

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# The Baptist Examiner

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

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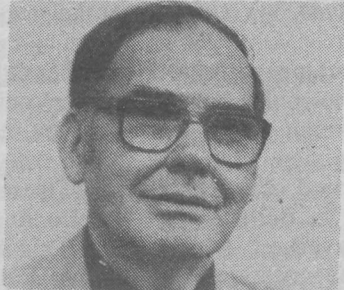
## STUDIES IN I PETER CHAPTER 5

by C.T. Everman  
"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (Verses 1-3).

Peter now turns to the leaders of the church and urges them to care for the flock, the members of the church. The word "elder" as used here, refers to one in the church who in other places in the Scripture is called an overseer, a

bishop, or a pastor. (Acts 20:17, 28; Tim. 3:2; Eph. 4:11). The elder or pastor of a church is to have the spiritual oversight over the members of the church. Peter did not claim to be on a higher level than any other elder or pastor, "who am also an elder" means "who am a fellow-elder"

The word "witness" means more than one who saw the crucifixion of Christ, but also as a



Clyde Everman

witness he is giving testimony to what he had seen. Peter had indeed been a witness of the sufferings of Christ. From the garden where Jesus was taken prisoner, Peter followed Him and no doubt saw Him as He was scourged and mocked. He saw the crown of thorns placed upon his brow. He saw Him stripped of His clothes and beaten. After denying His Lord and weeping bitterly, no doubt he followed him to Mount Calvary where he beheld the nails being driven through His hands and feet. He saw Him as He hung there on the cross as He suffered the penalty for the sins of His people. Yes, indeed he could testify as to Christ's sufferings.

The statement "and also a partaker of the glory that shall be revealed" is given as (Continued on Page 11, Col. 4)

## THE COMPLETENESS OF CHRIST ON THE CROSS

by Chuck Godley  
FORGIVENESS - Forgiving of man's desperately wicked ways. SALVATION - Offered for man a way to escape the wrath of hell. AFFECTION - The love shown for those He died for. ANGUISH - What agony Christ went through when He took our sins upon Himself. One that knew no sin. SUFFERING - Showing His humanity - yet as God also He thirsted upon the cross. VICTORY - All had been (Continued on Page 8, Col. 4)

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## TAKE THE NAME OF JESUS WITH YOU

By Waldo Whiddon  
There is a unique and unlimited power in the name of Jesus. Only faith comprehends and experiences this power. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). How would it otherwise be possible for everyone who calls out this name by faith to be saved from the power of darkness? We are told in Joel 2:32, these words; "And it shall come to pass, that whosoever shall

call on the name of the LORD shall be delivered...." God wrote these words again in the New Testament. "Who hath delivered us from the



Waldo Whiddon

power of darkness, and hath translated us into the kingdom of his dear Son" (Colos. 1:13).

Because of the guilt of his sins, every person is in the power of Satan, but as soon as this person receives Christ as his personal Saviour by faith in His finished work on Calvary, receiving His redeeming power; his chains of sin are broken! "He that committeth sin is of the devil; for the devil sinneth from the beginning...." (I John 3:8). Satan not only loses his grip on him, he dare not even touch him again; because if he were to touch him, he would be touching the Lord (Continued on Page 4, Col. 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## SOVEREIGN GRACE VERSUS ARMINIANISM

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph.2:8). This is one of a multitude of verses in the Bible which teaches that salvation is by the grace of God. In our conference this year, we had sermons on each one of the doctrines of grace by name. To the best of my memory I had never done this at a conference before. Of course, I have had sermons at every conference on some of these doctrines, but have not had all five

doctrines preached on by name. We had one of the five doctrines each session, having them in order. It was my task at our conference, under the above subject, to sum up the five doctrines and show the difference between them and the contrary doctrines of Arminianism.

Note that I use the term "sovereign grace," and not "Calvinism." Some years ago most of our men used the latter term, but it is seldom used among us at present. We surely did not get the doctrines of grace

from John Calvin; they were taught by Baptists from the days of the New Testament. Calvin got them from Baptist preservation thereof. Furthermore, there are many things that Calvin taught that we do not believe. So, we speak of the doctrines of grace.

