

FORGIVENESS

John Alber
615 Turner St.
Brush, CO 80723

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). The Greek word for forgiveness in Ephesians 1:7 is (APHESIS) and it "Denotes a dismissal, release, it is used of the remission of sins, and translated 'forgiveness' in Ephesians 1:7. W. E. Vine's Dictionary of New Testament Words. Kenneth Wuest in his



Word Studies in the Greek New Testament gives this meaning of the English word translated forgiveness, "a release, the letting them go as if they had not been committed, thus, forgiveness, a remission of their penalty." In the Second College Edition of Webster's New World Dictionary, this short definition is given for our English word forgiveness — "a

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SINLESSNESS

O. B. Mink
1217 Dillon Dr.
Texarkana, TX 75501

Does the Christian life on this present earth ever reach a state of maturity, or degree of sanctification that every temptation and evil overture which comes to it, is immediately repelled? Let me ask the same question in a little



different way. Do some people excel in their Christian profession to such an extent they no longer need faith and the grace of God to keep them from sin? Read on.

If, as some professing Christians claim, they have arrived at the time and place in their Christian experience in this world where they are utterly immune to sin, and are neither subject or liable to it: then faith, grace, nor humility of life would be required of them. Hence, the professor of sinlessness, has in his thinking reached a standing in perfection equal to that of Christ.

However, let us remember it is said in the Scripture, "Without faith it is impossible to please Him..." And that Paul ended all of his church epistles with these words: "Grace be

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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A Study of Second John

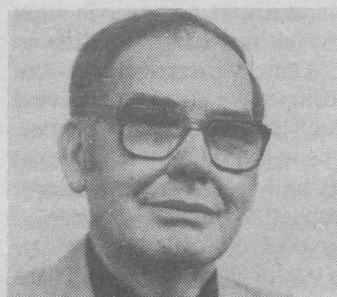
by C.T. Everman

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father" (II John 1-4).

Second John is one of the shortest books in the New Testament, yet it contains some very important information concerning our fellowship and love for one another. It tells us the basis or foundation of our love. It warns

us concerning false teachers and what we should do when they come to us.

John, the aged apostle, reported to be the pastor of the church of Ephesus at this time, writes to "the elect lady and her children." The "elect lady" is a Christian whose children are also Christians and no doubt members of a local church. She is one of God's elect, one of the called-out ones, "Whom I love in the truth". The aged apostle writes that he loves this family



C.T. Everman

with a divine love. He loves them with true Christian love, a love based on truth, the love as in Jesus Christ. "...and not I only, but also all they that have known the truth." John's love for this family was because of the truth. John, as well as others, loved this lady and her children because of their love and belief of the truth. Love for the truth will bind together all those who know and love the truth. True love and fellowship can only be based on truth. Yes, we are to love our neighbor and even our enemies; but never, never are we to give up the truth. Note how John mentions truth in each of the first four verses; "whom I love in the truth" (v.1), "For the truth's sake" (v. 2), "in truth and love" (v.3), and "walking in truth" (v.4).

What is the truth that John is (Continued on Page 5 Column 2)

THE LIFE, WALK, AND TRIUMPH OF FAITH

Part I
C. H. Spurgeon
Now In Glory

"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Genesis xvii. 1, 2.

BELOVED, all Scripture is the Word of God, but some Scripture is expressly so. Much of its teaching comes through inspired men, but some of it was spoken by God's own mouth, directly and without instrumentality: such are the words now before us which were of old spoken into Abram's ear by the

Almighty God. These sentences ought for this reason to be regarded with peculiar reverence, and considered with double attention. The glow of Divinity is fresh upon the lines,



bend then your souls to the understanding of them. If a letter was written to you when you were far from home, you would value every line of it if your fond mother had asked a friend to write it in her name, and had dictated the expressions which he should employ; but if there were inserted in the body of the letter several sentences with this preface, "and your mother expressly says"—then you would treasure up the exact words, and repeat them to yourself again and again; would you not? All God's words in Scripture are pearls, but this is one of the fairest of them. They are all diamonds, but such words as God speaks from His own

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE IMPECCABILITY OF CHRIST

"...but was in all points tempted like as we are, yet without sin" (He.4:15). We should endeavor to be as sound as possible on every point of doctrine. There are no nonessentials in the Word of God. Each Word is essential for the purpose God had in putting it there. We are to declare the whole counsel of God, for so reads our commission. Many preachers seem to boast of their preaching two or three things, and leaving other things alone; but their boast is really their shame, for it plainly declares their disobedience to their

professed Lord.

This is not to say that every word is as important as every other word. This is not to say that every teaching of the Bible is of equal importance. Surely, we all agree that some teachings of the Bible must be believed in order to salvation; while most of us will agree that there are teachings in the Bible that a man can be totally wrong on and yet be a saved man. One can believe in sprinkling for baptism and be a saved person. He cannot deny the deity of Jesus Christ and be saved.

We should certainly seek to be sound on every point of doctrine relative to the person and work of Jesus Christ. The truth about His person is as important as the truth about His work. The saving gospel involves who Jesus is and what Jesus did. It is not the death of just anyone that makes an atonement for our sins. It is the death of Jesus Christ that does this. Therefore, we need to be Biblically sound as to the person of Jesus Christ. We should be very sure and very careful as to

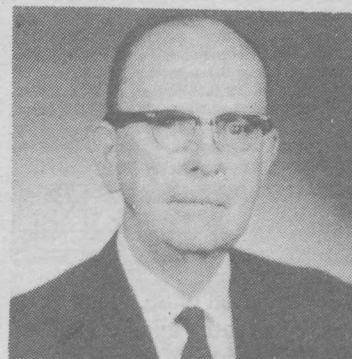
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PROTESTANTISM

PART I

E. G. Cook
Now In Glory

The Church that Christ established while on earth has become very common and insignificant, not only in the eyes of the world, but also in the eyes of the majority of professing Christians. No one can really believe in his heart that one church is just as good as another without believing a little deeper down in his heart that none of them are



really any good.

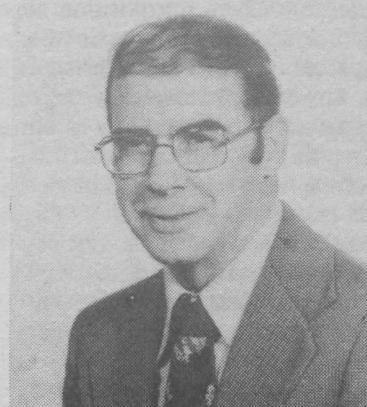
According to Brother Carroll's book "The Trail of Blood" the first division which resulted in there being two kinds of churches in the world took place in the year 251 A.D. Most certainly this division came about as a result of one group's teaching and practicing things which were contrary to the teachings and practices of the church which

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TO KNOW GOD IS TO BE STRONG AND AT PEACE

PART III
Willard Willis
368 Yankee Rd.
Monroe, OH 45050

That which we have stated thus far shows that our God is the sum of excellence. One writer has said, in essence, that the extent of the love of God could not be written if the ocean were filled with ink and all men were to use the ink in an effort to write about the love of God. The same holds true relative to God's excellence, or what is



known in the Scriptures as His holiness.

The Scriptures refer to God as the holy one, because He is the sum of all excellence. God is also almighty, but we never read of His mighty name. The main reference is either to His great name or His holy name. His holy name is His greatest title of honor since it relates to His ex-

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JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758
3205 Floyd St.
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III.
ASST. ED.
Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175
Home Ph. 606-757-4714

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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IMPECCABILITY

(Continued from Page 1)

what we make essential to salvation. We absolutely must not insist that a man agree with us on every point or he is not saved.

We must not let down the bars on that which is essential to salvation. Neither should we make things essential to salvation that are not so. It has been a shock and a horror to my soul to learn that some folk believe that one must be a Baptist to be saved. Not so, beloved, not so.

I believe the subject of my sermon is very, very important. However, I do not believe that it is essential to salvation that one agree with me on this. Now, don't crucify me yet. I do not mean to weaken my position at all. I adamantly believe in the impeccability of Jesus Christ. I do, however, believe that there are saved men who disagree on this point. I will say that this doctrine lies very near the border line between essential to salvation doctrines and those not essential to salvation. Still, I stand by my original statement that some who disagree on this point are truly saved.

It is very, very important that we properly define our subject here. What we mean and what we do not mean by the subject is very important in understanding and discussing this subject. Many men who deny impeccability are wrongly accused of believing that Jesus sinned. That is not what they mean or believe. Impeccable means, "Not capable of sinning...exempt from the possibil-

ity of wrongdoing" (Webster). Peccability means that one is capable of sinning; that one could sin. It does not mean that one does sin. A person could be peccable and never sin. Those who believe in the peccability of Christ do not teach that He did sin. They simply teach that He could have sinned. The person who teaches that Jesus Christ did sin, if there be such claiming to be a Christian, is not a saved person.

Impeccability means that Christ could not have sinned - not only that He did not, but also that He could not. I mean to teach by this term that it was absolutely impossible for Jesus Christ to sin even one time in



Joe Wilson

desire, thought, word, or deed. This is my doctrine in this sermon. Impeccability does not just mean that Christ was able to not sin, it also means that He was not able to sin. The question of this sermon is not whether or not Christ did sin - we all agree that He did not. The question is whether or not He could have sinned. Those who believe in His impeccability believe that it was impossible for Him to sin. Those who believe in His peccability believe that He did not sin, but that it was possible for Him to do so - that He could have sinned.

What does my text, Hebrew 4:15, mean? Does it mean that Jesus Christ was tempted in all points like as we are, but that He did not sin? Does it mean that He had that within Him that could have responded to the temptation by sinning, but that He did not so respond? It could mean that, as it stands in our English KJV Bible (and I am a very ardent fan of the KJV; It is the best). I would think that even the most rabid fan of the KJV would admit that words therein in italics were added by the translators and are not a part of the original Greek text. This was so stated by the translators, it is a well known fact, and I would hope that no one would be so foolish as to dispute this fact. Look at my text, Hebrews 4:15. Note that the word "yet" is in italics. This means that it was not a part of the original and inspired text. It was added by the translators. It is this word that makes it possible, though not at all necessary to give the peccable interpretation to this text.

I quote my text from Berry's Interlinear Greek-English New Testament... "but (who) has been tempted in all things according to (our) likeness, apart from sin." The "without sin" or "apart from sin" does not relate to the result of the temptation, but to the temptation itself. Understand that the added "yet" mentioned above does not necessarily teach the peccable position that Jesus could have sinned. I do not believe that the translators so meant it. But it does lend itself a little more to the peccable position than leav-

ing it out does.

The key to understanding this verse is to realize that the "without sin" applies, not to the result of temptation, but to the temptation itself. In other words, this verse is making an exception to the "in all points" of the text. There is a difference in Christ's temptation and ours in the very temptation itself. The text is not saying, Jesus was tempted in all points like we are, except He did not yield to the temptation and sin. The text is saying, Jesus was tempted in all points like we are, except the point that we have sin in us which could yield to the temptation.

When we are tempted, there is that within us which has the potential of yielding to the temptation. There is that within us which can respond to, relate to, the temptation without us. In our temptations, there is the enemy on the outside, and the enemy within. There is the flint within us from which the spark of sin can be struck by the iron of temptation. There is that magnetic material within us that can be attracted by that magnetic force of temptation without. There is that within us that can answer to the call of temptation from without. There is that within us that has the ability to sin. When we are tempted, but victorious; we still often have a time of battle before the victory. We have within us the desire, at times and in many temptations, to respond to the temptation.

None of these things were or are true of Jesus Christ. There was nothing in Him that was related in any way to the temptation from without. There was no response from within of any kind. When He was tempted, there was no thinking over what to do, there was no struggle with any desire to yield. He immediately and whole-heartedly said "no" to every temptation. He did not have any sin within Him. He was tempted in every point as we are, except for this. When I am tempted, there is something within me that can respond to that temptation - that is sin. There is nothing like this in Christ. He is not tempted in this point as we are. He is tempted in all points like as we are, except for this.

"...that holy thing which shall be born of thee shall be called the Son of God" (Lk.1:35) This verse may not prove impeccability, but it fits with that teaching much better than the doctrine that Jesus could sin. It is hard for me to imagine the Holy Spirit speaking in such a way of that which could sin.

"...the prince of this world cometh, and hath nothing in me" (Jn.14:30). The devil could attack Jesus Christ from without, but there was nothing within that could respond to that temptation. There is nothing at all in Christ for the devil to fasten onto or influence that would cause Christ to sin. No man can say this. There is that within us which is receptive and responsive to the outward temptations.

II Corinthians 5:21 says of Christ, "...who knew no sin...." He did not know sin in any way at all. He knows about sin - about all the sins of all men, but He does not have any personal, intimate knowledge of sin whatsoever. How could He sin when He knows no sin? Note the place of this statement in this great verse on our salva-

tion. He knew no sin. We were guilty sinners. God imputed the guilt of the sins of the elect to Christ. He imputes the righ-

guilt of the sins of the elect to Christ. He imputes the righteousness of Christ to believers.

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FROM THE EDITOR

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt.24:44). Many schemes have been devised by men to set the time of the Lord's return - from the general and soon time right up to the very day. These schemes have, I suppose, all been set forth as having been found in Scripture. I warn the reader to beware of any and all such schemes.

I quote from a paper which crossed my desk, "The Feast of Trumpets, clearly foreshadows the rapture of God's people...Since the previous four holy days were fulfilled on the exact day appointed by God, it is reasonable to expect this to be fulfilled likewise...The rapture will occur on Rosh Hashanah, the Jewish Feast of Trumpets, on September 12, 1988" The writer goes to great length, misinterpreting and perverting Scripture, to prove his point. I will not, at this time, give his reasonings on this matter. I just desire to point out that this man has devised a scheme, which he professes to have derived from Scripture, to set forth the very day of the rapture of the saints of God. He warns the unsaved that they have but four months to live from the time he wrote this unless they are saved. He warns the believer that if he scoffs in unbelief at this, he will regret it in bitter tears. I do not hesitate, despite this warning, to scoff in unbelief at this man's wild conjectures which he sets forth as Scriptural truth.

