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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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IN HIS LOVE

by Martin E. Holmes
424 N. Glendale St.
Kenton, Ohio 43326

In Ephesians 1:3-6 we read, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to



Martin Holmes himself, according to the good pleasure of his will, To the praise of the glory
(Continued on Page 4, Col. 4)

"FLOWERS OF THE BIBLE"

by Waldo Whiddon
100 Pine Hills Road
Orlando, Florida 32811

To begin with, I am sure that each of us has a favorite season of the year. While each season has something beautiful about it, to me the most beautiful time of the year is spring, the beginning



Waldo Whiddon

of a new season. "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Song of Solomon 2:12). The long winter is over. The cold is past. It is time for nature to be revived. Trees that have stood bare during the long winter months begin to bud out and soon burst forth with the new crop of leaves. Then the beautiful flowers of springtime shall be bursting forth!

Flower bulbs that have been
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ATTENTION

PLAN NOW FOR
OUR MEMORIAL
DAY BIBLE
CONFERENCE
MAY 26-27-28

THE JEWISH PASSOVER

EXODUS 12

by John M. Alber,
Introduction

In our previous discussions, we had noticed God's call in the life of Moses and his battles with Pharaoh, King of Egypt. The Lord had made it clear from the very beginning that He would deliver the children of Israel out of Egypt. The hand of God was felt through the whole ordeal; nevertheless, when God was finished with Pharaoh the world would know that it was Jehovah God that had delivered the Jews

from the Egyptian oppression. God was on the throne and He did whatsoever He wanted. He still is on the throne and worketh all things after His own will.

The forty years in Egypt and the forty years in Midian had prepared Moses for the next forty years of his life in the wilderness, as he would lead the children of Israel. God does not ask us to do something without first preparing us for the task. Moses had seen the importance of his calling in



John M. Alber

his first forty years; in the second, he learned his impotence; and in the last forty years, Moses witnessed God's strange and wonderful omnipotence.

The call of Moses was as important and definite as that of

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HE HATH DONE ALL THINGS WELL

Mark 7:31-37, "And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his

ears, and he spit, and touched his tongue; And



Fred C. Beard

looking up to heaven, he sighed, and said unto him, Ephphatha, that is, be opened. And straight way his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were be-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

AT WHOSE DOOR IS JESUS KNOCKING?

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

I suppose that we all know the popular and usual interpretation of this verse. This is, that Jesus stands at the door of every sinner's heart, and knocks and knocks, seeking entrance into that heart; that salvation is up to the sinner; that if he will open the door, Jesus will

come in, and save him, and that if he doesn't open the door, then it is utterly impossible for Jesus to get in and save him; that Jesus is trying with all His might to get into every man's heart, and that man's salvation is entirely dependent upon the free will of man either opening or not opening the door.

This interpretation is embellished with many additions; illustrated with many stories; including a warning that Jesus may quit knocking, go away and then you cannot be saved and thus be-

comes a staple subject of high-pressure Arminian evangelism. We are told that He knocks by providential events, by the death of those around us, by the preaching, by the singing, by the pleas of others--and on and on it goes. This interpretation has been set forth in art and song. Now, I am not much at all on religious art, and not too much for much of the singing of our day. However, you are all acquainted with the famous picture of Jesus knocking at a
(Continued on Page 2, Col. 1)

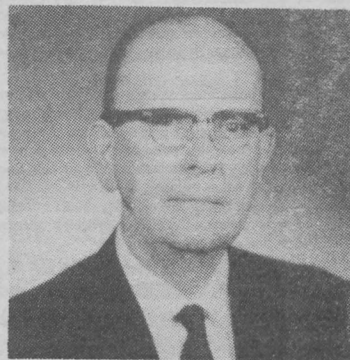
WILL THE ANTICHRIST EVER RULE OVER ALL THE EARTH?

by E.G. Cook
(Now in Glory)

We hear so much of late about a one world government during the soon coming great tribulation time. And along with this teaching we hear that everyone must have the mark of the beast before he can buy anything, or sell anything. So I, even though I feel my inability for such a task, want to, with the help of our Lord, try to set forth what the Book teaches concerning this subject.

First, let us consider the one world government. It goes without saying that if all the nations are under one ruler he will not permit one part of his kingdom to be fighting against another part of it. However, in Revelation 6 we see a rider on four different horses. First he comes on a white horse imitating the one we see in Revelation 19:11. He is promising peace on earth. Then, this same rider comes out riding on a red horse which speaks of blood. We are told that power is

given to him to take peace from the earth. He came on the scene promising peace, but now he plunges the world into war. Next he comes forth on a black horse which speaks of the awful famine that is brought on by the wars. And then he comes on a pale horse which speaks of death brought on by the war and famine. If anyone can see any-



E.G. Cook

thing in this chapter that even remotely implies a one world kingdom, please point it out to

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WHY ARMINIANISM SHOULD BE REJECTED

by Robert McNeill

Isaiah 2:22, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Psalms 118:8,9, "It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes."

J. R. Graves, an American Baptist theologian, in his book on the seven dispensations says

on page 95: "All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural feeling and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against the exercise of sovereignty on the part of God." C. H. Spurgeon, the famous English Baptist preacher of the 19th century, on
(Continued on Page 8, Col. 5)

WHAT TO PUT AWAY

by the late C.D. Cole

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

This message is to help to show what we are to do with our hurt feelings and resentments. While we are in the flesh we are going to offend others and others will offend us. We will not always be treated by others just like we would like to be treated. And if we do not react properly to ill treatment we will hurt ourselves, cause others misery and dishonor our Saviour.

The Scriptures warn us against harboring malice and ill-will in our hearts. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8).

Remember that at the basis of most resentments and ill-will is a touchy, unsundered self. When we are surrendered to the will of God, we throw off resentments and hurt feelings just as a healthy skin throws off disease germs. Unless there is an inner disease,

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DOOR

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door, with no outside handle or latch; and you are familiar with the many songs relative to the popular, usual interpretation of this verse, such as "You must open the door," "Who at my door is standing" and others.

Now, it is never popular to oppose that which is popular. When an interpretation has become as accepted as this one, it is very difficult to oppose it--to get men to even think and study as to an opposite interpretation. However, it is the duty of the preacher to preach the truth, to please God, and not to seek the favor of man. Now, in this message I take the position that the popular, usual interpretation of this verse is false, and not only false in itself, but based upon and productive of many, many heresies. I shall endeavor to show that the usual interpretation is false and then to set forth the truth on this verse.

To show that Jesus is not standing, knocking and trying to enter the natural heart of man, it should be sufficient to show what kind of heart man has by nature. In Jeremiah 17:9 we read: "The heart is deceitful above all things, and desperately wicked." The word "deceitful" here means incurable, and the use of this word shows that even if Jesus got into this heart, it is so sick that He could not cure it, and salvation is not the curing of the old heart as we shall see, but the giving of a new heart. In Mark 7: 21-23 we read: "For from within, out of the heart of

men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."

What a catalogue of iniquity and filth, and this is a picture of the heart of man of your heart and mine. This picture is given by one who knows the heart as we will never know it, and one who cannot lie. Ephesians 4:18 speaks of, "the blindness of their heart." Now, dear friends, these verses are true of all



Joe Wilson

hearts, not just very wicked men in the eyes of others, but this is what God sees in, and thinks of, the heart of man. You often hear someone say of another, "He has a good heart." He may be a drunken, woman-chasing bum, but he has a good heart. Not so, dear friend, for all of us by nature have hearts that are black, filthy cesspools of sin. So, I ask you, why would Jesus stand at the door of a heart like that? Why would He, the holy, harmless, undefiled and separate from sinners, want in a heart like that? The answer is that He does not, and He is not trying to get into it.

In salvation, God does not enter into the old heart, but He takes away the old and gives a new one. We read in Ezekiel 36:26: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

As I pointed out above the old heart is incurable, and there is no hope in it, or for it. So in the miracle of saving grace, God does not patch up the old, but praise God, He gives a new heart. We are born again, and salvation is not a cleaning up of the old, but a new creation by the Lord. Folk who adopt and defend the usual interpretation of Revelation 3:20 are completely in error as to the nature of the miracle of saving grace. Their salvation is a patching up, a repairing, a cleaning up of the old corrupt, depraved heart of man, whereas the salvation of the Lord is a new birth (John 3:4, Titus 3:5); a new creation (II Cor. 5:17); and a resurrection from the dead (Eph. 2:5,6).

Any heart opening that is done in salvation is done by the Lord. We read in Acts 16:14 "...whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Now, this does not contradict what I have said above about the Lord not wanting into the heart, and giving a new heart instead of cleaning and repairing the old. This verse shows us that "...the natural man receiveth not

the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

We see in these two references that the most powerful and eloquent of preaching would not affect man, unless man's understanding is enlightened by the Holy Spirit of God. The verse does not say that Lydia's heart was opened that Jesus might come in, but that she gave attention to the preached Word. Man by nature is blinded to spiritual things, and further, he is blinded by Satan, and so God must give man the desire to attend to the Word and the understanding of the Word. Further, the opening that is done here is done by the Lord. It was not the free-will of Lydia, it was not the eloquence of Paul, but it was the work of the Lord that caused Lydia to hear the Word.

Oh! how we preachers need to learn this lesson. Let us study hard, let us prepare diligently, let us preach to the very utmost of our ability, but let us never forget that we are wholly dependent upon the sovereign, effectual power of God for any effects from our ministry. Let the preacher and the church learn this lesson well, and let us pray most earnestly and fervently, "...Come, O breath, and breathe upon these slain, that they may live" (Eze. 37:9). Let us never forget that it is with dead sinners we have to deal, and only the life-giving power of God is equal to the task.

The context explains this verse, which we will point out later, and there is not a thing here or anywhere else in the Bible of the usual interpretation. This interpretation is simply the product of Arminian heresy fastening itself onto and perverting the clear teaching of the Word of God.

The usual interpretation of this verse--the Arminian interpretation denies the clear, Biblical doctrine of total depravity. I declare unto you that no man can be a believer in depravity as the Bible teaches it, and hold the popular view of this verse. Put it down when a man talks of Jesus trying to get into the heart of man, and "you must open the door" etc., he does not believe in the total depravity of man. Oh! here is the spring out of which so much damnable heresy flows. Man's denial of total depravity makes it utterly impossible that he can believe the truth of how God saves sinners. But let a man clearly see the awful doctrine of depravity, let him believe unhesitatingly what the Bible says about this, and he will be a believer in the sovereign grace of God, and see that this is the only hope of salvation as surely as day follows night.

There are two consequences of total depravity that clearly and effectively destroy the usual interpretation of Revelation 3:20. As a result of depravity, man would not let Jesus into his heart if he could. He is so sinful and depraved, he loves sin so much and hates God so desperately, that if Jesus were standing at his heart trying to get in, he would do everything in his power to keep that door closed forever and drive Jesus from the door. Dear friends, this theology would be like the wolf knocking at the door of the three little pigs, begging them to let him in. Well,

you know what they did with their free will--everything they could to keep the wolf out. That is exactly what the sinner does if this picture of Jesus at the door were true. Further, the depraved sinner could not open the door if he would, for the Bible declares that the sinner is dead (Eph. 2:1). Pray tell me, how could a dead man open a door. I was in a small town in Tennessee one night seeking a certain road to a home outside the town. It was very late and the only thing open was a funeral parlour. I went to the door through which I could see a body lying in a casket, but no sign of life around. I knocked

and knocked, but the dead body would not let me in, and I had to phone the home we were seeking and get directions. Well, you say, surely you did not expect that dead body to open the door. No, I did not, but Arminian preachers who tell sinners, "You must open the door" are expecting what I did not on that night. Oh, the utter hopelessness of the doctrines--the so-called gospel of Arminianism to save a lost, depraved sinner.

The usual Arminian interpretation of Revelation 3:20 denies many portions of the Word of

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FROM THE EDITOR

WILL YOU HELP US THIS YEAR? The Baptist Examiner is a great mission work of Calvary Baptist Church. We receive many, very many, letters telling us that TBE is a great blessing. Many tell us that the Bible and TBE are all the teaching and preaching they have. They are not near enough to true churches to attend them. They read TBE through, some articles more than once. I wish you could all know the many who tell us this.

The Baptist Examiner teaches many truths that few other religious papers teach. The vast majority of religious papers teach much false doctrine. I have heard many people tell of how much The Baptist Examiner has meant to them. Many preachers have learned much truth from TBE, and have then taught these truths to others. Many, who believed the truth, have been made much stronger in the truth by reading TBE. Many who do not support this paper, for various reasons, have yet testified of its being a blessing to them.

I speak from personal experience. The Baptist Examiner has been a very great blessing to me. When I first began receiving this paper, I was very, very weak on the doctrines of grace. I have become a strong preacher of these truths. I did not know anything about church truth. I have come to see these truths and preach them strongly and repeatedly. I owe a great deal to what God has done for me through the pages of The Baptist Examiner.

Many churches owe their existence to what God has done through this paper. The church I pastored before I came here, The Grace Baptist Church near Winston Salem, N.C., is a case in point. God used the influence of The Baptist Examiner to bring this church into being, and to bless her in many ways. Please understand that I know God could have done all these things, for individuals and churches, in some other way; but the fact is that God used The Baptist Examiner to do them.

How many conferences and fellowships have been brought into being, or greatly blessed, by the ministry of TBE? This paper has been used to unite, bless, and publicize our kind of churches for many years now. Oh, it is my desire that TBE will continue to be used in this way.

The Baptist Examiner goes by the hundreds, into foreign countries, and is used by many missionaries in their work. TBE is truly a home and a foreign mission work. TBE does not take from mission work. TBE is a mission work.

We have lost some support and some readers in the past few years. I do not know all the reasons for all of this, but some of it has been because of some strong stands our church has taken for Biblical godliness, standards, and practices. This has resulted in some broken fellowships and some stopped support.

WILL YOU HELP US THIS YEAR? We need more regular support from individuals and churches. Maybe some who have helped in the past, would desire to begin helping again. Maybe some would like to increase the support they do give. We appreciate all the help we receive, be it in any amount.

Maybe some of you would want to include TBE in your wills. In this way, you could go on supporting this great mission work, even while you are in glory with the Lord. I would urge every believer of the truths taught in The Baptist Examiner to very seriously consider this matter. It would be a great blessing to us, and be a way you could do work for the Lord and earn further rewards, even as you walk with Him in glory.

We have not increased our subscription rate since I came here over six years ago. Printing has gone up for us. Labor costs have gone up. Postage has gone up - each of these more than once. The subscription rate does not cover the cost to us of printing and mailing the paper twenty-six times a year.