The doctrines of grace can be easily remembered by taking the word "tulip", and letting each letter stand for one of the doctrines. T stands for Total

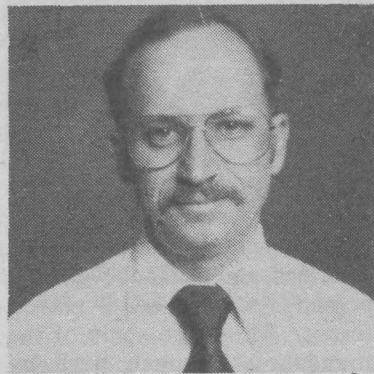
(Continued on Page 2, Col. 1)

## THE WRATH OF GOD

by John Pruitt  
Romans 1:18

The word "wrath" appears in the Scripture many times throughout. When used in reference to God concerning His eternal judgment, it means "a settled or abiding condition of anger, with a lasting nature, in view of taking revenge."

God's wrath is never impulsive, or without forethought. It is careful, calculated, and pointed. He has determined in eternity past what He would do in His wrath in the end. His wrath is as much a part of His holy attributes as His love. His judgment is as much a part of His holy attributes as His mercy.



John Pruitt

Not much is said today from the pulpit or from the street about the wrath of God. Beloved, much needs to be said! People do not fear God in our day because they do not know about His

wrath. Law puts fear in the hearts of men only if they know the consequences of breaking it. The sins of man's depraved nature is being manifest today more than ever before since the days of Noah, and the days of Lot. Our society is saturated with sin.

The homosexual population in the U.S. is estimated to be more than ten percent. Prisons are running over with violent offenders of the law of the land. More violent crime--murder, rape, child abuse, incest, drug trafficking, a pornography industry that exceeds the income of the largest legitimate corporation in the U.S., gang fighting and killing, and the list could go on and on. Abortion, (the murder of the unborn), is commonplace, and soon to come is euthanasia.

Yes, I say that America and the world is in eminent danger of a flash flood of sin which will bring about the coming irreversible wrath of God.

These sins are not only manifesting themselves in the lives of the people of our society, but the leaders of our society as well.

Our government not only tolerates sin against God's law, but promotes it by liberal legislation. Laws have been passed protecting the rights of homosexuals, convicted criminals, communist organizations, and atheist move-

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## WHY PREACH ELECTING GRACE?

A Letter from  
George Whitefield  
to John Wesley

This letter no doubt will lose me many friends." George Whitefield

Very Dear Brother,  
God only knows what unspeakable sorrow of heart I have felt on your account, since I left England last. Whether it be my infirmity or not, I frankly confess, that Jonah could not go with more reluctance against Neneveh, than I now take pen in hand to write against you. Were nature to speak, I had rather die than do it; and yet, if I am faithful to God and to my own and other's souls, I must not stand neuter any longer. I am very apprehensive that our common adversaries will rejoice to see us differing among ourselves. But what can I say? The children of God are in danger of falling into error. Nay, numbers have been misled, whom God has been pleased to work upon by my ministry, and a greater number are still calling aloud upon me to show my opinion. I must then show, that I know no man after the flesh; and that I have no respect to persons, any farther than is consistent with my duty to my Lord and Master, Jesus Christ.

This letter no doubt will lose me many friends. And for this cause, perhaps, God has laid this difficult task upon me, even to see whether I am willing to forsake all for Him, or not. From such considerations as these, I

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## The Baptist Examiner

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## SOVEREIGN

(Continued from Page 1)

Depravity; that man is depraved in every part of his being, is dead in sins, is at enmity with God; and cannot save or help to save himself. U stands for Unconditional Election; that out of totally depraved mankind God unconditionally, of His own sovereign will, elected a multitude that no man can number and ordained them to be the recipients of saving grace. L stands for Limited Atonement; that Jesus Christ died savingly for, and only for the elect of God. I stands for Irresistible Grace; that the Holy Spirit works effectually and irresistibly in the elect and causes them to savingly repent of sins and believe on Jesus Christ for eternal salvation. P stands for Perseverance; that those elected by the Father, redeemed by the Son, and called by the Holy Spirit will persevere in repentance, faith, and holiness and are eternally saved.