There have been many schemes set forth, supposedly derived from deep studies of Scripture to set the general time, or maybe the very day of the Lord's return. I sometimes suspect that the prophetic theory of the seven churches in Revelation is such a scheme. Some have said, six thousand years of man's day and then the next or seventh thousand of years will be the Lord's day of the Millennium. Some have said that every two thousand years, there has been a great change, and the Lord will come at the end of the third two thousand years. Some have suggested that Hosea 6:2, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" means that the Lord will come back two thousand years after He left. It has been suggested that the two pence given by the good Samaritan to the inkeeper to care for the wounded man means that there will be two thousand years between the Lord's first and second coming. It has been set forth as sober truth that the wedding in Cana on the third day teaches the marriage of the Lamb on the third day after He went away - again, He is away for two thousand years. It has been taught that Jesus remaining where He was for two days after hearing that Lazarus was sick (John 11:6) and then going to raise Lazarus from the dead means there will be two thousand years from His first coming to His second one.

The latest, which seems popular just now, is that Israel becoming a nation fulfilled the budding of the fig tree, that a generation is forty years, that, since from 1948 to 1988 is forty years, the rapture will likely occur this year. Most men will just suggest a general time, and will suggest that this just may be the time. Few will go as far as the writer quoted above and dogmatically set the very day of the rapture.

Dear reader, I warn you of any scheme that men may devise to set forth the time of the rapture. There is absolutely nothing in Scripture that tells us the day, week, month, year, decade, or even century of the Lord's return for His saints. There are no secret and hidden truths in Scripture that God later reveals to deep students of His Word. There is nothing in Scripture, that God kept hid from previous generations, but is now revealing them to a few chosen servants, that tells us when Jesus is coming again.

The teaching of Scripture is that, so far as God has revealed and so far as we can know, Jesus may come for His saints at any moment of time - the rapture may occur at any moment of time so far as we can know. God had purposely left it that way. Jesus will come at the predestinated time. God knows when that time is. But God has not revealed that to us. He has purposely left that as an unrevealed secret. His purpose in this is that His children may be always ready, looking, watching, desiring, and loving His coming. We are to live daily on the tip toe of readiness and expectancy.

The doctrine that, so far as we can know, Jesus could come in the rapture at any moment of time is a doctrine that comforts us. It is a doctrine that makes us happy. It is a doctrine that motivates us to faithful service and holy living, (I Thess.4:18; Tit.2:13; I Jn.3:3). If the prophetic theory of the seven churches of Revelation were true, and if men could figure that out, no one could have been looking for Jesus until the Laodicean age was reached. If the various two thousand year theories are true, and men could have known them, no one could truly look for the Lord until they are up. If the "Fig tree-generation" theory is true, no one who understood this Scripture could have looked for Christ until Israel became a nation again and a generation went by. If the Sept. 12, 1988 theory is true, no one can look for Jesus until then. But, but, but, we are to be always ready, looking for, and loving His appearing.

The rapture may occur before September 12th. It may occur on September 12th. But if it does not, I wonder how the author of the quote given early in this editorial will get out of the dilemma he has created for himself by his foolish vagaries which he claims come from his long and deep study of the Bible, I wonder. The Seventh Day Adventists have already gotten out of a similar dilemma by saying that Christ went into the heavenly sanctuary to cleanse it instead of coming to earth as they had thought. I don't suppose that the author referred to can use that one. I wonder what he will do. Well, he has put himself into this predicament. Let him get out of it the best way he can. I hope, but I doubt it, that he will just admit the foolishness and sinfulness of his teachings. We just may see.

Beware of all such foolishness. Be ready every day. Be watching every day. You will then be ready for the day when it does come. That is, if it comes in your lifetime; and, praise God, it just may do that.

IMPECCABILITY

(Continued from Page 2)

The statement that Christ knew no sin is an essential part of the saving gospel - of that work by which He saves us.

"Jesus Christ the same yesterday, and to day, and for ever" (Heb.13:8). Let those who believe in His peccability look closely at this verse. If He could sin yesterday, He could sin today; yea, He could sin at any moment through all eternity. If He was peccable then, He is peccable now. If He could sin, how can we know that He won't sin? Our eternal salvation is dependent upon His sinlessness. If He could ever sin - even once, in time, or during all the ages of eternity; where is our assurance of eternal salvation? He never changes. If He cannot sin now, He could not have sinned then. If He could have sinned then, He can sin now. See what greatly important issues are involved in this question?

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb.7:26). I believe that He is totally separate from sinners - separate not only in that He did not sin, but also in that He could not and can not sin. It would be hard to conceive of the Holy Spirit using this language of a person who had within him the possibility of sin.

The question of could Christ sin relates wholly and totally to His humanity. I am sure that no

one would even imagine that Jesus could have sinned in His divine nature. Most gladly do we admit, honor, and praise the Lord for the humanity of Christ. Our salvation is dependent upon this, even as it is also dependent upon His deity. We believe that a human nature - human in all that pertains necessarily to true humanity - was joined to the eternal, divine nature to become one person - even Jesus Christ, our Lord and Saviour. "...God sending his own Son in the likeness of sinful flesh..." (Rom.8:3). Yes, He was made in the likeness of sinful flesh. All that is essential to a true human nature was in Him. But His humanity was in the likeness of sinful flesh only. His humanity had no sin as to desire, thought, deed, or even possibility. Christ was subject to the sinless infirmities of the flesh, but not that which is sinful. He could hunger, thirst, grow weary; but He could not sin.

Jesus Christ was absolutely and totally perfect. I do not see how that which is such could possibly sin. It would seem to me that the possibility of sinning necessarily detracts from absolute perfection.

The man who believes in peccability will say that he does not mean that Jesus could have sinned in His divine nature, but only in His human nature. Wait a minute here! The divine nature was joined to the human nature from the moment of conception. The human nature never existed even for a moment apart from the divine nature. His deity existed

from eternity, without and apart from His humanity; but His humanity never existed apart from His deity. To hold to peccability one must consider Christ's humanity as separate from His deity, but this one cannot do. In the study of Christology we learn that what is attributed to one or the other of Christ's two natures is attributed to the one person, Jesus Christ. It is the person who sins. Jesus Christ is one person - two natures, but one person; and that divine - human person cannot sin. He is the God-man. How could the God-man sin?

"...God, that cannot lie..." (Tit.1:2). The word "lie" here is representative of any and all sin. It is not that God cannot lie, but He could commit some other sin. It is that He cannot sin at all and lying is one of the sins He cannot commit. Jesus Christ is God. God cannot sin. Therefore, Jesus Christ cannot sin. I do not see how any man can get around this. I do not know why he would want to. I have said that I believe a man can believe in peccability and still be a saved man. I stick to that. But, this doctrine is getting mighty close to dangerously tampering with the person of Jesus Christ and with the salvation He wrought. I urge the reader to give serious and careful consideration to this.

How do men argue for the peccability of Christ? There is not even one verse in all the Bible to support such a position. The doctrine is based wholly on the reasoning of man. Nothing in

the Bible even suggests or hints at such a (yes, I will call it) monstrous doctrine. Men reason about it. They say that one who cannot sin can not be tempted. They say that it is only a sham and a show and a fraud to call something temptation when the one being tempted could not possibly sin. They reason that liability to sin is essential to temptation. They say it is no temptation at all if the person could not yield thereto. But please note that this is all human reasoning. There is not Scripture at all to support it. It is simply the statement of men. There is no proof given, or that can be given, to support this. When we are tempted, we are conscious of the possibility of yielding to that temptation. This is our experience. But we cannot properly insist that this must be the experience of the Son of God in His temptation. There is no proof from the Bible, nor from anywhere else, that one cannot be truly tempted unless he has within him the possibility of yielding to that temptation. This is a statement of man unsupported by proof of any kind. The fact that, when we are tempted, we know that we could sin, does not prove that one who cannot sin cannot be tempted. Temptation is the solicitation to do evil. The total inability to do that evil does not keep the temptation from being a real temptation. Men who believe in peccability, I fear, are forcing the matter of their own experiences into the temptation of the Saviour.

Why do men argue for pecca-

bility? They feel that Christ's temptation could not have been a real temptation if He could not have sinned. I have already pointed out how this is importing material from our own experience of temptation into the temptation of Christ - without Scripture and without proof.

Men argue for peccability because they fear they will lose some of the comfort of Hebrews 4:15 relative to Christ being tempted. Men have been comforted, in their temptations, and encouraged by the fact that Christ was also tempted. They are poor; they are comforted and encouraged from the fact that Christ was poor. They are persecuted; they are comforted by the fact that Christ was persecuted, etc. They sin, they fear that they cannot be comforted and encouraged in their temptation by the example of Christ's temptations unless He could also have sinned. They will say that, if impeccability be true, then Christ does not know from experience what it is to battle with the possibility of sinning, and so He cannot fully sympathize with men in their temptations.

But, wait a minute, my peccability believing brother. I fear that you have not sufficiently thought upon this matter. When you think it through, you must admit that Christ was not tempted in all points as you are, without any exception. You wrestle with the possibility of sin. You say that Jesus did this too. But you also wrestle with the desire to commit sin. The

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DIFFERENCE BETWEEN ACQUIRED AND EXPERIMENTAL KNOWLEDGE

By John Newton

...I mean the remarkable and humbling difference which I suppose all who know themselves may observe, between their acquired and their experimental knowledge, or, in other words, between their judgment and their practice. To hear a believer speak of his apprehensions of the evil of sin, the vanity of the world, the love of Christ, the beauty of holiness, or the importance of eternity, who would not suppose him proof against temptation? To hear with what strong arguments he can recommend watchfulness, prayer, forbearance, and submission, when he is teaching or advising others, who would not suppose but he could also teach himself, and influence his own conduct? Yet alas! The person who rose from his knees before he left his chamber, a poor, indigent, fallible, dependent creature who saw and acknowledged that he was unworthy to breathe the air or to see the light, may meet with many occasions before the day is closed, to discover the corruptions of his heart, and to show how weak and faint his best principles and clearest convictions are in their actual exercise. And in this view, how vain is man! What a contradiction is a believer to himself! He is called a believer emphatically because he cordially assents to the Word of God; but, alas! how often unworthy of the name! If I were to describe him from the Scripture character, I should say, he is one whose heart is athirst for God, for His glory, His image, His presence; his affections are fixed upon an

unseen Saviour; his treasures, and consequently his thoughts, are on high, beyond the bounds of sense. Having experienced much forgiveness, he is full of bowels of mercy to all around; and, having been often deceived by his own heart, he dares trust it no more, but lives by faith in the Son of God, for wisdom, righteousness, and sanctification, and derives from Him grace for grace; sensible that, without Him, he has not sufficiently even to think a good thought. In short, he is dead to the world, to sin, to self; but alive to God, and lively in His service. Prayer is his breath, the Word of God his food, and the ordinances more precious to him than the light of the sun. Such is a believer, in his judgment and prevailing desires.

But were I to describe him from experience, especially some times, how different would the picture be. Though he knows that communion with God is his highest privilege, he too seldom finds it so; on the contrary, if duty, conscience, and necessity, did not compel, he would leave the throne of grace unvisited from day to day. He takes up the Bible conscious that it is the fountain of life and true comfort; yet perhaps while he is making the reflection, he feels a secret distaste, which prompts him to lay it down, and give his preference to a newspaper. He needs not to be told of the vanity and uncertainty of all beneath the sun; and yet is almost as much elated or cast down by a trifle, as those who have their portion in this world. He believes that all things shall work together for

his good, and that the most high God appoints, adjusts, and over-rules all his concerns; yet he feels the rising of fear, anxiety, and displeasure, as though the contrary were true. He owns himself ignorant, and liable to be deceived by a thousand fallacies; yet is easily betrayed into positiveness and self-conceit. He feels himself an unprofitable, unfaithful, unthankful servant, and therefore blushes to harbour a thought of desiring the esteem and commendations of men, yet he cannot suppress it. Finally (for I must observe some bounds), on account of these and many other inconsistencies, he is struck dumb before the Lord, stripped of every hope and plea, but what is provided in the free grace of God, and yet his heart is continually leaning and returning to a covenant of works.

Two questions naturally arise from such a view of ourselves. First - How can these things be, or why are they permitted? Since the Lord hates sin, teaches His people to hate it and cry against it, and has promised to hear their prayers, how is it that they go thus burdened? Surely if He could not or would over-rule evil for good, He would not permit it to the utter depravity and corruption of our whole nature, that we are indeed defiled in every part. His method of salvation is likewise hereby exceedingly endeared to us; we see that it is and must be of grace, wholly of grace; and that the Lord Jesus Christ, and His perfect righteousness, is and must be our all in all. His power, likewise, in maintaining His own work, notwithstanding

our infirmities, temptations, and enemies, is hereby displayed in the clearest light - His strength is manifested in our weakness. Satan, likewise, is more remarkably disappointed and put to shame, when he finds bounds set to his rage and policy, beyond which he cannot pass; and that those in whom he finds so much to work upon, and over whom he so often prevails for a season, escape at last out of his hands. He casts them down, but they are raised again; he wounds them, but they are healed; he obtains his desire to sift them as wheat, but the prayer of their great Advocate prevails for the maintenance of their faith. Farther, by what believers feel in themselves they learn by degrees how to warn, pity, and bear with others. A soft, patient, and compassionate spirit, and a readiness and skill in comforting those who are cast down, is not perhaps attainable in any other way. And lastly, I believe nothing more habitually reconciles a child of God to the thought of death, than the wearisomeness of this warfare. Death is unwelcome to nature; but then, and not till then, the conflict will cease. Then we shall sin no more. The flesh, with all its attendant evils, will be laid in the grave - then the soul, which has been partaker of a new and heavenly birth, shall be freed from every incubrance, and stand perfect in the Redeemer's righteousness before God in glory.

But though these evils cannot be wholly removed, it is worthwhile to inquire, secondly, how they may be mitigated.

This we are encouraged to hope for. The Word of God directs and animates to a growth in grace. And though we can do nothing spiritually of ourselves, yet there is a part assigned us. We cannot conquer the obstacles in our way by our own strength; yet we can give way to them; and if we do, it is our sin, and will be our sorrow. The disputes concerning inherent power in the creature have been carried to inconvenient lengths; for my own part, I think it safe to use scriptural language. The apostles exhort us, to give all diligence to resist the devil, to purge ourselves from all filthiness of flesh and spirit, to give ourselves to reading, meditation, and prayer, to watch, to put on the whole armour of God, and to abstain from all appearance of evil. Faithfulness to light received, and a sincere endeavour to conform to the means prescribed in the Word of God, with an humble application to the blood of sprinkling, and the promised Spirit, will undoubtedly be answered by increasing measure of light, faith, strength, and comfort; and we shall know, if we follow on to know the Lord.

I need not tell your Lordship that I am an extempore writer. I dropped the consideration of whom I was addressing from the first paragraph; but I now return, and subscribe myself, with the greatest deference, &c.

