election by God the Father of those who are to be saved. The Arminian lies about this. The Arminian teaches that the choice is all up to man. The Arminian god wants to save everyone, but man must make the choice to be saved. The Arminian god foresees what man is going to do, and elects those he sees will themselves choose to be saved. The Arminian says: "God votes for you, the devil votes against you, and you cast the deciding vote." This makes the devil as big as god, and man bigger than both of them together. To such lengths do men go when they deny the Word of God.

Arminianism is a doctrine of lies as to the work of the Son in salvation. The Bible teaches that Jesus Christ died for those the Father gave Him. That He died for His sheep. That He died for the many sons He would by that death bring to glory. The Bible teaches that Jesus died a substitutionary death in the place of His elect people. The Bible teaches that Jesus died an effectual death that actually saves all for whom it was made. The Bible teaches that all for whom Christ died will be saved. Isaiah 53 is a good place to begin studying the death of Christ. This chapter teaches that those for whom Christ was bruised will be healed by His stripes. That the sins of the elect were laid on Christ. Since this is true, they cannot be laid on those for whom He died. That Christ was smitten for the transgression of "my people" (verse 8). Therefore, He was not stricken for the sins of all mankind. Verse 10 teaches that Jesus will see His seed. That surely means that He will see in glory all those for whom He died upon the earth. This chapter teaches in verse 11 that God will justify all those whose iniquities Jesus bore. And verse 12 teaches that Jesus makes intercession for them. The whole chapter is an inspired teaching of the limited and effectual atonement of Jesus Christ. The Arminians teach that Jesus died for every human who shall ever live, and that He died as much for one as another. That His death of itself does not save a

single soul without the act of that soul being added to it. They teach that the death of Christ is, of itself, insufficient to save the soul. They do not believe that Jesus actually died in the place of any one individual. But that Jesus did something that makes it possible for man to do something and be saved. Oh, what horrible

blasphemy is the Arminian heresy of unlimited and general atonement! Oh, what terrible desecration of the precious blood of Christ is their heresy. One might as well believe in the Catholic mass, or the blood of bulls and goats, as in the blood of the Arminian Jesus. I can think

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FROM THE EDITOR

ROOM FOR IMPROVEMENT. I am sure that many know, but no one knows as well as I, that there is much room for improvement in Joe Wilson. Not only is this true; but, praise God, there is also a great desire in my heart for this. I say "praise God" because I know that this desire is given by God. I also believe that, in the person and power of the indwelling Holy Spirit, there is the possibility of this. Oh, what potential for improvement lies in the indwelling of the Holy Spirit. I have been sitting here thinking that I would like to greatly improve in this coming year, and of ways in which I would like to improve.

Of course, I cannot say much about all the ways in which I need to, and would like to improve. I have been thinking, "What is the one thing in which I would most like to improve?" Let me mention a few other things, and then deal a little more thoroughly with that. I would like to improve in preaching. Oh, may I never be satisfied with my preaching, but ever be endeavoring to improve. I would like to prepare more thoroughly, dig more deeply, pack more material in a sermon, and preach with more power. I would like to greatly improve in my knowledge of the Word of God. Sometimes I think I know a good bit (I thank God for whatever knowledge I have). Sometimes I think I am just a beginner in learning the things of God. I would like to improve as a pastor. Surely, I fail greatly here. May God help me to do much more in this area this year.

But, I am thinking just now, that the thing in which I would most like to improve this year is in personal holiness. I would like to be a better man. Oh, that the Lord would help me to do this, this year. I would rather be a good man than to be a good preacher. I believe that this is more important. I am sure that many of my enemies, even some of my friends, can find many things in my life that need improving. I assure you that I likely know all these, and that I know many more. I know that there is much room for improvement in my personal life in the area of practical and personal holiness.

I want to improve this year in holiness in my inner life. I want my desires and my thoughts to be more pure and holy. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil.4:8). Oh, that I might obey this verse this year, that I might not think on that which is sinful, that I might not think on that which is pleasing to the flesh, that I might not think so much on worries and troubles; but that I might think much more on the things of God. I pray that the following verse might be much more true in my life this year, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor.10:5). I greatly desire to improve in holiness in my inner desires and thoughts this year.

I desire to improve in holiness in my speech this year. May my speech be softer, smoother, more encouraging and consoling this year. May I speak only the things that would be pleasing to my Lord. May I speak much less in criticism of others, and may any such speech be true, in love, and for the glory of God. May I speak more in praise of others this year. I know there are times when we must speak up and speak out. There are things that must be said, but may I be more sure that they should be said. Oh, may the Lord help me that the words of my mouth will be clean, holy, for the good of others, and for the glory of God.

May I improve in holiness in my life this year. May I have and show more love. May I act in thoughtfulness and in consideration of others. May I endeavor to be more courteous, kind, and helpful in my dealings with others. I desire that my life, day by day, will be clean, pure, holy, and pleasing to the Lord.

When I began to write this, I realized a need for improvement in my life in this respect. As I have written these few words, I have realized that there is far more room for improvement than I realized at the first. Oh, what a vast field of labor lies before me this year in earnestly seeking to improve in holiness!

And, as I have written, I have been made to desire this even more than I did at the first. I have paused several times, and breathed a prayer to God to this end. As I have thought about things that I desire to improve in, I have come to feel even more strongly, that to improve in holiness is my greatest desire - and my greatest need.

There is a great area here in which to work. There is a great work to be done here. I must labor long and hard in this. And yet, I know that the task is beyond my abilities. But, as I have written, I have become more convinced of, and thankful for, the possibility that lie in the fact that I am indwelt by the Holy Spirit of God. The task is beyond my power. I am not sufficient for such. But my sufficiency is of God, and His grace is sufficient for me.

I do desire, and intend to try, to improve in personal holiness this year. Oh, what enemies are around me, and before me, and worse of all within me, in this work. But God is able. The Holy Spirit can do the job. I ask my friends to pray for me in this matter. I am not pretending; I really desire this for my life this year. Why, it just comes to mind as I close this article that improvement in personal holiness will very likely promote some improvement in the many other areas in which I desire to improve, and may very well promote more improvement in those areas than anything else I could do.

LIES

(Continued from Page 2)

of few things more wicked and contrary to God's Word than to teach the atonement theory of the Arminian.

Arminianism is a doctrine of lies as it respects the work of the Holy Spirit in salvation. The Bible teaches that the Holy Spirit exercises a power that makes the elect willing when it is exercised (Psa. 110:3). The Bible teaches that the Holy Spirit causes men to come to Jesus for salvation (Psa. 65:4). The Bible teaches that the call of the Holy Spirit is effective so that the called will be justified (Romans 8:30).

The Bible teaches that the call of the Holy Spirit is effectual, supernatural, miraculous and irresistible; so that all who are called by the Spirit do come to Christ and are eternally saved. The Bible teaches that the call of the Spirit, the effectual call, is limited to the elect people of God. Oh, glorious truth! The Holy Spirit does actually and effectually bring to experienced salvation all the elect of God. Oh, the lying, heretical Arminian teaches that the Holy Spirit tries to save every individual of mankind. Oh, the Arminian holy spirit works so hard and tries with all his might to save everyone. But many men will not let the holy spirit save them. Oh, poor little holy spirit of the Arminian. Oh, great big almighty man of the Arminian. I do not say none of them are saved. But I do wonder how saved people can go on and on believing such God dishonoring trash as this. You see, the Holy Spirit tries to save all men, but it is all up to man whether he will be saved or not. The Arminian god wants to save everyone. The Arminian Jesus died for everyone. The Arminian holy spirit tries to save everyone. But man, mighty man, is bigger and stronger than the Arminian trinity, and will not be saved in spite of all the Arminian god does unless man, of himself decides he wants to let god save him. Trash! Lies! Heresy! And I am supposed to play footsy with that? I am supposed to brag on that? I am supposed to recognize organizations teaching and practicing that as being true churches of Jesus Christ, just as much a true church as a sound sovereign grace, God-exalting Baptist church? Tommyrot and hogwash! If I had baptism from such an organization, I would run, not walk, to some sound sovereign grace Baptist church and ask for baptism at their hands. I will not hob-nob with such trash and lies and heresies as Arminianism. God has taught me the truth. He has delivered me from such heresy. I hate the false way of Arminianism.

Arminianism is a doctrine of lies as it relates to man, to man's condition, and to man's ability. The Bible teaches that man is dead in trespasses and sins. That man is totally dead. That man is totally depraved. Depraved in every part of his being. The Bible teaches that totally depraved man is utterly unable - I said unable - to do anything at all that is spiritually good and acceptable to God. The Bible teaches that man cannot pray, he cannot fear God, he cannot do anything that is required by or acceptable unto the God of the Bible. Arminian false prophets teach that man is able to repent and come to Jesus of himself. That it is all up to man. That man can choose to receive or reject Jesus Christ. Now,

Arminians are masters of deception. They pretend to believe that man is totally depraved. They pretend to believe that man is dead. But then they say that this depraved man who is totally sinful in every way - this dead man who is totally dead - they say that he is able to do that which will determine his eternal destiny. Can you believe it? The lying Arminian, the Biblically ignorant Arminian who does not have sense enough to discover the inconsistency of his own stupidity. He says man is depraved, he says man is dead, then he says that dead, depraved man can do that which brings salvation to his soul. I think I am about to be sick. Yes, I am sick when I think of the lies of Arminians. How can a dead man bring himself to loving trust in Jesus Christ? These things can never be done. The Arminian can as easily create worlds and perform any miracle ever known as he can repent of his sins and believe on Jesus Christ. The Arminian does not believe in the total depravity of man, and he is a hypocrite if he pretends that he does.

Arminianism is a doctrine of lies as it relates to salvation. The Bible teaches that salvation is of the Lord from its conception in the mind of God until its completion in the glorification of the whole family of the elect. That salvation is a miracle performed by God and within man. That it is altogether and in all its parts a work of God. Arminianism teaches that salvation is "God does His part, and you do your part." That salvation is the result of a joint effort on the part of man and God. That salvation is sort of a do-it-yourself kit that God offers to man. Oh, how the Arminian delights to exalt man's part in salvation. In fact, to the Arminian, man's part is so necessary that without it there can be no salvation.

Arminianism is a doctrine of lies as it relates to the security of the saved. Consistent Arminianism teaches that after one is saved by self effort, he can be lost by that same act of man. Some Arminians inconsistently hold to the doctrine of eternal security. I say inconsistently, because they have no foundation for their doctrine. The foundation of security is in the unconditional election of the Father the effectual and saving work of the Son, and the effectual and irresistible work of the Spirit. Some Arminians deny all this, and with no basis at all for their belief, still pretend to believe in security. Well, their security is a shaky thing for it is built on a sandy foundation. So the consistent Arminian lies about security as to its basis.

So we see that from start to finish, Arminianism is a doctrine of lies. It lies about everything it touches. It does not tell the truth about one single thing or in one single instance. It is not lie mixed with truth. It is all lie. Arminianism is a lie about the Bible, about God, about the Father, Son, and Holy Spirit, about salvation, about man. It is nothing but a lie all the way through. Furthermore, no one has ever been saved in the way taught by Arminians. If an Arminian is saved, he was saved contrary to what he teaches about salvation. If he is saved; he was saved by the election of the Father, the effectual and limited atonement of the Son, and the effectual and irresistible calling of the Spirit.

Arminianism never has and never will save one soul. It will deceive millions. Millions will go to hell trusting in the Arminian way of salvation. Thank God that Arminianism is a doctrine of lies. If it were not a lie, if it were true; there would be no hope of even one soul ever being saved.

Well, I am almost done. What shall we do with this devil spawned monster of Arminianism? Shall we honor it? Shall we praise it? Shall we tell others that this monster is doing more for Christ than the truth of sovereign grace is doing? Shall we recognize it as the inhabitant of true churches of Christ? No! A thousand times no! It is an enemy. An enemy to God and to true churches and to the souls of men. Away with it. We will battle it until we die. We will not give an inch. We will not preach against it and fight against it and then compromise with it by recognizing and praising it. We will do what the Bible says to do. We will hate the Arminian doctrine of lies with all our being and through all our time. Oh, I plead with the brethren to consider well what I say and to cease helping Arminianism because we are not willing to stand as strongly against it as we should. I have not one good thing to say about Arminianism! Do you????

LIVING

(Continued from Page 1)

this day, when almost everyone claims to be saved, this difference is even more important to those who truly have believed in Jesus Christ as their Saviour. It is a shame that the thought of being a Christian today means nothing to most people who claim to be saved. Not only should there be a difference in the life of these two types of people, but there should be a big difference. The difference should not only be on the outside, but on the inside as well. The second thought I mention is that Paul is teaching that there is to be a different life now for the saved than there was before the person was saved. There must be a change in the life, or there was never a saving experience. I recognize that this change will be different in every person, but still there is a change that takes place. Often this change may not be in action completely, but it will always be in attitude and affection. May we, as saved people, always keep this in mind.