Arminianism is opposed to all five of these doctrines. It teaches that man is totally depraved, but not in the Biblical manner or extent. It teaches that, either man can in his depraved condition or God does something for him graciously so that he can, repent and believe the gospel. God then leaves it up to man. Arminianism teaches that God elects some to be saved on the basis of His foreseeing that they will, of themselves, repent and believe the gospel. God sees that man will do something that will bring him salvation, and then God elects man to have that salvation. What a needless,

useless, and futile election is this. It teaches that Jesus Christ died for every individual of mankind, for one as much as another. This atonement does not, of itself, actually save any man; for man must add his free will decision to this atonement to make it work. Arminianism teaches that the Holy Spirit is trying to save every man - trying as hard with one as with another. They teach that the Holy Spirit can save no man unless that man is, of himself, willing to let this be done. The Holy Spirit, they teach, is powerless before the free will of man. Consistent Arminianism teaches that a saved person can lose his salvation and go to hell. There are some Arminians who agree with



Joe Wilson

Arminianism on the first four doctrines, and then believe that a person once saved is saved forever. They lose some of the foundation for such truth by denying the doctrines of grace in the first four points; but they do hold to the Eternal Security of the believer.

It is easy to see that there are great, important, even fundamental differences between these two systems of teaching as to how God saves sinners. The two teachings are totally incompatible. The holders of these two systems can get along together only on the basis of compromise by one, the other, or both. It has been my sad observation that when holders of the two systems get along well, it has been the sovereign gracer who compromised his position. I have never known an Arminian who would compromise his beliefs. I have known professed sovereign gracers who did this.

Sovereign Grace and Arminianism differ as to how they relate to the Word of God. Sovereign Grace is the doctrine of the Bible. No man can bow humbly to the Word of God, study it desiring to know what it teaches, be yielded to the Holy Spirit in his studies, but that he will come to see the wonderful doctrines of grace therein. The Bible teaches Total Depravity in Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked ....," and in Mark 7:21-23, "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," and in Romans 3:10-12, "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that

doeth good, no, not one." Many more Scriptures could be given.

The Bible teaches Unconditional Election in many places. Ephesians 1:4 is one, "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." II Thessalonians 2:13 is another, "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." There are a multitude of Scriptures teaching this truth.

The Bible teaches a Limited Atonement. "...I lay down my life for the sheep" (Jn.10:15). There are sheep and there are goats. Christ died for the sheep. This is as good as to say that He did not die for the goats. "...He shall see of the travail of his soul, and shall be satisfied" (Isa.53:11). This great chapter is so full of the teaching of a Limited Atonement that no one who does not believe that doctrine can possibly understand this chapter.

The Bible teaches Irresistible Grace in Psalm 110:3, "Thy people shall be willing in the day of thy power....," also in many other places.

The Bible teaches the Perseverance and Eternal Security of all the saved. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jn.10:28-29). This is one of a multitude of Scriptures that teaches this glorious doctrine. The Bible is full of the Doctrines of Sovereign Grace. I wonder how any man can read the Bible without being convinced of these truths. I will say that a man cannot read the Bible; humbly, believingly, sincerely, desiring to know the truth it teaches, with unbiased and unprejudiced feeling; and not see and believe these glorious truths. They are the truths of the Bible.

Arminianism is not found in the Bible. Arminians do not believe the Bible as to how God saves sinners. I do not mean that they do not believe the Bible is the Word of God, or that they do not believe it in much that it teaches; but I do mean that on these doctrines they do not, absolutely do not, believe the Bible. Their unbelief may be based on pre-conceived opinions about the doctrines, they may be based on ignorance; but whatever they are based upon, on these doctrines Arminians do not believe the Bible. Sovereign Grace is the doctrine of the Bible; Arminianism is the doctrine of men - or worse.

These two systems of doctrine differ as to the condition of man as set forth in the Bible. I have already touched on this, so I will deal with it briefly. Sovereign Grace teaches the Bible truth that man is totally depraved, sinful, and wicked; that he is dead insofar as spiritual things are concerned. This doctrine teaches that man has no feelings, desires, or understanding of spiritual things; that he cannot perform any spiritual action that is good and acceptable in God's sight. Arminianism teaches, either that man is

not totally depraved and totally dead, or that God brings him out of that condition so that man can make the final decision as to whether or not he will be saved. My friend, Total Depravity is a key doctrine in the matter of how God saves sinners. If you believe what the Bible teaches about the condition of man by nature, you will have little trouble with the rest of the doctrines of sovereign and saving grace. They will just fall in place. They will prove to be the only hope of salvation for the sinner. If you believe that it is all up to man, you, of course, will not believe the other doctrines of grace. If one understands the sickness (actually it is

death), then one can more clearly understand the remedy. Sovereign grace is a different remedy and for a different condition than that of Arminianism. If man is in the condition pictured in Arminianism, then that doctrine will be all right. But if man is in the condition the Bible says he is, only sovereign and effectual grace will do him saving good.