The Baptist Examiner, Forum I

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

"This may be judgmental, but spare me the diversional red-herring ploy of the caffeine in cokes and coffee, and the alcohol in pure lemon extract. A simple affirmative or negative answer will suffice. Is the chronic user of cigarettes Biblically qualified for the office of deacon in a proper Baptist church? Thank you, if you dare."

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

DEACON
Calvary
Baptist Church
Ashland, KY.



SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



and smoke. You also must include in this all forms of tobacco use. (pipes, cigars, snuff, chewing.) I do not smoke so I am not trying to defend myself. I also have no deacons in the church here who smoke, so I am not trying to defend them or the church here. I am trying to be honest with Scripture. I might also add that the things I was told to leave out of this question are relevant. Caffeine is bad for you and can wreck your health. One physician said that the two most dangerous things in the grocery store to our health is white sugar and white flour. We could not disqualify a man from the office of deacon for eating cookies or biscuits. I know of some people who perhaps at first acted as if they agreed with the asker of this question. They agreed that maybe it would disqualify them from office. Then I pointed out to them that one of their favorite preachers was a smoker. To this I received no comment. Let us not be swayed by our likes and dislikes. Let us stand by what the Bible teaches. The question concludes, "thank you if you dare." I dare. May God bless you all.

JOHN LENEGAR
126 N.
Washington St.
No. 5,
Delaware, Ohio
43015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Let me begin by saying that I am aware that for many years smoking by church members, officers or not, has been minimized, tolerated, or simply ignored by many churches and individual Christians. This has been especially true in tobacco producing areas, but also in many areas of the country that do not produce tobacco. I do not think that a "chronic user" of cigarettes should serve as a deacon, i.e. "humble servant" of a proper Baptist church. I am sure that there would be arguments from some that the qualifications, or guidelines for a deacon say nothing that concerns cigarettes since they were not invented until many centuries later. A deacon is to be a mature, spiritual man who is an example to the flock in word and actions. We, as God's children, including deacons, are not to have habits, addictions, or lusts of the flesh which war against the soul or detract from our walk and example as God's servant. Chronic use of cigarettes is indeed a lust of the flesh. It is an addiction just as alcohol, cocaine, or a host of other addictive substances. Cigarettes are a bigger killer than alcohol by more than twice as many deaths a year. They are extremely unhealthful, harmful, and a great waste as are most addictions. We are to be

bondslaves (doulos) of Jesus Christ, not of the flesh. Our bodies are living temples of God. Romans 13:14 says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Cigarettes are a lust (strong desire) of the flesh. Waste of money, health, and service are the results of chronic cigarette smoking, not to mention the detrimental effect on testimony and example as God's servant. All of us as God's elect children, especially elders and deacons, should heed God's words to Timothy and to us in I Timothy 4:12, "...but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." May God enable each of us to mortify the lusts of the flesh so that sin shall not have dominion over us as we serve our blessed Lord. Let us be examples of purity in personal habits, as well as public practices.

IMPECCABILITY

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heat and struggle of your temptation is greatly increased by this.

Yet you must admit that this formed no part of the temptation of Christ. Therefore, you must admit that Christ was not tempted in all points like as you are. You are tempted by and from the desires of the sinful nature. He had no sinful nature. He could not be tempted in that way as you are. You say that the encouragement from the example of Christ's temptation is lessened if we say He could not sin. How much more would it be lessened if we would say that He had to wrestle with the desire to sin, even as we do?

I insist that we all must and do (come on now, don't quibble) admit that Christ was not tempted in all points as we are. He was tempted in all points as we are apart from sin. Sin - wrestling with the desire to sin - wrestling with the sinful nature - never formed any part of His temptation. My peccable believing friend, think on these things. Think on what it would really mean if Christ could have sinned. I believe you will then draw back in horror from even the suggestion that such a thing was possible.

The human nature of Christ was so inseparably connected with, so indissolubly joined to the divine nature, that the sinless divinity of Christ infallibly protected the human nature from the possibility of sinning. God cannot sin. God was so inseparably joined to humanity in Jesus Christ that the God-man could not sin. To posit the possibility of sinning relative to Christ is to cast a dark shadow over the glory of the union of the two natures in the One Person.

Jesus Christ underwent a real and genuine temptation, but there was nothing in Him that did or could respond thereto. He was truly tempted, but He did not and He could not sin. A Jesus Christ who could have sinned could not be the Saviour of sinners. Our whole salvation is wrapped up in the person and work of Jesus Christ. Only an impeccable person could do an impeccable work. A Jesus Christ who could have sinned would produce a

salvation that could fail. I see no way of getting around this. I have an impeccable salvation - one that can never fail. It was secured for me by an impeccable Person - One who could not sin and cannot sin. I believe that a serious, Scriptural, thoughtful, prayerful, thorough study of this question will lead one to the glorious conclusion - Jesus Christ did not sin, Jesus Christ could not sin; He has wrought out a salvation that cannot fail. May God bless you all.

SINLESSNESS

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with you." Peter said the Christian should "be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

The professing Christian, with such an high opinion of himself, reveals that he knows nothing as he ought to know about human nature. His profession of sinlessness in the flesh, i.e. will, intellect, and emotions is proof positive that he is dangerously deceived. The Scripture says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8). "Be not deceived: God is not mocked..." (Gal. 6:7).

The person who claims sinlessness for himself or herself, does of necessity and at the same time, claim a perfection of being that cannot be improved upon. They claim the attainment of a goal that the apostle Paul fell short of, for he said, "...let us go on unto perfection..." (Heb. 6:1). He had not yet arrived. In another place Paul said: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). This great apostle was ever reaching forth, and pressing toward the glorious image of Christ, but he knew that "the body of this death" must first be put off before he could fully realize his cherished prize (Rom. 7:24, 25).

"the wages of sin is death..." (Rom 6:23). Where there is no sin, there is no sickness, nor aging, and no death. So it is that the glorification of the body which Paul spoke of in such glowing and captivating terms (Rom. 8:23, 29: Phil. 3:21), would be meaningless to an already sinless and ultimately perfect person. Where there is no sin, there is no need for the priestly intercession of Christ at the Father's right hand. The ill-supposed notion of sinlessness in the flesh reduces the office of heaven's High Priest to that of a mere figurehead, but John, in writing to believers said, "...sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). His advocacy is authentic and active.

The truth is, they who claim for themselves sinless perfection in this life, have opened the door to pride and all manner of evil. "When pride cometh, then cometh shame..." (Pr. 11:2). Some of television's most popular evangelists, claiming sinlessness for themselves, have fallen from their ivory towers into the very depths of infamy; but this is of no great consequence to the religious public, for the mainline denominations are

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In answering this question I will try to give an answer in light of the Bible, instead of giving a "diversional redherring ploy" as the questioner seems to indicate that we of the Forum may be guilty.

First, let us look at the qualifications of deacons as given in the Scripture. The first deacons in the church at Jerusalem were to be "men of honest report, full of the Holy Ghost" (Acts 6:3). In I Timothy 3:8-10 we find that the deacon was to "be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. being found blameless". In addition to these he was to have a good report of them from without, ruling his own household well. In these qualifications for deacons, I fail to find the use of tobacco mentioned. If there is a passage anywhere in the Scripture that disqualifies a man from being a deacon or preacher, who uses tobacco, I have failed to find it. Over seventy years ago my Dad was told that he was on his way to hell because he was smoking a pipe. He asked for the chapter and verse for the truth of this statement. Since that time I have heard many things said of those who use tobacco, some of which were not very nice. If some of the things said were true, it would almost seem that the use of tobacco was the unpardonable sin; yet in all these many years I have never been shown the answer to my Dad's question.

Some contend that since the body is the temple of the Holy Spirit (I Cor.6:19), and as the use of tobacco can cause harm to the body; it is sinful to use it. This opens up a multitude of things which we do to our bodies that are equally or even more harmful than the use of tobacco. Are these not sins? But for fear of being accused of using a "red-herring ploy" I will not go into that, only let me paraphrase the words of Jesus in Luke 13:4, "Think ye that the users of tobacco are sinners above all those who abuse their bodies in other ways?"

If God could use a pipe smoking Spurgeon or a cigar smoking Arthur Pink in the mighty way He used them, surely He could use a cigarette smoking deacon.

The Baptist Examiner Forum II

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

If man is trichotomous, having body; and soul and spirit being different parts, does he have these three parts at birth, or does he receive a spirit in salvation?

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, TN
37620

PASTOR
New Testament
Baptist Church
Bristol, TN



I am a trichotomist. We were created in the image of God. God is a trinity; therefore, I believe that we are a trinity consisting of three parts: body, soul and spirit.

Genesis 1:26 says, "And God said, Let us make man in our image, after our likeness..." Hebrews 4:12 says, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Since I believe that man is a trinity, I believe that he has all these parts at birth. Ezekiel 11:19 says, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." I think that this pictures the new birth. God takes out the old stony heart and puts in a new heart, but notice, He puts in a new spirit. This implies taking out the spirit of error, the spirit of sin and evil. If any man have not the Spirit of Christ, is none of His. Yes, I believe that we receive a new spirit in salvation.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, Oh. 43614

TEACHER:
Grace
Baptist
Church
Toledo, Oh.



"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). God created man's body from the dust of the earth and it is to this ground his body will return when it dies. At this time all man had was a body, there was no life in the body. God then breathed into him the breath of life and his soul became alive. Breath is that which supports life, therefore it is assumed to have a reference to that which is spirit. If breath signifies the spirit, then those three parts of man are present; body, soul, and spirit. If a man is trichotomous, he has these three parts at birth.

The second part of the question relates to salvation. In salvation, man is changed inwardly. The appearance of the body is unchanged. It is the spirit that receives the spirit 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" (Rom. 8:15). In effect, the spirit of man is adopted by the Spirit of God and that Spirit bears witness to the fact. If man is trichotomous, he does not receive a spirit at salvation; the spirit he has is changed.

Another question that arises is whether or not man is really trichotomous or is he dichotomous? Dichotomous means that there are two distinct divisions relative to man instead of three. There are many places in the Scriptures

that use spirit and soul interchangeably. These are listed in "A Systematic Study of Bible Doctrine." If man is dicotomous, then the words soul and spirit can be used interchangeably. Consider an inward and an outward man. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). The outward man is material and consists of the mind (knowledge) and heart (feeling). The inward man is immaterial and consists of the soul (earthward sense) and spirit (heavenward sense). It is the outward man that dies, but the inward man never dies.

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willing to condone all kinds of immorality, including sexual promiscuousness. The truth is, these men, having given vent to the lusts and passions of their old nature, are if saved at all, far worse off and infinitely less perfect, than when in their original Christian and infantile beginning.

Let us grow in grace and knowledge of our Lord and Saviour, Jesus Christ (II Pet. 3:18), and let us fervently strive for perfection as is divinely commanded (Mt. 5:48); but let us know that we have "not already attained, either were already perfect..." (Phil 3:12). Let us lay aside every weight and the sin that doth so easily beset us, and let us crucify the old man daily, but let us never be satisfied with our spiritual growth or maturity, for full satisfaction and sinlessness will not be realized until we awake in His likeness. (Heb. 12:1; Ps. 17:15).

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laying so much emphasis, and why does he emphasize it? He, no doubt, lays emphasis on "the truth" as a word of warning against false teachers who were traveling from city to city teaching their false doctrines. What was "the truth"? Jesus Christ said, "I am the way, the truth, and the life" (John 14:6). In Colossians 2:3 it is said of Christ, "In whom are hid all the treasures of wisdom and knowledge". Jesus Christ is the truth. This is the very foundation of our faith.

One who is "walking in truth" does so because he loves the truth. Our walk reveals what we believe. If we believe that Jesus Christ is God's eternal Son and if we love Him, our whole life will be centered around Him. We will love not only God and His Son, but also those whose faith is in Him. We love fellow Christians because we love the truth. Christ

is the truth, the foundation for our fellowship. When we lose sight of Christ as the center of our fellowship, trouble and strife come in. Those who do not believe the truth, those who are not children of God enter the church and cause trouble. John is here encouraging love for the truth and that love brings about love for the brethren. For a church to have Christ as the center of worship, she must have a real love for the truth. She must have a true love for the Son of God and love for one another. Any other kind of fellowship can only be at the expense of "the truth". There is no way that we can have fellowship with those who deny that Jesus Christ is God. I repeat, Christ is the foundation of our fellowship.

"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father". Grace and mercy are both gifts from God as a result of His love. He bestows grace on the guilty and undeserving. Mercy is extended to the needy and helpless. Peace is the result of receiving God's mercy. We need God's mercy every day. "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lam. 3:22,23). Note that this grace, mercy, and peace comes not only from God but also from "the Lord Jesus Christ, the Son of the Father". The Father sent His Son into the world, the Son came to redeem His people from their sins. To deny the Son is to deny the Father. Any one who denies Christ is called an Antichrist in I John 2:22,23. Christianity is based upon the fact that Jesus Christ, God's Son, came into the world and died for His people. To deny this is to depart from Christianity. No man can know God the Father apart from His only begotten Son. "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).

"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father" (II John 4).

John's heart was made to rejoice to hear that the children of this dear lady were "walking in truth". Here was a family surrounded by evils of all kind, false gods, false teaching, yet walking in truth, believing and walking in Christ. Today, with all the ungodliness, the many cults and isms, the many false religions that surround us, what a joy it is to see young people believing and walking in truth.

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." (v. 5,6).

We are commanded to walk in truth, but God has given us other commandments. A Christian not only believes in Christ, he also loves other Christians, "And this is his commandment, That we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment" (I John 3:23).

Faith and love are signs of the new birth, and they are also commands from God. This is not a new commandment, "not as though I wrote a new commandment unto thee". In verse 6, John explains what is meant, "And this is love, that we walk after his commandments... That, as ye have heard from the beginning". What he is saying is that our love is shown by our obedience. If we love God and His Son we show it by keeping His commandments, "If ye love me, keep my commandments" (John 14:15).

We are to "walk after his commandments". We are to "walk in truth". We are to walk in love. This is because these are God's commandments. Christian freedom is not freedom to disobey God. We are not saved by keeping God's commandments, yet the Christian is not free to break them. "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). Proof that we love the Saviour is our obedience to His Word. Love is the motive which moves us to the obedience, "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do" (John 16:31).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (v. 7).

John now comes to the part of his message that is a word of warning. It is a message that we today should study carefully and heed the command given by the Holy Spirit through John. John turns from the true believers to the false teachers. He has been made to rejoice that this family is walking in truth, yet he is very much troubled that many deceivers have entered the world.