WILL YOU HELP US THIS YEAR? We need to greatly increase our number of readers. Will you help us do this? Send us names and addresses of those you would like to see receive our paper. Send money with these if possible, but we will honor these requests so long as we are able to do so. Please help us increase our mailing list this year.

WILL YOU HELP US THIS YEAR? We need more men writing for the paper. We will use articles by sound Baptist men who believe, in the main, as we do. I am sure that there are many preachers out there who could greatly increase their ministry and be a blessing to our readers if they would just write for us. Brethren, do this. Brothers and sisters, encourage your pastor to do this.

WILL YOU HELP US THIS YEAR? Pray for us; oh, pray much for us. Pray for me that God will give me great grace, strength, and wisdom for the job He has given me in editing this great paper. Pray for our church as we continue this ministry. Pray for the paper as to the mentioned (and other) needs. Pray for the men who write for us, and pray for others to start this. Prayer is our greatest need. Prayer is our greatest help. Please help us in other ways if you can. But if you do this, or don't do this; please pray for us. **WILL YOU HELP US THIS YEAR?**

DOOR

(Continued from Page 2)

God, such as John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"; John 6:44, "No man can come to me, except the Father which hath sent me draw him..."; Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." These and many like verses show us beyond a doubt that Jesus is not trying to get into the sinner's heart, and that if this is all the gospel there is, all men are doomed for hell.

The usual interpretation of this verse places Jesus in the place of helplessness, wholly dependent upon the will of man. Oh! what a different person the Lord Jesus Christ of the Bible is from the poor little Jesus of this false interpretation, who wants to do something, tries to do something, and is thwarted by the will of man. The Jesus of the Bible is God Almighty and as such, He is sovereign, all powerful and... "what his soul desireth, even that he doeth" (Job 23:13).

Note some verses on the sovereignty of God, and remember that Jesus is God. "But our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3). "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24). "...My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). "...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

Now, dear friends, this is the Jesus of the Bible, I ask you, does this sound like the little Jesus of Arminian doctrine, knocking at the door, trying to get in? I tell you, if Jesus wanted in, He could, and would get in, in mighty short order. Man could not stop the Almighty Son of God from opening the door, or knocking it down, if that were what Jesus was trying to do. I tell you that the Jesus of "Let Him in" and the sovereign Jesus of the Bible are two very different individuals. And the perverters of Scripture who set forth the usual interpretation of Revelation 3:20 need to get acquainted with the sovereign Lord of the Bible.

"Well," you will say, "if the usual interpretation is not so, then what is the proper teaching of Revelation 3:20?"

Let me say first that many, many Arminian preachers realize that the usual interpretation is so contradicted by the context, that even though they hold the theology of the usual teaching here, they will admit that it is not the teaching of this verse. Let me say further that on some portions of the Word, one must dig deeply, and study long and hard, and compare Scripture with Scripture diligently to seek out the true meaning. Let me further say that such is not the case with the verse of Scripture before us.

It does not take long hard, careful study to see its true meaning, but it is so clear, so

open that a simple first time reading of Revelation 3:14-22 will clearly show the meaning to the unbiased reader. Verse 14 plainly says, "the church of the Laodiceans" and verse 22 "unto the churches." So we see that it is at the door of the lukewarm, backslidden, church that Jesus is knocking. Now, this is not the last time this has happened, nor is this the only church at whose door Jesus has knocked. This was a true church of Christ, even yet recognized as such and called a church by the Holy Spirit, but it was in grave danger of being disowned by the Lord and of being no longer recognized as a true church. The church that had disowned her founder and head and shut Him out of her services, was in danger of ceasing to be a true church of Christ.

What a sad position, what a tragic condition for a church to be in. Jesus started the church, He is the head of the church, He loved the church at Laodicea and gave Himself for it, it was His church and belonged to Him; yet because of their sin, their lukewarmness in life, love, doctrine, and practice, because of their sense of self-sufficiency; they had shut their Lord, their head, and owner out and He was on the outside seeking entrance into His church.

Oh, preachers, here is a theme that needs expounding—not a false view of Jesus trying to get into the heart of the sinner to save him, but knocking at the door of the church, seeking entrance, and threatening judgment.

Now, please understand that this church was a true church started by Christ, and still recognized as a church by Him, though in imminent danger of losing that position. It was not a false, man-made church.

I am not saying that Jesus is trying to get into Methodist, Presbyterian, Holy Roller, Campbellite, etc., churches. They are not His churches. They never were. He was never in them as churches to start with, but there are many Baptist churches, started by Christ. His churches who have programmed, conventioned, shunned, and ignored Him right out of the church. They stand in grave danger. Many who were once in this condition, did not heed His knock, and are no longer recognized as His true churches. Many once true churches of our Lord, have been spued out, and are now no longer true churches even though they still wear the name "Baptist" and make loud claims. Oh, my brethren, here is a message that desperately needs preaching in our day. Hear me, it is not enough to trace your church back to sound origin, a true beginning, for it is possible for a true church to cease to be recognized by our Lord.

Well, you say, what about, "any man hear my voice, and open the door"? This simply refers to the individual's responsibility in this kind of a church. He is to have individual fellowship with the Lord, and to seek help to bring the church back to right relations. If this cannot be done, then surely the Lord would have him seek membership in another church. For, hear me now, if you remain as a member of a church that has been spued out by the Lord, and is no longer recognized by Him as a church, then you are not a member of a Scriptural church, and remaining thus would be left out of the Bride of Christ. So let us,

as individuals, seek and maintain blessed fellowship with our Lord that we may know His will in these matters. I close with this thought, and the realization, that only he who has the Spirit-given ear will hear this message. May it please our sovereign Lord to give you an ear to hear. God bless you all. Amen!

FLOWERS

(Continued from Page 1)

lying dormant in the earth through the long cold winter will burst forth. This, my beloved, is a picture of you and I who will die in the Lord Jesus, when our springtime comes. We are God's flowers. We will blossom forth like the beautiful tulips and the daffodils when our Lord comes in His springtime to raise the garden of His glory. Oh, what a Saviour! We are His birds that have gone south for the winter. We will rise with a new song in our hearts, rejoicing in the new heavenly springtime to be forever with our Lord. If there is any one verse in the Bible that speaks clearly of God's springtime, it must surely be the verse quoted above. We should read it again.

In reading the Bible, we find that God often speaks of flowers and plants. We read of the rose, the lily, and the hyssop, as well as many other varieties of plants. There are many great truths that are illustrated to us by the flowers of the Bible. First, flowers illustrate God's great care and concern. One day Jesus went up the side of a mountain, gathering His people around Him. That, to me, is a very beautiful garden of flowers right there. He preached a very great sermon. This sermon is recorded in Matthew chapters five through seven, and is called the sermon on the mount.

Among the many things He spoke of, in His sermon, was how God will take care of His own. To illustrate this great truth, He used the example of the birds of the air and the flowers of the field. First, let us learn a lesson from the birds. Matthew 6:26, says, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Is it not amazing that the God who looks after this vast universe with its heavenly bodies also cares for such common things as the birds? Jesus also said in Matthew 10:29; "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." How often have we seen a little bird lying dead by the road side? We pass by without giving it any thought. After all, it is just a bird. But God saw the little creature when it fell to the ground. He fed it while it had life, and it did not die and fall to the earth without Him. If God sees the birds and cares for them, does He not also see His children, and will He not care for them? One thing about birds is that they do not worry. Did you ever see a bird wringing its wings, or pulling feathers out of its head? Worrying about where its next meal was coming from? Of all the things that God has made, only man worries. Someone has put it this way; Said the robin to the sparrow, "I should like to know, why these anxious human

beings, rush around and worry so!" Said the sparrow to the robin, "I think surely it must be, that they have no heavenly Father such as cares for you and me." Sad to say, at times we certainly act like we do not have this Father! In the sermon on the mount, Jesus also used the lily to illustrate God's love and concern for His own. We read this account in Matthew 6:27-29.

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Can you imagine how Solomon looked when he was dressed in his royal robes? Yet, Jesus said that God dresses the lily in the field in more splendor than Solomon had. Solomon was dressed in clothing made by human hands; oh, but the lillies of the field are dressed by the hands of God the Father, the creator of grace itself! He bathes them with the rain and sprinkles them with the morning dew. Oh yes, God has designed the flowers of the field, and He cares for them. If He cares for the flowers, will He not His children? "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:30-34). Are we worried about tomorrow? Every time we see a flower and see how God takes care of it, we should be ashamed that we worry so.

Secondly, we notice that flowers illustrate the eternity of God's Word. Isaiah recorded a few interesting words concerning this. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:6-8). It is so refreshing to know that we are always at all times considered by our Lord and Master so much more than the grass and flowers of the field.

Our Father loves His flowers, but we believe that in His eyes we outshine all the grasses of the field even though He refers to them in the Scriptures as regarding us many times. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and

abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:23-25). In this life, things fade away and are gone, but God's Word abides forever. Today we may delight ourselves with a beautiful flower, but soon its beauty will fade and be gone. That is the way it is with us in this life. We also soon will be gone. We shall fade away, and that soon. But this is not so of God's Word. Its message is as wonderful and delightful as ever. It never loses its beauty, instead, it brings delight and joy to the hearts of God's children! "Heaven and earth shall pass away: but my words shall not pass away." (Luke 21:33).

When our Lord comes to carry us home with Him, beloved, that will be our eternal springtime. We will be the springtime flower garden of the Lord of glory, and will not fade away as the flowers of the earth!

It will be wonderful for Jesus to walk around in this new garden with great delight as He did in the Garden of Gethsemane on earth. Thirdly, the flowers of the Bible speak of the beauty of Jesus and of the great delight we have in Him and He in us. The little book, "Song of Solomon," is one of the most beautiful books in the Bible. It is a love story telling of the love King Solomon had for a young maiden. With what tenderness he wooed her, and how much she loved him in return. One must read the entire book carefully and notice the tender ways in which he wooed her. The tender ways of which they speak to each other. Chapter 2:2, he says; "As the lily among thorns, so is my love among the daughters." Again in Chapter 2:16, she says; "My beloved is mine, and I am his: he feedeth among the lilies." Once again we hear her say in chapter 5:13, "His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh." How she delighted in him. She compared him to a field full of lilies. (Editor's Note: I suppose that most will agree with the author's thinking of the Song of Solomon as telling of the love of king Solomon for a young maiden and her love for him. However, I have great difficulty with this. I have trouble believing that a man who had 700 wives and 300 concubines had any idea of what true love for a woman really is. Also, the maiden seems to want others to seek the one whom she loves and to love him too. I am almost always a strong advocate of literal interpretation of Scripture, but I do lean strongly toward a spiritualizing interpretation of this book. But again, most will probably agree with Brother Whiddon, and I certainly do not make this a major matter.) When we are in the presence of the Lord how blessed and wonderful it is. He is as refreshing and delightful to us as a beautiful flower in the fullness of its glory. Why is this?

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The Baptist Examiner Forum I

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

Who and what were the Cherethites and Pelethites (II Samuel 8:18)?

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The word Cherethim, according to Smith's Bible Dictionary means axe-men. Cherethites means executioners, and Pelethites means couriers. Though these two groups of people are mentioned several times, (I Kings 1:38-44; II Samuel 15:18 II Samuel 20:7,23) there isn't much detail given as to who they are, or where they came from! The Targum translation of the Old Testament renders these names as "the archers and the slingers, according to Adam Clark's Commentary and John Gill's Commentary. By comparing the list of Scriptures given, with the information given by the two mentioned commentaries, it appears that these two named peoples were part of an army of special forces appointed by King David for his own personal protection, as well as that of the palace; a type of royal guard. They might be compared to the secret service of the President. They were probably supporters of David while Saul was still alive, then later selected and trained by him. According to II Samuel 20:23 they were placed under the authority of Jehoiada. Thank you for your question.

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II. Samuel 8:18; "And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers."

There are two major ideas about who these two groups of people are. I will give you both of them and then tell you the one I believe is right.

Both theories believe that these men were somewhat involved with being the king's body guards. The reason for this is that Benaiah was said to be over the guards in chapter 23 and verse 23. The first theory I mention is that these people were Philistines famous for their archery and their slings. It is thought that David had observed the usefulness of

these weapons in warfare and had brought these men in to Israel to guard him and also to train the Israelites. Those who oppose this opinion do not think that David would allow an enemy people to be so close to Him.

The other theory is that these were two families of Israel. They believe that they were two families that were responsible under the leadership of Benaiah to guard David. The thought is that they were with David in Philistia, especially at Ziklag which lay south of the Cherethites. This is thought to be where their name came from. Among those who came to David at Ziklag was a person named Peleth. From him we get the Pelethites. This opinion also believes they specialized in archery. This is based on I Chronicles 18:17.

Let me conclude by telling you which opinion I hold. I am not adamant on either opinion. If someone disagrees with me on this opinion it will not hurt my feelings at all. I hold to the latter opinion. I agree with those who do not think that David would let the life-long enemies of Israel be his guards. I think they were Israelites who specialized in the use of the bow and arrow. They were courageous men who guarded king David. May God bless you all.

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Although these two tribes are mentioned several times in the Scripture, very little is known about them. The first we read of the Cherethites is found in I Samuel 30:14 where the Egyptian, a servant to an Amalekite told David, "We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah."

Many Bible scholars believe the Cherethites to be a tribe of Philistines living in the south of Canaan, who had come from Crete from which they got the name Cherethites or Cretons. They are believed to be those of Zephaniah 2:5 where it is said, "Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan the land of the Philistines, will even destroy thee, that there shall be no inhabitant".

Also in Ezekiel 25:16, "Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethites,

and destroy the remnant of the sea coast."

It is thought that like the Cherethites, the Pelethites is a tribe of Philistines who also came from Crete. The name "pelethites" is thought to be a contraction of Philistines.

In II Samuel 8:18, as well as in other passages, we find that both tribes made up a part of David's guards whose leader was Benaiah. Also in I Kings 1:38, 44 we find that these two tribes make up part of the king's guard under king Solomon.

It would seem from these passages that the Cherethites and Pelethites were tribes of the Philistines, who had taken possession of the sea-coast of Palestine. While the country was called after the Philistines, they being the most powerful, yet these two tribes were still in existence.

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II Samuel 8:18, "And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers."

It is believed by many, that they were tribes of the Philistines who dwelt in the southwest of Canaan.