I believe the Bible teaches that the way a person lives is of great importance. It does not matter that a great many false churches no longer care how their members conduct themselves; God's Word must still be the authority. I know of members in churches (so called) in the Gladwin area that will let you live any way that you please and never say a word about it. You can drink and curse and never even be reprimanded for that action. I must also say that I know of many of the preachers in this area who join in with their members in these actions. Listen to me child of God. It does matter how you live. The life that you live is very important. It is important to the work of God. When we live ungodly lives, we bring reproach on the saving power of our God. We have a responsibility to God, and it is impor-

tant to God and to His work that saved people live holy lives. It is important to the church that you live a godly life. Oh, how Christ's church suffers because of the lives that many members live before the world. Many times the whole church must take the blame, because we allow such things to happen and do nothing about it. Please remember that you are bringing reproach upon an organization that is very precious to God.

God becomes angry when His church is reproached. God will not allow this action to go unpunished, and the church that does is in itself a disgrace to God. I remind you of those in the church at Corinth whom God made sick and some whom God killed because they sinned and brought reproach upon the church that Christ loved. It is important to your family and friends how you live. You have an obligation to witness to them about their need of Christ. This witness will be greatly hindered if you do not live right. You will appear as nothing more than a hypocrite to them. You have an obligation to be an example to your family of the change that the power of God can make in the life of a person. Lastly, living right is important to you. If you will not live right for anyone else, then do it for yourself. Your earthly and heavenly state will depend somewhat on your living right.

The next thing I want to mention is that eternal security is not an excuse for sin. Furthermore, I know of no one who believes in eternal security that tries to defend sin by this doctrine. I would honestly question the salvation of a person who tried to use this great truth as an excuse for sin. I hear the opponents to this truth cry out, "If I believed that doctrine I would go out and sin all I wanted to." Well I believe that doctrine, and I must admit that not only do I sin all I want to; I sin much more than I want to. You see, when God saves a person He gives them a new "want to." You will never hear a true believer in this truth try to use it to defend and justify sin. I will also add that those who believe this truth live just as godly a life as those who do not. In fact, I believe they live a more godly life than most of those who do not believe this great truth.

In this article we want to notice some things about living right. May God use this article to rebuke any saved person who is not living right. May He use it to re-emphasize the importance of living right. May all saved people be able to read and apply our text to their life.

I. The first thing we want to notice is some things involved in living right. First, living right involves doing some things. There are certain things that believers must do in order to live right. You understand that the first and foremost thing is that they must be saved. No person can live right unless he knows Christ as his personal Lord and Saviour. The person without Christ does not have the ability to live right. He does not even have the ability to perform one act of righteousness. Even his best deeds are an abomination in the eyes of God. The Bible tells us that, "The plowing of the wicked is an abomination unto God." To the contrary, every saved person

has the ability to live right. This puts an obligation on us to live right.

Living right involves being faithful to a true Landmark Sovereign Grace Missionary Baptist Church. Pay particular attention to the word "faithful". It is not enough to just be a member; you must be faithful in serving God through that church. To live right you must faithfully attend. When the doors are open, you should be there. You must faithfully support the church with your tithes and offerings. Notice, I said tithes and offerings. You have not fulfilled your obligations to God unless you give an offering with your tithe. To live right you must support the activities of the church. You should make every possible effort to be at all special services such as revivals and Bible conferences. You can not choose these weeks for your vacations, leave town, and still live right. If there is a visitation program, you should support it with your efforts.

Living right also involves reading and studying the Word of God. I do not mean once in awhile, but habitually. We must have a daily routine of Bible reading and study. The Bible is our guide book. It tells us right and wrong. It tells us the will of God for our lives. It gives us strength, comfort, and knowledge for every day temptations and trials. To live right, beloved, you must have a habit of Bible reading.

Living right also involves a habitual and spontaneous prayer life. I have found that you will not have a spontaneous prayer life unless you have a habitual prayer life. You will not pray at the moment temptation comes unless you have been praying before you were tempted. Probably the greatest failure of saved people today is their lack of prayer. Think about how often the Bible tells us to pray. Then may we realize that we cannot live right without having a good prayer life and communion with God.

Living right also involves being a faithful witness for Christ. Oh, how we have failed in this area of service to God! How many are the opportunities to witness that we allow to pass us by? I am afraid that there are going to be many Baptists who are going to miss being in the Bride of Christ over this point. Why is it that we are not more concerned over lost souls? It is as if we do not care if these lost people go to hell. This is often true even about our own loved ones. In order to live right we must witness to lost souls.

Living right also involves fellowship. I believe this is a doctrine that we often neglect. Those in Acts, whom we should try to imitate, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." There are people who seem to have mastered getting to church about five seconds before it is time to start. Thus, they have no time for fellowship. There are also those who seem to be out of the church as soon as the last amen is said. Beloved, we need fellowship with one another. I am writing this article

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The Baptist Examiner Forum I

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

Should all capital crimes of the Old Testament be considered as such today? What crimes today should Scripturally be punished by death?

Editor's note: I certainly believe in Capital Punishment. However, I have never thought that men should be put to death today for all the crimes for which they were to be executed in the Old Testament. Some of these crimes are: Smiting one's father or mother (Ex.21:12). Cursing one's father or mother, Ex.21:17). Being a witch, (Ex.22:18). Doing any work on the Sabbath, (Ex.35:2). Even picking up sticks on the Sabbath, (Num. 32:32-36). Blaspheming the name of the Lord and cursing, (Lev.24:11-16). Idolatry, (Ex.22:20). I would not think that any man would advocate executing people today for these crimes. There are some other crimes that I utterly abhor, but am not sure that one should be put to death for today, such as adultery, sex with animals, and sodomy (though I am not too sure one should not be executed for the last one). I have always believed that murder is a capital crime; and that the murderer, including the abortionist, should be put to death. I believe that there are other capital crimes, but I have great difficulty trying to determine which other crimes of the O.T. are to be considered as capital crimes today. I cannot imagine anyone thinking that all of them are, but how to determine which are and which may not still be—that is the question. Maybe our Forum writers, capable men that they are, will answer this for us.

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Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

I guess it goes without saying that I believe in Capital Punishment. If you have read my articles on America you will know how strongly I feel about it. I believe America's neglect in enforcing this law has led to a great amount of crime that could have been prevented. The dumbest thing I ever heard is the argument that capital punishment does not deter crime. Any law that is not practiced does not deter crime. If tickets were never given out, people would speed regardless of the law. The same principle applies to capital punishment. I might add here that I am concerned for so-called Christian people who oppose capital punishment. I feel that this is clearly taught in the Bible. Enough said about capital punishment; space will not allow any further comment. I must get to the question at hand. Let me answer the first question first. "Should all capital crimes of the Old Testament be considered as such today?" I think the answer is a very clear "no." We must understand that there were laws then that applied only to Israel as a nation. God gave them special requirements as an evidence that they were His people. I might add, that if all those laws were enforced; most of us would not be here today. Remember for example; that a stubborn child was to be put to death. We do not think that law applies today. Daddy says that if it did, this forum writer would not be around to answer this question (I am sure he was just kidding). What about the man who was stoned to death for picking up sticks on the Sabbath Day? This man was

executed. Would this not mean death for all of us? Have we not all at times done things on the Sabbath that under Jewish law would have meant death? These are just two examples of why I do not believe all capital crimes of the O.T. should be so today.

The second part of this question is much more difficult. I do believe that God in giving laws to Israel established some principles we should follow. I will mention without doubt, that our text proves that murder should always be punished by death. I also want you to understand that I mean murder (regardless of what degree it is). Other than murder, I am not sure I can prove from Scripture (verbatim) that any other crime is a capital one. I welcome help on this subject. I wonder about stealing. The thief on the cross said he was receiving his just condemnation. Does this make stealing a capital crime, or was he guilty of another crime besides with stealing?

I would consider the possibility of all crimes that are life threatening, being capital offenses. Some of these would include rape, arson, and certainly treason. Sometimes, a life may not be lost, but it is ruined by a crime committed. I think this should be considered as a capital crime. I am sorry if I have not been of more help to you. I long for more Forum questions which have a clear Bible answer and do not ask so much for my opinion. I have very little confidence in my opinion, but much confidence in God's Word. I remind you, that I would welcome any help on this question you might have to offer. May God bless you all.

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I do not believe that all of the crimes punishable by death in the Old Testament should be considered so today. If we did so and were able to enforce

punishment, the executioners could never handle the load from just the violators of Exodus 21:15,17 in our present society. If we added the crime of Exodus 35:2, the reduction in population would become serious. I do not say this to be facetious; it is a commentary on moral and religious attitudes in these areas in our present time. I do believe in capital punishment because I see clear Scriptural support for the death penalty in a basic area of enforcement applicable to today. Genesis 9:5,6 says, "And surely your blood of your lives, will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here is the first mention of the death penalty. In Exodus 20:13 we read, "Thou shalt not kill" which is the written command of that principle which transcends time. Murder has ever been a crime requiring capital punishment. I believe that God gave this provision to guard the sanctity of human life. A person's life is to be required by the constituted government, I believe, as a punishment first of all, and secondly as a deterrent for the crime of murder. The reason for the sanctity of human life is the fact that man is created in the image of His maker. Man is a personal, rational, and moral being with not only body and soul, but a spirit that may know God and fellowship with Him. Unlike the animals of this earth, man's life is to be regarded as inviolable. I also believe that just as the O.T. did, we must be careful to make a very clear distinction between premeditated and unpremeditated murder. I realize that this is a very unpopular position today. The "educated and enlightened", as well as the popishly inspired believe that it is wrong to both have and use the death penalty, but God doesn't. The mess we have today both inside and outside our penal system is our own fault. Reform and rehabilitation apart from

regeneration are impossible. Depravity can be restrained, but not reformed; it can be restricted, but not reasoned with. Even those who seemingly escape because of our present disobedience to God's Word, really don't escape. The much worse and everlasting "second death" awaits all the unwashed and unregenerated ranks of murderers. Man may ignore God's laws and operating standards now, but he will be brought up before them when all things are at last set right.

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As far as I know the laws of the Bible have not changed. We are still responsible for all of them. All capital crimes should be punished by death. If America would just follow the Bible teachings relative to capital punishment, we would see a sharp decline in crime.

The Bible is plain and clear about such things. "He that smiteth a man, so that he die, shall be surely put to death" (Ex. 21:12). In fact, the Bible gives us clear teaching about other crimes as well. "And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again." (Lev. 24:19,20). All capital crimes should be punished by death.

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The law which God gave to Moses on Mount Sinai was for the purpose of governing the nation of Israel in all phases of their lives. It was to govern the way they were to worship God as well as how they were to relate to one another. Under that law capital offenses were called for in the civil, moral, and religious realms of their lives. While we can and should use that law as a pattern or model for our laws today, I do not believe that many of the capital crimes of that day should be considered as such today.

Looking at the Scripture before and after the law was given, we find in Genesis 9:6 that God gave a command concerning one who committed murder, "Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man". This was hundreds of years before the law was given to Moses. Looking into the New Testament we find in Matthew 26:52 Jesus telling Peter, who had cut off a man's ear, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword". This tells us that the death penalty was then in effect and the Lord was telling Peter to abide by the law. In Romans 13:1 we find that,

"the powers (the government) are ordained by God". In verse 4 it is said, "For he (government) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil".

From a study of the Scripture, it is plain to see that murder has always carried the death penalty as commanded by God.

Therefore, we can say with assurance, that it should carry that sentence today. As to other crimes that should carry the death penalty, I find no command from God; but since there is "...no power but of God: and, "the powers that be are ordained of God" and "a minister of God, a revenger to execute wrath upon him that doeth evil" I believe that our government has the God given authority to set the death penalty for certain crimes which would best satisfy justice. Justice can be defined as a just rendering to every man his due. It is the duty of human government to consider each crime as how justice can best be satisfied and so set the penalty.

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from Griffin, Ga. where we are in the midst of revival services. I have enjoyed the fact that people stand around and fellowship after the services. This brings about unity in the church. Another aspect concerning fellowship that bothers me is that so often, when we do fellowship, it is not about the things of God. It seems that we can talk about everything but spiritual things. I have found that there are some professing Christian people whom it is almost impossible to draw into a conversation about spiritual things. They can talk about everything else, but not the things of God. To live right we must have fellowship.

The last thing I mention that living right involves doing is meditation. The book of Psalms has much to say about meditation. I think that the saints of old were better Christians than we often are because they meditated much upon the things of God. Our minds are so cluttered with the things of the world that we forget the things of God. In order to live right, we need more time spent in meditation about the things of God.

2. The second thing involved about living right is not doing some things. We have just noticed there are some things we must do. Now we want to notice some things we must not do. I will not have the space to enter into all the details as I would like so let me try to be brief. First, living right involves not breaking God's law. I don't care what modern theology says; we are still obligated to keep God's law. By this, I mean the Ten Commandments as well as all other laws and commands of our God. Let me give a couple of statements I heard concerning God's law. One man said: "Once you are saved, you can throw the Ten Commandments in the garbage can." Another statement went like this; "There

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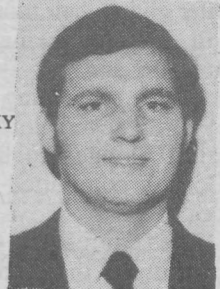
The Baptist Examiner Forum II

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

Explain Gen. 47:14-26. Was Joseph right or wrong in these plans? Does vs. 23-24 imply or support Communism?