Just as the true missionaries traveled from city to city preaching the Word; false teachers were going from place to place teaching their false teaching. These traveling ministers often stayed in the homes of Christians. Even some of the churches met in homes. These false teachers against whom John warns are the ones who "confess not that Jesus Christ is come in the flesh". That one is a deceiver and an antichrist. Anyone that denies that God's Son came to earth and was born of a virgin is a deceiver. He may belong to some great religious group, he may be very zealous in his teaching, he may be a teacher in a college or seminary, he may be a pastor of a large Baptist church; but the Holy Spirit calls him a deceiver, and an Antichrist. Jesus did not become the Christ or the Son of God at His birth, neither at His baptism. He did not cease to be Christ at His death. He was and is the Christ come in the flesh. He is God and also man. Any one, any one who denies this is a deceiver "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (V. 8).

Having made clear who is a deceiver, John now warns against falling into the trap of these deceivers. We are to look to ourselves. What do we believe concerning Jesus Christ? Have we been led astray by false teachers? We need to be very careful. Walking in truth is like a narrow path, we need to watch that we do not step out of the path. If we do, what happens? If we are truly children of God, we will not lose our salvation; that is in the hands of our Saviour, and He has told us that nothing can take us out of His hands. But we are in danger of losing our rewards, "but that we receive a full reward". Many scoff at the idea of rewards for Christians, but the Scripture has made it very clear that faithful Christians will receive rewards for their service. Even a cup of cold water given in the name of a disciple shall be rewarded (Matt. 10:42). What our reward will be depends upon our "walking in truth", that is keeping His commandments. If we listen to and follow these false teachers we are in danger of losing the reward that is promised for faithful service.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (V. 9).

In this verse John is stating again, as he has so many times the difference between the true believer and one who does not believe the doctrine of Christ, or the doctrine concerning Christ. The doctrine means teaching. It means not only the doctrines which Christ taught, but also teaching which shows that Jesus is the Messiah and Saviour. The word "transgresseth" means "to go beyond".

The sin to which John is referring is when men go beyond what is revealed in the Scripture and come up with some new doctrine.

Nearly all of the cults which we have in the world today have

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STUDY

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come up with some new thought or some new revelation or some key to the Scripture which goes beyond that which He has written. One mark of a true Christian is the fact that his faith is in Christ, and he stands upon the Word of God. John warns us not to be sidetracked by those who teach otherwise, even though they are intelligent and wise in the ways of the world.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (V. 10, 11).

Now the question, What to do when one comes to your door with a false doctrine concerning the Lord Jesus Christ? Here comes two well dressed young men with the Book of Mormon wanting to come in and explain the Scripture, or here comes the Watchtower crowd with their keys to the Scripture. How are we to treat them? The Holy Spirit has told us in another place to, **"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"**. (Heb. 13:2). But John is referring to false teachers who come to deceive, those who **"come to you in sheep's clothing, but inwardly they are ravaging wolves"** (Matt. 7:15). Certainly we are not to receive them into our house, neither are we to bid them God speed. To do so is to partake of their evil deeds. How can we tell if one is a false teacher? I John 4:1 tells us to **"try (test) the spirits whether they are of God"**. The test is that, **"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: "** (I John 4:3).

"Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full" (V. 12).

John had written all that the Holy Spirit told him to write. He had given them warning against the false teachers roaming the country. There were other things he would like to say to **"the elect lady and her children"** concerning this matter, but they must wait until they could **"speak face to face"**.

"The children of thy elect sister greet thee. Amen" (V. 13). John concludes this brief letter by passing on greetings from the children of **"thy elect lady"**. We have no way of knowing who these children and their mother were. We do know that she was a Christian. She like her sister was elected, chosen of God, as one of those for whom Jesus Christ came into the world and went to the cross to pay for her sins.

PROTESTANTISM

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Christ established. That being true, could anyone say that one of these churches was just as good as the other? One of those

churches is known today as the Baptist church, the other as the Catholic church. And certainly if one of them is right, the other is wrong. If salvation comes to us by grace through faith, then it certainly does not come to us as a result of our being baptized by means of a home-made baptism or by our doing penance or some work of charity.

The church that Christ put here has been here every day since He established it and it will be here every day until He comes back. It has never been a huge thing, but has always been found consisting of the few of Mt. 7:13-14. The other fellow's church has become extremely large and might very well consist of the many of Mt. 7:22-23. And since the true church has been here every day since it was established, that means it was already here on the day Martin Luther nailed up his ninety-five thesis which started the so-called reformation.

Before we enter into the discussion on the rise of Protestantism, let us hasten to say that the salvation of the individual members of the different churches is not under consideration here at all. All that we can be positive about on that subject is that those who have believed are not condemned, but those who have not believed are condemned already, because they have not believed in the name of the only begotten Son of God (John 3:18). And what they must believe about Him is that He died for our sins according to Scripture, that He was buried, and that He rose again the third day according to the Scripture (I Cor. 15:3-4). No one is lost because he belongs to a Protestant church, neither is

anyone saved because he belongs to a Baptist church.

Without any thought then as to who is saved and who is lost in the different churches, let us consider the reasons for the rise of the earlier Protestant churches. The first one of course, was the Lutheran church which was founded (not by Christ) by Martin Luther. Luther was a Catholic Monk of the Augustinian order, a teacher in the Wittenberg University and had a church under his charge. He, as pastor, or priest of the church was more responsible for what his people believed than anyone else. Vedder, in his "Life of Martin Luther" tells us on page 19 that Luther might have lived and died without any clash with the Catholic Church had it not been for the coming into Germany of a Dominican monk by the name of Tetzel and his scandalous sale of indulgences there. Pope Leo X was promising the fullest indulgences for all sins to everyone who would contribute to the extent of his ability. That meant to the poor Catholics of Germany that if they would give all they possibly could give they would not have to stop over in purgatory when they died, but would go straight on to Heaven. In other words, he was selling them a direct ticket to Heaven (?) for the price of all they had plus all they could get. This made paupers of the Catholics in Germany. They no longer had anything left to give Luther. We hear him saying this wolf is shearing my sheep. But, let us keep in mind that it was Martin Luther who had taught his people the hellish doctrines of purgatory and indulgences which made it

possible for Tetzel to step in and shear his sheep. The trouble came about because of who was getting the money rather than because of what was being done.

The Catholic church soon saw it was impossible to stop Luther and his new church so a compromise was agreed upon. Under this agreement the Pope agreed to tolerate Luther and his new church provided Luther would cooperate with the Catholic church in persecuting the Anabaptists. This he gladly did, and we are told that he became even more severe in his treatment of them than the Catholics were.

Now that a new church had come into the world, let us think, for a moment, on the subject of who needed a new church. We said before, and now we repeat, that the church which Christ put here was in the world at that time. That being true, our Lord certainly had no need for a new one. The Anabaptists, as they were called then, and the Catholics both contended that they were the one and only true church. That being true, there was absolutely no place in their theology for an invisible church. Had anyone been able to think up such an idea as the invisible church before the days of Martin Luther he would not have been able to find a place to set it. But now someone was sorely in need of a new church, and the invisible church idea was an essential element in the process of obtaining one.

Let us think, for a moment, on how Satan works. We might consider his activities in the field of whiskey drinking as an example. He takes a nice looking popular young man who takes

his social drinks, and uses him as an example for others. But when this man becomes an outright drunkard, he becomes a horrible example and is no longer of value to Satan. So he must find another nice looking popular young man that he can use.

In the days of Martin Luther, the Catholic church, steeped in her corruption and greed, as she was and with her Nunneries, many of them being open houses of ill repute, had become a horrible example, and Satan could no longer use her to advantage under the existing conditions. He needed one with a semblance of respectability.

Many of our Baptist people quote Luther seemingly in the same vein as they do Paul, but it is hard to find any reason to believe that he was ever born again. History seems to be clear that he persecuted the Anabaptists even to the death, and Christ said people would do that because they know not the Father nor the Son. John 16:2-3.

The next Protestant church to be brought into this "religion loving world" was the great church of England, known in America as the Episcopal Church. The founder and builder of this church was Henry VIII, king of England. He married Catherine of Aragon in 1509, and was crowned King that same year. After some seventeen years with Catherine he grew tired of her and fell in love with a beautiful sixteen year old brunette by the name of Anne Boleyn. She however refused his approaches except in marriage. He in turn, approached the Pope on the subject of a divorce from Catherine.

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THE EMPTY TOMB OF JESUS

By Glenn E. Wilson

There was no small stir in Jerusalem on the third morning after Christ's crucifixion. Mystery permeated the air. Here and there stood groups of elders and priests, speaking in lowered tones. A strange report had been brought by the Roman soldiers from the sepulchre of Jesus. The body of Jesus gone! Could it be true? Was Jesus indeed risen? And were their worst fears realized? What could they do about the matter? Bow their proud hearts to such an unwelcome fact? Risen? No, never! But His body was missing from the tomb. What could be said?

With the arch-deceiver on their side, foiled and disappointed even as they, an explanation was soon arrived at. The soldiers must be bribed, their lives protected, and a report set afloat through the city as a fitting answer to all enquiries.

Now let us remember that eternal issues are here at stake. Therefore, let us calmly and carefully consider what their report was worth. For, **"if Christ be not raised...ye are yet in your sins"** (I Cor. 15:17). Here is the report they adopted as an explanation of the empty tomb: **"His disciples came by night and stole him away while we slept"** (Matt. 27:13).

Had this report been true, none would have known so well as the disciples that Jesus was still dead and that He was a dead deceiver. All of their hopes as to His Messiahship would have been dashed to pieces, and their confidence in His truthfulness would

have been violated. Would not this feeble few have scattered, utterly vanquished by His deception? Would disciples, thus deluded, come and boldly steal away a dead deceiver? No. The truth of the matter is that never before the cross did the Lord have such bold and persistent followers as He had afterward. We find them prepared to go joyfully to prison and death for Him. And for whom? A dead imposter?

"His disciples came by night and stole him away." Yet, Pilate had granted a special guard of soldiers to watch the tomb, and had added: **"Make it as sure as ye can."** This they certainly did. And we can well imagine their self-satisfied faces as they look again at the huge stone, and the official seal. Who would dare tamper with it? Surrounded, as it was, with their military watch, who could tamper with it? All that was left, they thought, was to wait quietly until the third day, and then open the sepulchre to reveal the dead body of Jesus. This would be the crowning day for their hatred and pride. Had these precautions not been taken, there might have been at first, perhaps, some appearance of truth in this concocted story. But as things stood, it was manifestly false.

But let us look at the rest of the story. **"While we slept."** It is a well known fact that for a man in the Roman army to fall asleep while on guard was to incur the penalty of death. Therefore, it was a rare occurrence for any Roman soldier on watch to fall asleep. But here was a number of them, with a much more

than an ordinary charge of vigilance. And shall we believe that they all went fast to sleep? The report represented them as sleeping so soundly that the seal was broken, the ponderous stone rolled away, and a dead body carried safely out without their being awakened. And yet they could actually tell who it was that came and stole away the body! Was a more clumsy, threadbare lie ever told? Yet this was the only answer the Lord's enemies could give in explanation of the empty tomb.

No wonder, then, that all the enemies of Christ were astir in Jerusalem, as miracle after miracle was performed in the name and power of the risen Lord!

But, could they not in some way stamp out this new doctrine. Well, at any rate, they determined to try. A fervent zealot was soon found in the person of a young man of promise and energy by the name of Saul of Tarsus. Being exceedingly angry at the poor followers of the despised Nazarene, he set forth to work in dead earnest. He superintended the stoning of Stephen; and, having made havoc of the disciples in Jerusalem, he determined to do the same in Damascus. Little did he know what was in store for him on the road to Damascus.

The boldest enemy of the truth of the resurrection was to become one of its warmest and staunchest advocates. As he journeyed on the road, he was suddenly arrested by the voice of the ascended Jesus. Jesus spoke to him, saying: **"I am Jesus whom thou persecutest."** Thus the champion persecutor was turned into a

willing servant, and **"Jesus and the resurrection"** became his lifelong theme.

Writing to the Corinthians afterwards of the various witnesses of the resurrection, he said: **"he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all, he was seen of me also, as of one born out of due time"** (I Cor. 15: 5-8). Who shall dare gainsay this witness?

Had Paul remained the fierce persecutor of the humble followers of the Nazarene, the learned, the religious, and the respectable in Jerusalem would have honored and applauded him; but because he became a bold witness of Jesus and the resurrection, he was imprisoned here, half murdered there, and hated everywhere. Read II Corinthians 11:23-28, and you will see the recompense Paul received at the hands of men for bearing testimony to a risen Savior.

God has taken great care that there should be an abundance of evidence to substantiate the truth of the resurrection of Christ. Angels and men, friend and foe alike, are called in to give their testimony. Those who denied the resurrection at the beginning and those who still wilfully deny it, are divested of every tittle of justification for their unbelief.

(Copied from The Baptist Examiner, April 15, 1931.)

PLAIN PROPHECIES FOR PLAIN PEOPLE

by John R. Gilpin, Sr.
Now in Glory

It is my desire to tell you something about the Kingdom Age or the millennium that is some of these days going to become a reality. You will not find the word "millennium" in the Bible. It comes from two Latin words, "Mille" and "annum." "Mille" means "thousand" and "annum" means "year." It is the combination of two Latin words which mean "a thousand years."

I think most everybody realizes that there are a number of different teachings so far as the millennium is concerned. There are some who say they are A-Millennialists — that is, they don't believe there is going to be a millennium at all. I have a hard time understanding that kind of a person although I have a number of friends here and there who were A-Millennialists.

Then there is the fellow who says that he is Post-Millennial — that is, he believes the world is getting better; that some of these days, the world is going to be perfect, and then it is that our Lord is going to come down here and set up His kingdom.

Beloved, I think anybody who looks roundabout today upon the world realizes that the world isn't getting any better. I am frank to say to you, I do not believe the world is getting one bit better as the days go by — morally, spiritually, nor in any other way.

Then there are some individuals who say, "I am a Pro-Millennialist; I am for it whenever it gets here." Well, I guess in that sense we are all Pro-Millennialists, for I am for it too whenever it comes, but actually, I am a Pre-millennialist. By that I mean that I believe Jesus Christ is coming. When things look mighty dark and everything is looking its very worst, the Lord Jesus Christ is going to come to set up His kingdom. There isn't going to be any kingdom age — there isn't going to be any millennial age, until the Lord Jesus Christ comes and sets up His kingdom and establishes a millennial reign here on this earth.