These two systems of doctrine differ as to the God pictured thereby. Sovereign Grace pictures a God that is sovereign and almighty; that doeth according to His will in the armies of heaven and among the inhabitants of the earth. Whatsoever this sovereign

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## FROM THE EDITOR

This may be considered as a sequel to my editorial in our last issue. I said then that the Doctrines of Grace were not an essential part of the gospel. One does not have to believe these doctrines in order to be saved. Doubtless, multitudes are saved who do not believe them. I now address a subject of kindred nature; one which I have dealt with many times before. However, the seriousness thereof moves me to deal with it once again.

When I first became a Baptist, I was frequently told that Baptists believed they were the only ones who were saved. I vigorously denied this. I knew I did not believe this, and I did not know any Baptists who did. I must sadly say that I do now know some who call themselves Baptists who believe this or a kindred heresy. I mention three kindred forms of this heresy.

1. You are not saved unless you are a Baptist. 2. You may be saved now, but if you are, you will become a Baptist before you die. If you die without becoming a Baptist, this will prove that you were never saved. 3. You must hear the gospel from a Baptist source or you are not saved. Oh, what unbiblical and unbaptistic heresies are these! For my part, a preacher who preaches either of these is not a true Baptist; and a church that believes and backs either of these doctrines is not a Baptist church. Read that again. You may say, "Oh, that is just Joe Wilson's opinion," but I assure you that many others feel the same way. My friend, if you hold either of these doctrines, you are a heretic.

"...Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:31). This is the answer given by inspiration to the question, "what must I do to be saved?" Let us beware of adding to or taking from this statement. Any man, woman, boy, or girl who truly believes on Jesus Christ as Lord and Saviour is thereby and at that moment eternally saved.

We Baptists frequently jump on the Campbellites for adding baptism to the gospel as a condition of salvation. We jump on the Holy-rollers for adding "hold out faithful to the end" as a condition of salvation. Good! We should do this. Pour it on those heretics for corrupting the glorious and saving gospel of Jesus Christ.

Now, some who call themselves Baptists are adding, "Become a Baptist before you die", or "Be sure you heard it from a Baptist" to the gospel of Christ as a condition of salvation. Well, let us pour it on those heretics. Never mind that they claim to be Baptists. That makes their heresies even more dangerous. Let us tell them that they are not Baptists. Let us tell them that they are heretics. Not only do they teach heresy, but damnable heresies.

There are a multitude among us who believe that we were saved before we became Baptists. We believe that we heard the gospel from men who were not Baptists, and that God enabled us to believe that gospel unto eternal salvation. My friend, how many of our own kind would these awful doctrines send to eternal hell - if they were true - praise God, they are not. I was saved and called to preach in a Holy-roller church. I praise God that He led me out of that false church, but I have never doubted that He did save me and call me to preach while I was attending, and later a member of, a Holiness Church.

Now, put together the teaching opposed in this editorial and the last one. 1. You must believe the doctrines of grace or you are not saved, for they are a necessary part of the gospel. 2. You must hear the gospel from a Baptist or you are not saved. 3. You must be a Baptist or you are not saved. 4. You must become a Baptist before you die or you are not saved. I am a Sovereign Grace Baptist, but be it known that I do not believe either of these four teachings. If I were not so very certain that the Bible teaches the doctrines of grace, and teaches that every saved person should be a Baptist; I would blush to speak of these things. These doctrines are an embarrassment to those of us who believe Baptist and Sovereign Grace truth. We are not ashamed of our beliefs, but we are very ashamed of those men and groups who talk our language to some extent, and then go into terrible heresy with the things mentioned above.

Faith in Jesus Christ saves forever. And it is not faith in Christ plus believing the doctrines of grace. Neither is it faith in Christ plus hearing it from a Baptist and becoming a Baptist. Simple, God-given faith in the Lord Jesus Christ and His blessed gospel saves. I yield to no man in my strong belief in and preaching of the Doctrines of Grace and Baptist Church truth, but I will not bring reproach upon these precious truths by equating them with or making them a part of the saving gospel of the Lord Jesus Christ.