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"The King's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." (Pr. 21:1).

God directs in the affairs of kings and kingdoms. All that Joseph did was for the glory of God and the eventual good of God's people. I cannot judge whether Joseph was right or wrong. I suppose he could have devised a more liberal plan. He could have loaned the people bread to eat, and then placed a lien upon their land and their flocks until they could repay. But then Pharaoh would have not become so powerful and wealthy. Neither would he have favored Joseph as he did, and allowed Israel to abide in Goshen. God used Joseph to raise up Pharaoh, to make him and his descendants sovereign over his kingdom; the most powerful king in the earth. In God's time, as He had appointed the release of His people from Egypt, He revealed the reason for raising up so powerful a king. "...that I might shew my power in thee, and that my name might be declared throughout all the earth" (Ro. 9:17). This is not referring to the same Pharaoh that Joseph had served, but to his descendant. Power begets power and wealth begets wealth. I believe the Pharaoh of Moses' day was great mainly because of Joseph's strategy in his day.

As for the second question concerning communism, I must admit that I am not too familiar with the pure principles of communism. If this passage does imply or even support such a form of government, so what? Egypt was not God's nation, and never was set forth as an example to us that we should follow them. God's form of government for man is revealed in the millennial reign when the Kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ, and when He shall rule the nations in righteousness, and His saints will rule and reign with Him in justice and mercy. Until that time we are to pray for our leaders that they might rule in the fear of God, dealing justly and wisely with all, that we might live peaceably with one another. May God bless you.

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"And Pharaoh said unto Joseph, Forasmuch as God

hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt" (Gen 41:39-41). After Joseph interpreted the dream of Pharaoh, he was made second in command of the land. This event, and many others, was part of the plan and purpose of God for His people. Joseph had been raised to a position of authority to provide for the people of God in their time of need. God has always provided for His people by having someone in position to lead them through their trials.

Joseph came into Egypt after his brothers sold him, but even in the things that befell him, we can see God providing for him. "And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand." (Gen 39:3). Joseph was given the difficult task of administering a country that was faced with a great famine. In fact, it is the only one to be recorded in Egyptian history. In our time, we could use as an example our own great depression to understand the extent of the problem. God had given Joseph direction to prepare for the famine. We had no such warning in our country. In this, we see that the money failed also. The country then had to return to a bartering system, cattle or land for food. This type of system was used in the very beginning of our country, for there was little or no money.

In reading the history of Joseph's life, it seems to be a logical conclusion that the plan Joseph followed was the right plan at that time. He was in the place that God wanted him to be, to do the job that God had for him to do. It does not seem to me that there is any implication or support of communism in the things that Joseph did because we see the people of God benefiting as the end result. "And Israel dwelt in the land of Egypt; and they had possessions therein, and grew, and multiplied exceedingly." (Gen 47:27). God's people would not fare so well in a society that was communistic, nor would one of their men be allowed to lead.

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When Joseph was sold into Egypt by his brethren, it was in the providence of God. It was because of envy that they did this, and because of their hatred for

him. For this same reason the Jews delivered Jesus to be crucified. While they have and will yet pay for their sins, it was all in the purpose of God that Christ was crucified. Christ was delivered into the hands of Pilate to be put to death and this was determined before to be done, yet Herod and Pilate will pay at the judgment. (Read Acts 2:23). "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: " And also read Acts 4:27-28, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done."

We can see from the foregoing Scriptures that every act of every man is of God, and God is in control - not the sin of the act, but the act itself. God was in control the day that Christ was crucified. God was not helpless in the case. The people of Israel, the Gentiles, Herod and Pontius Pilate will pay for the sins they committed at the judgment.

Now the question at hand. The life of Joseph was in the hands of God. His every step was guided by the Lord. He was a good man; good in comparison with other men. He was a man of God, and he was God's man, and so God guided his steps. (Psalms 37:32).

When Joseph set out upon the plan to gather corn during the seven plentiful years, it was a good plan, for it was a plan full of wisdom. It was not a selfish plan. It was not a plan whereby he would make himself rich. It was a plan which was designed so that the people of God would be cared for in the future. And it also was for the purpose to save other people during the time of the famine. How did all this come about? Let us take notice.

Every student of God's Word is acquainted with the story of Joseph and his life, or at least most every student. Many young people and children know of the life of Joseph how that God was with him.

Joseph was a man of wisdom. His wisdom was a godly wisdom. Joseph believed God and he obeyed God. Even though he was sold into Egypt by his brethren and was later falsely accused by Potipher's wife, and then put in prison for a time; he remained faithful. The Lord gave him the wisdom to interpret the dreams of the butler and the baker. Then later, because of this, he was sent for to tell the meaning of the dreams of Pharaoh. Which, when the meaning of the dream was given, it was learned that there was to come seven years of plenty followed by seven years of famine. Because of this Joseph was appointed to be Governor of all the land. Not only this, but he was appointed lord of Egypt by the God of heaven. (Genesis

45:9). Joseph was then in a position of authority. He began to gather corn for the lean years. He gathered in the corn in these seven years of plenty and had the corn stored up in the cities for future distribution when the years of famine came. Joseph was right in what he did. He was in the land of Egypt by the providential workings of God, and was used of God to gather the food and the grain of the land of Egypt so that when the years of the famine came, then the people could be taken care of, and this included Jacob and his whole family.

All this was a fulfillment of the prophecy of Joseph that his mother and his father and his brethren would come to bow down to him. It was a sin for that the brethren of Joseph did in selling him, but their sin was found out. Genesis 45:16, "... God hath found out the iniquity of thy servants..." As a man sins so shall he also reap..

(Galatians 6:7). The brethren of Joseph were reaping what they sowed. This is also, the providence of God. God uses the acts of men, not the sin of the acts, for His own purpose and to accomplish that which He intends to come to pass. If this is not so, then how could the prophecies of Joseph have ever been fulfilled. Read Genesis 44:5, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Genesis 45:7-8, "And God sent me before you to preserve a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God..." It was in the providence of God that Joseph was in Egypt. Joseph's desire was that his brethren think of what God did in sending him ahead to save much people and not to be so much grieved with themselves.

Since it was the work of God that all this took place, we can see the fulfillment of the promise God made to Abraham that his posterity would be a great multitude of people so that they would be as the stars of heaven in number and as the sand by the sea shore.

Joseph was right in these plans. God was with him in it. It does not support communism.

LIVING

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are no thou shall nots for the child of God." People, this is pure blasphemy. God have mercy on these men for their heresy. This kind of trash could have a terrible effect on young converts. You can not live right unless you try to live in accordance with these commandments.

Living right also involves not going to places where the lost crowd goes. Why is it that saved people seem to think they have to go to the same places and do the same things for fun that lost people do? What a disgrace to our God. Living right means we cannot go to the hell-holes of this world. It means we cannot have the same vices the world has. As living right involves doing some things; it also involves not doing some things.

3. Living right also involves feeling some things. The actions of God's people will not be right unless they come from feelings that lie deep inside. I might also

add that if the act is right and feelings aren't, they are not proper works needed to live right. Let me quickly mention some feelings we must have in order to live right. First, there must be love. I recently told the church in Gladwin that I doubted if there was any chapter in the Bible that would benefit us more than the thirteenth chapter of I Corinthians. I see so much dislike and hard feelings among God's people. I see this destroy more churches than any other thing I can think of. Let me mention a few things we should love. First and always most important is that we need to love Jesus Christ more. It seems as if this love has grown cold. A proper love for Christ will rid us of all our other problems. Did not Jesus tell us that this is the greatest commandment. May God give us greater love for the Son of God. Secondly, we need a proper love for brothers and sisters in Christ. This is particularly true of brother and sister church members. If we loved as we should we would not be so quick to judge and criticize others. We would have unity in our churches and God would be better served and worshipped. Thirdly, we should have a great love for the truths of God's Word. We should love them so much we will never give them up.

Another thing I mention involved in living right is the feeling of hatred. You might think that sounds strange, but it is not strange at all. To live right we need a hatred of sin. Why is it that we do not hate sin more? That which crucified our Saviour, we often toy with. How we ought to hate that old nature that lies in us and leads us astray from our God. We also should hate heresy. Those doctrines of Arminianism that belittle and blaspheme the power of our God. Beloved, we ought to hate them and fight against them, not compromise with them. Those heresies that usurp the authority of true churches should be hated by us. To live right we must feel some things.

The last thing I mention involved in living right is that we must be some things. By this I have a specific reference to the Beatitudes. I don't have time to elaborate on this. Please read the fifth chapter of Matthew and apply it to this part of this article. God's people need to have the attitudes expressed in that chapter. The character of a lot of God's people is greatly flawed. We cannot live right unless we are right in our attitudes.

II. The second thing we want to notice in this article is some possible reasons why you may not be living right. Let us examine these thoughts and see if they apply to us.

First, I want you to consider that you might not be living right because you are not saved. I hope you are, but you know a tree by its fruit. Make sure of your salvation. Be sure that the reason you are not living right is not because you are not saved. This is too important an issue for you not to be sure about.

Secondly, you might not be living right because you are forsaking the right things. God in

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LIVING

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His mercy has not only saved us and then commanded us to live holy lives, but He has also provided us with resources to aid us in this mission. We cannot neglect God's Word and His church and think that we can live right. If we forsake the things of God, then the things of God will forsake us. I did not say that God will forsake us, but the things of God will forsake us. We will not have the ability to call up strength from these things if we neglect them.

Thirdly; you might not be living right because you hang out with the wrong people. This is especially true of young people. Young people, please be careful of the friends that you choose. The devil has no scruples and he will use them to turn your heart from God. This is just as true for older people; but they do not have the tendency to be closely associated with those outside their family.

Lastly; you might not be living right because you are not as aware of right and wrong as you should be. This is your fault. The Bible is clear. Your neglect of God's will has left you in ignorance. Sometimes this ignorance is "willingly." You know right, but you convince yourself that you do not because you do not want to sacrifice in order to live right. To live right there is a price to be paid. May God make us willing to pay that price.

III. The third thing we want to notice is some results of wrong living. Our failure to look ahead at the consequences of our lives aids in our failure to live right. Do you think Adam and Eve thought ahead about the consequences of their sins? What about David and many others? How many times have we parents heard our children say, "I just didn't think." Have we all not experienced failures, and then had the consequences stun us because we did not think ahead about the results of our sins. May we pause and consider the consequences of our acts.

Our failure to live right brings undue trouble to our families. There have been many times that children have suffered because of their parents sin. Certainly divorce is a prime example of this. It is always the children who suffer the most. Think about the troubles that beset the family of David because of his sins. The reverse of this is just as true. How many parents have had their hearts broken by the sins of their children? Think about what you might be doing to your family before you cease to live right.

Not living right will destroy your testimony. It takes a long time to build a testimony for God. It takes only a few seconds to destroy one. In a few seconds of sin, you can destroy what it has taken you a lifetime to build. With a few moments of wrong living you can destroy a lifetime of work. Think about the importance of your testimony for God. Please don't destroy it by not living right.

Not living right may destroy your health and life. Saved peo-

ple have the opportunity to be the happiest people on earth. We are often most miserable because we do not live right. If you profess salvation and are not bothered by a wrong life, then you are not saved. Read in the Bible about how miserable God's people were when they sinned against God. Where is our misery? Not living right will eventually wear on your health. Your conscience will wear you down until sickness and disease take over.

Not living right will affect all other people you come in contact with. Sin never affects just you. It will have an effect on everyone you are close to. Those you work with will be affected. Your family and friends will all be affected.

Not living right will affect the church. Please don't bring reproach upon the church by not living right. Protect the reputation of God's house. Always be concerned about what effect your action will have on the church of which you are a member. God will not hold you guiltless if your wrong living hurts His church. Think about the fact that not living right could lead to your exclusion from the church. If you loved the church as you should, this thought would frighten you.

IV. The last thing we want to notice is some things we can do about wrong living. If there is something we could do about not living right, and we don't; then we are a disgrace to God. There are some things we can do; and may God help us to do them. James 4:17 says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." After reading this article we know there are some things we can do. If we do them not, this is sin unto us.

The first thing we must do is admit that we are not living right. This is a hard thing to do. Our pride will often stand in our way, but righteousness is more important than pride. Pride cometh before fall. To some degree this subject affects all of us, for we could all improve on the way we live. There are some however, who know they are living far out of the will of God. Admit it to yourself, and then you will be able to admit it to God.

The second thing you must do is to repent of your sins. Are you sorry for not living right? Then repent before God. Tell Jesus you are sorry and He will forgive you and grant you new strength to live right.

The third thing you must do is start doing the right things. Be obedient to the Bible. Respond to the things mentioned earlier in this article. Don't delay. Start right now doing the things that you must do to live right.