The tribulation period lasts for seven years — no more and no less. I proved to you of recent date that it had to be seven years. This period about which we are studying now — the kingdom age — is after the tribulation period, and it is God's way of showing what this world would have been like had Adam never sinned. We are not talking about heaven; we are not talking about eternity; we are not talking about what is out yonder in the future, but when we talk about the millennial age, we are talking about this world — what it would have been like if Adam had never sinned one time.

This is very appropriately placed after the tribulation, because the tribulation period is a time of a literal hell on earth, and after the tribulation period comes the millennial age, or the kingdom age, wherein the Lord Jesus Christ shows what the world would have always been had Adam never sinned in the Garden of Eden. We will see that the millennium is going to

be a great era before we get through our study on the kingdom age. We will see that the millennium is going to be a marvelous season of fellowship as far as the Lord and His people are concerned. The millennium will last a thousand years, and as I say, it will show what the world would have been like had Adam never sinned in the Garden of Eden.



John R. Gilpin, Sr.

I

The kingdom is that period of time that exists between the revelation of Christ at His coming with His saints back to this world and the white throne judgment.

There is a thousand years that we call the millennial age, beginning with the return, or the revelation of Christ when He comes to this world with His saints, and ending at the white throne judgment. We read: **"But the rest of the dead lived not again 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. And when the thousand years are expired, Satan shall be loosed out of his prison"** (Rev. 20:5-7).

If you will read this carefully, you will see that the kingdom is between the time the devil is bound for a thousand years and then loosed at the end thereof — that that period of time is the millennium, or the kingdom age. The millennium is the period of time that begins with the revelation of Christ when He and His saints come back to this world, to live here within the world. It begins then, and ends a thousand years later at the time of the white throne judgment.

II

The King's ancestry. If I talk about this as the kingdom age, then I must, of necessity, tell you that there is going to be a king. I must tell you something of the ancestry of the king. We read: **"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots"** (Isa. 11:1).

This is a reference to the Lord Jesus Christ Himself. This tells us something about the ancestry of the king. In other words, He is the outgrowth of Jesse, and comes down through David himself.

Let's think for a moment's time. David was the very least of Jesse's sons. You remember when Samuel went to the house of Jesse in order to anoint one of the sons to be a king, that Jesse had all of his boys to pass by — those great big, fine-looking, strong, stalwart young men. Samuel thought as each

one passed by, "Surely that one is the Lord's anointed. He is such a fine looking handsome young man," but God passed them all by. Finally, when they had all passed by in review, Samuel said, "Is this all of your sons? God told me to come here and anoint one of your boys to become king and there is not one of these that God has chosen. Is this all of your sons?" Then Jesse said, "There is a little fellow out herding sheep, but I thought you wanted to see my boys — my big stalwart boys, and that is what I have shown you." Samuel said, "Send for David," and when David came in, God immediately said to him, "That is the son which you are to anoint to become king of Israel." The very last one that they would have expected, the last one that would have been chosen, was the very one that God did choose.

Keeping this in mind, let's notice Isaiah 11:1, which says, **"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots"** (Isa. 11:1). In other words, what it literally says is that the Lord Jesus Christ is going to be nothing but a sucker growing off of a stump.

That is exactly what David was. He was the last one that would have been expected to be chosen, and so far as the Lord Jesus Christ was concerned, the world never would have thought of Him as being a king. He was born of a peasant girl, and His foster father was a carpenter in the land of Palestine. Who would even have thought of the Lord Jesus Christ having been born of such lowly an ancestry? In fact, we read: **"And Nathanael said unto him, Can there be any good thing come out of Nazareth? Philip saith unto him, Come and see"** (John 1:46).

You will notice that the King's ancestry was very low. It was far from what we would expect. Just as David was far from what Samuel anticipated by way of the anointing of a king over Israel, so the Lord Jesus Christ grew out of a family which would be the last family you would have expected. As God's Word would indicate, He was nothing more nor less than a sucker growing off of a stump.

The spirit that shall rest upon the King is the spirit of understanding and counsel. We read: **"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD"** (Isa. 11:2). There is going to be a particular spirit rest upon the King in the kingdom age, and that is a spirit of wisdom and understanding.

I am glad the Lord Jesus Christ has that spirit of wisdom and understanding. He already has it today. I am glad that the Lord Jesus Christ understands everything so far as our lives are concerned. I think my life would be a miserable experience every day if the Lord Jesus Christ was not possessed with a spirit of wisdom and understanding.

How glad I am that the Lord Jesus Christ understands the

problems of my life! How glad I am that He understands the things that other people never understand! There is not one of us but what have problems that we ourselves know about that nobody else — not even the very closest to us — realize that we have. I am glad the Lord Jesus Christ has the spirit of wisdom and understanding.

Doesn't it comfort your heart that He knows and understands, and day by day, He, up yonder in Heaven, looks down and knows all about the problems of our lives? Now that is the spirit that characterizes the King during the kingdom age.

The character of the King's reign: We read: **"And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins"** (Isa. 11:3-5). These verses tell us something of the character of the King's reign during the millennial period or Kingdom Age.

You will notice that it says that He is not going to judge after the sight of His eyes, nor reprove after the hearing of His ears. The only way you can judge now is by the sight of your eyes and by the hearing of your ears, but the Lord Jesus Christ is not going to judge on that basis. The fact of the matter is, the Lord Jesus Christ knows everything, whether He sees it or not. Listen: **"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"** (Mt. 9:4). Notice, He knew their thoughts regardless of whether He saw or heard what they had to say.

Listen again: **"But when Jesus knew it, he withdrew himself from thence"** (Mt. 12:15). He knew they were plotting against Him. They didn't tell Him; they didn't have to tell Him. He knew they were plotting against Him without their telling Him. I say beloved, as to the character of His reign, He reigns without having to hear things with His ears, and without seeing them with His eyes.

Years ago, I knew of a case where a man was sentenced to die in the electric chair, and in the course of time, he was electrocuted. The man had died protesting his innocence, declaring that he was an innocent victim of circumstance. Circumstantial evidence pointed to the fact that he himself was guilty, and he himself died in the electric chair. Twenty-two years passed by, and a dying man's confession told how he himself was guilty of the crime of which this other man had died twenty-two years before. I talked personally with the judge after that. He said that he would give anything within his power if he might be able to rectify the wrong that he had done, and bring back to life the man that he himself had sentenced to die. He couldn't do it. Why? He had

judged on the basis of the seeing of the eye, and the hearing of the ear.

Beloved, the King that is going to reign during the millennium isn't going to reign on the basis of what He sees with His eyes, nor what He hears with His ears. Rather, He is going to judge on the basis that He knows the hearts of individuals. He can read you through and through, just exactly like the X-ray. It is with that character that the Son of God is going to reign during the millennial kingdom.

V

The quality of His kingdom: The ferocity of the animals is going to be removed during the millennial period. Listen: **"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den"** (Isa. 11:6-8).

Notice how the Lord pairs these animals off: the wolf and the lamb, the leopard and the kid, the calf and the young lion, the cow and the bear. He says that the lion is going to eat straw like an ox. A lion doesn't eat straw today. A lion is a blood-thirsty animal. He only eats meat. He is a meat eater in every respect. But the day is going to come when the lion is going to eat straw like an ox.

Also the suckling child shall play on the hole of an asp. The asp is a deadly snake — the deadliest snake to be found. When Cleopatra wanted to find out the easiest way that she might die, so history says, she experimented in many ways with her own servant girls to see what was the easiest way that a person could die. Finally, she found that the sting of an asp was the most deadly and quickest way that a person could die. She had a bunch of flowers brought to her, and hid in those flowers was an asp. When she took the flowers up into her hand and held them against her breast and against her neck, the asp stung her and she died practically immediately.

Now, beloved, this text tells us that in that day the ferocity of the animals is going to be changed to such an extent that a suckling child that isn't able to take care of itself, will be able to play on the hole of an asp, and a weaned child will put his hand down into a cockatrice's den — down into a den of snakes.

Isn't it wonderful to know how God is going to change everything? As I have said, God is going to give to this world a demonstration during the kingdom age, of what this world would have been like, if sin had never come in. If there had never been any sin, we would never have the animals in

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PLAIN

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the condition that they are in today. Back yonder in the Garden of Eden, the animals were Adam's pets, and as they walked by, Adam called them by name, one by one. The day that sin entered, the animals' nature was changed just the same as the nature of Adam himself. I tell you, beloved, there is a day coming when the nature of the animal is going to be changed again, and the ferocity of these animals is going to be removed.

The physical earth is also going to be changed during the kingdom age. Listen: **"Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest"** (Isa. 32:15).

Notice, beloved, when this Kingdom Age takes place, the wilderness is going to be changed so it will be a fruitful field.

Down in Mexico, I saw thousands of acres of wasteland, with nothing growing — just cactus and mesquite growing here and there, with no vegetation in any wise at all. As I drove through hundreds and thousands of acres of such land, I said to myself, what is it going to be like in the millennial period when God changes it to the extent that the wilderness is going to be a fruitful field?

Then notice also that what is now considered as a fruitful field for it says, **"the fruitful field be counted for a forest."** In other words, in that day, what is now a fruitful field will be changed to the extent that the vegetation will grow to such an extent that it will be virtually a forest. I tell you, beloved, there is going to be a tremendous change in the physical earth at that time.

Listen again: **"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off"** (Isa. 55:13). There isn't going to be any more thorns nor thistles. There isn't going to be any briars. Instead, the world is going to be made like a rose garden.

I often think about the Sahara Desert. I often think about the Grand Canyon. I often think about some of the places in this world where there is absolutely nothing growing in any wise at all, and I try to imagine what this world is going to be like when the Lord Jesus Christ sets up His kingdom. I tell you, in that day, flowers are going to be nothing. In that day, you will never buy a flower; all you will have to do is just reach out and pick them up here and there. The whole world is going to be one perpetual flower garden.

PROTESTANTISM

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But Catherine happened to be the aunt of the King of Spain at that time and Spain happened to be the Pope's greatest financial supporter in those days. So for some reason or other the Pope refused to grant Henry a divorce. After

some four years of unsuccessful efforts to get a divorce, he declared himself to be the head of the Church of England. So the Catholics in England woke up to the fact that they had a brand new papa.

In January 1533, Henry had his wife Catherine thrown in prison and married Anne Boleyn. In May of that same year, some four months after he had married Anne, he got around to having his church annul his marriage with Catherine. So during his first four months as a church father he had two wives, one in prison and one in the palace.

After three short years he grew tired of Anne, so he had her pretty brunette head cut off while she was still a young woman of 23. The same day in which Anne was beheaded, Henry proposed to Jane Seymour. Ten days later they were married. Jane lived with him one year and died, and so far as we know, she may have died a natural death. Jane died in 1537 and, unless history has lost one of his wives, he lived a widower until 1540.

In January 1540, he married Anne of Cleves for political reasons. But after only six months, he found out this marriage was not necessary from a political standpoint. So he divorced this Anne, gave her 3000 pounds annually to live on, and a mansion to live in, then turned around and had the man's head cut off who had made the match between them. That same year (1540), he married Catherine Howard. She wore the queen's crown only two years before Henry had her head cut off. That seems to have been the quickest and most inexpensive way of getting rid of wives for a man like Henry who had the authority and the heart to do it. This wife lost her head in 1542, and the same year he married Catherine Parr.

By this time, however, he seems to have lost his lustful attraction for beautiful women, and this, his sixth wife was permitted to outlive him. He died in 1547 after a rather active life, not only in the marrying business, but in the church building business as well.

It seems that during the first fourteen years of this great church's existence, her founder and builder lived with six different wives, two of whom he had beheaded, another died in prison where she had been thrown in order to get her out of his way, and still another had died of some cause or other. But it still seems that Henry was a good Catholic to the end so far as doctrines and practices were concerned.

One of the distinguishing doctrines of the Catholic Church is the one which says the bread and wine of their communion actually becomes the flesh and blood of Christ. A London schoolmaster by the name of Lambert began to teach that the bread and wine did not actually become the flesh and blood of Christ. As punishment for this awful crime, Henry had Prof. Lambert, burned to death gradually. His feet were first burned off. Then he was gradually pushed further into the fire. By the time his legs were almost burned off, Henry tired of the fun and walked away. His guards, who had more heart than did this great church builder, there upon, threw the whole body into the fire in order to hasten his death. Would we call that loving the brethren in reverse?

How can anyone believe that churches founded by such men

and for such purposes as these Protestant churches were, will in anywise be a part of the bride of Christ? Is there really any reason why we should expect to see Martin Luther and Henry VIII lined up with, and honored along with Peter, James and John, Paul and Barnabas and all the other faithful ones who labored together with Christ in the building of His early churches?

TO KNOW

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cellence. **"And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory"** (Isa. 6:3).

The following passage shows that our God is right or excellent in all of His ways. **"The LORD is righteous in all his ways, and holy in all his works"** (Psa. 145:17). The fact that our God is most holy, or the sum of all excellence, means that nothing but excellence can proceed from Him. This fact was borne out in creation because all that came from Him was "very good."

Man, according to Ecclesiastes 7:29, was made upright or very good. The angels, according to Jude (V.6), were also made excellent. Even Satan himself was made excellent by our holy God (Ezek. 28:15). That which I am saying is that nothing but excellence can and has proceeded from our holy God. God, in other words, is holy in all of His works.

One, by observing God's law, will behold a work of divine holiness. This is because God's law forbids all manner of evil. **"The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes"** (Psa. 19:8). **"Wherefore the law is holy, and the commandment holy, and just, and good"** (Rom. 7:12).

The place where God's holiness was revealed more than any other place was at Calvary. It was here that our most excellent God showed how much He hated sin. It was here that God laid our sin upon one who was mighty—His Son. Consider, on the other hand, those whose sins were not paid for at Calvary. They, of course, will not be able to stand in the presence of our most excellent or holy God. They, in fact, will beg for a drop of water to cool their tongue. They will cry for the rocks and the mountains to fall on them so as to escape His holy presence.

Our most holy Father admonishes us to be like Him, that is, to be holy as He is holy, or to strive toward excellence. **"Because it is written, Be ye holy; for I am holy"** (1 Pet. 1:16). We, of course, can never be like God. This fact, however, does not lessen God's right to require the same from us. We, however, through our Lord Jesus Christ, are able to meet God's standard for ourselves. This is because the righteousness of Christ has been imputed to us.