These names were given to those in David's army who worked beside him very closely and especially those who protected him. These names, in fact, were given to them to signify their position in the army of David. The word Cherethite comes from the Hebrew word "Kerethiy", which means a life-guardsmen. The word Pelethite comes from the Hebrew word "pelethiy" which means a courier or official messenger. This same group is made mention of in II Kings 11:4-8, "And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not

broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in."

This is the type of service that they performed for the king, they were his bodyguards.

FLOWERS

(Continued from Page 3)

Because we are His flowers!

Fourthly, flowers speak to us of the frailty of human life. There is one thing that is common to all flowers: they do not last long. They bloom and spread their cheer for awhile, and then they are gone. So it is with our lives. "For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psam. 103:14-16). Even as a flower is easily plucked up, or crushed under foot and soon dies, and the place where it was is remembered no more, so it is with us. Beloved, our journey here is a temporary one. Like the flowers, we will soon be no more in this life.

In conclusion, dear reader, may I humbly ask, are you ready for the passing from this life as a common flower, a blade of old withered grass? Are you ready for that day when the grim reaper will blow his breath, its cold breath, upon you and cut you down like a flower? Oh, we are enjoying life, but only for a season. We started withering away, although we did not realize it, when we began our sojourn upon the earth. God has warned us; "...Set thine house in order; for thou shalt die, and not live." (Isa. 38:1). But there is also a bright hope found in the Holy Bible, God's precious Word and promise. "...Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:31). Oh, what a Saviour, and please don't be afraid dear friend, because He is also the keeper.....Amen.

LOVE

(Continued from Page 1)

of his grace, wherein he hath made us accepted in the beloved."

One of the greatest fallacies of men is they try to build doctrines on verses or parts of verses of Scripture. All who have studied the Bible any length of time know the Bible wasn't written in chapters and verses. The Bible was divided into chapters and verses by a Catholic Priest, in or about the tenth century, to make it easier to run references and it does. It has also made it easier for men to produce reference Bibles with man-made notes that are very profitable to the one who produces it and those who sell it to poor unsuspecting souls.

Forgive me, I shouldn't have given myself over to that bit of carnality. Let us go back to our verses of Scripture in Ephesians

1:3-6, in which we will see these verses make up one complete sentence. Now, take out the english punctuation marks added by the translators and this passage will begin to make a lot more sense to you. Now you will see very plainly that all of God's foreordinings on behalf of His chosen ones is done in His love for them. The last part of verse four is actually the first part of verse five. So, read sentences and complete thoughts, not verses which are many times incomplete sentences and thoughts. Approaching this passage after this manner will give us, I believe, a true concept of, in HIS love, in respect to His chosen ones. In order to do this we will need to go back to the Old Testament to establish our foundation of the truth as to the true meaning of "agape" love, as it has to do with the chosen of God.

In Romans 9:13 we read, "As it is written, Jacob have I loved, but Esau have I hated." In Malachi 1:1-3 we find God saying this again as we hear Him say, "Jacob have I loved but Esau have I hated." Men are want to say, how can God say He hated Esau? It never bothered me much in God saying He hated Esau, what has always bothered me is how God could say He loved that trifling Jacob, or Martin E. Holmes, as far as that is concerned.

This love hate relationship between God and man and Jacob and Esau in particular, began with God before Jacob or Esau were born and is prophesied of in Genesis 25:23. In this beginning passage we read, "and the LORD said unto her, two nations are in thy womb, and two manner of people shall be separated from the bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

Now, we must have a Biblical definition of our two words under consideration, love and hate, as applied to God and His attitude toward man. In Genesis 29:30, 31 we read, "And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. And when God saw that Leah was hated, he opened her womb; but Rachel was barren." Now be careful here, it doesn't say Jacob hated Leah, just that he loved Rachel more than Leah, or that he loved Leah less than he loved Rachel. It is God who says that to love less is as hate in His sight, and is called by Him to be hate. Let me use a very earthly illustration here. Suppose Bro. Oscar Mink and Bro. Joe Wilson are standing side by side and I approach them and shake hands with them both and greet them both as brothers in the Lord. Then I ignore Bro. Joe Wilson because I love Bro. Oscar Mink more than I love Bro. Wilson. God says I do this because, in His, God's sight, I hate Bro. Wilson. You see, God loved all of His dearly beloved chosen ones so much He died for each one of them without respect of which was the greatest sinner, the best looking, the wealthiest or the best educated. This is the definition God puts on love and hate, but not man, I assure you. Very few men teach what God calls love and hate.

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The Baptist Examiner Forum II

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

Under what, if any, situations or circumstances would it be all right for a sister church to receive or use an excluded member of another church?

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As I ponder upon this question, I think of the many who would give no thought as to using an excluded member. So many today are departing from the faith in many ways, and especially so concerning church discipline. I'm sure that it makes God sick.

A church that takes a member of a sister church that has been disciplined is like a mother that pets or takes up for a child that the father has spanked. The spanking serves no purpose and the father is made to look like a terrible person in the eyes of the children.

Some will argue that the church was wrong in disciplining the member. Let us be honest, should not the church of which the member is disciplined know him/her better than another church? Do we have a right to question a sister church's authority to carry out its own business without butting in? I doubt if a church has been wrong many times in her action of business.

Now, it would be all right to receive an excluded member of a false church if they had been excluded over doctrine rather than sin. If they were excluded because of sin and repent of that sin, baptize him and receive him without any problem. Now, as a Christian, if he had sinned against the group in which he was a member, he should ask them for forgiveness.

To answer the question point blank; we should never use an excluded member of a sister church under any condition.

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Situations and circumstances can be limitless. I've seen church members get themselves into all sorts of situations and under all kinds of circumstances. And in order to answer the question properly, all situations and circumstances would have to be considered. I'll try to answer as best as I can.

Off hand, I can't think of any circumstance that would warrant receiving or using an excluded member of another church, especially if that church is of like faith and practice, and has knowledge of the other church's action. In order for a sister church to knowingly receive a disci-

plined member of another church, she must disregard the God-given authority and divine leadership of that church, and in doing so she disregards her own; because the reception of such a member must be by statement or re-baptism. If such member is received by statement, the receiving church is taking the word of one person over the whole church. And if by baptism the receiving church is annulling the baptism of her sister church. It is a no-win situation.

I believe, at times churches are too hasty in receiving or using members of other churches. To be a member of one of the Lord's Churches is a distinct privilege indeed, and the membership in the Lord's church is a peculiar treasure. I believe reception of members should be done only after much prayer and consideration.

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"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Fellowship is a grand and glorious thing among the children of God. Oh, that we had more of it, and that the fellowship among sound Baptists was much better. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1). There needs to be oneness of heart and mind, yea, even as one soul, with the members of each church. Then there needs to be a certain closeness among churches of like faith and order. When this prevails then the churches can have fellowship one with another.

Let me give you another Scripture, "Can two walk together except they be agreed?" (Amos 3:3). There must be agreement among the church members, and there needs to be agreement among the churches. If there are differences among sound churches as to the meaning of church authority, how can they ever get together? They will not be able to walk together, at least not much.

There was a time in the long ago, when every man did that which was right in his own eyes. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). Even though we have a President and we have Governors, yet, to a great extent, every man does that which is right in his own eyes.

And how sad it is, to a great degree, this is the way it is among sound churches. Some overlook what others have done, both in exclusion and in receiving members. I admit that neutrality is a good thing, at least sometimes, and so long as one can remain neutral. To remain neutral one cannot agree with either side. So long as one does this he can fellowship with both ends of the opinion. But sooner or later one will have to take a stand one way or the other. We need to be sure we take the right stand.

Now, regarding the question with the foregoing Scriptures. Would you fellowship a church that received your excluded members? Do you think it would be right for another church or preacher to fellowship the church that received the excluded members? Is it right for me to fellowship a church or preacher who disregards church authority?

Shall we just close our eyes and not notice what other churches and preaches do? Shall we not have strictness of rule?

It would be right to use and receive excluded members from a sister church only if they were excluded wrongfully.

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When a member is excluded, their expulsion from the church comes at the end of a chain of Scripturally applied requisites. These requisites are listed in the gospel of Matthew, and they cover both personal offenses as well as any offenses against the church. "Moreover if thy brother shall trespass against thee, and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church let him be unto thee as an heathen man and a publican" (Matt 18:15-17). When these requisites have been Scripturally applied, the excluded person has been given ample opportunity to correct any offense. When the situation reaches expulsion, they are not only guilty of the initial offense; they are guilty of neglect. To neglect is to intentionally disregard. The offense grows worse as neglect is added to it. At this point, the excluded member should be persona non grata to any church.

It is difficult to believe that there would be another church, of like faith, that would desire to fellowship with someone in this condition. For if another church would receive someone that has gone through a Scriptural test as recorded above, and sees nothing wrong, then one must assume that there must also be some problem with the condition of that church. Either they do not believe what they say they believe as a sister church, or they choose to disregard the Scriptures and insert their own standards. To my knowledge, there is no situation or circumstance in existence that would justify one church to totally rejecting the authority of a sister church in scriptural discipline. Some simply choose to disregard that authority.

Now, the Scriptures demand that restitution be made by the offending and now excluded member. If this excluded member does not return to the offended body and request forgiveness, they are to receive the indicated treatment as a heathen and a publican. They are to remain as an outcast. To make things right is the only way fellowship can ever be restored. It cannot be by letter, telephone, or a third party. There can be no other way for the excluded member to remove the stigma that is attached to one that has been excluded by one of the Lord's churches. Until restitution is made, if it ever is made, every effort must be made to scripturally regain this member. During this time, all sister churches should refrain from receiving or using this person.

LOVE

(Continued from Page 4)

In order to get a more Scriptural understanding of this love-hate relationship between men and between God and man let us go to the first epistle of John where we have this truth plainly taught by God Himself in the person of the Holy Spirit as He inspired John to write these words concerning love and hate. In 1 John 2:3 we read, "And hereby we do know that we know him, if we keep his commandments." In Verse four we read, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." In this verse four let's look at the word "truth". What does it mean? In John 14:6 Jesus says, "I am the truth." So reading verse four again we could remove the word truth and substitute the name of Jesus Christ in its place. This should make us all sit up and take notice. Now dropping on down in 1 John 2 let us begin with verse seven for it is here God begins to use a very plain Bible illustration of this love-hate relationship among the brethren. Hear him say, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." What is the message they had heard from the beginning? 1 John 3:11, "For this is the message that ye heard from the beginning, that we should love one another." Now in verse eight of 1 John 2 we hear our Lord say, "Again, a new command-

ment I write unto you, which things is true in him and in you: because the darkness is past, and the true light now shineth." What is He saying here about this love, hate relationship among the brethren? This, though an old commandment is to be always fresh and new in your heart and life. Why? Because it begins in Him and then into those who are His chosen ones who have been born again through His grace and mercy shown to them in His love, for them. Then he illustrates this by saying the darkness is gone. If you walk into a dark room and turn on the light, the darkness is flushed out by the light. Since Jesus Christ is that true light that has come into the world when He comes into our hearts and lives the darkness that once ruled our lives is washed away. It tells us in Romans 5:5, "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." In II Corinthians we are told that it is this love that constrains or motivates us, as born again believers. Now go on with me to 1 John 2:9 where we read, "He that saith he is in the light, and hateth his brother is in darkness even until now." Remember now, the light is Jesus Christ, so if we are in the light we are saying that we are one of God's chosen children. Remember also God's definition of hate is to love less than with the love of God that is shed abroad in our hearts by the Holy Spirit that is given unto us. Let us bring this thought of the love and hate relationship amongst brethren to a close by reading 1 John 4:7, 8 where we read, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

By now you are probably saying to yourself, what does all of this have to do with Ephesians 1:3-6 and the thought of, In His Love? You must understand God's definition of the words love and hate not man's. Men will crawl away from God's Word but God says let all men be liars, but let God be true. In Psalm 116:11 David said, "I said in my haste, all men are liars." He might as well have taken his time for what he was saying is true. But now back to Ephesians 1:3-6 where we read that in His love he did the work of His predestinating His chosen ones to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. Now for a moment let us work some more on our understanding of his love. In Ephesians 5:25 we read, "husbands love your wives as also Christ loved the Church and gave himself for it." Now His church is made up of individual believers. So Christ loved with His total being each and every individual member of His church and all others that He so chooses to save in His love.

This brings us to several questions and the only answers that will fit these questions. Did Jesus

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LOVE

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die for all men? Let me ask myself and you another question wherein we may find the answer to our first question. Does God love all men with the same love? He didn't love Esau with the same love He expressed for Jacob. So Christ didn't die for Esau, for God didn't love him with His foreordaining love where in He was chosen in Christ before the creation was created. Isn't this a logical conclusion from Ephesians 1:3-6? Or are the Old Testament saved in some other way than by Christ's death at Calvary?

Now let's go to I Timothy 2:4 where we read, "Who will have all men to be saved, and come unto the knowledge of the truth." Is it God's will that all men be saved in Jesus Christ? In Ephesians 1:3-6 we are told that in His love He chose and predestinated according to the good pleasure of His will some to be saved in Christ Jesus before the creation was created. So the will of I Timothy 2:4 cannot be the will in His love of Ephesians 1:3-6. We must make some attempt to reconcile these two thoughts on His will. In Ezekiel 18:23 we hear God saying, "For I have no pleasure in the death of him that dieth saith the Lord God: wherefore turn yourselves and live ye." I Acts 17:30 God commands all men everywhere to repent. So in I Timothy 2:4, I speak as a man from a natural man's standpoint, man's unbelief and continually sinning against God will send him to hell. John 3:16 tells us, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish..." But notice God's love is for believers only. The unbeliever is perishing, in John 3:18 he is under the condemnation of God, and in John 3:36 he is under the wrath of God. God's love only comes to men through Jesus Christ. Reject him and God's love is not for you. But God takes no pleasure in the death of the wicked, nor does He will them to go to hell, but in the same thought His Justice, His holiness and His sovereignty demand it. You may ask, how do you fully comprehend or reconcile all of this? I don't, I just believe and accept it.

In closing let us, for a moment or two, consider one more time the thought of, In His love. Whether you like it or not Ephesians 1:3-6 and the rest of the Bible teaches that God, in His love, chose some to be saved before the creation was created and the rest are condemned by their own sin and disobedience. He loved some more than He loved others. For in His love he chose and because he loved less He didn't choose some. For God himself said, before Jacob and Esau were ever conceived in their mother's womb; Jacob have I loved, but Esau have I hated. Esau never knew nor did he ever care for the spiritual things of God, just the material parts of the blessings of God. So Esau didn't know nor did he care that he wasn't the chosen of God. His whole life consisted of the material blessings that God gave him and of what he missed, materially, when Jacob was given the

blessing by Isaac. There are so many like this today. Many Baptists are among them, who look to God for only what they gain in a material sense but never know what it means to be the chosen of God, in His love, and to be filled with that love and express that love for God by loving and fellowshiping the children of God.