The fourth thing I mention is that you need to start being with the right people. You have a choice: Be with people who will help you live wrong, or be with people who will help you live right. Make the right choice.

The last thing I mention is to make sure you are saved. Be absolutely sure you love God. Be sure you have trusted in Christ as your Saviour. This is the first step in living right.

In conclusion: May God help us all to examine our lives and make sure we are living right. May God grant us the love, grace, and mercy we need to live

right. Remember, living right is important. May we make every effort to live the kind of life that will give honor and glory to our God. May God bless you all.

SIN

(Continued from Page 1)

that formed it, Why hast thou made me thus?" (Rom. 9:20).

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

Thirdly, the sin unto death has reference to the physical life of the believer. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16). A believer already has spiritual life which is eternal, and it is a Scriptural impossibility for a believer to lose his Spiritual life. "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). In I Corinthians, the fifth chapter and the fifth verse, the Apostle Paul gives instruction concerning an incestuous man who was a member of the church at Corinth. Paul instructs the church "To deliver such an one unto Satan for the destruction of the flesh (physical death), that the spirit may be saved in the day of the Lord Jesus." Here is a concrete example of a believer being turned over to the devil for the destruction of the flesh, and it is also stated that his spirit will be saved in the day of the Lord Jesus. This rebellious man who was guilty of the sin of incest terminated his life even though his soul is said to be secure by the statement that the spirit will be saved in the day of the Lord Jesus.

To sum it up, the sin unto death is a sin of rebellion, committed by saved people, which results in the destruction of their physical life.

Biblical examples of the sin unto death:

There are many examples in the Old Testament and the New Testament of saved people who committed the sin unto death. Their physical lives came to an end. We shall view some of these just now.

First, the young prophet in I Kings, the thirteenth chapter, committed the sin unto death (I Kings 13:11-26).

This story reveals a young man who God called to go to a certain place to deliver His message. This young man was instructed and charged by the Word of the Lord saying, "...Eat no bread nor drink water, nor turn again by the same way that thou camest" (I Kings 13:9). In the course of his itinerant ministry, an older prophet solicits this young prophet to go home with him and eat bread (I Kings 13:50). The young prophet remembered the charge of God and told the older prophet he could not disobey his orders from the Lord. The older prophet said that an angel spoke to him by the Word of the Lord and told him to bring

the young prophet home with him and feed him bread and give him water to drink (I Kings 13:18). The record states that the older prophet lied to the younger one.

Before continuing the development of this story, let me remind the reader that God never tells you to do exactly the opposite of His Word! We had better listen to God instead of man!

The last of the story is sad. When the young preacher left the older preacher, a lion tore him and slew him, and when the older prophet heard about it, it was he who was first to criticize the young prophet in this declaration, "it is the man of God who was disobedient unto the word of the Lord" (I Kings 13:26).

Second, Nadab and Abihu committed the sin unto death. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord" (Lev. 10:1-2).

This is a short story but a very impressive one. These two sons of Aaron simply offered "strange" fire before the Lord. Immediately a fire went out from God and devoured them, and they died. The Scriptural reason given for their untimely death is simply that they.... "offered strange fire before the Lord, which he commanded them not" (Lev. 10:1).

Third, Ananias and Sapphira committed the sin unto death. "But a certain man named Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear

came upon all the church, and upon as many as heard these things" (Acts 5:1-11).

"This man and woman were members of the First Baptist Church of Jerusalem. They were husband and wife. They decided to lie to God about money matters; and God killed them for this rebellious agreement. God did not kill them because of the amount they gave or failed to give. God did not kill them because of how much or how little they had left after giving their money. God did kill them for taking a rebellious attitude and for lying in their rebellion concerning their money. Fourth, several of the members who belonged to the church at Corinth committed the sin unto death.

The church at Corinth had prostituted the Lord's table and there were several disorders, in the church with reference to the Lord's Supper. Some of these disorders are pointed out in I Corinthians, the eleventh chapter. Some of the members had been rebellious with regards to God's Word concerning the Lord's Supper. Because of this deplorable condition in the church, the Lord of heaven teaches by example and kills several of the members. For this cause, "For this cause (disorders at the Lord's table) many are weak and sickly among you, and many sleep" (I Cor. 11:30). Simply stated, God killed some people, saved people, because of their attitude toward the Lord's Supper.

Lastly we shall view practical lessons with reference to the sin unto death. First, there is a possibility of every believer committing this sin. John is writing to believers--and he does not exclude any--hence the possibility of every believer committing this sin. Paul issues a warning in I Corinthians 10:12 to believers when he states, "Wherefore let him that thinketh he standeth take heed lest he fall." My dear believer, in your slightest rebellion or in your more obstinate rebellion, beware, you might be treading upon dangerous ground.

Second, our prayers cannot annual another's will in this business of rebellion. John points this out in I John 5:16, "...there is a sin unto death: I do not say that he shall pray for it." When one has committed the sin unto death, the saints could pray until doom's day; and God would still take the physical life of the guilty individual.

Third, the sin unto death is

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ANNOUNCEMENT

Elder Jack Duplechain, Jr. has resigned as pastor of the West Baptist Church of Oakdale, La. He has accepted the call as pastor of the Raleigh Springs Baptist Church in Memphis, Tenn. His new address is 5143 Downs, Memphis, TN 38134. He can also be reached at (901) 372-2899.

PLAIN PROPHECIES FOR PLAIN PEOPLE

John R. Gilpin, Sr.

"And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?" (II Sam. 19:10).

In the previous chapters I have been discussing prophecy. My first message was the prophecy concerning the Jews. My second message had to do with the Gentile nations that lived at the same time the Jews were making history. My third message had to do with the prophecies that related themselves to the life and crucifixion of the Lord Jesus Christ. In my fourth message, I dealt with the Gentile Age or the Church Age — the age in which we are living at the present time. In my last message, I told you that something was coming. In each of these five messages, I have shown you what the Word of God said was to come to pass, and to a great extent, I have shown you how those prophecies have already been fulfilled.

There is a reason for these previous messages, and the reason is this, mainly: If God has kept His word concerning these things that He has prophesied, and if God has fulfilled all these prophetic utterances that we have studied thus far, then shall we not believe that the same God shall fulfill all the prophecies concerning the future, just the same as He has fulfilled these of the past?

Today, I want to talk to you relative to the rapture — that period of time when the saints of God are raptured, or called away, from this world, and my text, which I have read to you, is very instructive and inspiring, in that it says, **"Now therefore why speak ye not a word of bringing the king back?"**

Several years ago, when I was just a boy preacher, I became intimately acquainted and associated with a very splendid preacher, Brother D.B. Eastep. Brother Eastep and I were the very closest of friends for many years until the Lord called him home to Glory a few years ago. Many years ago, while he was yet living, Brother Eastep prepared a message that has been scattered by the thousands. It was on the subject of **"Bringing Back the King,"** and it was preached from this same text of Scripture. In this message, Brother Eastep made mention again and again of the fact that Jesus Christ is coming back to this world again. Today, I truly thank God for the privilege I have of mentioning it, and repeating it, that the Lord Jesus Christ is coming back to this world.

As I go back to the Old Testament, it is rather interesting to me to find a very decided contrast between Abel and Enoch. As you may recall, Abel offered a lamb upon the altar, and that lamb pointed forward to the coming of the Lord Jesus to die on the cross.

A little later on, Enoch, who had walked with God day by day, just walked out of this world, and was translated, that he did not see death. Listen: **"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this**

testimony, that he pleased God" (Heb. 11:5).

While Abel's lamb points to the cross of the Lord Jesus Christ, I think that Enoch's translation points to the second coming of the Son of God. So I would say that you don't have to read very far in the Bible, even in the early chapters of the Old Testament, to realize that we have both the first coming and the second coming of the Lord Jesus Christ presented to



us, and it is this second coming that has to do with the rapture — when He catches away the saints, and takes God's children out of this world.

I. Christ's coming is to be in the clouds: When Christ comes for His saints, it is to be in the clouds. Listen: **"...who maketh the clouds his chariot"** (Psa. 104:3). **"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory"** (Mt. 24:30).

From childhood, I have always been a great lover of nature. I enjoy putting on a raincoat, and standing out in a rain when it is pouring torrentially, to watch the lightning flash and hear the thunder as it peals through the heavens. I enjoy tremendously looking at those black thunder clouds rolling across the sky.

When I see a cloud floating across the sky, maybe on a beautiful clear day, when there is only one cloud visible in the heavens, I like to look at it. As I have grown older, as I have traveled considerably, I have enjoyed flying not only in the clouds, but above the clouds. Many, many times when I have been in a plane, I have looked down out of the plane and have seen the clouds below me, and they have looked just like a great big bank of snow. I can remember on one particular occasion when there was not one single bit of visibility, all the way from the beginning of the flight to landing. Every time that I would look out of the window, it would look just like it was one snowdrift after another.

Beloved, it doesn't make any difference to me whether it be a thunderhead, or whether it be one single cloud floating in the air on a clear beautiful day, or whether it be that I am above the clouds flying along and looking down at the clouds — it doesn't matter what the experience is, I never have that experience but what I say to myself, "He may be on this one."

Never has there been a time yet that I have seen Jesus on a cloud. Never has there been a cloud yet that He has come in. However, some of these days, the Lord Jesus Christ is going to

come back to this world, and when He comes, He is coming in the clouds.

I don't mean to say that when He comes, at the time of the rapture, that He is coming all the way back to this earth. However, when the revelation comes, some seven years later, the Lord Jesus Christ is going to come back to the earth, and the first place that His feet will touch, will be the last place that His feet touched before He left this world. We will find, as we study at a later time, that the last place that Jesus stood when He was here in this world was Mount Olivet, and the first place that His feet are to touch when He comes back to this world again will be Mount Olivet. However, when He comes to rapture away His saints, He is coming in the clouds, and you and I are going to be caught up with Him in the clouds.

I rather imagine that it is going to be a wonderful day. I rather imagine that it will be a most pleasant day for me. Some of the warmest letters that I have ever received from the standpoint of fellowship, have been letters from people whom I have never seen, and probably never will see until that day we meet in the sky. What a glorious day it is going to be, when we meet in the air! Some of these days Jesus is coming in the clouds, and you and I are going to be raptured out of this world, to be with Him in the clouds and in the air.

II. His return is to be visible: At the time of His rapture, His return is to be a visible return. Listen: **"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not"** (Mt. 24:26).

You will notice that the writer says that the return of Jesus Christ is not to be secret, but rather His return is to be open so that everybody will be able to see it. Notice again: **"Behold, he cometh with clouds; and every eye shall see him..."** (Rev. 1:7).

There is no sign here of anything but a visible return of Jesus Christ to this world. Every indication would point to the fact that Jesus Christ is going to be seen when He comes back for us in the clouds. I know there are folk who say that Jesus came back to this world in 1914, but that He is in secret hiding. Beloved, the Bible says that when Jesus comes, we are going to see Him. He is not going to be in secret chambers, and He will not be out in the desert, but rather, we are going to be caught up together with Him in the clouds. His return, I say, will be visible to the child of God.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). I ask you, are you looking for the Lord Jesus Christ? Do you think that He is coming back some of these days? I say to you frankly, I am looking for the return of Jesus Christ.

I don't know what this world is going to be like if it continues on as it is, or retrogrades, as I should say, as it has in the last ten years. I don't know what it

is going to be like ten years from now. I say to you, I am expecting to see Jesus come back to this world, and His return is going to be a visible return.

III. His coming will be unexpectedly: We read: **"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame"** (Rev. 16:15).

Notice, the prophecy that He will come as a thief. Did you ever have anything stolen from you? If you did, did the thief write you a letter, and say that he was coming to your place at such-and-such an hour, to steal something of value from you? You know, beloved, a thief comes at a time when you least expect it, and the Lord Jesus Christ's coming is going to be just as unexpected as that of a thief coming to your house.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:2). Usually thievery is carried on in the night. Usually it is a time of darkness. God's Word says: **"...and men loved darkness rather than light, because their deeds were evil"** (John 3:19).

Ordinarily, there is more evil of all kinds committed in the dark than any other time. The thief usually comes in the night. The Bible would indicate to us that the coming of the Lord Jesus is going to be just exactly like the coming of a thief coming to your home, at a time, when moral darkness is at its greatest. I say, beloved, it is going to be an unexpected coming.

Notice again: **"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be"** (Mt. 24:37-39).

Was anything wrong with eating and drinking? Not a thing. Was there anything wrong with marrying and giving in marriage? Not one thing. The trouble was, in Noah's day, that that was all they were doing. They were just eating and drinking, marrying and giving in marriage — people living for the carnal pleasures of this world. They weren't looking for a flood, and I rather imagine when Noah preached about the flood, that they gave him the "brush off" and thought nothing about what he had to say. The reason was that they were concerned about the material things of this life. They did not expect death; the flood came unexpectedly.

How is it in this day? I think you will bear me record that people are more concerned about material things than they are about anything else. How few there are who are concerned with the spiritual things in this day! J. Edgar Hoover said some years ago, that only eight out of a hundred went to church on Sunday morning, and only two out of a hundred went to church on Sunday night. That certainly doesn't indicate that people are interested in spiritual things.