Brethren, let those who wear our name preach the doctrines that name stands for. Let them not take from or add to the truths our forefathers stood for. I challenge the men who teach the four things I have spoken against in this article to show us any Baptists who preached this doctrine until very recent times. The Bible and Baptist history are behind me in what I write. Both are opposed to these four things I combat. May God bless you all.

## SOVEREIGN

(Continued from Page 2)

God of the Bible desireth, even that He doeth. He does whatsoever He pleases in heaven, in the earth and in all deep places (Dan.4:35; Job 23:13; Psa.135:6). Arminianism pictures a poor, little, pitiful, weak god who cannot do anything unless big, mighty man will let him. The Arminian preacher pleads with his congregation to let Jesus come in, to let God have His way, to let God save him. What kind of god is this? It surely is not the omnipotent and sovereign God of the Bible.

The two systems differ as to the parts that God and man play in salvation. The Sovereign Gracer says that God does it all. The Father chose and predestinated, the Son redeemed efficaciously and savingly, the Spirit irresistibly works the salvation experience. None of the total saving operation is left to the decision or act of man. The Arminian teaches that the final saving decision and act is all up to man; that all that the Triune God does is totally helpless as to saving even one man except man add his vital and most important part of a free-will decision thereunto. Oh, what a difference there is between Sovereign Grace and Arminianism, as to the salvation of the soul.

The two systems certainly differ as to Regeneration, Repentance, and Faith. Sovereign Grace teaches that repentance and faith are wrought in the heart by the regenerating work of the Holy Spirit; that the Holy Spirit, using the gospel, produces spiritual life in the dead sinner; that this life is characterized by true repentance and saving faith, which are immediately exercised

by the sinner. This doctrine teaches that repentance and faith are produced by regeneration. Arminianism teaches that the depraved sinner, out of his depraved nature, produces repentance and faith; and then God regenerates this sinner who has already produced repentance and faith without and apart from regeneration. My friend, if a dead and totally depraved sinner can repent and savingly believe on Jesus Christ without being regenerated, what does he then need with the new birth? A new birth that is produced by the dead sinner's repentance and faith is a useless thing so far as salvation is concerned. What is this new birth that man produces? Why, what a marvel is this - that a man who had nothing to do with his physical birth now has everything to do with his spiritual birth. My friend, God chose the picture of a new birth as a picture of the salvation experience to show that man has nothing to do with it. Arminianism ignores and even perverts and contradicts this inspired picture of salvation.

The two systems differ as to whether or not they work. Sovereign Grace works. A multitude innumerable have been saved in harmony with and by that which is taught in this system of doctrine. Arminianism does not work. It will not get the job done. No one has ever been or ever will be saved in the way taught by Arminianism. Arminianism stands helpless before the condition of the sinner, unable to do that which must be done if that sinner is to be saved. Arminianism will save the dead sinner if the dead sinner will do what a dead sinner cannot do. Arminianism places before the totally depraved sinner, as a necessary condition of salvation, that

which the sinner cannot perform. Understand that I do verily believe that some (even many) Arminians are saved, but I adamantly insist that they were saved in the way taught by Sovereign Grace. Oh, saved Arminians will be Sovereign Gracers when they do get to heaven, and will shout on the banks of sweet and everlasting deliverance, rejoicing because their doctrine was false. They will then know that they were not saved because of a free will decision that they made, but because of sovereign grace and by irresistible power. There will be no Arminians in heaven. There will, I believe, be those there who were Arminians on earth, but by then they will have learned the truth of the Bible and will be humble, loving, and rejoicing Sovereign Gracers. We will all be in doctrinal agreement in glory, and that agreement will be that we have all been saved by Sovereign Grace.