Editor's Note: I certainly disagree with the idea that God did not choose some because He loved them less. I adamantly believe that God never loved the non-elect at all.

PASSOVER

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Abraham some four hundred and thirty years before, but it was to a very different kind of work. The faith of Abraham was distinguished in a real way, but the confidence that Moses had in himself was just the opposite of Abraham. Moses offered five excuses in his attempt to get out of the job that God had for him. But just as he pleaded his cause, God met him at every point, promising Moses that He would take care of the need when it would arise.

In all, Moses had many lessons to learn, even as we do as we walk through life. It was time that God keep His promise to Abraham and deliver the children of Israel out of the hands of the Egyptians. Some four hundred and thirty years had passed and God was ready to act. The ten plagues had been sent and the last one produced the required result that was needed: Pharaoh, King of Egypt, sent word to Moses to get out of the land and take whatever he wanted with him.

On that last plague Moses instituted the Passover Feast in accordance with the direction he had received from Almighty God. This was the first time the nation had observed this particular feast. It was a picture of the day when our Lord Jesus Christ would come into this world and die upon the cross of Calvary for our sins. That Passover Lamb was slain, and it pointed forward to "The Lamb of God", the shedding of Whose precious blood was to make atonement for our sin. This was an important event in Israel's history, as it was a sign of what God would do many years later when the Messiah would come.

The Passover Feast that is described in Leviticus 23 and observed first in Exodus 12 was speaking of the work of Christ at Calvary in our behalf. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." (I Cor. 5:7). John the Baptist introduced the Lord of Glory and called him... "the Lamb of God, which taketh away the sin of the world" (John 1:29).

This Lamb had to meet certain qualifications. Not just anyone could satisfy the demands of a holy and just God. The Lamb of God had to be the One appointed for this great task. He alone could wash away our sins. That is why the Lamb in Exodus 12 had to be without blemish or spot. The apostle Peter tells us that our Lord Jesus Christ redeemed us with His precious blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your

vain conversation received by, tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18-19). This has reference to the sinlessness of our Lord Jesus Christ. God would not accept the sacrifice unless it met all of His requirements. This lamb of Exodus was a type of the one to come. It was not good enough to offer just any lamb, but one that was perfect. That lamb was then taken and killed (Exodus 12:6) in the place of another. Next, the blood of that Lamb was taken and applied in accordance with God's direction (Exodus 12:7). Do you remember what we were told in the New Testament about all of this? Our Lord told the disciples, "...the hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:23-24.) Paul, the greatest theologian of all time wrote, "And almost all things are by the law purged with blood: and without shedding of blood is no remission." (Heb. 9:22).

The Passover was important because it was a picture of what our Lord would do for His own many years later. In Matthew 26 we are told that our Lord observed the Passover with His disciples. This would be the last time our Lord would take of this feast before His death on Calvary's hill. Events out of this last supper would begin a new feast for the church of God: the Lord's Supper. Just as the Old Testament passover feast pictured the coming of the Messiah to wash away sins, the New Testament feast: the Lord's Supper, pictures the actual work of Christ in behalf of His own. How important all of this is! We do not take the Lord's Supper lightly, nor should we come to the table unprepared. There is a proper order for all of this. Just as the Old Testament Passover was for the children of Israel in the land of Egypt, so the Lord's Supper is for His own. It was given to the Lord's church, and so, should be taken within that context. It was never intended to be observed otherwise. This is one of two divine ordinances that our God gave to His church. So many misuse it today! There is a proper order that should be adhered to in the strict sense of the word. God help us to do the right thing; that is, when we observe this great New Testament event in our assembly, let's follow God's directions. The old is only a picture of the new. The new must be as accurate as the original Passover Lamb, the Lord of Glory, and that because it is a picture of the real thing. God would not accept anything less in the Old Testament, and so why should we lower ourselves and accept a substitute in the place of God's picture of what He did for us on Calvary's hill two thousand years ago?

HE HATH

(Continued from Page 1)

yond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

In this account of the many works of our Lord Jesus Christ, we find Him healing a deaf mute. And as we read this account, we

also find that He charged His followers, yes, even and especially the one healed, to tell it not.

Oh what a difference, what a great difference between the true servants of almighty God, and those that claim to be his servants today. Man wants to be recognized for his deeds; his good deeds, that is. You see man never changes. We have example after example given to us from the Word of God, and yet we stay the same. We are today as men were in the days when Christ walked amongst them, self-centered, and self-seeking. Christ said of the scribes and the Pharisees in Matthew 23:5, "But all their works they do for to be seen of men." (There is a touch of that in all of us). The great so-called evangelists of our days are much worse than those denounced by Christ. They want to beat upon their chest, pat themselves upon their own backs, crying out, "See what I have done." How unlike those true servants of God.

Examples: Paul, in Philippians 1:20-21, "According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." Christ is to be magnified, not man. Paul again: II Corinthians 12:11 "I be nothing" Truth is, we are nothing; Christ is everything.

Peter: Acts, the ninth chapter. Peter has come to Joppa, and there raised one by the name of Dorcas from the dead. He didn't run out declaring how that he had done this. No, rather the Scriptures declares that many believed in the Lord. Peter took no credit. He gave credit for the deed where it truly belonged, to God Almighty, Christ Jesus.

Stephen: This servant of God was arrested, and standing before the council he gave a most heart rending defense. He made no claim of what he had done, nor of what he could do, nor of what he would do. Nay, but rather he gave credit to Jesus. His entire defense was the history of Israel which he gave to lead up to Christ, the Just One, whom they had betrayed and murdered, said Stephen. The modernist theologian would say that Stephen had a secret death wish. But that is far from the truth. Stephen had no death wish; he had a life eternal, given to him by faith in Christ Jesus. That faith was unwavering even to the end. As they took up stones to stone him, he called upon Jesus, "Lord Jesus, receive my spirit." Even his last words were not for himself, but for those that were stoning him. "Lord, lay not this sin to their charge."

No! No! Man should not, yea I say cannot take credit for anything that is done in and of himself for the good of the cause of Christ. For these works are not our own. Ephesians 2:10 "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Oh how I marvel at the stupidity of man, in his thinking so highly of himself! Scripture tells us that we don't do anything, well or otherwise, but what was foreordained of God.

"God created the heavens and the earth" (Gen. 1-1). And

God called forth light from darkness, firmament from the water, earth from the sea, great whales and creatures of the deep. God brought forth the fowl and the cattle and every creeping thing. And then God said, "Let us make man in our own image, after our likeness..." (Gen. 1:26). God made man. He created him in His own image. Our text tells us that: "He hath done all things well." Having done all things well; God having made man, provided for all aspects of his being. Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Would you look at what we just read: God, Jesus the Son, and spiritual blessings in heavenly places. Paul speaks of the Triune God. Then Paul goes on to explain; verses 4-5, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will" Hallelujah!

According to the good pleasure of his will. No, not man's will, but God's will, that's how God chose us, that's why God created us in His own image. God chose every one of His people in Christ Jesus. That means that God gave them to Christ before the foundation of the world. I can hear the conversation that took place; God saying to his Son: "Matthew will be born on such and such a day, he will be born a sinner and he will tax and steal from his own people. But I have chosen him to give to you, my Son; will you have him? Will you go to your death, even the death of the cross for him that he might have life eternal?" And the Son says to the Father, "thy will be done on earth as it is in heaven, I'll die for Matthew." And God says to the Holy Spirit, "will thou in the appointed time bring thy Spirit to bear with the spirit of Matthew that he shall believe upon the name of Jesus?" And the Spirit answers, "thy will be done." And God asks of the Son, and of the Holy Spirit for each and every one that He has chosen, and receives the same answer for all.

Then along comes man: low down, despicable man, whose mouth is full of cursing and bitterness, whose feet are swift to shed blood. Destruction and misery are in their way, and the way of peace have they not known. There is no fear of God before their eyes. This is the kind of man that stands up in the face of God and says: "God you can't tell me that I have nothing to do for salvation, and no choice in the matter; I will be saved if I want to and I will be lost if I want to." Oh who art thou, oh wretched man, that repliest against God?

I say to you that nothing is more sickening than to hear one of these so called holy servants trying to get some one to repeat their idea of a prayer unto salvation. According to the Word of God, praying or repeating some words has nothing to do with salvation. Prayer of thanksgiving should come from the mouth of a believer; coming forth from the

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INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL AND PRODUCTIVE OF EVIL

Chapter VIII
by J. R. Graves

The author's positions sustained by the editors of the "Christian Review," Dr. F. Wilson, Dr. G. B. Taylor, by the late Dr. A.M. Poindexter, of Va., and by the facts.

Wishing my readers to see that I am not captious, or altogether singular, when I say that most of the authors who have volunteered to defend our present practice of communion have unwittingly not only conceded that Protestant Pedobaptists and Campbellites are evangelical churches, and therefore Scripturally baptized, and entitled to observe the Lord's Supper; but they have forced wide open the doors leading to our communion table, and, in fact, surrendered our right to exist as a denomination. I will quote here, at some length, from the Christian Review, when edited by those sterling Baptists, F. Wilson, D.D., of Maryland, and G. F. Taylor, of Virginia, 1858. The article is from the pen of Dr. Taylor himself:

"But may not Pedobaptists commune, and ought they not to do so? This is a question asked by the advocates of open communion--asked with an air of triumph, as if the necessary affirmative answer must also involve free communion; and we admit that the answers given by most writers for close communion seem to tend to this. For instance, Professor Curtis, in his work on communion, admits that Pedobaptist societies are churches (and, we may add, nearly every Baptist writer on communion--see chapter III), and contends that the Supper belongs to churches. If this is true, these churches have a legal right to commune; and it would therefore be no more illegal for a Baptist to commune with one of them than with a Baptist church to which he did not belong. This mode of argument ignores--not to say denies--the special connection between baptism and the Supper, which makes the former essential to the legality of the latter; it would, moreover, have no force, save with those who admit that a person may commune only with the particular (local) church to which he belongs. Even Professor Curtis shrinks from this conclusion, to which, however, all his argument tends, and makes the Supper a symbol, not only of church relations actually existing, but of such also as might exist. Well, we think that, if Pedobaptist societies are churches, and legally entitled to all the privileges and prerogatives of churches, there are circumstances in which, both legally and properly, a Baptist might unite with one of these churches, reserving those rights which would be cheerfully accorded to him, in many such churches, touching his peculiar views; and, if this is so, he may, while not actually a member, commune with such a church, and symbolize his possible relation of membership to it. Other writers for close communion leave open a yet wider door to the objector. They admit both--that the Supper belongs to churches, and that Pedobaptist societies are such; whence it follows that the observance of the Supper by these bodies is legal, while they do not contend for the peculiar restriction pled for by

Professor Curtis. If pressed, indeed, to tell why we may not commune with Pedobaptist churches, they say, 'Because that would sanction error.' But how is their communion in error, if they are churches, and if communion belongs to churches? The error must be in something else, and not in communion. How is their error such that they may legally practice, and yet we may not sanction it? We deem the difficulty due to the admission that Pedobaptist societies are churches--an admission, we believe, fatal to close communion, and leading also to false conclusions in another direction; since, if baptism admits to church membership, and Pedobaptists are already church members Mr. Whitney's absurd conclusion, that Pedobaptists are not Scriptural subjects for baptism seems to follow [How can Mr. Whitney be far from the exact truth, when the overwhelming majority--nineteenth or nineteenth-twentieths--of Pedobaptists were brought into their societies in unconscious infancy, and were professedly made the children of God by baptism or, as adults, received baptism for the remission of sins and regeneration of heart; uniting with the church in the belief that they were thereby united with Christ? It is confirming these already deceived millions to address them as Christians and brethren in Christ, simply because they are members of those human societies. It is a solemn and sad fact, that, as a general thing, the members of Pedobaptist societies are not Scriptural subjects for Christian baptism, because they have not been "born from above"--have never been the subjects of the quickening and renewing influences of the Holy Spirit. Question them, as we have done, and the reader will soon be satisfied that they are strangers to regenerating grace. But, as this reasoning is logical, and as the first premise is undoubted, we must deny the second premise, which admits Pedobaptist societies to be churches."

Can any one resist reasoning so clear and conclusive? These editors are conservative men, and they are forced by logical exigencies to their conclusion. They could have stated the case more emphatically, viz: If Pedobaptist societies are, indeed, evangelical churches, then Baptist churches cannot be more so; then their ordinances, and sprinklings, and pourings, and communion, are as Scriptural and valid as the immersions and Lord's Supper of Baptist churches, to all intents and purposes; then it is just as right, and just as much the duty of every Christian, under any and all circumstances, to join them, as to join Baptist churches; and then Baptist churches could be, and should be, dispensed with altogether. This is the end to which the fatal admissions, I have pointed out, with the inexorable force of logic, drive every reasoning mind.

To the above I will add the testimony of a witness--than whom the south never produced a more intellectual, and, withal, a more logical mind--the late Dr. A. M. Poindexter, of Richmond, Virginia. When editor of the "Commission," he had occasion to review the work of Samuel Davidson (Baptist) on baptism

and communion. He copies these two expressions of Dr. Davidson's:

"Although we are in debate with the congregational body represented by Mr. Wood, etc....There is much in that section of the church that we admire and love, and other language of similar import, by one who holds (P.240, and elsewhere) 'baptism can be performed by immersion only, and was made by the inspired apostles a uniform and indissoluble prerequisite to church-fellowship; and hence to receive the unbaptized to communion would be an alteration of the ba-



sis upon which the Christian church has been organized."

And says: "We should like to be informed, without equivocation, how a body, composed of persons who have failed to comply with a uniform and indispensable prerequisite to church-fellowship, and which has altered in its very structure, 'the basis upon which the Christian church has been organized,' can be 'a section of the church of Christ!' It is time to have done with such jargon. If Pedobaptist societies are Christian churches, then baptism is not a prerequisite to membership in a church of Christ; and, if baptism is not a prerequisite to membership in a church of Christ, then it cannot be proved to be a prerequisite to communion. Why should we permit a false charity to cause us to obscure the truth on this subject? This is done whenever we use language so loosely--at one time calling any society of professedly converted persons a Christian church, and at another speaking of baptism as indispensable to membership in a church of Christ."