There are new pizza parlors, and taverns, and restaurants going up on every corner, and the marriage and divorce rate is getting closer and closer together until, if it continues as it has in the last few years, the divorce rate is going to be equal to the marriage rate. There was a time in America when there was only one divorce to forty marriages. There was a time thirty years ago when there was one divorce to seven marriages. There is a time now when there is one divorce to three marriages. At the rate we are progressing, or retrograding today, the divorce rate is going pretty soon to be equal to the marriage rate.

I ask you, what are people thinking about? They are thinking about marrying and giving in marriage, and about eating and drinking — the things of this world. I say, beloved, the coming of the Lord Jesus Christ is going to be an unexpected event, when people are going to be concerned about material things.

If people were concerned about spiritual things, the houses of God would be packed to overflowing. If even the Baptists in one town, who claim that they love the Lord and claim to have the truth — if the Baptists of one town, who thus make the claim of loving the Lord and His Word, really loved Him, and really loved His Word, there wouldn't be enough Baptist Churches in one town to accommodate the crowd that would attend. Beloved, I say the coming of Christ is going to be an unexpected event.

IV. All believers are going to be translated and transformed. Whether you be dead in the ground, or whether you be alive and walking around here in this world, you are going to be translated or caught up; you are going to be transformed to look like Him. We read: **"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first"** (I Thess. 4:16).

Who is going to come out of the ground first? The dead in Christ. Who is going to meet the Lord seemingly first? The dead in Christ.

Do you have some loved one who was near and dear and precious to you, that has been taken in death? Then comfort yourself and find consolation for your soul with this thought, that that dead one is going to be caught up, out of the ground, to be translated and transformed, for the dead in Christ shall rise first.

Notice again: **"And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again**

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PLAIN

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until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years" (Rev. 20:4-6).

Unsaved people are going to stay in the ground. The unsaved are not coming out at the same time that the saints of God leave. If you have someone who has died that was not a Christian, then mark it down, that unsaved person is going to stay within the ground for a thousand years after the child of God has already been in the presence of the Lord Jesus Christ.

Every believer is going to be translated and transformed. Listen: **"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren"** (Rom. 8:29). **"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"** (Phil. 3:20, 21). **"And as we have borne the image of the earth, we shall also bear the image of the heavenly"** (I Cor. 15:49).

Beloved, these verses tell us that some of these days we are going to look like Him.

I ask you, are you satisfied with the way you look? I am sure that you are not. The beauty parlors would all go out of business if you were satisfied with the way you look. The cosmetic counter in the drug stores would all go bankrupt if you were satisfied with the way you look. While I say that about the ladies, I'll remind you men that you are not satisfied with the way you look either. But some of these days, when we are translated, we are going to be transformed to look like the Lord.

How would you like to be reminded every once in a while of the fact that you were the ugliest man in the world? Well, that has been my experience down through the years. I have been told that so many times that I have come to believe it myself, and now that I have this twisted chin and this paralyzed face, I guess it is more obvious than ever that it probably is true. But I am not going to look like this always. When I am translated, I am going to be transformed. There is a time coming when this face is going to be made to look like the Lord Jesus Christ.

John wrote: **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (I John 3:2).

Right now, I know that I am a son of God. I don't know what I am going to look like after while, but I know one thing about the future, and that

is, I am going to look like the Lord Jesus Christ.

Aren't you glad for what the future holds in store for us? Aren't you glad as a child of God for the future prophecy as to how your body is going to be — not only translated, but transformed? In a moment's time, you may be standing before a mirror, maybe combing your hair, and the Lord will catch you away. Some of you ladies may be standing there trying to get your "face" on for the day, and the Lord will catch you away. The next time that you realize it, you will have a prettier face than you have ever had before. How I thank God that at the rapture, every child of God is not only going to be translated but transformed.

V. Every believer will be rewarded: You may say, "I don't care whether I get any rewards or not." Well, I want to tell you that I care. I am interested in every reward I can get. I don't work for nothing. I just don't believe that it is right to work for nothing. I am looking forward to a reward.

I ask you ladies who work, aren't you glad when payday comes? If you get paid every week, or twice a month, or just once a month, aren't you glad when payday comes? Boy, it is "the day," isn't it? I am looking forward to payday too. That is the day I am concerned about — the day when my Lord rewards me for what I have done.

Let's notice some Scriptures in that respect: **"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his**

body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). **"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be"** (Rev. 22:12). **"For there shall be no reward to the evil man..."** (Prov. 24:20). **"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works"** (Mt. 16:27). **"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just"** (Luke 14:14).

Notice, beloved, there is no reward for the evil man, but He has a reward for every one of His children at the resurrection of the just.

When are we going to get our rewards? At the resurrection of the just — when the saints of God come out of the ground, and when the living saints and the dead saints are raptured in the sky.

How about the things that you have done just for show? Will there be a reward? Yes, you have already gotten it. Listen: **"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven"** (Mt. 6:1). **"...They have their reward"** (Mt. 6:2).

In other words, if you do something for show, you have your reward. You did the work for show. You were seen. You got your reward right then. You have gotten all the reward that you are going to get.

I have seen people sing that I think sang just for show. I used to know a woman who told me

that she practiced before a mirror. I always wished that the mirror had broken, because it had that effect on me. I felt bad when I heard her sing. All the little facial gestures that she put into it, were not natural. Well, she got her reward. She sang to be seen of men, and she was seen of men. She got her reward. Right now, she has gotten all the reward she is ever going to get.

I can remember when I was a boy that they called the preacher's salary "quarterage." Once a quarter, or four times a year, in the Saturday afternoon business meeting, they would subscribe the quarterage for the support for the pastor for the next quarter. I remember one business man standing up one day, to say, "I want to ask a question. Are the names and the amounts of the contributions to be published in the paper?" Nobody answered. He said, "I tell you what you can do. If they are going to be published in the paper, put me down for fifty dollars. Otherwise, put me down for ten." Well, he got his reward right there.

I am saying to you, when the Lord Jesus Christ comes, He is going to reward us, and He is not going to forget a single thing that you have done. Notice again: **"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister"** (Heb. 6:10).

Have you ever hired somebody to work for you, and you forgot to pay him? I am satisfied there is no man but

that sometime or other has said, "You do something for me, and I will pay you for it," and maybe it slipped his mind.

Beloved, God never forgets. The interesting thing about it is that He is not going to forget your work, your labor of love, which you have shown toward His name. He is going to reward you for it. He is going to pay you for it. Payday is a great day.

I was coming toward a town one day, and saw a woman at the entrance of a new car shop near town. Her husband had come out and had given her his paycheck. As he was leaving to go back, I heard her call out to him, "See you payday, Charlie." I made it a point on the next payday to be down there myself, and she was there, and when she left, I heard her say, "See you next payday, Charlie."

You can't tell me beloved, that she wasn't interested in payday, and I will tell you, I am interested in payday too. I am interested in that day when our Lord is going to reward us for what we have done, and when God's children are going to take those rewards, and those crowns, and lay them at the feet of the Lord Jesus Christ.

Years ago, a train stopped to take on water at Banklick Station in Kenton County, Kentucky. A man wearing a tall silk hat got out of the car, and walked along the track while the engine was stopped. There was a lad fishing in a pool of water in the creek. This distinguished looking gentleman with the tall silk hat walked down the side of the train and engaged this lad in

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SEVEN

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speaks of the number of completion. Let us think of seven ways in which the Spirit works in His seven manifestations as the one Holy Spirit from the throne of God.

I. First, the Spirit works through grace. Grace is the unmerited favor of God, and those of us who are saved received that salvation totally by grace. **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"** (Eph. 2:8-9). Let's look at something else here. We are not only saved by grace through the operation of the Spirit, but we are sustained by grace through the Spirit. **"Thou therefore, my son, be strong in the grace that is in Christ Jesus"** (II Tim. 2:1). The Spirit keeps us in this marvelous grace by which we are so miraculously saved.

II. Secondly, the Spirit of life. (a). We see the action of the Spirit in the very creation of all things. **"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."** (Gen. 1:2). We see here the Spirit moving on the face of the deep. A sure thing in the creation! It was in the creation that He, the Spirit, produced both physical and spiritual life.

(b). We also note that in the conversion of every born-again person, the Spirit brings about a new life. Beloved, we are kept by the Spirit, guided, led, and taught by the Spirit. **"Therefore if any man be in Christ, he is a new creature: old things are**

passed away; behold, all things are become new" (II Cor. 5:17).

(c). The Spirit gives every child of God confidence in this new life in Christ and sets us free from the law. **"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"** (Rom. 8:2). He, the Spirit, keeps us free from the law, showing to us the sovereign grace of God!

III. Thirdly, the Spirit of adoption. It is through the work of the Spirit that we are adopted into the family of God. Salvation makes us the children of God. **"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God"** (Rom. 8:15, 16). May I say here, that the Spirit not only gets us into the family of God, but seals us to be sure that we stay there until the Lord comes for us. **"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption"** (Eph. 4:30). By the marvelous power of the Holy Spirit we are adopted into the holy family of God. It is wonderful to know that you are an heir of God, and joint heir with Christ, our blessed Redeemer!

IV. Fourthly, the Spirit of holiness. Many people feel that to be holy is something to be dreaded, but it is not to the born-again person. We have the inward desire to be like Him. The only way that a saved person can be happy is by conducting his life after Christ. Christ left us an example and commanded us to follow in His

steps. Holiness is something we must practice. The Spirit will cause us to forsake sin and produces holiness in us. The Bible says: **"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning"** (Isa. 4:4). Jesus Christ was the sinless One. He was without sin, and our goal in life should be to follow Him! We should follow His example, according to Paul, to the best of our ability. **"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"** (Rom. 1:4). We shall never in this life attain sinless perfection, but we should never be satisfied by living a failure.

V. Fifthly, the Spirit of supplication. Thank God for the work of the Spirit in prayer. He helps us to utter words, or make groanings that are according to the will of God. He knows, and helps our infirmities. **"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God"** (Rom. 8:26-27). It is wonderful to communicate with God through the Spirit. I enjoy the comfort and feeling that comes with and by the work of the Spirit of supplication.

VI. Sixthly, the Spirit of truth. The Holy Spirit always

works in accordance with, and according to the truth, and is identified as the Spirit of truth. **"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you"** (John 14:17). Jesus, here refers to Him as the Spirit of truth. He also gives us great promise of guidance through the Spirit. **"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come"** (John 16:13). All the truth that we know, or ever shall know, comes through the Spirit of truth! This Spirit of truth is also our comforter and teaches us about our Lord Jesus Christ. **"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning"** (John 15:26-27). We need to know more truth, because our lack of knowledge or understanding may be caused by our ignorance of truth. When we follow the leadership of the Holy Spirit, it is always in truth. Beloved, never does He, the Holy Spirit, lead contrary to the truth!

VIII. Seventhly, the Spirit of Glory. When we are having to suffer persecution for Christ's sake, or bear reproach for Him, it is proof that the Spirit of glory is upon us! We may allow

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PLAIN

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conversation as to his fishing, and the usual things that might be said to a boy. Presently, the engineer blew the whistle as a sign for the train's departure. This man got back on the train, but as he did, he said, "Boy, love your country, live for your country, and if need be, die for your country."

Some years passed by, and that boy grew to young manhood. World War I became a reality. He was drafted as one of the first ones that left to go to war. As a lad in my early teens, I went to the depot the Sunday afternoon that the first soldiers left, to go to a camp to be trained, and I saw this lad, now a grown man, who had listened to the distinguished looking gentleman with the silk hat. To make a long story short, one day over in the Argon forest, in one of the battles of World War I, some of our troops became separated from a certain sector of the army, and there was a good probability that the U.S. Army might fire into their own men. The general said, "I need somebody to take these field telephones and crawl through No-Man's Land in order to try to make contact with the rest of the Army." This young man said to himself, "Thank God, he didn't call for me." Then came back to his mind the words of long ago, and he heard the ringing of that voice saying, "Boy, love your country, live for your country, and if need be, die for your country." He said, "General, I'll take the telephones." He crawled across

No-Man's Land. The next thing he knew, he was coming to in a base hospital some three or four weeks later. He had been shot and terribly wounded. In the lull of the battle, they had heard the jingling of the phone, and the armies were able to make connection. Three or four weeks passed by before he knew what had taken place. He cursed himself for failing, and they said, "There was no failure."

There came a time some months afterwards, when hobbling along on a cane and a crutch, he stood in the presence of the highest ranking army officer of his day, General Pershing, to receive the highest honor and award that was given in World War I. He came back home, and went to Arlington Cemetery, to the tomb of Theodore Roosevelt and took that medal off his breast and laid it down and said, "It is yours; if it hadn't been for you, I would not have had it."

Some of these days, you and I are going to take the crowns that are given to us for service to Him, and we are going to lay them down at the feet of the Lord Jesus Christ. I tell you, I thank God for that glorious rapture when Jesus is going to receive His own, and to rapture His own, out of this world.