It becomes obvious as to why God has chosen to be called holy more often than He is called mighty. This is not to say that God's might is not of equal importance. God, in fact, is balanced in all of His attributes. He is perfect and most excellent in each one.

Let us, at this point, consider the power of God. Some may think that the act of creation shows how powerful God is. God, however, didn't even raise a sweat during His creation activities. On the other hand, we can conclude that the earth, moon, stars, the mountains, and oceans show that a powerful being has been at work. These especially show some of His power since He made them from nothing. He simply spoke them into existence. **"The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name"** (Psa. 89:11, 12). **"For he spake, and it was done; he commanded, and it stood fast"** (Psa. 33:9).

God's power is not only seen in creation, but also in preservation. It, in other words, requires just as much power to keep the sun shining as it did to create it. The same truth applies to the growing of grass and trees, or even the growing up of boys and girls. There is no part of God's creation which has the ability to maintain itself. **"Can the rush grow up without mire? can the flag grow without water?"** (Job 8:11). Humans as well as animals would perish if they were deprived of water and food. **"Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast"** (Psa. 36:6). Hebrews 1:3 informs us that He upholds all things by the word of His power.

God's power is not only seen in creation and preservation, but it is also seen in His control of Satan. Satan, in fact, would treat every believer as he did Job, if he could; but God restrains him. The devil is constantly seeking those that he can devour, but our God has a chain around his neck so that he is never outside God's sovereign control.

This world would not be livable if it were not for God's power. We would encounter Hitlers and worse than Hitlers were it not for God's power. God suffers sufficient outbreaks of evil so as to show what man is by nature, but the balance of evil God restrains. **"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain"** (Psa. 76:10).

God's power is also seen in His judgments. There, in fact, is no person or nation who can resist God's judgment upon them. **"Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it"** (Ezek. 22:14). The record of the great flood, the opening of the Red Sea, the destruction of Sodom and Gomorrah should convince any right thinking person that there is no one who can resist God's power in judgment.

May we, at this point, remind ourselves again of our text which informs us that **they that do know their God shall be strong.** **"...the Lord is the strength of my life; of whom shall I be afraid"** (Psa. 27:1). Some one has well said, "No prayer is too hard for Him to answer. There is no need too great for Him to supply. There is no passion too strong for Him to subdue. There is no

temptation too powerful for Him to deliver us from, and no misery too deep for Him to relieve."

"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, Unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen" (Eph. 3:20, 21).

I'm very happy to be able to report to you that our God is all that I have said and much more. Part of the much more is that He is always faithful. Unfaithfulness is one of the worst sins of our day. One, in fact, finds unfaithfulness in the business world, the marital world, and even in the religious world where multitudes upon multitudes are not faithful to God's holy Word. It is therefore very refreshing to look up from this place of unfaithfulness to that glorious one who is always faithful. **"Know therefore that the LORD thy God, he is God, the faithful God"** (Deut. 7:9).

Perhaps God's faithfulness can be seen most clearly through the fulfillment of the various prophecies which He had made. It will be found, when all is said and done, that there was not one prophecy which did not have its fulfillment. The following passage of Scripture bears out the fact that God's prophecies are fulfilled and will be fulfilled. **"But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law"** (Gal. 4:4). The fact that God is always faithful means that we can always rely on Him. We, in other words, can be sure that His Word will not fail. He says, for example, **"...I give unto them eternal life; and they shall never perish..."** We can rely fully on this promise since our God is the faithful God.

It appears at times, due to severe set backs, that our God is not faithful. Such, however, is only an appearance. We would all do well to call to mind John 13:7 when we don't understand the problem we are facing. This passage of scripture reads as follows: **"What I do thou knowest not now; but thou shalt know hereafter."**

"Judge not the Lord by feeble sense,

But trust Him for His grace, Behind a frowning providence He hides a smiling face.

Ye fearful saints, fresh courage take,

The clouds ye so much dread, Are rich with mercy, and shall break

In blessing o'er your head."

This poem is saying, in essence, that even our afflictions result from God's faithfulness.

"I know, O LORD, that thy judgments are right, and that thou in faithfulness has afflicted me" (Psa. 119:75). May each of us be convinced that our God has never or never will make a mistake in His dealings with us.

"My Father's way may twist and turn,

My heart may throb and ache,

But in my soul I'm glad I know, He maketh no mistake."

"If I should die in the pulpit, I wish to die preaching repentance; and if out of the pulpit, practicing it."

-Philip Henry

FORGIVENESS

(Continued from Page 1)

forgiving or being forgiven; pardon." Unger's Bible Dictionary has this brief statement to say about forgiveness, "Forgiveness is one of the most widely misunderstood doctrines of Scripture. It is not to be confused with human forgiveness which merely remits a penalty or charge. Divine forgiveness, on the other hand, is one of the most complicated and costly undertaking, demanding complete satisfaction to meet the demands of God's outraged holiness."

In this message, I am coming to you with a subject that I trust will be a very special blessing to you as we consider together what the blessed eternal Word of God has to say about our subject: forgiveness. I must somewhat agree with Dr. Unger, that there has been and is far too much confusion these days as to what the Bible means by forgiveness. Therefore, this timely subject has been chosen in part because of the immense importance thereof; and because I am also somewhat convinced at least in my own thinking, that a right understanding of this Biblical doctrine will only help the believing sinner. On that account, and because I John 1:9 fits very nicely with our subject, we ought to consider what the apostle had to say. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

The very first thing that we must consider in this message is this, to whom is the forgiveness of sins given? In both of our texts, Ephesians 1:7 and I John 1:9, the intended subject is the same: God's elect, the redeemed ones. Now listen to me for just one brief moment, the non-elect (unbeliever) can never experience or know the wonderful peace of having their sins forgiven. Christ Jesus our Lord, died for the elect of God — no one else. Those whom the Father has chosen before the foundation of the world and placed their names at that point

in time, in the Book of Life, are said to be the ones intended as benefactors of the forgiveness of sins. Beloved, in light of the Holy Scriptures, which we, as Baptists, claim to believe and preach with conviction, we must acknowledge that Almighty God only extends divine forgiveness unto the elect of God. Furthermore, we must conclude from Bible doctrine, that the non-elect has no desire whatsoever for divine forgiveness.

In light of Bible research, the Biblical doctrine of forgiveness is very closely associated with the doctrine of salvation. We know of a certainty that our salvation is God appointed and God-given in a certain point of time. Wherefore, we are very bold to say, that the Holy Spirit of God will bring only those whom the Father elected unto salvation. Those are the ones to whom the forgiveness of sins is said to be imparted — never the unsaved lost child of the Devil. Now, you and I do not know who the elect of God are, nor are we ever told to try and figure out to whom God will express His divine love. Rather we are told this, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth (the Holy Spirit) where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:6-8). Our main job is to witness unto all people and let the Holy Spirit of God do His job, the saving of lost souls. In other words, preach unto all men as though they were the elect of God. Don't misunderstand what I am saying, for we should not, yea, we have not the right whatsoever to tell men in general that God loves them. For God only loves His own, and that with a perfect holy love. A love that produces salvation for His own, the chosen elect.

Forgiveness. Just what in the world does the Bible mean therein? In the theological way, the use of forgiveness has come to mean an act of Almighty God in which charges against a believing sinner have been removed — removed on the grounds of proper and complete satisfaction being made. "...Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7-8). Now listen, our sins must first be covered before they can be forgiven. Thank God, in the person of Jesus Christ, the sins of the elect were indeed covered. By the standards of Almighty God, there must be a simple way in which our sins can be covered. Bless God, that way is by the shed blood of our Lord Jesus Christ; and beloved, holy Writ informs us that we who are dead with Him are justified from our sin. "For he that is dead is freed from sin" (Rom 6:7).

So, what has our Sovereign, Eternal God done with our sins? I am now talking to believing sinners, yea, to those who know beyond any certain doubt that Christ Jesus is indeed their Lord and Saviour. (1). Almighty God has cast our sins into the very depth of the sea — "He will turn again, he will have compassion

upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:19). (2). God will remember our sins no more — "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). (3). God will forgive us all our iniquity and He has promised never to remember our sin again — "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). (4). God will remove our sin as far as the east is from the west — "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalms 103:12). (5). God has not only provided a covering for our sins, but He has promised to forgive His own — "Thou has forgiven the iniquity of thy people, thou has covered all their sin" (Psalms 85:2). (6). God has also forgiven us (the elect of God) all our sins — "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). (7). God has also put away all the sins of His elect — "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die" (II Sam. 12:13). I am full aware that this last verse is speaking about David, king of Israel, but the principle that is found here, is still true — for our God is an unchanging God. Now, is there any question as to what God has done with our sin? Of course there should not be! There should never be any question to the believing sinner as to what our wonderful God has done with our sin. Yea, we are indeed freed from the very guilt of sin! The full price of our redemption has been completely paid in the person of Jesus Christ. No wonder the Apostle Paul could write these wonderful and glorious words, "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

Thus, to the believing sinner, the Word of God tells us that he has died to sin — "How shall we that are dead to sin, live any longer therein" (Rom. 6:2). That simply means this, as a redeemed child of God, the believer is said to be dead to the guilt of sin. We are not saying, nor do we ever advocate that the believing sinner ever gets rid of his old wicked sinful nature in this life. Nevertheless, the Holy Scriptures are crystal clear on this one point; so far as God is concerned, He has removed the guilt of our sin and the believing sinner will never stand before God in judgment of his sin. Beloved, the price that our Lord Jesus Christ paid on the cruel wicked cross two-thousand years ago, took care of our sins: past, present and future. Jesus Christ paid all the ransom price that God the Father required for His own. There was absolutely nothing left unpaid so far as God's elect were concerned. Therefore, on that account, the believing sinner will never stand before God in judgment with regards to the guilt of his

sin.

All that we have said thus far is truth, but how can a sinner come to know the free pardon of his sin? After all, if one must be born again in order to know and have the forgiveness of sin, that is a very fair and important issue. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God...Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23). In the reading of my Bible, searching out the truth of God's precious Word, three things have stood out to this preacher over the years that I consider most important. (1). The rebellious lost sinner must see himself as he really is — lost and undone, headed for a Devil's hell which he rightfully deserves. "For all have sinned, and come short of the glory of God" (Rom. 3:23). "For the wages of sin is death" (Rom. 6:23A). "The soul that sinneth, it shall die" (Ezekiel 18:4B). (2). Godly sorrow over his sin must take place — repentance. "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3). "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). "For the scripture saith, Whosoever believeth on him shall not be ashamed...For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:11, 13). "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). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Beloved, all of this is (1) sin admitted; (2) sin abhorred; and (3) sin abandoned. Yes, the Word of God tells us that our salvation is totally and completely of the Lord — "Salvation is of the Lord" (Jonah 2:9). Furthermore, the Word of God tells us very plainly that our salvation is by faith through God's most wonderful 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). You cannot ever know and understand the forgiveness of others or yourself, that is until you first realize that God Almighty has for Christ's sake forgiven you. Beloved, this is where it all begins! Yea, it must begin right here.

Jesus Christ loved His very own with a love beyond description. "We love him, because he first loved us" (I John 4:19). Don't ever forget that truth. The Bible teaches us that it is God seeking His lost sheep, never the lost sheep seeking God. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Forgiveness begins at the foot of the old Roman tree — the place where our Lord paid the total ransom price for His sheep. No wonder the Apostle Paul could say, "There is therefore now no condemnation to them which are in

Christ Jesus" (Rom. 8:1). The apostle knew full well whom he had believed and thus had total and complete confidence in not only the saving power of God, but in His keeping power as well. "...for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

Forgiveness. The only way that you can ever show forgiveness — that is true forgiveness, is when you first know and have experienced first hand the wonderful forgiveness of God. Over the years, this preacher has known of folk that could not or would not forgive a brother or sister in the Lord. After doing some thinking on this Biblical subject, that has caused a very serious thought on my part. Do these folk honestly know the forgiveness of God? How can God's people, at least those who claim to be Christians, live in hatred? How can those people who claim to be born again and led by the Spirit of God harbor such wicked sinful actions in their life? My heart has been sad over the years when I have seen those who did claim to be God's special people, refuse to get along. I am not talking about getting along with every other church in town that claims to be Christian, but within our own local congregation. Beloved, if Christ has forgiven you, then it is your Christian duty to forgive your Christian brother. It is my prayer and desire to God, that you read these words and come to a full and complete realization of what God has done with your sin and yea, the sins of all His chosen people. The apostle closed out his epistle to the churches of Galatia with these wonderful and thought provoking words, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). When you really understand what you are in yourself, and then you see what Christ Jesus has done for you, you ought to be able to look at your fellow brethren in Christ and have a somewhat different spirit and attitude. May God bless your heart and cause you who have experienced forgiveness, to show forgiveness — if for no other reason than what God has done for you.

LIFE

(Continued from Page 1)

mouth I may call the Kohinoors of Scripture.

Look, then at the text. We will read it again: "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Happy was Abram to have such intimate intercourse with God! These sacred visitations were the grand events of his life; but we

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BOOK REVIEW

We have a book in our book store. It is by Ivor Powell, who has written many books that are somewhat helpful in Bible study. This book is, "Bible Names of Christ." It is a paper back of over 150 pages. It sells for \$5.95 which is a good price as books go today. The book gives 80 names and/or titles of our Lord with illuminating, spiritual, and helpful comments on each of these. I feel that this is a book that magnifies our Lord Jesus Christ. I believe that the author has gathered together much material that would take one a long time to get together by himself. I think the author has done the busy pastor a good service in this book. Surely, in such a book, one can find material that is helpful, that will bless the soul, and that can be used in sermon preparation. I recommend the book. Order from our book store. The profit stays in the book ministry.

LIFE

(Continued from Page 9)

need not envy him, for God appeared unto us in a yet more glorious manner, and the appearance is abiding. Behold, in the person of the Lord Jesus Christ the tabernacle of God is among men, and He doth dwell among them; and, in the indwelling of the Holy Ghost, the believer has obtained an intimacy with God, which none of the older dispensation attained unto. The Lord was to the former saints as a wayfaring man who tarried but for a night; but it is our privilege to pray, "Abide with us," and our joy to know that wherever two or three are met together in the name of our Lord, He is there, and will manifest Himself unto them. Permit me, therefore, to encourage you to pray that the words of the Lord to Abram may be words for you, pressed home upon your own spirit, and sounded in your souls with power, as from the lips of the Lord Himself. Then shall our meditations be sweet indeed, and we shall be blessed with faithful Abraham. O, Spirit Divine, make it so that we entertain thee!