The words of such a mind and such a man, should arrest the attention of the leaders of denominational opinion, and surely every friend of the truth should do his utmost in placing these considerations before the people. The reader can see that Dr. Poindexter fully endorses my position; that by admitting, by word or act, Pedobaptist and Campbellite societies to be evangelical churches, is admitting that there can be Christian churches without Scriptural baptism, which Pedobaptists agree with all Baptists in denying; and then open communion and mixed membership inevitably follow, as they have in England.

We need no longer wonder at the increasing dissatisfaction among our own people--among our ministers as well as members--with the arguments adduced by those who have volunteered to defend this important ordinance of God's house. Can it be a matter of surprise that so many Baptists can see nothing improper or inconsistent in their going to the tables of Pedobaptists and

Campbellites, when they are taught by such eminent teachers that the ordinance administered by them is indeed the Lord's Supper, and those bodies evangelical churches, and that the members of one sister or evangelical church can Scripturally participate in the Supper with the members of any other sister church?

Does not this account for the rapidity with which books, tracts, and treatises on communion have been multiplied of late, they being efforts to satisfy the increasing inquiries of the people, but all in vain?

And does not this account for the thousands of Christians who join Pedobaptist and Campbellite societies yearly under the firm conviction received from their own writers and their preachers, that they are joining truly "evangelical" and "orthodox" churches? And for those other thousands of Baptists bearing letters of good-fellowship from Baptist churches, who, on removing "West," or into other neighborhoods where a Baptist church may not be altogether convenient, naturally "wanting to be in some church," unite with the nearest Pedobaptist or Campbellite society, and for the balance of life give their means and all their Christian influence to building them up; and dying, leave their children bound fast in the deception? These deluded Baptists have been taught that "all the leading denominations around them are evangelical churches," and that "in all the fundamental and essential doctrines of salvation they agree with Baptists," and they can see no impropriety in uniting with those bodies; and who that admits them to be evangelical can? And then they see and are made to feel that, by so doing the offense of the cross ceases, and they will thereby very materially enhance the social positions of their families in the community.

We learned when in California, in 1878, that there were multitudes of those who came to that state Baptists, who put their letters into Pedobaptist societies--Baptists being weak and poor as a general thing--and that in the one city of San Francisco there are lost Baptists enough to form a church financially stronger than any Baptist church in the city or state. We heard the name of an ex-Baptist deacon who is the largest paying member in a fashionable Pedobaptist society. He was spoken of as an exemplary Christian man. He today, conscientiously no doubt, believes what the Baptist instructors have taught him, that he is a member of an evangelical church of Christ, and that there is no essential difference between Baptist and Pedobaptists; but he enjoys a far higher social position than he could among Baptists.

While penning the above, my eye has fallen upon this statement from the New York Observer, a standard Presbyterian paper, that has observed with great satisfaction what is transpiring among us on this question. He says: "We have recently heard the names of some of the most eminent Baptist clergymen and professors mentioned as persons holding views favorable to the abandonment of the restricted communion practice.

They are not anxious to promote agitation, much less to disturb the peace of the church by the discussion of the subject unless it is necessary; but they are gradually disseminating those views and principles which will eventually work a change in the practice of the churches."

A full half score of these men, D.D.'s, have already left us for other denominations, and we doubt not scores of others are ripening to take their places of open dissent and protest, and are even now doing it. Does it not become us diligently to inquire what these "views and principles" are, that are so well calculated to betray the Baptists into the hands of Pedobaptists? If they have been doing this, or if they are doing this in their books or papers, we must have met with them, whether we have recognized their tendency or not. Now the following views do characterize nearly all the writings of northern authors, editors and newspaper writers, and we confess it with shame, some of our southern writers and popular preachers:

1. That Pedobaptist societies are evangelical or Christian churches.
2. That they have a right to observe--and do observe--the Lord's Supper.
3. That their ministers are authorized to preach and to baptize.
4. That the immersions of such men are valid, and may properly be received by Baptist churches.
5. That it is right and expedient for Baptist ministers to affiliate with Pedobaptist ministers, and exchange pulpits, thus showing to the world that they are equals, officially and ecclesiastically.
6. That it is right and expedient to hold union meetings with such denominations and even to invite their ministers to participate in the ordinations of Baptist ministers.

In view of the considerations urged above, are we not justifiable in affirming that such views and principles do inevitably and more successfully than an out and out advocacy of the practice itself, lead our people into open communion?

Subtle and far-seeing men have affirmed that a writer is far more likely to carry his point by laying down and establishing his premises, and leaving his intelligent reader to draw the conclusion, since, by announcing it himself, he might make an alarm and provoke opposition.

CONCLUSION OF PART I: In closing this part of my book, I ask my brethren--ministers, editors, and authors especially--is it not high time to make a full end of all this "jargon," as Brother Poindexter calls it--these concessions so unfounded, in fact, so prejudicial to strict communion in any sense, and so utterly destructive of our existence as a distinct people?

If they are continued to be made under Baptist colors, are we not justified in marking these as the men among us who are insidiously working, "by complimentary words," the subversion of Baptist doctrine and

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INTERCOMMUNION:

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polity? It is evident that the professed Baptist, who conscientiously believes that Pedobaptist societies are evangelical churches, can both conscientiously commune and unite with them.

May I not ask you, brethren, in the coolness of sound reasoning, if we have failed to hold our own for the past fifty years, by occupying this old line, in defending our communion--which was originally selected for defense only, can we hope to accomplish, by any means, as much in the fifty years to come, since this line has been successfully blown up, and irreparably breached in so many places that the confidence of its most valiant defenders has been materially impaired?

Are you not willing just to examine, without prejudice, the new line I propose, and which, in repeated charges, the enemy have found to be not only impregnable as a line of defense, but an incomparable position for offensive warfare? This is all I can ask of you; this I have a right to expect from you; i.e., that you will prayerfully and honestly, as those who have to give an account unto God, examine my positions by the Word of God.

In reaching Scriptural convictions upon this subject, it will be necessary for us to get a clear conception of an evangelical church, and determine whether it is one specific body--organism--or many and diverse ones. This subject will be discussed in Part II.

HE HATH

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heart. You see man as he so often has, has placed the cart before the horse. That is the way of man, but not the way of God.

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

Oh beloved, yes, God hath done all things well. God created all things. God foreordained all things. God predestinated all things. And God has and will bring all things to pass according to His good pleasure.

WILL THE

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me. I have not been able to find it.

Then at the end, or very near the end of that awful tribulation we see in Revelation 16:13-14 three frog-like spirits coming out of the mouth of old Satan, out of the mouth of the political ruler over the revived Roman Empire, and out of the mouth of the antichrist. These filthy slimy spirits go forth to the rulers of the nations to gather them to the awful battle of Armageddon. And then after this awful battle, when our Lord takes His seat on His father David's throne in Jerusalem, we see in Matthew 25: 31-46 all the nations being

gathered before Him. He divides them, placing the ones that have stood up for His brethren, the Jews, on His right hand, and the ones that have persecuted the Jews on His left hand.

Beloved, I see no one world government here, nor anywhere else in the Bible. So I say without any fear of contradiction that there has never been a one world kingdom, and that there will never be one until the God of heaven sets up His kingdom. (Daniel 2:44).

We even hear of this one world kingdom being under the rule of the antichrist. To be perfectly frank about it, I don't have any idea as to where this teaching comes from. In Daniel 7:7 we see the fourth beast that represents the Roman Empire. And we are told that it had ten horns. Then in verses 24, 25 we are told that these horns are, that is, they represent ten kings that shall arise. These ten kings, or rulers, I believe, are the ten countries that have already come on the scene under the name of, the Common Market. These ten countries are to be the revived Roman Empire that is to be in existence during the great tribulation. Then we see another horn, or ruler that comes up among the ten horns. We are told that he subdues three of the ten kings.

In Revelation 13:1 John saw this same beast with the ten horns. He saw it rise up out of the sea. Let us remember that this beast is a man, and that the sea represents the chaotic conditions that will exist in that part of the world. And in Revelation 17:12 we are told that "...are ten kings which have received no kingdom as yet." But they are to receive power as kings one hour with the beast. Here the word "hour" comes from HORA which means an hour, or a period of time. Here it means a period of time, or a season. And since this horn comes out of the Roman Empire, he must be the ruler over the revived Roman Empire. I see of late that it is suggested that this ruler may be Henry Kissinger. I have been predicting for some time that he just might be the man to fill this spot in Prophetic history. But we must remember that he was born in West Germany which was a part of the Roman Empire. This, I believe, makes him ineligible for the role as antichrist.

In Micah 5:2 the Jews were told that Christ was to be born in Bethlehem. Even the scribes and pharisees who hated Christ knew that, (see Matthew 2:3-6). But when it was almost time Christ to be born, Mary was still in Nazareth, some sixty miles from Bethlehem. Today, with our modern methods of transportation, sixty miles is almost next door. But in that day it was a long hard journey for a woman who was about ready to be delivered. But in Isaiah 46:11 our Lord said, "I have spoken it, I will also bring it to pass". So He just used one of old Satan's men to bring about His plan and purpose for Christ to be born in Bethlehem. Joseph and Mary were both originally from Bethlehem. So God just used Caesar Augustus to force them to go to Bethlehem at the very time Mary must be there; Luke 2:1.

So, does it not go without saying, that the Jews will expect their Messiah to be born in Bethlehem? Nothing is said about where the first beast in Revela-

tion 13 is to be born. But in verse 11 John saw in his vision the second beast come out of the earth. And when we see the words earth or land used in the New Testament without any modification we should know that the land of Canaan is under consideration. And not only does the place of his birth speak of this beast being the antichrist, the description of him should settle the matter for all time. If you notice, we are told that this beast "had two horns like a lamb". Some Bible scholars hold this beast to be the false Holy Spirit. But I know of no Scripture that calls the Holy Spirit a lamb. However, in John 1:29, 36 and many other Scriptures our Lord is called "The Lamb of God". So to me, this second beast that is also, called the false prophet is the antichrist. He is the one who performs the miracles. (Revelation 13:13-15). Christ performed miracles through the Holy Spirit but I cannot recall any miracles that are recorded which were performed by the Holy Spirit. The miracles are always done in the power of the Holy Spirit.

A dear brother sent me a copy of The Gospel Truth, which is published by Southern Radio Church. My, what a church! The publishers seem to be able to find 666 on every green tree. They seem to have both beasts in Revelation 13 being the antichrist. By assigning the right number to each letter in a word they are always able to come up with 666. According to a lot of teaching in our day, it would appear that if the tribulation were to begin tomorrow. Reagan, Brezhnev and all the other rulers of the nations would have to turn over and play dead while the antichrist runs the show. We need to remember that the antichrist is not God by any means. His authority ends when he gets to the border of Israel. Only in Israel will he be able to force people to have the mark of the beast.

I wish I could say it to all the world, the great tribulation is for the purging of God's chosen people who are to live in the land of Canaan forever. Ezekiel 37:25. In Jeremiah 30:7 it is called "the time of Jacob's trouble. Jacob is the father of the Jews. So the tribulation is solely for the benefit of the Jews.

Daniel 12:1 brings out the same thing. No other people have been promised an earthly possession forever. But the Jews have been told on different occasions that they are to have the land of Canaan for an everlasting possession. In Genesis 17:8 God said to Abraham, "...I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession..." Then in Genesis 48:3, 4 we read, "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." A part of the land of Canaan has already been given to the Jews, but they are there in unbelief.

At His appointed time God will revive them. In Hosea 6:1-2 we hear them saying propheti-

cally, "Come, And let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

In II Peter 3:8 we find that in reward to our Lord's second coming one day is with the Lord as a thousand years. So it is with Hosea 6:2. The Jews are saying that after two thousand years, or after the church age, God will revive them. The third day is the thousand year reign of Christ on David's throne there in Jerusalem while they live all around Him. Post-millennialist tell us that God is through with the Jews. But the Bible proves they have been reading the wrong book. In Ezekiel 37:1-12 we see the valley of very dry bones. But God tells Ezekiel to prophesy to them. In verse 10 we see the dry bones coming to life. And in verse 11 God says "these bones are the whole house of Israel".

All students of the Bible know that on the death of Solomon the kingdom was divided. The ten tribes who lived in the northern part of the kingdom rebelled against Rehoboam the son of Solomon and chose Jeroboam as their king. These two have not been united into one kingdom since that time. But in Ezekiel 37:22 God says,

"And I will make them one nation in the land upon the mountains of Israel..." Then in verse 25 God says, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever." Our post-millennialist brethren just need to read the dear old Bible for a change.

Today the land of Israel looks to be about the size of the county I live in. But, when the Jews have been revived and brought into their own land, Israel will extend from the Nile River to the Euphrates River. In Genesis 15:18 God made a covenant with Abraham giving him all the land between those two rivers. And when God makes a covenant, He keeps it. That is why there is so much trouble in that part of the world. Somebody is living on land that belongs to some one else, and neither side is happy about it. And furthermore, I do not believe there will ever be any peace in the mid-east until our Lord comes and brings peace.

It is rather easy to see in Revelation 13:16 why some people believe that antichrist will rule over the entire earth. But by the same token Revelation 19:18 would mean there will not be a man left on the earth. The word "all" has many meanings.

In the two above references it means all kinds of men. However, Revelation 13:16 can only apply to all kinds of people in Israel, since the antichrist has no authority anywhere else. So, if you are left behind when our Lord comes for His saints, just remember two things. First, if you are one of His lost sheep He will save you when it pleases Him. Galatians 1:15. And second, the great tribulation is for the purging of the Jews who are to live in the land of Canaan for ever. The non-elect among both Jews and Gentiles are not to be

purged. They are to burn in the lake of fire for ever.

Editor's note: I had difficulty understanding dear Brother Cook's position as to Kissinger. Personally, I feel that it is useless and foolish to attempt to name the anti-Christ until after the rapture. I do believe that the reign of the anti-Christ will extend over the whole earth. Brother Cook was a great Bible student. I am always glad to sit at his feet and learn from him. But any man can be (surely is) wrong on some things. Let the reader judge Scripturally, prayerfully, and carefully as to these things.

ARMINIANISM

(Continued from Page 1)

the other side of the Atlantic Ocean in his autobiography states on page 168: "Born, as all of us are by nature, an Arminian, I still believed the old things I had continually heard from the pulpit, and did not see the grace of God." Here are two famous Baptist leaders thousands of miles apart, one an American, one an Englishman, both stating that all men are by nature Arminians.