May God bless you!

SIN

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most likely to be committed by people who know what they should do and what they should not do with reference to God's will in their lives. When you know God wants you to do something, you had better do it!

into the church, that person has paid the whole or required amount no matter what the dollar figure may be. There is no such thing as more than the whole amount, notwithstanding, a twenty percent penalty is added to any part of the ten percent which is delinquent (Lev. 27:1).

The person who pays a one hundred dollar tithe, and the person who pays a five dollar tithe, have paid the same percent amount. Both have paid ten percent of their earnings. The person who paid the hundred dollar tithe has no more right to say, "We ought to buy etc., etc." than the person who paid the five dollar tithe. The honest motive for tithing is to be obedient unto the Lord, and not what the church will be able to buy with the tithe.

I knew a man whose membership was transferred from one church to another, and some of the members of the church which he was leaving, said, "We hated to lose him, for he was a good tither, he made a lot of money." Such a statement is strictly carnal, for the glaring implication in it is that the person who has a low income, is necessarily a bad tither. The person who faithfully pays tithes is a good tither, irrespective of the dollar amount.

There are no bad tithers, but there are a lot of the Lord's people who handle the tithe very badly. The Lord has promised to bless both the tithe and the tither (Mal. 3:10). In view of this glorious promise, and our profession of honesty, let everyone of us on the first day of the week pay our tithes to the Lord's church (I Cor. 16:2).

The only explanation for the untimely death in the lives of many believers is to be found in a clear understanding of the sin unto death. This is not to say that every person who dies unexpectedly or seemingly in the prime of life has been guilty of committing the sin unto death. God forbid that I should appear to teach this. However, I am sure each reader can call to mind some rebellious child of God who has taken one step too many.

May the truth of this message incite our hearts to more devoted service in our Master's cause.

TRINITY

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great is the mystery of godliness. God was manifested in the flesh. Putting these two verses together we can understand that God is the way to Himself. God is a thrice-holy God. No man can approach God because man is a sinner, because he is alienated from God, and because he is spiritually dead. God is the way to Himself. Nothing human holds good before God. That is what Jesus Christ is saying. So then we have a condition based upon the Word of God that the only way a sinner can come to God is through Christ. It isn't through merits, good works, humanism; but it is through the Lord Jesus Christ. Nothing human holds good before God, and nothing but God Himself can satisfy Himself. God does not depend upon His creation. God manifested Himself that He might be known. God was manifested in the flesh. But even Christ can not add to what God is. I am not taking anything from our dear Saviour. I am not taking anything from Christ. Without Christ we would not be saved. Jesus Christ died for sinners. But Jesus Christ Himself can not add to what God essentially is.

"PRESERVE me, O God: for in thee do I put my trust. O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight" (Psa. 16:1-3). The goodness of God, the excellency of God, the mercy of God, and the love of God is extended out to the saints upon the earth, even to the hell-deserving sinner through the Lord Jesus Christ.

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14). This tells us that, except God become man, He could not come into the kingdom of sin. That is what Paul told Timothy. God manifested in the flesh. God must prepare Himself a body. God must prepare a way in which He can come down to this sin-cursed earth, and in which man can approach unto Him, and in which He can be able to save. Man fell in Adam. He spiritually died in Adam. We are born into the spiritual death into which Adam died.

First of all, except God become man He could not come into the kingdom of sin. In Hebrews 10:5 the Bible says, "...a body hast thou prepared me." God shaped and molded His Son a body. He was con-

ceived by the power of the Holy Spirit in the womb of the virgin Mary. They called His name Jesus for He shall save His people from their sins. God could not enter into the kingdom of sin, because in the essence and in the power of His very being He would destroy man. Man could not look upon the face of God. God could not look upon sin. He cannot behold iniquity. God must make a way for man to approach Him, because He is a thrice holy God. Except a man be born again he can not come into the kingdom of righteousness. People are trying to approach God by different means and ways. There is only one way that a hell deserving sinner can ever approach God. It is through the Lord Jesus Christ. Salvation is of the Lord. God is the author of eternal salvation. Jesus Christ is the purchaser thereof.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" (Romans 8:3). The condescension of God in the person of Christ, we see here in the humiliation of the Lord Jesus Christ. That He took upon Him not the nature of angels, but He took upon Him the seed of Abraham. He took upon Him the likeness of sinful flesh and the condescension of God extended down to the very lowest depths of man-kind that He might lift up and exalt man before His throne. He descended into such depths of shame that He became poor that through His poverty we might become rich. So we see the condescension of God in the person of Jesus Christ. It was necessary to impute to Him His peoples' sins. God imputed to Christ our sins. Peter talked about it in I Peter 2:24. He says that in His body He bore our sins on the tree. He had to take upon Him the likeness of sinful flesh that He might die for our sins.

"It is also necessary for us to be made new creations in Christ. In II Cor. 5:17, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

So it was necessary that we were to be made new creatures in Christ. Paul said "If" a man be in Christ. So a man must be in Christ before he can be legally made the righteousness of God in Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). It is also necessary for man that he must be born again before he can enter into the kingdom of righteousness.

Jesus Christ said, "I am the way the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6). It was necessary that we be made partakers of the divine nature of God that God might instill in us a principal of righteousness and of holiness that the life of God might flow in us.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezk. 36:27). In other words, we have the life of God in Christ. He has given us a new nature, just as real and great as Christ taking part in human nature before He could save us

from our sins. God had to be man, and He also had to be God to intercede on the behalf of God's people. It was partly of God, and of Christ, and the thrice Holy Trinity. Jesus Christ, the Godman, the second person of the everlasting covenant must wed himself to human nature. For the Word was made flesh and dwells among us, and we behold His glory. The eternal Word was thus wedded.

Jesus said, "I am the way the truth, and the life: no man cometh unto the Father, but by me." He thundered the same thing out to Nicodemus. Nicodemus was a ruler of the Jews. He told Nicodemus a man must be born again. The need of regeneration lies in our degeneration in sin. A man is degenerated before God. He is under the sentence of death. He is under the curse of the law. He can not save himself. So, the need of regeneration lies in our degeneration. The need of regeneration lies in the fact that we fell in Adam and were alienated from God. Your need is not to join a church. Your need is not to turn over a new leaf. Your need is not quit some kind of habits. Your need is not to try to reform yourself. Your need is to be born again. Jesus Christ said "ye must be born again."

God is the way to Himself. Nothing human holds good before God, and nothing but God Himself can satisfy Himself. God does according to His own good pleasure and His own will. God does not have to ask anything from us or get our permission for anything that He does. God does as He pleases. We can not come into the presences of that which is good. God has stamped His moral likeness upon the soul of every individual person that is born into the world, but we have lost that. We have become dirty and vile. We are unfit to that which is good.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). The Bible says that we were transgressors from the womb in Psalms 48:8. In Psalms 58:3, it says that the children go forth from the womb speaking lies. Man loves what God hates. Regeneration is needed because the heart is deceitful above all things and desperately wicked. Man's thoughts are evil continuously. His will is turned from God in Romans 6:20. He is opposed to God in Romans 8:8. He is without righteousness in Romans 3:10. He is under the curse of the law in Galatians 3:10. He is without strength in Romans 5:7. He can not work out his salvation in Ephesians 2:8-9. He needs to be born again. God is the way to Himself. Nothing human holds good before God. Nothing but God Himself can satisfy Himself.

How do you obtain this? What is the sinner going to do? What a sinner needs is obtained only through the knowledge of God. How is that obtained? The knowledge of God is obtained in Jesus Christ. To receive Christ is to receive God. To re-

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TRINITY

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ject Christ is to reject God.

"But if our gospel be hid, it is hid to them that are lost:" (II Cor. 4:3). It is hid to them that are alienated from God. It is hid from them that are under the judgment of sin. It is hid to them that are transgressors against God's law. It is hid to them that are dead in trespasses and sin. The gospel is what brings forth life. This knowledge is brought forth through the gospel of Jesus Christ.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). **"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"** (II Cor. 4:6).

The knowledge and the wisdom of God is in the Lord Jesus Christ. The gospel is the key that unlocks the wisdom of God. The word "lost" in the Greek is apobole, and means without provisions made. In other words a man does not have a provision. He does not have a sacrifice. The sacrifices of the wicked are an abomination to the Lord, the Bible says. The sinner can not pray to God. He can not approach a thrice Holy God. He must have a provision. That provision is in Christ. And the light of that provision has shined out and is seen through the gospel of Jesus Christ.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). I have experienced the power of God through the preaching of the gospel of Jesus Christ. Paul said in Romans 1:16, **"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation..."**

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (I Cor. 2:7). This wisdom which God ordained before the world unto our glory is foolishness of preaching. The wisdom is Christ Jesus. This is the wisdom that will give you an understanding. People are saying that one can be saved and never hear the gospel of Jesus Christ. Such have been deceived and are slipping out to a Christless eternity. Man can not be saved outside of the gospel of Jesus Christ. The gospel is the instrument that the Holy Spirit uses in the heart and soul of a sinner. It enlightens him, fills him with life, and enables him to see the cross. This was hid but, it is brought forth by the preaching of the gospel.

"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1). So it takes the setting forth of the gospel of Jesus Christ. God uses that as the instrument to generate faith in the life of them that He has chosen before the foundation of the world. It

floods their soul with life. It brings them into the excellency of knowledge of the true and living God and Jesus Christ whom God sent. You can not be saved any other way. Many people think that one can be saved by reading the Bible or tracts. You can not be. If you have been under the preaching of the gospel of Jesus Christ God can use a tract to confirm what you have already heard preached that it might save you.

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:" (Eph. 1:17). The divine revelation of God is through the preaching of the crucified one, Jesus Christ. **"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints"** (Eph. 1:18).

People say they hope to be saved, or maybe so. Sometimes Satan may get you to doubt it a little. He might get you depressed. You have been filled with life that you may know what is the hope His calling. If your hope is in what you have obtained within yourself and what you have the ability to do yourself, then you are a man most miserable. You have not been enlightened. You have not had His effectual call. You have not experienced the new birth.

Jesus is saying that He and the Father are one, and He deals with the Holy Spirit. He says this deals with the Trinity. Many people deny the fact that Jesus Christ is God. If there be no Trinity, Christ is not God. Then Christ could not perfectly know or reveal God. Salvation is no longer the only infallible revelation for hell deserving sinners, but only one of many conflicting and competing systems, each of which has its portion of error. If Christ be not God, then He can not reveal God unto us. He can not bring us any closer to God than He is Himself. God can only be revealed through God. If the Holy Spirit be not God, then the love and self communication of God to the human soul is no reality. Without the doctrine of the Trinity we go back to mere natural religion.

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:15). Here Christ claims for Himself all that belongs to God. Jesus said "I am the way, the truth, and life: no man cometh unto the Father, but by me." Only a divine Saviour can say that. Only a divine Holy Spirit can do that. The Holy Spirit reveals Christ, reveals the Father, and plants the gospel in the soul of a hell deserving sinner. So Jesus Christ claims all that belongs to God.

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:" (Col. 2:9-10). God is the author of eternal salvation. God chose us in Christ before the foundation of the world. Election is not salvation. Election assures me of salvation because I was chosen in Christ. Christ is the purchaser of this eternal salvation. Jesus Christ died on the cross and shed His precious blood. He redeemed them that

the Father gave Him. He died under the curse of God, the sentence of God, and under the sword of God's justice that was thrust into the very soul of Jesus Christ. Jesus Christ purchased our eternal salvation. God gives, Christ saves, and the Holy Spirit brings.

Your only hope is Christ. He is the only way to God. You can not approach God. God became man that He might enter into the kingdom of sin. You must be born again before you can enter into God's kingdom of righteousness.

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

Dear Brother-in-Christ,

Thank you so much for your fast reply to my order on the 85-86 book order. I want you to know that your paper is very precious to me.

I desire your prayers for me and my family. God saved me about 11 years ago, and I always find joy when I go back in my mind's eye to the time and place where God saved me. He revealed to my heart what I was lost and that His Son was the Saviour. For the first time in my life I wanted God's forgiveness more than anything else. It was the most painful experience that I had ever had when God showed me who and what I was. Holy Spirit conviction is painful. But, then again, there is pain when that new birth is being performed, but oh the joy that comes later when God turns an ungodly person into one that loves the Lord and desires to please his Lord. I was definitely a most unlikely candidate for God to save. No one would have thought that God would save me, myself included. I didn't choose Him but, thanks be to God, He chose me.

God blessed me with an abundance of knowledge of His Word from a pastor who truly loves the Lord. This man resigned the church a year ago after 10 years of service. The church just about starved him out, and ruined him financially as well as other ways. He loved this church so much, but they wouldn't believe the truths that he preached. After he resigned, it was said that the church was going to ask him to leave. They said he was too far gone on Calvinism. No one would challenge him to his face, but branded him as a heretic to his back. Nothing will stir up people like when you preach the truth that God is the Saviour and He saves whom He will.