1. The first thing we shall speak about, upon this occasion, is SURE RELIANCE. The foundation of it is laid before us in the text. True confidence leans alone upon God, who declares Himself to be Almighty God, or God All-sufficient - for such is an equally correct rendering of the passage.

All true faith hangs upon God, as the vessel upon the nail. Strong faith realizes the all-sufficiency of God, and that is the secret of its strength, the hidden manna on which it feeds and becomes vigorous. The Lord is all-sufficient in power to accomplish His own purposes, all-sufficient in wisdom to find His own way through difficulties which to us may appear to be like a maze, but which to Him are plain enough; and He is all-sufficient in love, so that He will never fail us for want of mercy in His heart, or pity in His bosom. God is God All-sufficient; simple as that truth is for us to speak, and for you to hear, it is a deep unfathomable, and did we really grasp its truth and dwell upon it, it would have a very wonderful effect upon our whole conduct.

Remember that Abram was ninety years old and nine, and as yet had no child by his wife Sarah; yet had received a promise from God that there should be a seed which should spring out of his loins. He was long past the natural term of life in which it was likely that he would be the father of a son. So, also, was it with his wife Sarah. Abram, for a while overcome by unbelief, thought it best to take to himself, at the suggestion of his wife Sarah, her handmaid Hagar; and now, for some few years, Abram had possessed a son named Ishmael, and it is probable that he thought that this son would answer to God's promise, and that somehow or other the blessing would come through him. But the Lord had not so determined. He took no

pleasure in the carnal policy which led to Ishmael's birth. The Lord meant the language before us to be a gentle but unmistakable rebuke for him, for he said in effect, "I am God All-sufficient—quite sufficient to fulfil my own purposes without Abram's help—quite able to achieve my own designs without such a questionable expedient as that of Hagar and her son Ishmael." That is, no doubt, the divine intent in the declaration of all-sufficiency. Hear ye, then, these words if ye also have been at any time distrustful, and let them sink into your souls,—"I am God All-sufficient." If any of you are tempted at this time to do what is questionable, because you cannot see how God's promise to you will be effected without it, the Lord tells you He wants no help of yours to achieve His own designs. "I am God Almighty," saith He; "Is anything too hard for me? Dost thou think I need thy wisdom to set me right, or thy puny arm to strengthen me? Do I want thy help to achieve my purposes, which stand fast as my eternal throne?" It was a tender rebuke of Abram's very gross mistake, and it is to us a hint that we are never to put forth our hand unto iniquity, or to do anything that is doubtful in any form or shape, under the notion that we are thus effecting the purposes of God. Look at Rebekah. She little understood the all-sufficiency of God. God had promised her that Jacob should have the covenant-blessing, but she seems to think that God cannot keep His Word and cause Jacob to inherit the promises unless she has a finger in it. Father Isaac has sent out Esau a-hunting, to bring home savoury meat, and has promised that he will give him the blessing when he returns. And now Rebekah thinks God will be defeated, the anxious mother imagines the Most High to be in a dilemma, and His purposes to be likely to fail unless her inherited craftiness can devise a stratagem to eke out the divine wisdom. Rebekah must tell lies, and Jacob must tell lies too; and poor old Isaac must be deceived, or else God's purposes will not be accomplished. O foolish Rebekah! Ere we speak thus, and condemn that gracious woman, let us make sure that we confess and condemn the same tendency in ourselves. Have we not also dreamed that we might do evil that good might come? Have we not followed policy where we ought to have sternly adhered to principle, and all this because we thought it necessary, and feared that otherwise evil would triumph? Has not our judgment been bewildered by strange providences, and been led to sanction irregular procedures, or at least to think less severely of them? Under the influence of blind unbelief, have we not been ready, like Uzzah, to lay our hand upon the ark of the Lord to steady it, for fear it should fall, as if God's ark could not take care of itself without our sinful hand being laid thereon? That lesson learned by Israel at the Red Sea is still a hard one to us: we cannot stand still and see the salvation of God. Because we do not believe in the Almighty God we are eager to make haste, we hurry, worry, fret, fuss and sin! Fear drives us, and self-sufficiency draws

us, and the noble quietude of faith in God is lost. O could we but rest in omnipotent love, could we but know the Lord, and wait patiently for Him, how much sin and sorrow we should be spared!

"With feeble light and half obscure

Poor mortals Thy arrangements view;

Not knowing that the least are sure,
And the mysterious just and true.

My favour'd soul shall meekly learn

To lay her reason at Thy throne;

Too weak Thy secrets to discern,

I'll trust Thee for my guide alone."

Here is the fit place to set in contrast the conduct of David. He knew that in God's decree it was ordained that he should be king over Israel, yet he took no means to secure the crown. He would not lift his hand to smite Saul, nay, he spared him when he was entirely in his power. He did not unbelievably interfere to make a providence for himself, but left the course of events in the Lord's hands; and, in consequence, when he came to the throne he had an easy conscience and no innocent blood upon his hands. May our faith teach us the same patient waiting, and confident repose of soul. May we believe, to see the glory of the Lord. The Lord All-sufficient will be in the end clear the darkest providences from all question, and our souls shall know how happy are those who put their trust in the Lord alone.

This blessed text, "I am God All-sufficient," may apply to us in times when we are inclined to shirk any service for God. Have you never felt on certain seasons that God's choice of you for a special labour could not be a wise one, for you were so unfit for it? Have you never felt in your own hearts—"I cannot do that; I think the Lord would have me do it, but I cannot. I have not the qualification. I believe I am called to it, but it is too difficult for me. I shall not be able to achieve it?" Have you never had the disposition, like Jonah, to flee to Tarshish, or somewhere else, and to escape from Nineveh and its trials? Have you never pleaded, like Jeremiah, "But I am a child?" Have you never cried, like Moses, "I am slow of speech, send by whomsoever thou wilt send, but not by me?" Now, at such a time the Lord may well remind us, "I am God All-sufficient, cannot I strengthen thee? Weak as thou art, cannot I make thee strong? Worm of the dust, cannot I make thee thresh the mountains? Why dost thou fear? Thou art feeble, but I am not. Thou art foolish, but I am wise. Give thyself up to my guidance; trust thyself in my hands, and thou shalt achieve marvels; and exceeding great wonders shalt thou accomplish by my power and grace." It will be sadly sinful if we arrogate to ourselves the right to arrange our own place, and alter heaven's appointments. We are not where we are by chance, or by a freak of fate:

as God's servants, our work is allotted us wisely and authoritatively. Dare we be wiser than the Lord? Are we also of Jehovah's council? His choice of instruments is wise, even when He chooses the weak things of the world to work His purposes. Their insufficiency is of no consequence, for their sufficiency is of God. For them to attempt to shun their duty because of conscious feebleness, would be a daring sin against the prerogatives of the King of kings, an impious censure upon the infallible appointments of Infinite wisdom. May not this be a word in season to some brother or sister here, who may happen to be under that temptation? If it be, may the Lord speak it home by His Spirit, and a blessing will come of it! Work on, dear friend, and wait on, for it is no business of yours to correct your Maker's arrangements. He who placed you where you are now, knew what He was at. Look at your infirmities with another eye. No longer allow them to distress you; but the rather glory in them because they afford room and space for the divine power to rest in you and work by you. Listen no more to the wailings of your trembling flesh, which cries, "Alas, I am weak," but hear the voice of Him who saith "I am God Almighty."

This word may also be useful to those who are trembling under some present temporal trial and affliction. They are dreading what may yet happen. Forebodings of what may soon come are upon them. Sometimes we have before us a gloomy prospect: we know the trial must come; we are afraid of it; and though we have the promise, "In six troubles I will be with thee, and in seven there shall be no evil touch thee," yet we stand trembling. "I am God All-sufficient"—will not that brace your nerves and enable

you to press on, though it were through a valley as dark as death-shade itself? Is it poverty? God is All-sufficient to supply your needs. Is it physical pain?—and some of us dread that beyond anything else,—the All-sufficient God can put under your aching head such a peace-creating pillow, that in the sweetness of celestial love you shall forget the smart of the flesh, and your soul shall be comforted when your body is full of agony. Why, what is it that thou fearest, O child of God? There can be no lack of which He cannot supply, no enemy that He cannot subdue. Slander's cruel tooth, doth that dismay thee? Is not the Lord sufficient for this also? "No weapon that is formed against thee shall prosper." Hast thou not His own word for it? "Every tongue that rises against thee in judgment thou shalt condemn." Hath not He declared it? and doth not he know how to accomplish His own purpose? Therefore, again, I say, cast thy doubts and thy fears to the wind, for God as surely says to thee, O trembling believer, as ever He did to His servant Abram, "I am God, Almighty God." O rest in the Lord, and be not troubled. He shall, He must appear: only put not forth thine hand unto iniquity, and do nothing before the time. Thou has no feeble Deity to trust in; be not a coward, but play the man.

The same may also be applied to each of us when we are under spiritual depressions. Inward tribulations are frequently more severe than temporal trials; the man of God knows this full well. We look within, and we see grace to be at a low ebb with us—at least we think so; our corruptions and our natural depravity—these we see clearly enough, and we are troubled

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WHAT THE BAPTIST NAME MEANS TO ME

By Waldo Whiddon

The Baptist name is as divine as a Baptist church. Both came from heaven. There are those who say the church was named after John the Baptist. I do not necessarily go along with that. John the Baptist was never a member of the Lord's church, strange as that may seem. He was a forerunner of Christ, a man sent from God. There is some argument as to just what his name was, John or John the Baptist. His name was John, John only, until Christ referred to him as John the Baptist, hence, the name being heavenly.

The angel said his name was to be called "John." Luke 1:13. His mother said he could not be named after his father, but "John." Luke 1:60. His father wrote the name "John," and astonished his relatives. Luke 1:63. So, actually, the name "John" was given from Heaven by the Angel Gabriel. Luke 1:19. Therefore, we must conclude that John was a very special name. But, God gave him the name Baptist before he ever baptized a solitary soul. Matthew 3:1. Jesus inferred that John had gotten his baptism from Heaven, where he would have of necessity gotten his name. Matthew 21:25. We do know that he was sent from God, John 1:6, and do know that

he was sent to baptize. John 1:33. John was the messenger of God to go before the Lord Jesus and prepare the way. Matthew 11:10. Jesus called him "John the Baptist." Matthew 11:12. Most baptismal services are conducted by pouring, or as some refer to it as sprinkling, but the Baptists believe in immersion, believing that this was the proper way of baptism in the new church the Lord Jesus built on the rock—the true church. From studying all the historical references that we have been able to get together, it would seem that the Baptists have suffered more because of the stand taken on the ordinance of baptism than on any other thing down through the ages. Baptists do not believe in infant baptism. That makes us enemies of most denominations. Baptists do not accept alien baptism. That also makes for the enemy a weapon to slug us with. 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LIFE

(Continued from Page 10)

Almighty," saith the Lord: "Therefore say thou unto the enemy, 'Rejoice not over me, for though I fall yet shall I rise again.'" And suppose, beloved, you should have temporal troubles and spiritual distresses at the same time? This meeting of two seas is very apt to make the mariner expect immediate shipwreck; but, behold, walking on the waters comes thy God to thee, and saying, "I am God All-sufficient even for thee." Was there ever a storm that was not of His brewing? Therefore cannot He control it? Was there ever spirit that came up out of the depths of hell that was not of His loosing? - and can He not hold him in as with a chain and restrain His malignant power? Behold, Jehovah rides upon the wings of the wind, and the storm-cloud is His car, fear not

therefore the rattling of the wheels on which thy heavenly Father rides. In the midst of the tempest He reigns supreme, fear not the darkness which is his canopy, or the lightning which is but the glance of His eye. Trust thou Him at all times, and let no fear cast thee down or hurry thee into an unbelieving and restless course of action, which would defile thee and bring dishonour upon His blessed name. Yea, if there are signs about thee of approaching departure, - if thy body, weakened by long disease, be like a house that is ready to fall about the tenant's ears, yet God, who is all-sufficient here, will be all-sufficient on yonder dying bed. He who has been almighty in life will be almighty in death. Fear not that solemn flight

through tracks unknown, or the awful appearance at the eternal throne. The God of grace is all-sufficient for all the mysteries of eternity; all-sufficient for the thunders of judgment, the terrors of vengeance, and the dread of hell. Fear not the crash of worlds, when He shall bid them all dissolve; the ever-living Redeemer, able to save unto the uttermost, is all-sufficient to support they spirit - when all created things shall pass away and the elements shall melt with fervent heat. There exists not a conceivable ground of fear to the man who puts his trust in God Almighty! O beloved, set this as a seal upon thine arm to strengthen thee, and roll it as a stone upon the sepulchre of thy doubts. Never let them rise again. Didst thou trust a puny

man, thou mightest doubt; but resting upon God, how canst thou be disquieted? Didst a creature that might love to-day and hate to-morrow, then, indeed wert thou unhappy; but His love is everlasting and His power endureth for ever; why, then, art thou cast down? Thou hast built thy soul's hope upon the immovable rock of All-sufficiency, and thou shalt prove the truth of that inspired assurance. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name. He shall call upon me and I will answer him: I will be with him in trouble: I will deliver him and honour him." Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: and cease thou from man whose breath is in his nostrils; then shall thy light shine forth as the morning, and a dew from heaven shall cause thee to bud and blossom with joy and rejoicing. Be glad in the Lord ye righteous, and shout for joy all ye that are upright in heart, for unto you hath he spoken, and given this for the rock of your confidence, - "I am the Almighty God."

WHY WE ARE BAPTIST - Part 4

by W. K. Wood

(4) In Baptist baptism, which is Bible baptism, we have six things stated concerning the water in which they are baptized.

A. It requires much water. In John 3:23, we read that John also was baptizing in Aenon near to Salem because there was much water there. It requires much water for a Baptist baptizing.