What is Arminianism? Is modern evangelicalism right in relegating this whole matter of Arminianism and Calvinism to limbo and stating that we should not waste time talking about it? Or to bring the matter up to present and popular distinction, are we not in danger of confusing essentials with non-essentials if we give prominence to such a topic as Arminianism or Calvinism? Arminianism does not merely affect a few doctrines which can be separated from the gospel, but rather involves the whole unity of Biblical revelation, and it will affect the whole plan of redemption at almost every point.

By way of introduction let us define Arminianism. The term comes from a man's name, Jacobus Arminius, a Dutch theologian who was a leader in the late 1500's (1560-1609) in the religious world on the continent of Europe. Arminius opposed the doctrines of the sovereignty of God and divine grace, especially in the matter of God electing men to salvation and calling them by His irresistible grace. Strangely, this Dutch theologian at first was a strong believer in God's sovereignty and studied under the famous reformer, Beza, in Switzerland. In 1589, when asked to refute an attack on the doctrine of predestination by Richard Koornhert of Amsterdam, Arminius filled Koornhert's book, and finally went far beyond Koornhert's position to a denial of the doctrine of predestination. Soon there was controversy all over Europe, and after Arminius' death in 1609, those who held to the denial of predestination came to be known as Arminians. In all fairness it must be reported that the original five points of Arminians were more moderate than later development by other proponents of this system, but you can still see in them that the choice of man and not the choice of God is the deciding factor.

It needs to be understood that Calvinism and Arminianism are now theological terms. They do not signify all that Calvin and Arminius believed or wrote. The terms refer to two opposing systems of doctrine, somewhat modified in transmission, and having respectively unconditional and conditional election as their

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ARMINIANISM

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chief points. What is the ground of the eternal predestination of individuals to salvation? Is it the foreseen faith and repentance of the individuals themselves, or the sovereign good pleasure of God? Every Christian must take one side or the other of this question. If he takes the side which makes foreseen faith the ground, or believes faith is produced by the sinner himself, he is an Arminian, no matter what else he holds. If he takes the side which makes the good pleasure of God the ground of his salvation, he is a Calvinist.

If this term Arminianism is new to you, let me inform you that Arminianism itself is very much in fashion today among all religious people. This belief which bases salvation upon the will and works of man is as old as the first children that were ever born on earth, for in Abel and Cain one can see the seed that down through the years became known as Galatianism, Pelagianism, and Arminianism. Arminianism bases salvation upon the will and acts of man, and not upon the divine will and power of God. This system seems to utterly ignore John 1:13 "Which were born, not of blood, nor of the will of the

flesh, nor of the will of man, but of God." The Arminian hinges the will of God upon the will of man. If you think that last statement is an exaggeration, listen to the most famous evangelist of our day, Billy Graham. Here is his direct quotation: "You will determine Christ's success or failure in your decision."

We are living in a day of sweeping apostasy. There is a wholesale departure from "the old faith" and people are willing to have any substitute in place of the Lord's everlasting covenant. Religious people, church people especially, are afraid of having their profession tested by the Word of God. Would to God more men and women today were like the Puritan of old who said, "I am interested in just two things, (1) Has God spoken? (2) What has God said? Let me give you three reasons why any follower of Christ, any Bible reader, any true believer should reject Arminianism.

1. Arminianism does not glorify God. It is hard to improve upon the first question of the famous Westminster Confession of Faith when it asks and answers "What is the chief end of man?" "Man's chief end is to glorify God and enjoy Him forever." But the Bible informs us that "...the natural man receiveth not

the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Therefore it is not surprising to learn by studying Arminianism that it is a system of rationalism, which like Modernism, makes reason, instead of divine revelation the standard of truth. It is one of the slickest lies the devil ever invented in all his age-long opposition to God. One writer says, "Arminianism is man's religion which can be accomplished by man. Man is the main power: with man it begins and with man it shall perish." Arminianism exalts man and insults God. It fosters human pride and detracts from the divine glory. It was through pride that Adam and Eve fell and men and women are falling farther and farther away from God today through puffed up pride in so-called reasoning power. Reason is a divine gift, and when used aright it is a blessing, but when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the devil and a sure road to hell.

Although evangelical Arminians deny salvation by works, the tendency of the errors they hold is to elevate the importance of the sinner's activity and to direct em-

phasis primarily to the human will and endeavour. This is the logical outcome of a system which regards the human decision as the crucial factor in determining who is saved, and represents faith as something which any man can drum up whenever he so desires. Let me illustrate. Billy Graham in his book, "Peace With God," says on page 134, "We do not know Christ through the five physical senses, but we know Him through the sixth sense that God has given to every man--which is the ability to believe." If God has given this ability to all men, then the turning point must depend upon the human response, as clearly not all men are saved. This consequence is accepted by Arminianism: listen again to Billy Graham, "This love of God that is immeasurable, unmistakable, and unending, this love of God that reaches, to whatever a man is, can be rejected, entirely rejected. God will not force Himself upon any man against his will... you must receive the love of God, you must take it." The emphasis is intended to be upon the word "you," and the impression is unavoidably given that it is only our faith which can save us--as though faith were the cause of salvation.

Now to show you how far we have strayed from the preaching

of just 100 years ago listen to another great Baptist's preaching--listen to Charles Haddon Spurgeon. "I could not preach like an Arminian, what the Arminian wants to do is arouse man's activity; what we want to do is to kill it once for all, to show him that he is lost and ruined, and that his activities are not now at all equal to the work of conversion; that he must look upward. Arminians seek to make the man stand up; we seek to bring him down and make him feel that there he lies in the hand of God, and that his business is to submit Himself to God and cry aloud, 'Lord, save, or we perish.' We hold that man is never so near grace as when he begins to feel he can do nothing at all." Quite a difference in the emphasis in the preaching of Mr. Graham and Mr. Spurgeon. Which preaching do you think is glorifying God, the 19th century or 20th century? Remember our text says in Psalms 118:8. "It is better to trust in the LORD than to put confidence in man." The second reason for rejecting Arminianism is:

II. Arminianism twists Scripture. Arminianism is much more damaging to the truth than atheism, for it claims to be based on Scripture; but actually it is a system that ignores some pas- (Continued on Page 11, Col. 1)

A HAPPY MAN

by W. T. Pelphrey

"Blessed (happy) is the man to whom the Lord will not impute sin." (Rom. 4:8). The fourth chapter of Romans is given wholly to showing the fact that justification is wholly through faith and not at all by the works of the law. Abraham is here used as an example from the Old Testament. The fifth verse tells that faith is counted for righteousness, and then verses six to eight quote from the Psalms describing the righteousness which is without works and the blessedness of the man whose sins are forgiven and covered and to whom the Lord will not impute sins.

Our text, verse eight, certainly proves that justification is by faith alone. If salvation could be partly by works, then maybe Christ's death need not cover future sins, and those sins committed after our conversion may indeed be imputed to us. But the text says the man is happy to whom the Lord will not impute sin.

I. This text implies that there is a state of blessedness possible to man. Many men are not happy. It is interesting to stand on a busy street corner of some large city and observe the people. One can almost pick the truly happy ones by their facial expression. Men have domestic worries; women worry about husbands waywardness; financial difficulties cause some to be unhappy; wayward children make parents unhappy; and then there is that within every breast that tells them there is a life after death, and the realization of coming torment makes one miserable.

God wants all to be happy. To Abraham God said, "and in thee shall all the nations of the earth be blessed." God began early in man's history to reveal His desire to make all men happy. All through the Psalms we find God's promise of

blessing. For example: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psalm 1:1).

My text which is quoted by Paul from the Psalms says, "Blessed is the man to whom the Lord will not impute sin."

II. This text tells us that such happiness is wholly of the Lord. In John 10:10 we read, "...I am come that they might have life, and that they might have it more abundantly." Again, "Ye shall know the truth and the truth shall make you free" (John 8:32).

It is only through the coming of Jesus to earth to die in our stead that this blessedness can come. "...It is God that justifieth" (Rom. 8:33). "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). There is no such thing as men's sins being forgiven until full penalty has been paid, either by the guilty one or by one who being innocent would die for the guilty, "...that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). It is Christ who "...hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree:" (Gal. 3:13). No wonder the Christian cries out: "O to grace how great a debtor. Daily I'm constrained, to be! Let thy goodness like a fetter, bind my wandering heart to Thee." And again "O for a thousand tongues to sing my great Redeemer's praise. The glories of my God and king. The triumphs of His grace."

III. This text tells us that such happiness depends upon the fact

that our sins will not be imputed to us.

1. The meaning of impute. The word impute may better be translated "reckon," that is our sins are longer put to our account. In Philemon 1:18 we find the same Greek word translated differently. "If he hath wronged thee, or oweth thee ought, put that on mine account;" (or impute that to me). We have here a letter written by Paul and sent by the hand of Onesimus, a runaway slave who has been converted by Paul's preaching at Rome, to Philemon, former owner of Onesimus and also a believer. Verses 17 and 18 perfectly illustrate imputation, "If thou count me therefore a partner, receive him as myself" (reckon to him my merit, put my good toward you on the account of Onesimus to square off this wrong to you). "If he hath wronged thee, or owed thee ought, put that on mine account." Jesus has done just that for us before God. He had our demerits imputed to Him that His merits might be reckoned to us. "For he is our righteousness."

2. The implication that saints do sin after they are saved. None could be called blessed until he is saved, and the fact that Christ will not impute sin to him tells us that that man will sin, but will not be charged with such sin. In Ecclesiastes 7:20 we read: "For there is not a just man upon earth, that doeth good, and sinneth not. The Lord Jesus in teaching His disciples to pray said, "Forgive us our trespasses as we forgive those who trespass against us." Had He expected them to be perfect, He would not have taught thus. Peter denied his Lord after he was saved. If he was not saved at that time, then Christ didn't know the heart of Peter when He said, "...Blessed art thou, Simon Barjona:

for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

Now turn and read I John 1:8-10. This says plainly that those to whom John is writing do sin. I John 5:13 tells plainly that he is addressing this letter to saved folk. But someone may say that John indeed was writing to saved folk, but to unsanctified ones, meaning of course those who had not received the so-called second blessing. To them may I reply that John was an old man when he wrote this epistle, and if he ever were all that man can be spiritually, he was at that writing; and yet he writes, "If we say that we have no sin, we deceive ourselves, ..." John was at this time about ninety years old and had done many mighty works for God and certainly he had not been denied God's greatest blessing. I don't suppose John knew anything about the second blessing. That seems to have been revealed to certain denominations in the 20th century and is not a doctrine of a New Testament church.

3. The teaching that future sins of saints will not be charged to their account but will be put to the account of Christ. If these sins were not charged to Him, who would pay for them? Only a sinless one can bear the sins of others. Christ alone lived in the flesh without sin. If our future sins were not paid for by His death, then we must suffer in hell or else He must come and die again for those future sins (read Heb. 9:25,26).

I do not mean to say that saints' sins will not affect their rewards, because our rewards shall be according to our works, and certainly the evil we do will decrease the value of our good. But sins are spoken of as blotted out in the Word (read Jer. 50:19,20; Psalms 51:1,9). When I trusted Christ, all my sins, past, present and future were blotted out of

God's record to be remembered against me no more forever. God is omniscient and hence has known my sins before I committed them and certainly will continue to retain them in His memory, but He will not remember them against me because Christ paid for them in His body.

May I say again that if Christ died not for my future sins and these sins will be imputed to me, then one of three things is true if I am to get to heaven: (1) I must commit no sin, which is impossible. (2) Christ must die again on the cross. (3) I must suffer in hell for my own sins. But I thank God that Jesus paid it all on the cross of Calvary over 1900 years ago, and we can sing from our hearts today, "Jesus paid it all." Certainly the plan of redemption is complete. Jesus said while dying, "It is finished." He could have meant nothing else except the plan of redemption for which He came into the world. Again we read in Hebrews 12:1,2 that Jesus is the author and finisher of our faith.

My plea to my unsaved readers is that you now trust a Saviour "...he is able also to save them to the uttermost that come unto God by him..." (Heb. 7:25). My plea to saints is that you rest wholly in the finished work of Christ, and when Satan tempts you to sin and you yield to him, do not fear about your salvation; it was settled at Calvary. But rather just confess your sin to God that your fellowship might not long be broken and your life fruitless. You can be extremely happy even in the face of difficulty if you will rest upon the truth of our text: "Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8). (Copied from September 2, 1938 issue TBE).

STUDIES IN THE LIFE OF ELIJAH

"Elijah The Tishbite of Gilead."

by The Editor

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (I Kings 17:1).

We are beginning a series of studies on the history of Elijah. I believe that one way, and of course any way that you study the Bible, is a way of blessing, but I believe that one important and blessed way of studying the Bible is to study the lives of the characters of the Bible. And as we see God working in, and through the men and women of the Bible, it is often used by the Holy Spirit to be an encouragement to us and to move us to desire to be used of our Lord. Oh, that our study of Elijah may work within our hearts a desire to be used of God in these dark and awful days in which we live. And may God's use of Elijah in our study be an encouragement to us to yield ourselves unto the Lord, praying that He might use us to His honour and glory.

Now, Elijah is one of the greatest of Bible characters. I dare say if I would ask you who were some of the great prophets of the Bible, most of you would immediately or rather quickly think of Elijah. Surely Elijah stands out upon the pages of the Word of God as one of the great men of God who was greatly used to the glory of God.

Now, we want to look at some of the background of the ministry of Elijah. And in this first study of Elijah, we desire to just get introduced to the situation. For myself I have found great blessing and great profit in getting acquainted with the characters of the Word of God and in doing that, it is so very helpful to get acquainted with the situation under which and during which these characters exercised their service for God. So, let us think awhile of the situation into which Elijah came.

I call your attention to the division of the kingdom of Israel. You'll remember that Moses was used of God to deliver Israel from Egyptian bondage; that Joshua was used of God to bring the children of Israel across the Jordan river into the land of Canaan to wage a successful seven year war against the inhabitants of the land of Canaan and to divide that land among the tribes of Israel. You remember that this was followed by a long period of failure on the part of Israel, and that God's punished them by delivering them into the hands of their enemies, then by their repentance and prayer unto God, and then God's raising up a judge, whom God was with, and blessed and used in delivering Israel from their oppressors. Samuel was the last of these judges. Toward the end of the life of Samuel, the children of Israel demanded a king. God worked, and Samuel anointed Saul over the United Kingdom of Israel. Saul was followed, except for a brief interlude when Saul's son Ishbosheth was over a part of

Israel -- we might as well say that Saul was followed by David, and then David was followed by Solomon. Each of these three kings reigned for forty years each, and that was a total of one hundred and twenty years of the United Kingdom of Israel. Then upon the death of Solomon, his son, Rehoboam became king and under Rehoboam there was a division in the kingdom of Israel that has lasted to this very present hour. Now, this division was brought about within the Sovereignty of God. It was a part of the carrying out of the purposes of a Sovereign God, and yet, it was also a part of the northern kingdom, Israel's, sin against God.