The two systems differ as to the Atonement of Jesus Christ. Sovereign Grace teaches an effectual and saving atonement that actually and eternally saves all for whom it was made. They thus honor the righteousness of the Father, the character and person of Jesus Christ, and the preciousness and power of the blood of Jesus Christ. Oh, they believe that there is power, wonder working and saving power in the precious blood of the Lamb. They believe that the death of Christ guarantees, purchases, and secures the eternal salvation of all for whom He died. The Arminian teaches a doctrine of the atonement that dishonors the righteousness of God (According to their doctrine, payment God does often twice demand) the person of Jesus Christ, and the blood of Jesus. Why the blood of bulls and goats will not save; neither will the blood of Jesus (according to the Arminian doctrine) unless man adds something to it to make it work. Oh, the blasphemy of this Arminian doctrine. They say that Christ died for every one of mankind, but they then say that a vast multitude of those for whom He died will go to hell. His death did not avail for them. He paid (they say) for all of the sins of all men, but still a vast number of men go to hell. What payment is this? A payment made, but still owed - and it must be paid again. What kind of God is this, who will punish His Son for men's sins, and then punish those men again in hell for the same sins? This is a vital difference. The honor and character of God is at stake. The power of the blood of Jesus is at stake. Well, not really, for God will uphold His honor by saving all for whom Christ died. But this is the tendency of this blasphemous and damnable doctrine.

The two systems differ as to how they relate to evangelism. Arminians say that we must prevail upon men to let God save them. We must overcome all their arguments and opposition. We must compel them to let the Lord save them. Arminians tell us that there will be multitudes in hell who would have been saved had we Christians done as we should. This doctrine results in many absurd, sinful, and God dishonoring activities on the part of Arminian soul winners (?) Long, drawn out, unscriptural invitations; tricks and gimmicks, high pressure salesmanships techniques are all disgracefully used to get decisions out of the

free will of the sinner. "Come down to the mourner's bench and get saved." What does one place have to do with salvation above another? "Please let God save you. He wants to save you so badly, but He can't do anything unless you will let Him. "Give God a chance now." "God has done His part, He has done all that He can do, it is now all up to you." "The recording angel is standing here, if you will come down here and pray through to salvation, that angel will write your name in the Lamb's book of life." The Bible says those names were written there from the foundation of the world. One could go on and on depicting the Christ-dishonoring techniques of the Arminians in trying to get men saved. Let not sovereign gracers fail in soul winning zeal and effort, but let them be Scriptural therein. Let us live a life by God's grace and power that will be a testimony to others. Let us pray most earnestly for the salvation of the unsaved. Let us faithfully witness to them. Let us preach the glorious and blessed and saving gospel to the unsaved. Then let us leave the results with God. Let us not drag into our church rolls those who have not been brought savingly to Jesus Christ by the effectual work of the Holy Spirit. Oh, these two systems differ greatly as to their approach to evangelism. Let sovereign gracers be busily and earnestly engaged in evangelism, but let their methods be those of the Word of God and honoring to the God of the Word.

The two systems, Sovereign Grace and Arminianism, differ as to who gets the glory for salvation. This is a very important matter. I believe this is why many take the Arminian route - they want the glory that should be given only to the Lord. Arminians, by necessity and in harmony with their doctrines, teach, and must properly teach, that man gets some of the glory for his own salvation. How could they teach otherwise? They teach that man plays a part in his salvation, and this part is so necessary and important that man could not otherwise be saved. Surely then, justice demands that man gets part of the credit. Oh, I have heard their testimony meetings. "I fought with God for twenty years, and then I surrendered and let Him save me". A very weak God. "I ran from God for ten years, and then I slowed down and let Him catch me." A very slow God, don't you think? "I am glad I had sense enough to trust Jesus." This is a favorite one. My friend, what mean these glory grabbers? Salvation is of the Lord, but these people believe that salvation is of the Lord and man.

Once upon a time there was a sovereign grace elephant. Upon his back was an Arminian flea. The sovereign grace elephant crossed a bridge with the Arminian flea upon his back. On the other side, the Arminian flea said, "Didn't we shake that bridge." You say "that is silly"; that the flea had nothing to do with shaking the bridge. It had as much or more to do with shaking that bridge than a sinner does with his own salvation.

Sovereign Grace gives God all the glory for salvation. After all, they teach that God does it all. Friend, the one who does the work should get the credit. Arminianism teaches that God and man work together in producing salvation; therefore,

they should both get the credit. Sovereign grace teaches that God does all the work; therefore, He should get all the credit. Again, this is a vital difference between the two systems.