The new preacher came over to visit my husband. My husband has a young profession that many religious but lost people have. Well, the new preacher tried to get my husband to put "his" faith in Christ and to ask Him into his heart. I'm thankful that my husband knows that that is not the way of salvation. Before the pastor left he told me that he knew what I had been taught and that it "damned souls to Hell, killed the fires to evangelism and was heresy," but that he wouldn't embarrass me publicly or bring me before the church. He said he knew of another woman who believed in Calvinism and that they didn't exclude her, but that they would

PEACE

(Continued from Page 1)

Christians and many churches. I speak to you about the doctrine of "peace."

This chapter of the Bible is one of the great passages on the doctrine of peace. Paul's primary concern in this chapter was that the Philippian Church might experience wonderful peace in their relationship to the Lord and to each other in overcoming the cares of this life. Paul's prayer was that God would bring them closer together in a peaceful and loving relationship to each other and to God.

Paul exhorts them to "stand fast in the Lord." Standing fast in the Lord would insure them of that joy and peace which passes understanding. Without this peace and joy there could be no harmony with God or among themselves.

In the work of God, human personalities can cause disharmony in the church. The cares and worries of this life can steal away our peace and joy in the things that really count, the heavenly things. With this state of mind there can be no inner peace. Anxiety will overtake your life and ruin your relationship with your family, friends,

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A LETTER AND ITS ANSWER

not let her teach in the church. This man is giving out bumper stickers "say yes to Jesus." The church is in a seemingly revived condition. Many people are accepting Jesus in their hearts and the crowds are growing weekly. Brother, there is something within my heart that is grieved when I see and hear all this worldly religious preaching. For almost a year now, every man that filled the pulpit preached the same pathetic empty sermons. It does not get easier with time either. They do bring Christ down to a mere begging helpless saviour. These people are their "own saviour" when they put their acceptance in Christ. I would be grieved to tears being under this type of preaching.

I know that God knows all about me and my situation, and I hope that He will open the door that I can be in fellowship with a true church. Your paper is the only preaching that I get, and I'm so thankful for the truths that I read in the paper. My former pastor sent you my name. Remember him in prayer as well. I know that there are other people out in this world in this same condition, without a church to fellowship in.

Your article on the Arminian church opened my eyes. I am now concerned about my Baptism as well. I have not been in a true church. The former pastor was true, but the church would not believe the truth when it was preached. Perhaps you now know how pleased I was when I received the back issues of the Baptist Examiner. Thank you for the back copies from 1987. Enclosed is a check for them. God bless you and your work. It is the only preaching some of us get.

May God Bless You All.

This is not an exact copy, but is somewhat like the answer I wrote this dear sister.

I will certainly be praying for you and your family. I hope that I will someday have the pleasure of meeting you. Your letter touched my heart. It made me joyful and sad at the same time. The following will explain. I rejoice so much at the account of your salvation experience. I was saddened by some of your after experiences. I was especially saddened at your present plight. Dear sister, you are one of a multitude who believe the truths of God's Word, but who do not have a church near enough to attend that believes and preaches the truth.

I was thankful to read of the

humility of your salvation experience. Surely, no man of himself is a likely candidate for salvation. It is good when we come to realize this. Praise God for His sovereign election that is not based on some worthiness in man or some action by man.

I was sorry to learn of the experience of the pastor who taught you the truth and sent your name to us for The Baptist Examiner. I hope that God will bless him, open a door of service for him, and use him to the glory of God. I would delight to hear from him, become acquainted with him, and maybe I could be of some help to him. I thank God that he was willing to go on preaching the truth in spite of opposition and much personal persecution and loss to himself.

I am happy that you have been able to see the great error in the preaching and practice of the new pastor there. I surely would not want to fellowship a preacher who said that the doctrines of sovereign and saving grace, "damned souls to hell, killed the fires of evangelism, and are heresy." I wish the day would soon come when we who really believe Sovereign Grace would stop recognizing such heretics as "Baptists." I have been there for some time now. All that looks like revival is not a revival of that which is pleasing to God. There can be a revival of heresy and of sin; and these certainly are not of the Lord, nor pleasing to the Lord. Arminianism is not an exalting of the Lord. It is an exalting of man, and a blasphemy against the Lord. Arminianism is "Humanism" in the pulpit. It degrades God in order to exalt man.

I commend you on your thinking that you need baptism. I encourage you to obtain baptism under the authority of a true Baptist church that preaches the truths of the Sovereign and Saving Grace of God. We have many, who are in a situation similar to yours, who are members of our church here because they want to be a member of a true and sound Baptist church. I invite you to consider this for yourself. You might desire to have baptism from our church and be a member of our church, then look for a church of like faith near enough for you to attend some.

May God bless you and lead you in this matter, and in your life and service for Him. If I can serve you in any way, please let me know.

Joseph M. Wilson

ENCOURAGE YOUR MINISTER

by C.H. Spurgeon

It struck me some weeks ago that I might say a few things to my brother's congregation which he might not like to say himself, and that as this was a new enterprise — and I am sure all our hearts anxiously desire it the very richest success — I might possibly take the liberty of saying a few things to you, the congregation clustering around this pulpit, which may be useful in the future of the Church. I shall speak of him as a stranger, as I should speak of any other young man anxious to build up a Church and glorify his Master.

I believe there is a special occasion for the exercise of this duty of encouraging one another in the case of the minister and church in this place. It is a fresh enterprise surrounded with peculiar difficulties, and demanding special labour. "Why," say you, "should a minister need encouraging? We have plenty of troubles all the week long, with our losses here, and crosses there, we want encouragements, but surely ministers do not."

Ah! if you want to have a refutation of that idea you had better come into this pulpit, and occupy it a little time. If you would like to exchange, I would truly say that so far as the pleasure of my office is concerned, apart from the spiritual joy my Lord gives me, I would change places with a crossing-sweeper, or a man who breaks stones on the road. Let a man carry out the office of a Christian minister aright, and he will never have any rest. "God help," says Richard Baxter, "the man who thinks the minister's an easy life." Why, he works not only all day, but in his sleep you will find him weeping for his congregation, starting in his sleep with his eyes filled with tears, as if he had the weight of his congregation's sins resting on his heart, and could not bear the load. I would not be that man in the ministry who does not feel himself so fearfully responsible, that if he could escape from the ministry by going with Jonah into the depths of the sea, he would cheerfully do it; for if a minister is what he should be, there is such a weight of solemn concern, such a sound of trembling in his ears, that he would choose any profession or any work, however arduous, sooner than the preacher's post. "If the watchman warn them not they shall perish, but their blood will I require at the watchman's hands." To sit down and spell over the question — "Am I free of his blood?" is terrible.

I have sometimes thought I must have a day or two of rest, but I frankly confess that rest is very little rest to me, for I think I hear the cries of perishing souls, the wailings of spirits going down to hell, who chide me thus: "Preacher, can you rest? Minister, can you be silent? Ambassador of Jesus, can you cast aside the robes of your office? Up! And to your work again." As Mr. Whitfield said, when he thought of the ministry, and what was concerned in it, he wanted to stand on the top of every hackney coach in London and preach the gospel as he rode along. It is a work so solemn that if you do not encourage your minister,

your minister will proably sink down in despair. Remember that the man himself needs encouragement, because he is weak.

Who is sufficient for these things. To serve in any part of the spiritual army is dangerous, but to be a captain is to be doubly exposed. The most of the shots are aimed at the officers. If Satan can find a flaw in our character, then it will be, "Publish it, publish it, publish it!" If he can lead us to keep back a doctrine or go amiss in practice, or wander in experience, he is glad enough. How delighted is the devil to break the vessels of mercy. Pray for the poor man, whom you expose to perish, if you do not preserve him by supplication.

If there were a ship at sea stranded and broken on the rocks, and some one volunteered to carry a rope to the sinking crew, you, standing on the shore, could do no more, methinks you could not do less, than cry, "O God! help him to bear the rope to that wrecked ship." Pray for the minister and encourage him. There are always carping spirits abroad who will remind him of any fault; he will be afflicted by those dastards who will not dare to sign their names to a letter, but send it to him anonymously; and then there is the devil, who, the moment the man has got out of the pulpit, will say, "There is a poor sermon! You will never dare to preach again." After he has been preaching for weeks there will come a suggestion, "You are not in your proper sphere of labour."

There are all sorts of discouragements to be met with. Professing Christians will backslide. Those who do remain will often be inconsistent, and he will be sighing and crying in his closet, while you, perhaps, are thanking God that your souls have been fed under him. Encourage your minister, I pray you, wherever you attend — encourage him for your own sake. A discouraged minister is a serious burden upon the congregation. When the fountain gets out of order, you cannot expect to find water at any of the taps; and if the minister be not right, it is something like a steam engine in a great manufactory — everybody's loom is idle when the motive-power is out of order. See that he is resting upon God and receiving his divine power, and you will all know, each Sabbath day, the benefit of it. This is the least thing you can do. There are many other things which may cause you expense, effort, time, but to encourage the minister is so easy, so simple a matter, that I may well press upon you to do it.

Perhaps you will say, "Well, if it be so simple and easy, tell us, who are expecting to settle down in this place, how we can encourage the minister here." Well, you can do it in several ways. You can encourage him by very constant attendance. By the way, looking round here, I think I know some of the persons present who belong to neighboring chapels. What business have you here? Why did you leave your own minister? If I see one come into my place from the congregation of another brother in the ministry, I would like just to

give him a flea in his ear such as he may never forget. What business have you to leave your minister? If everyone were to do so, how discouraged the poor man would be. Just because somebody happens to come into this neighborhood, you will be leaving your seats. A compliment to me, you say. I thank you for it; but now, in return, let me give you this advice: those who are going from place to place are of no use to anybody; but those are the truly useful men who, when the servants of God are in their places, keep to theirs, and let everybody see that whoever discourages the minister they will not, for they appreciate his ministry.

Again, let me say by often being present at the prayer-meeting you can encourage the minister. You can always tell how a Church is getting on by the prayer-meetings. I will almost prophecy the kind of sermon on the Sabbath, from the sort of prayer-meeting on the Monday. If many come up to the house of God, and they are earnest, the pastor will get a blessing from on high; it cannot but be, for God opens the windows of heaven to believing prayer.

Never fail to plead for your pastor in your closet. Oh, dear friends, when you mention a father's name, and a child's name, let the minister's name come forth too. Give him a large share in your heart, and both in private and public prayer, encourage him. Encourage him, again, by letting him know if you have received any good. Oh, if there should come into this house of prayer a sinner needing a Saviour, and not knowing the way, and my brother's words shall point him to the Saviour's cross; if he should be the means of showing you what faith means, and of leading you to believe in Him who hath reconciled us unto God by His death, do not conceal the good news — come and tell it. The best way to do it will be by proposing to be united with the Church in fellowship. Our Church meeting-nights, when we receive fresh candidates into fellowship, are the harvest nights in the Christian ministry. Then we see how God's cause prospers in our hand. But if many in the Church who have been converted fail to let the minister know it, and hold back, how is the poor man to be comforted? I know I address some here — God's people — who have never made a profession. Suppose all God's people did as you do — and they have as much right to do it as you have — how, I ask you, would the ministry itself be maintained? How could ministers' hearts be kept from breaking, if they never knew of any conversion? Make haste. Do not put it off. Delay not to keep God's commandments, but come forward at once, and acknowledge what God has done for your soul.

Again, you can all encourage the minister by the consistency of your lives. I do not know when I ever felt more gratified than on one occasion, when sitting at a Church meeting, having to report the death of a young brother who was in the service of an eminent employer, a little note came from him to

say, "My servant Edward — is dead. I send you word at once, that you may send me another young man; for if your members are such as he was, I never wish to have better servants around me." I read the letter at the Church meeting, and another was soon found. It is a cheering thing for the Christian minister to know that his converts are held in repute.

Of another member of my Church an ungodly employer said, "I do not think anything of him; he is of no use to anybody; he cannot tell a lie!" Oh, that is the honor which a Christian minister longs and pants after, to have consistent followers, to have those listening to him who will adorn the doctrine of God our Saviour.

Gather round my brother, all of you, and encourage him, by earnestly aiding and abetting him in every good word and work. There is a neighborhood here, I am told, requiring evangelization. Here we have side-by-side, poverty and riches. Shall not yonder wretched poverties be the better for the building of this house of prayer. I am sure my friend, Sir Morton Peto would think he had wasted his money, if it were merely for the gathering of a congregation, and not for improving the neighborhood. We build our houses of prayer always with a view to the people roundabout. We believe it is like opening a well in the wilderness, or a caravansary or oasis in the desert, or placing a drinking-fountain where thirsty souls may drink. It is introducing a new physician into the neighborhood to attend to the diseases and sickness of souls.