Now, let me point out to you that the kingdom was divided with the ten tribes to the north being called Israel, and the two tribes to the south being called Judah. This division took place in part, as God's punishment of Solomon's sin. Oh, how Solomon had failed to be the king that he should have been, and had followed idol gods, and married strange women, and multiplied great wealth to himself, and failed to be what it looked like at first he might be as king of Israel. And so, because of Solomon's sin, God punished them by the division of the kingdom. Then there was a matter of Rehoboam's foolish home political program. When the people asked of Rehoboam that he would lessen the load that his father had placed upon them, he replied that he would make it even heavier. And because of these foolish politics the people revolted against Rehoboam's reign.

And then there was the matter of Jeroboam leading Israel in rebellion against the God-appointed Davidic Dynasty. So all these things combined in bringing about the division of the kingdom, which is one of the very important points that you need to remember in order to understand Old Testament history, and even some of the prophetic future for Israel. In this act, this act of dividing the kingdom, we have an illustration of the sovereignty of God and the responsibility and accountability of man. God was sovereign in bringing about His purpose in this division, and yet, also it was because of the sin of man. God's sovereignty always controls all things that come to pass but God's sovereignty never destroys the responsibility and the accountability of man.

Now, as to some of the history of these two kingdoms; Judah had some good kings and some times of revival. As a result of these good kings and these times of revival the kingdom of Judah lasted one hundred and twenty years longer than the kingdom of Israel, but in 585 B.C., they were defeated by Nebuchadnezzar and carried away into captivity into Babylon, but by the mercy and grace of God, they were delivered from that captivity seventy years later and returned under Zerubbabel and Joshua and then later with Ezra and Nehemiah and they were in the land at the close of the Old Testament. Now, the northern kingdom of Israel, originating in part in rebellion against God's appointed Davidic kingdom,

never had a good king, they never had a time of revival. They went from bad to worse, to worse, in their spiritual and moral degradation. So they did not last as long as the southern kingdom of Judah. In 721 B.C., they were defeated by the Assyrians and carried away into Assyrian captivity, and have never returned to the land of Israel. However, praise God, it is prophesied that during the millennial reign of Jesus Christ, this breach will be healed, and Israel will again be one nation upon the mountains of Israel and David, raised from the dead in a glorified body will rule over them under Jesus Christ, who will rule over this earth for a thousand years.

Now, this kingdom at the time of the reign of Ahab had lasted fifty-eight years. They had had Jeroboam who led in rebellion and in the establishing of a false and idol religion. He was followed by Nadab, his son, and his son was killed by Baasha who reigned a little while, and Baasha was followed by his son Elah, who was killed by Zimri, who was killed by Omri. Here, then, were times of disorder, times of riot, times of bloodshed, times when one man came to the throne by the bloody murder of another man. Now, at the beginning of this division, Jeroboam realized the danger of the Israelites going up to Jerusalem to participate in the God ordained religion in that city. So Jeroboam made two golden calves and put one of them in Dan, the northern part of his kingdom and the other in Bethel, the southern part of his kingdom. He appointed some of the lowest of the people to act as religious leaders, and he counterfeited the program of God for the religious ritual of Israel and substituted a religion of his own mind and caused the people to worship at Dan and Bethel instead of going up to Jerusalem to worship. Now, they pretended that these golden calves were only symbols through which they really worshipped the God of Israel, but this religion was as much under the curse of God as the religion of Baal and Ashteroth which were introduced at a later time.

When we do not worship God according to His Word, we do not worship God at all. We are not at liberty to choose our own way and do our own thing and still pretend that we are worshipping the Lord. He will have nothing to do therewith. Now, in these days there was an increase of sin in Israel. I speak to you from the depth of my soul when I warn you that sin is a downhill drag, accelerating with intensifying rapidity. Oh, beloved friends, when we go away from God, when we rebel against God, when we disobey the Word of God, who knows where the end of that beginning will be? Who knows what some little sin, committed one time in disobedience to the Lord might lead to in the life of an individual or in the history of a nation? Who would have dreamed that the day would come that our nation would be as wicked and godless as it is today? How many people who once were fairly decent and moral, growing up in a fine home and going to Church and Sunday School regularly are now living in the

very gutter of sin in which they never dreamed they would end? Oh, I warn you against sin, for it is a downhill drag, and once you start down that hill, who knows except God where you will wind up?

Now we come, after fifty-eight years, following the division of the kingdom to the reign of Ahab. Ahab reigned twenty-two years as king of Israel. Outwardly, his reign was a time of political strengthening of the kingdom of Israel. There was an alliance with Phenicia on the northwest of Israel through marriage with Jezebel, the daughter of Ethbaal, king of Phenicia. There was an alliance with the southern kingdom of Judah. Up until the reign of Ahab, there had been antagonism and repeated warfare between these two kingdoms, but while Jehoshaphat reigned in Judah and Ahab reigned in Israel, there was a political alliance between these two kingdoms which culminated in, and was cemented and strengthened by the marriage of Jehoram, the son of Jehoshaphat, to Athaliah the daughter of Ahab and Jezebel.

Now these two marriages; Ahab to Jezebel and Jehoram to Athaliah, were contrary to the Word of God and resulted in terrible damage to Israel and Judah. And if you will just read the after-history, you will wonder if Israel and Judah ever recovered from the dire and terrible and tragic consequences of these two unscriptural marriages. Beloved friends, there are few things in your life, nothing almost, outside of salvation by the grace of God, that are more important than whom you marry. You need to be careful, you need to be prayerful, you need to marry within the confines of the Word of God. You need to be saved yourself and see that you marry one who is likewise a saved person. Again I say, few things are more important in a person's life than whom they marry. And all history, Bible, and otherwise, bears witness to the truthfulness of this statement.

The kingdom under Ahab was materially prospered, for upon his death, we read of Ahab's kingdom. In I Kings 22:39 we read of the ivory house which he made, and all the cities that he built. It was a time of material prosperity. And in I Kings 20, we realize that until the close of his kingdom it was a time of military strength for there were two defeats of Syria during Ahab's reign. Outwardly politically strong; materially prosperous, militarily strong; but inwardly? The outward is not always a true indication of the inward. Eventually it will be, but for a period of time there may be a great outward prosperity with inward corruption. Eventually God will cause the outward to correspond to the inward, but for a time it may be different. And so the inward was very, very wicked. The inward time in Israel of the reign of Ahab, was one of the most wicked times of the history of Israel. In I Kings (16:30-33),

"And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat...." (that is worshipping the golden calves) "...that he took to wife Jezebel the daughter of Ethbaal king

of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove;..." (And that word "grove" refers to the idol goddess Ashteroth, of worshipping Ashteroth) "...And Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him." It was a time of turning from what was supposed to be a pretended worship of the Lord, to an open, unabashed, outward worship of idol gods.

Now, let's think a little while about Jezebel, the daughter of Ethbaal, king of Zidon. According to secular history, Jezebel's dad was the high priest of the religion of Ashteroth. He murdered the king of Zidon, and thus, became king and combined the political and religious headship of Tyre and Zidon under himself. Now, Jezebel may well be the most wicked woman in the history of the world. In Revelation, Chapter 2, I believe that the word 'Jezebel' is used just to refer to a false and wicked woman in the church there. Jezebel has come to be a synonym for a wicked, ungodly way of living. It seems that Jezebel's two major enterprises in life, after she married Ahab and became queen of Israel, were that she was determined to establish idolatry in Israel and to destroy the worship of the Lord.

Well, let's talk about Jezebel and Ahab. I Kings 21:25, tells us, "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up." Oh, a man's wife ought to be a restraint upon his ungodliness. A man's wife ought to be an inducement, and a help to a man in walking in the ways of God. But this woman Jezebel, this false marriage contrary to the Word of God, marrying outside of the nation of Israel, increased the wickedness of Ahab. Sometimes, as we study the story of Ahab, we think that maybe he is going to straighten up, but then his wife, Jezebel, comes in and stirs him on to deeper depths of shame and degradation and higher heights of rebellion against Israel. Jezebel, strong in sin, dominating her husband, but I pause to tell you this; that when Ahab stands yonder before the great white throne judgment, and the Lord Jesus Christ calls him to give an account of his life upon the earth, Ahab will not be able to excuse his sins because of Jezebel, he'll not be able to say, "well, I was stirred up by my wife Jezebel, and I wouldn't have done all those things if it had not been for her." Every one of us shall give an account of ourselves unto God. And allowing others to influence us in a life of sin, will not be an acceptable excuse before the great white throne judgment.

Now, what has all this to do with Elijah? You might say, "Brother Joe, I thought we were going to study the life of Elijah?" We are. "Well, why all this?" Because this is the situation into which Elijah came with his ministry for God. This is the background, this is the stage upon which is acted out the life of Elijah, and we need to see the scenery set upon the stage, so as

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ELIJAH

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to better understand and appreciate the life of this great man of God. Now, the times of Elijah were times of great sin. Sin had grown more dominant in every phase of life in the northern kingdom. This time was the time of idolatry. Again, I call your attention to the golden calves; that the worship of the golden calves was idolatry, but the people pretended to be worshipping the Lord under the form of those two golden calves. And under Ahab and Jezebel they threw off all pretence and unashamedly, unabashedly with the forehead of the harlot, they openly worshipped idol gods. So these were times of great idolatry.

I call your attention again to the word "grove", and I would tell you that every time you see that word in the Old Testament, except Genesis 21:33, where it means trees, everywhere else it is a translation of the word "Ashteroth" which refers to a heathen goddess. So the times of Elijah were times of great sin, times of idolatry and times of persecution and great danger.

In I Kings 18:4, we find that Jezebel sought to destroy and kill all the prophets of the Lord, and God used Obadiah to spare the lives of one hundred of them. In I Kings 19:2, Jezebel threatens, and would have made her threat good, had not God protected Elijah. Jezebel threatened to kill Elijah. So it was a time of danger, it was a time when a man laid his life on the line, when he took an open, bold, uncompromising stand for the God of Israel. Oh, beloved, those times may be upon us again in the very near future. I warn you thereof, but the days of Elijah were days that called for somebody with God-given courage to risk their life taking a

stand for the God of Israel.

Well, this is often the situation in the Word of God. Very frequently in the Word of God, the dark background of the sin of man becomes the stage for the shining light of the glory and grace and mercy of God. The dark background of the fall of man in the Garden of Eden becomes the background for the coming of the grace of God, seeking the lost sheep, providing garments for them, giving the first Gospel promise unto those fallen ones. And so the Bible says, **"...When the enemy shall come in like a flood, (then) the spirit of the LORD shall lift up a standard against him"** (Isaiah 59:19).

So, yonder in Israel, the enemy had come in like a flood, iniquity abounded on every hand, but across the Jordan river to the east, in the mountain land of Gilead, God was raising up a standard. God saved a young man, God taught him the blessed Word of truth, God raised him up to be a prophet, and then at the predestinated time, God sent him across the Jordan river to the courtroom of the palace of Ahab to preach the blessed Word of God. God does not often bring terrible judgment upon a land without giving many warnings first. So, before God will bring judgment, or continue for a long length of time His judgment upon Israel, He brings the warnings of the ministry of Elijah. Well would it have been for Ahab and for the land of Israel, had they responded to the ministry of Elijah, but they failed to do this and thus suffered one of the most terrible judgments in the history of the northern kingdom, until their final defeat by the Assyrians. May the Lord Bless us as we study the life of Elijah, one of the great men of God in Old Testament history.

ARMINIANISM

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sages of the Word and twists others. One is reminded of what Peter wrote in his second epistle chapter 3 verse 16, "As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

One of the favorite expressions of all Arminians is "Whosoever will may come," but this is not a true or whole quotation of a verse of Scripture. There isn't anything wrong with this phraseology except it isn't a correct quotation, which is typical of Arminianism. Arminianism is built upon just such loose quotations of Scripture or twisted fragments of Scripture. The passage they are attempting to quote reads, "Whosoever will, let him take of the water of life freely." (Rev. 22:17). Another misquoted verse, a verse which I think is the most misquoted verse in the Bible is II Peter 3:9. "Almost every week, if you listen to the radio frequently, you will hear some Arminian preacher say, "God is not willing that any should perish." The Bible does not say that; this is the way the Bible reads, "The Lord is not slack

concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." They invariably omit the phrase, "But is long suffering to usward," which changes the whole meaning of that verse. If you delete that phrase then you will have to admit that God's will, His mighty purpose is being checked and thwarted, for it is a fact that millions are perishing. According to the way Arminians quote the verse, God doesn't want men to perish, but according to their theology, poor little God can't stop men from perishing even if He is not willing they perish. We believe the phrase, "long suffering to usward" ties in perfectly with John 6:37 which reads, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." We maintain that the elect, the multitude which no man can number will not perish, and God's will and purpose will be carried to completion perfectly.

Other Arminians not only twist and misquote Scripture, they actually teach and say things that are not true. I think one of the best illustrations of this statement is the personal experience of Charles Haddon Spurgeon. Mr. Spurgeon was converted at a very early age on Jan-

uary 6, 1850 under some very providential circumstances. It was Sunday and he planned to go to church but a terrible snow storm developed and instead of attending the church he had planned to attend, he was forced by the weather conditions to go into a little Primitive Methodist chapel. The weather was so bad that the pastor could not make it to church, and a layman got up and read a verse from Isaiah, and God used that particular verse to convict and save one who was to become one of the greatest preachers of all time. Five days after Spurgeon was saved, he went back to the same Primitive Methodist chapel where the preacher happened to be preaching on the text, **"O wretched man that I am! who shall deliver me from the body of this death?"** (Rom. 7:24).

"There," Spurgeon thought, "that text is for me." "I had just got as far as that in the week. I knew that I had put my trust in Christ, I know that when I sat in that house of prayer my faith was simply and solely fixed on the atonement of the Redeemer. But I had a weight on my mind, because I could not be as holy as I wanted to be. I could not live without sin. When I rose in the morning, I thought I would abstain from every word, from every evil thought and look; and I came up to that chapel groaning because, 'When I would do good evil was present with me.' The minister began by saying, 'Paul was not a believer when he said this.' Well now, Spurgeon said, 'I knew that I was a believer, too.' The man went on to say that no child of God ever did feel any conflict within."