B. Baptist baptizing requires a going down into the water. Acts 8:38, "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

When A. J. Holt and S. S. Orris, professor of Greek in Princeton Theological Seminary, were making a trip through the Holy Land, they occupied a carriage together and sat facing each other. From Bethlehem they went directly south on the Roman road to Hebron visiting Solomon's Pools, about eleven miles out from Bethlehem. These pools were from 200 to 400 feet in dimension. They were arranged one below the other. They were fed from the water shed. They spent much time measuring these pools. They went to Hebron. Mr. Orris was busy examining Cook's map. Then he called the southwest, still on the road, to Brother Holt's attention saying, "Dr. Holt, did you know that we were traveling on the road from Jerusalem to Gaza?" (Holt knew it all the time). "See here," he continued, "there are the ruts of chariot wheels in the Roman road made during the days of the Caesars." "See," he continued, "we are now in a desert place, not a tree in sight. We must be near the very place where Philip baptized the eunuch. Now where is your water? There is not enough water to baptize a monkey the way you Baptists contend. But there is water enough in the hollow of that rock to baptize one decently." (It had rained the night before and some water was standing along the road). Brother Holt replied, "The Word finds the water." Just then he heard the bleating of some sheep and looking out of the door, he saw they were approaching a pool of water not 200 yards distant. So Brother Holt said, "Are you perfectly sure that this is the place?" "Certainly," replied Mr. Orris, "see here, this way shows the Roman roads and this one leads from Jerusalem to Beersheba by the way of Hebron. Now Philip

was in Samaria when called of the Lord to go down to the road to Gaza. He traveled by this black line (pointing to his map). Here is where they came together. I saw this a mile back when Philip got into the chariot. It was right along here when the conversation took place. It is perfectly clear that we are not 100 yards from the very place. Now what if I wanted to baptized your way, what would you do?" Just at that most opportune moment the driver stopped at that pool to water his horses. Then Brother Holt said to this high and dry Presbyterian theological professor, "See, here is water; what doth hinder thee?" pointing to a pool right before their eyes. Then he said to the professor, "You will observe that this is an ancient pool as there are the Hebrew stones, hewn as King Solomon ordered them, with a broad bevel." There was a herd of cattle and some sheep drinking water at that pool. The Presbyterian professor remarked, "I confess that this is an unfortunate coincidence." Brother Holt replied that he thought it was quite fortunate, and that he was going to report to the Baptist Press of America that according to Professor S. S. Orris, Presbyterian Theological Seminary professor, "We have found the veritable pool where Philip baptized the Ethiopian." Of course the professor did not accept his challenge; but there is an ancient pool right beside the road from Jerusalem to Hebron, along which Philip and the Ethiopian must have traveled. The pool is about 100 feet square and while filled up considerably had about 20 foot depth of water at the time Brother Holt the Baptist preacher, and Professor Orris, the Presbyterian Greek teacher came along the way. It sloped from the road backwards to the depth just stated. So we see that God has so arranged things that even a Greek professor in a Presbyterian seminary can't refute the teaching of God's Word. Yes, the Bible says, "They went down into the water."

C. To have a Scriptural baptism there must not only be much water, and the going down into the water, but there must be a burial, in the water. Romans 6:4, "We are buried with him by baptism." Romans 6:5, "We have been planted together in the likeness of his death." Nothing but immersion will represent this picture. Immersion and immersion alone reveals such. Any other

form called baptism would destroy the picture.

George Whitefield, a Methodist, commenting on Romans 6:4, says, "It is certain in the words of our text there is an allusion to the manner of baptism by immersion." Lightfoot, a Presbyterian, says, "That the baptism of John was by plunging the body seems to appear from those things related of him: namely, that he baptized in Jordan, that he baptized in Aenon because there was much water there." Dean Stanley, Episcopalian, says, "For the first 13 centuries the almost universal practice of baptism was that of which we read in the New Testament (mark you, of which we read in the New Testament) and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water. The change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism and has altered the very meaning of the word."

John Calvin, Presbyterian, says, "The word baptize signifies to immerse; and it is certain that the rite of immersion was observed by the ancient church."

Thus we see that if we are buried by baptism, we must be plunged, submerged, immersed, in the water, which pictures the death burial of Christ. "Buried with him in baptism" (Col. 2:12). It symbolized the death of our old life to sin. We are buried with Him by baptism unto death. We have found that Bible baptism, which is Baptist baptism, requires much water, going down into the water, and buried in the water.

D. In the next place we note a rising from the water. "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). That like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 4:5). So we see that there is not only to be a burial, which symbolizes our death to sin, and the picture of Jesus being buried, but it also declares that Jesus rose from the grave and expresses our faith in

Him. We say to the world that we are dead to the old life and that we are made alive in Christ Jesus as we are buried in baptism and arise from that watery grave.

Of all the people who ought to live consecrated, devoted, upright, out right, downright Christian lives, they are Baptists. They have said to the world, as only their baptism can say, that they have died to the world died to self, died to sin, and that they have been made alive in Christ, that by the grace of God, "It is no more I that liveth, but Christ, who liveth in me;" and I will for His sake, give my life unreservedly for the promotion of Christ's kingdom in the world.

In Galatians 3:26, we find that this burial and resurrection in baptism sets forth to the world the fact that we have put on Christ. "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized unto Christ have put on Christ." This baptism symbolizes the inner work of grace in the heart.

E. In the next place we note that in Bible baptism, which is Baptist baptism, that they come straightway up out of the water. "It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water" (Mark 1:9-10). Jesus came to much water as John was baptizing in Jordan. Mark 1:5 states that He was baptized in the river Jordan. But for fear some who believe in sprinkling would try to make you believe that the river of Jordan is a very small stream and would not have enough water in it for one to go down into, we refer you to II Samuel 19:17-18, where there was a ferry boat to convey the king's household across this river. If it was wide enough for a ferry boat and deep enough that they must have a ferry boat to get the king's household across the river, certainly there was much water, enough to go down into, enough to be buried in, enough to rise up from and to come straightway up out of. In Bible baptism, which is Baptist baptism, we come to much water, go down into the water, are buried in the water, rise from the water, and come up straightway out of the water, without that there isn't any baptism. (continued in next issue)

THE COST OF COMPROMISE

Winter was coming on and a hunter went out into the forest to shoot a bear out of which he planned to make a warm coat.

By and by he saw a big bear coming toward him and raised his gun and took aim.

"Wait," said the bear, "why do you want to shoot me?"

"Because I am cold," said the hunter, "and I need a coat."

"But I am hungry," the bear replied, "so maybe if we just talk this over a little, we could come to a compromise."

So the hunter sat down beside the bear and began to talk over the pros and cons. In the end, the hunter was well enveloped with the bear's fur and the bear had eaten his dinner.

We always lose out when we try to compromise with sin. It will consume us in the end.

-Beacon Street, Philadelphia, Miss. bulletin.

ANNOUNCEMENT

A mission, teaching the same truths taught in The Baptist Examiner, has been started near Germanton, N.C. which is in the Winston Salem Area. The mission is under the authority of Temple Baptist Church of Appalachia, Virginia which is pastored by Elder Reggie Moore. This mission is made up of some of the soundest and finest Christians I know. They will be seeking for a pastor, and hope to soon be organized into a church. For further information contact Herbert Cole at (919) 983-2730, or Jesse Cole at (919) 993-8707, or John Shelton at (919) 593-2147. Any who live in this area are invited to attend the services of this mission. Pray for these people and this work as they seek to establish a church in this area.

TUNE IN TO THE CALL TO CALVARY

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

ANNOUNCEMENT

The Grace Baptist Church of Beattyville, Ky, is in need of a pastor. For further information contact Clayton Spencer, Rt. 36, Box 81, Beattyville, Ky 41311 or call him at (606) 464-3787.

CALVARY BAPTIST CHURCH 1988 CONFERENCE MY IMPRESSIONS

I want to thank the Calvary Baptist Church for her invitation to the 1988 Bible Conference. I especially thank her for having me as a speaker. The conference has been a great blessing to me. I hope I will not let the revival I have experienced here die. The singing, (with the exception of me messing up my wife) preaching, fellowship and food were all great. Thanks for everything. The Grace Baptist Church at Gladwin, Michigan stands behind you.

Sam Wilson, Gladwin, Mi.

We enjoyed all the good sermons, the sweet fellowship and the good food. We want to thank the host church, its pastor and all the members for all their time and labors spent preparing for this conference. Thank each of the speakers for their messages. We thank the Lord for allowing us to attend.

George & Evelyn Scott,
Olivet, Mi.

It is no doubt that we, as a church and people, have or are heading in a direction that will cause many of the Lord's churches to become those (so-called churches) and will no longer be a true church of the Lord. I hear all these pastors who have spoken at this conference warn us all, and we had better take heed, we must remember church authority and church doctrine, and we much remember above all that these two areas (authority and doctrine) are the teachings of the head of the church, our Lord Jesus Christ, to disagree, is to question the Lord, and I pray we never make this mistake. We have been warned, let us take heed to this warning brother and sister. I pray for the Lord's churches.

Brother Bill Clark, Charleston,
S.C.

I am very thankful to God to be able to fellowship with some of the greatest saints I know who love good Bible preaching; who are not ashamed to humble themselves before God and around others, who are not afraid to suffer the reproach of Christ in being bold in the teaching and preaching of God's church and God's way of salvation. Thank you, Lord and Calvary Baptist Church.

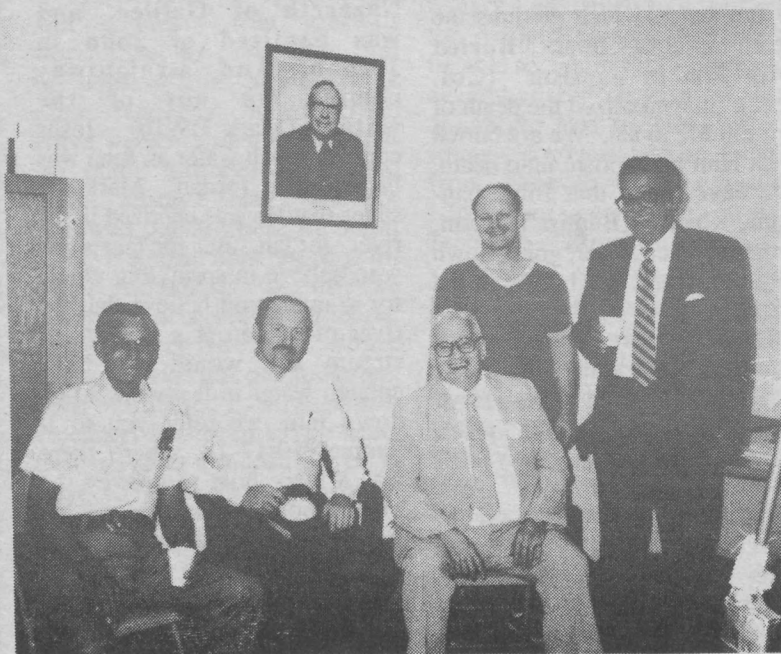
Andy Proctor,
Port Richey, Fla.



Alice Norris & Phala Shaoon perform an important job.



Sam, look out for that dog.



Theologians gather in the Pastor's Study.

ANNOUNCEMENT

The Calvary Missionary Baptist Church in Springfield, Oregon is seeking a Pastor. For more information, please write:

Calvary Missionary Baptist Church, P.O. Box 950, Springfield, OR. 97477. Or Call: 1-503-746-7705.

GOOD NEIGHBOR JOANNA DAY



Gregory Day

In the last six years my 30-year-old son has become rapidly disabled with multiple sclerosis and has gone from a healthy, active young man to someone needing 24-hour care. He now lives in his own apartment for the handicapped, 30 miles from our home. His greatest frustration is his dependency.

Two years ago Andy Wyatt, a young man from our New Testament Baptist Church in Kirtland, Ohio, devised a plan to get Gregory to church each Sunday. Andy put together an organization of 8 (now 10) volunteer teams of two men each and scheduled them for the entire year in rotation.

Each Sunday two of the men leave their homes before 7:00 a.m., stop at our home to pick up our car, leave their car and drive the 30 miles to Gregory's.

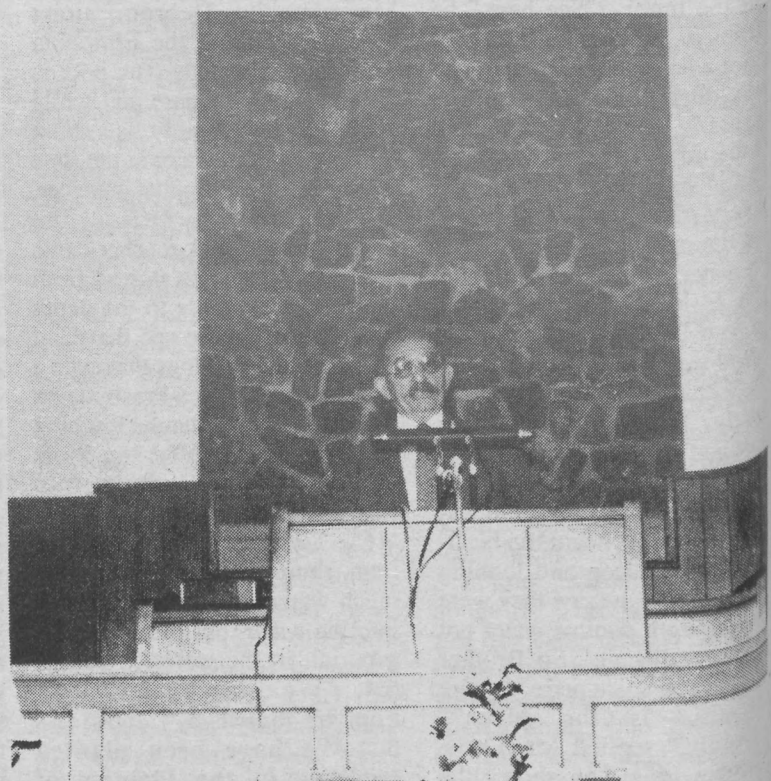
Using their own set of keys that they pass from team to team, these dedicated young men let themselves in, then wash, shave and dress Gregory, fix and feed him breakfast and bring him to church, all the miles back to our hometown in his specially equipped van.

We take Gregory home in the evening, leave his van and return home in our car, which the young men leave parked there for

the day. Gregory looks forward to this time each Sunday. Attending church and spending the day with his family and friends gives him immeasurable joy.

(copied from February 16, 1988 issue Woman's Day magazine.--Fifty dollars sent to the person or group chosen for the Good Neighbor Award as well as to the person who made the nomination. "Copyright (c) 1988 by Diamandis Communications Inc.")

Editor's note: The New Testament Baptist Church of Kirtland, Ohio manifests as much or more love in its membership than any of which I know. I am sure that they learn this from the preaching and example of their fine and able pastor, Paul Tiber. Is not the above a great manifestation of the sacrificial and helpful nature of real love? I commend the men of this church for their loving willingness to do that which is written above. Oh, that this example might speak to all of us about Christian love in action. May it humble us, may it convict us, may it encourage us to have and manifest more love in our life and service for the Lord.



Jesse Cole, from North Carolina, blesses us with a song.