Oh, how my heart yearns after the success of this house — not only because the minister is my brother, but because he is a valiant soldier of Christ. To preach the truth he has not hesitated to make himself a multitude of enemies elsewhere, and will not be ashamed to do the same here, if the same case should occur. I honor him, because he has honored my Master; and I expect that you will get from him the truth, the whole truth, and nothing but the truth — so far as God has taught it to him. I know he is ready to lay down his own neck for the conversion of souls. I know his earnestness to do anything for the conversion of sinners. And if you do not encourage him, you will bring down upon your head every curse of those who reject the prophet of God; but encouraging him, you will see a Church flocking around him which shall last long after our time, which shall be a perennial stream of benediction to ages yet unborn, until Christ Himself shall come and consummate the kingdom, by reigning Himself in person among the sons of men. May the Lord grant His blessing!

Some of you cannot encourage the minister. You can encourage no one, for you are not born again yourselves. Oh, if you have not passed from death unto life, the first thing that can encourage him is to begin to think about your own state. Where are you? What are you? Out of God, out of Christ, out of safety? You will be out of life and out of heaven — shut in the pit forever, except you repent. Oh, you will encourage

the preacher, if the Lord lead you to consider your ways and turn from sin and from self-righteousness too, and look to the Almighty Saviour, able to save unto the uttermost all among you who shall trust Him. May the Lord add a blessing, for Christ's sake. Amen.

PEACE

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church, and God.

If you try to go through life without ever giving in or without ever going along with something you disagree with, then you will have a life of inner turmoil and trouble. I do not mean to say that we should compromise in things that would weaken our doctrinal foundation. Verse four says, **"Rejoice in the Lord always: and again I say rejoice."** No matter what happens to you, no matter what happens around you, keep on rejoicing in the Lord. Rejoicing brings inner peace, inner peace is manifest outwardly; and outward peace brings about harmony among God's people. Those who are rejoicing in the Lord always seem to have no trouble harmonizing in love with the church in spite of differences. However, when a conflict is brought about by a breach in Scriptural principals, and this cannot be resolved in a Scriptural manner, rather than continue that conflict at the expense of your own testimony, peace of mind, and peace with God; you should find another place to serve.

Verse five says, **"Let your moderation be known unto all men, the Lord is at hand."** The word moderation means gentleness, forbearance, reasonableness. Forbearance means self-restraint in the face of provocation. We should never expect people to be something they are not. Accept me for what I am. I may not be what you are, but I am what God made me. This does not mean however, that we should accept or ignore a brother's sins; but I speak of personality and culture. This problem has brought about many heartaches and disappointments for many people. It has caused many broken homes, marriages, and churches. Paul states, **"the Lord is at hand."** We shall all stand before the Judgment Seat of Christ if we are saved. Let us judge ourselves that we be not judged" (Matthew 7:1). Honest, self-judgment of our own failures and limitations will tend to make us more patient with others who may fall short of our expectations. The result will be an outward revealing of the divine grace in your own heart, and the laying of a foundation for harmony within the Lord's church. This combination produces the fruit of the Spirit, both individually and collectively.

Verse six says **"Be careful for nothing."** The word "careful" means anxious. The Greek word signifies to have distracting anxiety. Other words relating to this word is doubt, mistrust, uncertainty, worry and fear. Anxiety is one of the greatest enemies that people have today.

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PEACE

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It is a tool of the devil. Anxiety will rob the heart of inner peace. Anxiety, or worry about the things of this world, will hinder you from the most important things in life. (See Luke 10:39-42). Jesus said that Martha worried about many things that matter less. Anxiety will hurt your physical health, your mental health, and your spiritual health. It will affect your nervous system, your digestive system, and your heart. Anxiety will affect your disposition, your personality, and your overall life's management.

The Irish Digest tells about R.C. Trench, who many years ago was a Protestant Archbishop of Dublin. He had a morbid fear of becoming paralyzed. One evening at a party, the person he sat next to at dinner heard him muttering mournfully to himself. "It's happened at last, total insensibility of the right limb." "Your Grace," said the person, "It may comfort you to learn that it is my leg you are pinching."

To some people worry is a habit. They feel guilty if they have nothing to worry about. There are two things not to worry about — 1. Things you can't help, 2. Things you can help. Faith is hardest, but the rewards are greatest. Pull the weeds out of your garden while they are small, and you will have much less to worry about.

A French soldier of WWI carried with him this little recipe for worry: "Of two things, one is certain. Either you are at the front, or you are behind the lines. If you are at the front, of two things one is certain. Either you are exposed to danger, or you are in a safe place. If you are exposed to danger, of two things one is certain. Either you are wounded, or you are not wounded. If you are wounded, of two things one is certain. Either you will recover, or you will die. If you recover, there is no need to worry. If you die, you can't worry. So why worry?"

I Peter 5:7, "Casting all your care upon him for He careth for you." Paul continues in verse six to instruct us that instead of allowing the devil to fill our hearts with doubts, fears, worries, disbelief, uncertainty, and anxious care; we should present our needs; our cares to the Lord. "...But in everything by prayer and supplication with thanksgiving let your request be made known unto God." Supplication means the act of asking for things. Requests means asking for particular things. Supplication, and requests must always be made in faith; and faith will most certainly purge the soul of anxiety.

Verse seven, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This is the end result of the prayers, supplications and requests.

When our faith in God's promises is tested, and we truly seek His face by prayers and supplications, and make our requests known unto Him; and we turn our work, our plans, our

daily lives, our bodies, our souls, and our hearts over to the One who is Sovereign over all His creation, the One who dresses the fields with lilies, and gives the wing to birds, then "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Jesus said to His disciples before His arrest, "Peace I leave with you, my peace I give unto you."

God is able to deliver us from all the cares of this life by implanting peace in our hearts and pulling up by the roots those things that rob us of that inner and outer peace and joy, because He is the "God of Peace." Ephesians 3:20, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us..."

Is there a reader that has allowed the devil to cast doubts, fears, uncertainties, unbelief, worries, and anxious cares into his heart to destroy his peace and joy in the Lord? It may be your job, your family life, your church, your children, or some kind of tragedy or sickness; or you may just be an habitual worrier. Whatever the case, the Word of God says, "Be careful, or (anxious) for nothing." Cast all your cares upon Him, for he careth for you. George Muller once said, "The beginning of anxiety is the end of faith. The beginning of faith is the end of anxiety."

Beloved, lay it all upon the altar of God. Don't let old Satan continue to defeat you day after day, and week after week. Are you not more than the lilies of the field or the birds of the air? "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26). Faith releases the power of the Holy Spirit to exercise in your life the fruit of the Spirit, such as joy, peace, gentleness, and temperance. Let Him work these fruits in you. Amen.

STUDIES

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objects of His love. "Behold"! What an amazing fact that we as sinners redeemed by the blood of Christ because of the Father's love became His Children. The word "behold" means to see-to take heed- to perceive what manner-kind-degree of love that the Father would bestow- to give freely. In I John 4:16 John stated, "We have known and believed the love that God hath to us". The apostle Paul stated, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom: 5:5). Paul is telling us that the Holy Spirit has shed abroad, poured out, which implies a free flow, has flooded our hearts with the knowledge of God's love. One translation gives it as, "God's love has flooded our inmost heart".

What kind of love? We often hear that a mother's love is the greatest there is, but a mother's love can in no way be compared with God's love. A mother's love sometimes fails, but God's love can never fail. What manner of love? It is an eternal divine love, the same kind of love the Father had for His own Son, "thou hast sent me, and hast

loved them, as thou hast loved me, ---for thou loved me before the foundation of the world" (John 17:23,24). God's love is a love that keeps those whom He loves, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39). That love is not only a love that is eternal and keeps, but it is also a love that corrects, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb.12:6). In spite of all our failures, He still loves us. The night that Christ was betrayed, Peter denied Him, all His disciples forsook Him, but it is said of Jesus, "Having loved his own, which were in the world, he loved them unto the end" (John 13:1).

God's love was manifested at Calvary. As we look to Calvary and see that One as He climbed that mount with the cross on His back, as we see the nails being driven into His hands and feet, as we see Him suspended between heaven and earth, we can say, "There is proof of God's love for those whom He had given the Son". It is God's love which caused the Good Shepherd to give "his life for the sheep" (John 10:11).

What is the result of being children of God? "therefore the world knoweth us not, because it knew him not". The world never knew Jesus. He came and lived among men and yet they never knew Him, "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). "He came unto his own, and his own received him not" (John 1:11). The world had no use for Him. He was rejected and crucified by the world. The world still has no use for God and His people. It has its own program and wants no help from Him. John is telling us that is the reason the world does not know us. If the world does not know God it would not know His children.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is (I John 3:2). John is telling us that we are now- at this very present time, the sons of God. We are not just called sons, but are now sons. This is our present relationship to God. We are not waiting to become sons of God, we are now. That relationship can never be broken. John goes on to say that the full meaning of being children of God has not yet been revealed but we do know, "that when he shall appear, we shall be like him; for we shall see him as he is". In what way shall we be like Him? We shall have a body like His body, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body..." (Phil. 3:20,21). "Behold I shew you a mystery, We shall not all sleep, but we shall all be

changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51,52). In Romans 8:28,29 where the chain of God's plan of salvation is given, the last link of that chain is glorification. This is when He transforms a vile (sinful) body into a glorified body, making it fit for its eternal home. This is what John meant when he said, "we shall be like him" Our bodies then will not be subject to the laws of nature as our bodies are now. Our resurrected bodies will be without sin. One of the outstanding wonders of Christ's return is that in a moment, we shall be changed into His likeness. Many things we do not know about the future, but two things we do know. Two things we can be certain of; one, "He shall appear" and two, "we shall be like Him".

"And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). Verse 3 teaches that the looking forward to the time when we are conformed to His likeness is the greatest incentive to be like Him now "hath this hope in him (Christ) purifieth himself as he (Christ) is pure". If we are to be like Him at His return we should try to be like Him now. The Christian's hope is in the return of Christ and the glory which will follow. It is made up of three things- His appearing, our seeing Him and our becoming like Him. If we fix our hope upon His return, we will purify ourselves. John has already said that since Christ is righteous, we must practice righteousness if we do not want to be ashamed at His coming. Only the blood of Christ can cleanse us from the guilt of sin, but we have a part to play in purifying ourselves from the power of sin. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor.7:1). "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded" (James 4:8).

SEVEN

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ourselves to become discouraged and get down spiritually, but all we need do is just remember that our sufferings here are nothing compared to the glory that we shall enjoy with Him. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

If there is any shout in us, it should be made manifest when we, by the Spirit, read about the glory of God of heaven, and what it shall be like in eternity. I have been chosen of God, called to salvation, justified, and praise God's Holy Name, I'm just as good as glorified. Beloved, I cannot miss! My Saviour is also my keeper! I'm going to heaven for sure. Just as sure as if I were already there. Why? Because of His promise of eternal life! He will never fail to keep a promise! A man once said he had been saved, but had erred and lost his salvation. I

contend that it was not salvation if it was not eternal! Think about it brethren. Salvation cannot be lost. If it could, it would not be salvation! Acts 7:55-56 tells us about Stephen as they were stoning him to death for preaching Christ. His face glowed like an angel's face. Heaven was opened, and he saw Jesus standing at the right hand of God, giving him a standing ovation. Oh, what a way to enter glory! He was instantly on his way to glory. What an assurance we have now by the Spirit of glory, that in just a short time we will be with Him in glory! Beloved, receive comfort by these great truths of the Bible... Amen.

APPRECIATED LETTERS

Elder Joe Wilson:

T.B.E. dated 12-12-87 came today. We were so glad to see a reprint of Sam Wilson's "Can God bless America". We thought it was on one of the tapes that you sent, but found that it was not. Also, in reference to your article on page 10 "A Double Appeal", here is a check for \$... to start your Book Fund, with instructions to use it as the Lord leads. May the Lord bless you. Jean Litchfield.

Dear Sirs:

I see that it is time to renew my subscription once again. I find it hard to believe another year has gone by so fast. I hope you will have another good year publishing T.B.E. I hope God will bless your work for His and our Saviour's sake. Yours truly, Bill Snyder, Clarksburg, W.Va.

Dear Brother Joe:

Enclosed you will find a check for \$.... Please use it to send T.B.E. to those who want to receive the paper in other countries. We think this is a great way of doing foreign mission work. Your brother in Christ. Medford C. Lord, Mansfield, La.

Brother Joe Wilson:

My husband and I enjoy this paper extremely much. May God continue to bless all those who participate in it's publication. May our prayers be with you. Brother and Sister Don Semonis. Tippecanoe, In.

Dear Brother Joe:

Enclosed please find an offering in the amount of \$... for T.B.E. to be used where you see the need of it most. I don't know of any publication that I enjoy more than the Examiner. We live one hundred and thirty miles from the nearest Baptist church that believes any Scriptural doctrines which Baptists have believed down through the ages. I am getting up in years and my health is not very good, so I feel very fortunate to attend church once or twice a month. The Lord bless you and the brethren at Calvary Baptist Church. In Christian love, Raymond R. Reynolds, Joes, Colo.

ANNOUNCEMENT

Evangelist T.B. Freeman is available to preach for evangelistic meetings in your churches. Will be glad to help you anytime, anywhere. Anyone interested please write me or call. Address - 5010 Panther Lane, Mims, Florida 32754. Phone (305) 267-1990.