Mr. Spurgeon continues in his autobiography, "So I took up my hat and left the chapel, and I have very seldom attended such places since. They are very good for people who are unconverted to go to, but of very little use for children of God. That is my notion of Methodism. It is a noble thing to bring strangers in; but a terrible thing for those that are brought in to sit and feed there. It is like the parish pound, it is a good place to put sheep in when they have strayed, but there is no food inside; they had better be let out as soon as possible to find some grass. I saw that minister understood nothing of experimental divinity or of practical heart theology, or else he would not have talked as he did. A good man he was, I do not doubt, but utterly incompetent to the task of dealing with a case like mine."

Arminianism, although saying it believes that all men are sinners, under its breath croons the siren song of man's essential goodness. It believes that man is far gone, but not entirely dead. You will discover many Arminians who say they believe what the Scriptures teach about total depravity, but then turn right around and tell you that a sinner is a free moral agent with a free will. To be technical, an Arminian says that God does not produce the consent of man's will; but merely proposes that consent to the will and leaves man to comply and convert himself. Arminianism even states it believes in election, (how can they deny it when the word appears again and again in the Bible) but they will not allow election to be an eternal, peculiar, unconditional and irreversible act of God.

Arminians are great for stressing the atonement of Christ, but when their atonement is examined it is an atonement that has Christ dying equally and indiscriminately for every individual of mankind, for them that perish no less than for them that are saved. Even though evangelical Arminians preach a substitutionary atonement, they hold tenaciously to a universal redemption; but because they know that this universality is one that does not secure universal salvation, it must necessarily weaken the reality of the substitution and represent it as a more indefinite and impersonal thing. To put it another way, Arminians believe in a substitution which does not actually redeem or ransom, but simply makes the redemption of all men possible. According to Arminianism the atonement has no special relation to any individual person and it renders the salvation of no one certain. The third reason for rejecting Arminianism:

III. Arminianism fruits are lacking stability and endurance.

One day C. H. Spurgeon, speaking on Calvinism said, "By this truth I make a pilgrimage into the past, and as I go I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian (a believer in free will), I should have to walk for centuries alone. Here and there a heretic of not very honorable character, might rise up and call me brother, but taking these things (Calvinism) to be the standard of my faith, I see the land of the ancients peopled with my brethren." This statement about religious history is true. Where are the Arminian theologians that can compare with Martin Luther, John Calvin, Theodore Beza, John Knox, Jonathan Edwards, John Gill, Robert Haldane, John Owen, Thomas Manton and more recently A. A. Hodge, Charles Hodge, Augustus Strong and many, many others?

Arminians propagate the lie that Calvinists are not soul winners and that the doctrines of election and predestination will kill evangelism, but can they produce a greater soul winner than C. H. Spurgeon or George Whitefield? Are the Arminian hymn writers any better than Augustus Toplady, Isaac Watts, William Cowper, Frances Haver-gal or John Newton? Even Charles Wesley's hymns have more theology in them than the average Arminian of our day believes.

Many of the missionaries in the world today are Arminian in theology, but none will compare with Adoriram Judson, William Carey or David Brainard for devotion, zeal, untiring service in reaching the lost. These giants in missionary endeavor were all Calvinists.

Can the Arminian cause produce writers that have not only blessed their generation but succeeding generations like the Puritan writers; Matthew Henry, John Trapp, John Bunyan, Charnock, Goodwin, Jonathan Edwards, Robert McCheyne, C. H. Spurgeon, Benjamin Warfield, J. R. Graves, and A. W. Pink?

Unknown to many people Arminianism was planted as a drug in this country by the Jesuits and it surely has drugged most of America to sleep. In Dean Good's book, "Rome's Tactics," on page 18 we read,

"Now we have planted that sovereign drug Arminianism which we hope will purge the Protestants from their heresy, and it flourisheth and bears fruit in due season." No wonder we read from another writer Rous who says, "Arminianism is the spawn of Popery which the warmth of favor may easily turn into frogs of the bottomless pit." Another writer goes further and states, "Arminianism is the Pope's Benjamin, the mystery of iniquity, the Pope's cabinet."

Give Arminianism time and it will degenerate every time into modernism and a denial of Scripture and God, for it places reason on the throne instead of revelation. Charles Finney, one of the greatest Arminian evangelists, founded Oberlin College for Christian causes, yet it was one of the first schools in Ohio to deny the fundamentals of the faith.

Put the truth of the sovereignty of God into a man's mind and heart, and you put iron in his blood. Calvinism has rendered a most valuable service in teaching the individual his rights. On the other hand, Arminianism has a very pronounced aristocratic tendency. In Arminian churches the power is largely in the hands of the clergy, and the laymen have very little real authority. McFetridge, in his book, "Calvinism in History," gives this pointed observation, "Arminianism is unfavorable to civil liberty, and Calvinism is unfavorable to despotism. The despotic rulers of former days were not slow to observe the correctness of these propositions, and, claiming the divine right of kings, feared Calvinism as republicanism itself."

Conclusion: Arminians claim that since sinners are commanded in the Bible to repent and believe, they must be able within themselves to do so. Hardshell Primitive Baptists or Hyper-Calvinists say that sinners are not able to repent; therefore, they cannot be commanded. We believe that Scripture and true Calvinism sets forth both man's inability and his duty, and both truths are a necessary part of evangelism. We believe both Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world..." and Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Someone says, "I do not understand these doctrines." Perhaps not-but remember that while we are bound to tell you the truth, we are not bound to give you the power to understand it; and besides, this is not a subject to understanding, it is a matter for believing, because it is the revealed Word of God. It may sound like a contradiction to you but it is one of the axioms of theology that, if man be lost, God must not be blamed for it; and it is also true that if man is saved, God must have all the glory for it.

We believe that it is the duty of those who love Christ and the Bible to expose the errors of Arminianism. When the doctrines of grace are being pro-

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TUNE IN TO THE CALL TO CALVARY

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

ARMINIANISM

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claimed we are not only exalting Christ, we are promoting civil liberty. After the murder of President James A. Garfield in September, 1881, his widow wrote the following letter to C. H. Spurgeon: "It is choice treasure from my storehouse of beautiful memories that I sat beside General Garfield in the Metropolitan Tabernacle one bright summer Sunday morning and listened to your voice. I have this morning reread from his journal his account of that day. A sentence from it may interest you. After describing his impressions of the great audience, of the preacher, and of the sermon, he adds: 'God bless Mr. Spurgeon! He is helping to work out the problem of religious and civil freedom for England in a way that he knows not of.'" The Lord Jesus Christ said in John 8:32, "...ye shall know the truth, and the truth shall make you free."

APPRECIATED LETTERS

Dear Brother Joe:

Here is a little love gift for you to use in whatever way you see best. I'm still enjoying TBE very much and I think you are doing a very good job. I'm still praying for you and your work. Sincerely,

Mrs. Hollowell, Rocky Mount, N.C.

Dear Brothers in Christ:

I hope I'm not too late to get my next copy of your paper. Sure don't want to miss any. I love to read the truths of God's Word in the Baptist Examiner. In fact, right now it is the only paper I read. I'm sending money for my subscription, if any is left use where needed. May God bless you all as you carry on His work. A sister in Christ,

Mrs. Uldean Craft, Albany, Ky.

Dear Beloved Brother:

First I want to thank God for men like yourself who are willing to stand up and preach the truths in this day and age where false prophets seem to be rising up everywhere you look, but thanks be to God that all have not fallen astray and gone after Baal (Romans 11:2-5). I continue to pray that you and all of God's people will contend for the faith that was once delivered unto the saints. Enclosed is a check for a year's subscription to be delivered to a friend. Sincerely, Your brother in Christ,

Keith L. Webster, Louisville, Ky.

Will you please renew our subscription for TBE for two more years. This is the best Christian paper I have ever taken. Thank you.

Ralph W. Hurt, Lancaster, Ky.

THE BAPTIST EXAMINER

JAN. 21, 1989

PAGE TWELVE

WHAT TO

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or an abrasion of the skin, disease germs can get no foothold in the body. So, when malice and ill-will get a footing in the heart, it shows there is a raw, sensitive self underneath that has become soil for rooting and growth of resentments. Our hurt feelings are in reality only wounded pride. An oversensitive person is a problem to others and a threat to himself. Remember when you go around with a chip on your shoulder, the chip is probably from the block above -- a head that holds an oversensitive mind.

George Washington Carver was one of the greatest men the South ever produced. He was a Negro with a black skin, but with a great heart and a great mind. He was a scientist and a saint. He was a great blessing to both races by his chemical discoveries and service to the farmers of the South. A certain university once accepted him as a student, but on discovering he was a Negro, refused him admittance. When asked what university it was, Dr. Carver consistently refused to tell, passing the incident off as nothing of importance. He not only had the peace of mind that passeth all understanding, but also all misunderstanding.

We would like to call attention to the disruptive effects of anger and malice. Doctors tell us that anger may cause arthritis; that stomach ulcers are often the results of anger and malice. A mother-in-law did not like her son-in-law whom she visited once a year. Every time she went to visit him, she developed arthritis; and every time she came home, she was well.

A pastor had his heart on becoming pastor of a certain church. Because he did not get it, his wife became embittered and ill and died in a short time, and he himself became so upset that he quit the ministry. Resentment killed the body of one and the soul of the other. Authorities tell us that probably 60 percent of all diseases root in the mind.

Our big problem is that of handling our hurt feelings and keeping out malice and ill-will. We want to tell you that:

NEGATIVELY

1. We must not suppress them. This will only drive them down into the sub-conscious mind, for there they will work underground and make pouters of us.

2. We must not explode them. When our feelings are hurt it will give temporary relief by giving the other person a piece of our mind. One woman said that when she gets mad she goes to the piano and bangs out her resentments through Mozart's Sonatas with apologies to Mozart.

3. We must not nurse our hurt feelings. There is nothing that responds to nursing and petting like hurt feelings. You can brood over ill treatment until you can do nothing but brood over them. This is not the way to handle hurt feelings.

4. And there is no use in running away from circumstances that give rise to resentments. Many a preacher does this very thing when he leaves one church

to go to another. And many other pastors would like to do the same thing. Their feelings are continually being hurt by opposition and lack of appreciation of their work, and they think it would be better for them to be elsewhere.

5. Do not parade your resentments before others; not even your best friends. I know a man who thinks he has been terribly mistreated. And he is probably right in his thoughts. But he has hurt himself by brooding over it and parading it before others. You can hardly talk to him five minutes that he does not trot out his resentments. He parades them as something to be proud of.

POSITIVELY

1. We must love our enemies and forgive them. This is not easy, but grace will help. If we only love those who love us and do good to those who do us good, we are no different from lost people. We must love and forgive for Christ's sake. It is what He commands, and we must seek to please him. It was for Christ's sake that God forgave us, and we must forgive others for the same reason. If you do not have a forgiving spirit and really want it, ask Christ for it.

2. We must think of others and not always insist on our own way. A man and his wife were constantly quarreling. The quarrel usually began over the radio -- she wanted music and he wanted news. Then one day God came into his life and he was a changed man. When he returned home he walked to the radio and turned on the music. His wife looked at him in surprise and said, "But this is the news hour." "I know it," he replied, "but I thought you would like the music." She could hardly trust her ears, but responded by getting up and turning on the news. They learned how to solve their problem by thinking of the other person first.

3. Practice the golden rule. Do unto others like you would have others do unto you. Too many do unto others like others do unto them -- they reciprocate. And too many do others before others can do them -- they beat them to it. The golden rule is preached by everybody and practiced by nobody.

A woman told a certain man how badly her neighbor had treated her. The man asked if she had a garden. She did have. He then asked if her neighbor had a garden. She didn't have. Then he told her to go pick the nicest basket of beans she could find and take them to her neighbor. She was to tell her kindly that she had mistreated her, but as a token of her forgiving spirit, she had picked and brought these beans. And when she had done this, she was to come and tell him what happened. At first she told him she could not do it. He urged it upon her as the proper thing for a Christian to do. She finally agreed to do it, and when it was done she told him it worked like a charm. Her neighbor confessed her sin and fell at her feet begging forgiveness. The whole affair ended with the two women in each other's arms and confessing their faults to each other. A Japanese student and a Chinese student were in the same university and the Japanese disliked the Chinese intensely. But when the Japanese student was ill, the Chinese student brought food to him every day. This kind attention broke down the enmity and they became fast friends. I once heard a brother say, "Let's kill

them with kindness."

4. When it is necessary to speak of the faults of a person, don't say, "I don't like him." It is better to say, "I don't like certain things in that person and they are these." And after stating his faults, then say, "But here are some things about him that I like." And tell what they are. Every Christian man will show up to a better advantage if you will do this.

When we talk about not liking somebody or hating somebody,

our words are born of prejudice and we are in open rebellion against Him who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

ANNOUNCEMENT

The Calvary Baptist Church of Reserve, Louisiana will have a Bible Conference January 28-29. Services on Saturday will begin at 10 a.m. and 2 p.m. Services on Sunday will begin at 9:45 a.m. and 5:00 p.m. Elders James Green and Mike McCoskey are scheduled speakers. Other speakers will be chosen from preachers who are present. For further information contact Pastor Kenneth Long at (504) 652-4395.

If I had died as a child, I would be assured of a place in glory; but that door is closed. I am an adult. If I had been holy in birth and perfect in life, I would reign with Christ; but I was born in sin and even my righteousnesses are filthy rags, so that door is closed. What shall I do? Is there no door open to such as I? Yes, there is one! Christ said, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10:9). Am I such a fool that I will turn from that one God-given door and perish? God forbid!

STRAIGHTENED OUT

I had such a need
The Savior knew
My life was empty
Sad and blue.

He saved my soul
My life straightened out,
He gave me hope
Without a doubt.

I'm sorry to confess
There's remaining sin
But I'm being straightened
I'm not as I've been.

I will understand
Why His life He gave
When my body is straightened
In the grave.

Should this not be,
If the valley I miss
I'll go up with Him
And enjoy perfect bliss.

To dwell with Christ
What joy t'will be
I'll be free from sin
Through Eternity.

Mrs. J.P. Morgan

None other Lamb, none other Name,
None other Hope in heav'n or earth or sea,
None other Hiding-place from guilt and shame,
None beside thee!

My faith burns low, my hope burns low;
Only my heart's desire cries out in me
By the deep thunder of its want and woe,
Cries out to thee!

Lord, thou art Life, though I be dead;
Love's fire thou art, however cold I be;
Nor heavens have I, nor place to lay my head,
Nor home, but thee!

Christina G. Rossetti