We are sovereign gracers. We believe and preach these blessed truths. What should our attitude be towards Arminianism and Arminians? I have seen some sovereign gracers desire and have much fellowship with Arminians. I have known some who preached often for Arminians. I know something about what that sovereign gracer is preaching in that Arminian church. He is compromising the truths he claims to believe. He is preaching a message that is totally acceptable to the Arminians. In Tulsa, Oklahoma I went to a so-called Baptist church to ask if we could use their baptistry. The pastor reluctantly said that we could use the baptistry, but we could not preach any Calvinism (his term) there. I had not planned to preach, only baptize, saying a few words concerning that. He told me of a man who was a Calvinist, but who preached often for him. He said, "I let him preach here for I know he will not hurt me." I replied, "You better not let me preach here because I will hurt you." I declined his offer to let us use the baptistry in his "thing like a church." Oh, these compromising sovereign gracers! Are they really sovereign gracers at all?

I have known sovereign grace preachers to frequently, especially for revivals, use Arminians. Praise God, this is not so with me. Since I became a real sovereign gracer, I have never had an Arminian to preach for me. That is part of the story; you can guess the rest.

Some sovereign grace preachers are very, very weak in presenting these truths in their pulpits. Some sovereign grace (?) churches have Arminian deacons and Sunday School teachers. Shame on them. Sovereign Grace churches sing Arminianism enthusiastically. There are songs, and verses of songs, that should never be sung in a sovereign grace church. There are sovereign gracers who brag on Arminianism and Arminians. They say, "Arminians are doing more for Christ than sovereign gracers." I have heard them say this. Well, they may be doing more, but it is against Christ and not for Christ. My friend, I have not a good word to say about Arminianism.

We should take a bold, enthusiastic, uncompromising stand for the truths of Sovereign Grace. We should preach these truths plainly, frequently, and boldly. We should rejoice in these truths. We should want the world to know that we believe these truths. We should not try to hide these truths so that people will not know we believe them. Shame, much shame on sovereign gracers who act as if they are ashamed of what they believe. Calvary Baptist Church is a sovereign grace church. The Baptist Examiner is a sovereign grace paper. Joe Wilson is a sovereign grace preacher. Let the record so state. Let the world know. Gladly, uncompromisingly, boldly, unashamedly do we declare to all men that we are a

(Continued on Page 4, Col. 5)

## BOOK REVIEWS

We have a new book in our book store. It is "Classic Sermons on the Attributes of God" compiled by Warren W. Wiersbe. We can never learn too much about the attributes of God. I suppose that, to some extent, we only know and study God as we know and study His attributes. Certainly, we know Him to the extent that we know His attributes. This book contains twelve sermons by eleven different authors on different attributes of God. It is not really a great (maybe not even a good) book on the subject of the attributes of God. However, I am sure that it can be of some blessing to the reader. It has over 150 pages and sells for \$8.95. If you want it, order it from our book store. The profit stays in the book ministry

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We have a new book in our book store. It is "Devotional Outlines on the Tabernacle" by Glenn M. Jones. The Tabernacle is certainly a great subject for study and for preaching. I would think that most preachers have preached several messages on this subject. I highly recommend that a preacher make a thorough study of this subject. If you become well acquainted with this subject, you will surely see much of Christ, you will be greatly blessed, and you will soon be wanting to preach on the subject. Surely, Christ is exalted in such study and preaching. This book is a small book, but it will help you a little

on this subject. It is a small paper back of nearly 70 pages. It sells for \$3.95. If you want it, order it from our book store.

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We have a new book in our book store. It is "Exciting Epistle to the Ephesians." It carries a subtitle, "A Distinctively Different Commentary." It is by Ivor Powell, who has written several books, including other commentaries. I have just glanced at Mr. Powell's dealing with election and predestination, and from this I do not recommend the book. I would not want for myself or recommend to another a commentary on Ephesians that was not written by a thorough going sovereign grace believer. Mr. Powell does have a unique and when it is true) helpful way of commenting on a book. This is especially true for preachers, for he gives a homiletic discussion of the book, section by section. This would be helpful to one preaching through a book in the Bible. I am sure that there is much that is helpful and instructive in this book. However, Mr. Powell's gasing election and predestination on God foreknowing what men of themselves would do keeps me from recommending the book. Frankly, I would not know what book to really and highly recommend on Ephesians. This is a hard back book of nearly 300 pages. It sells for \$14.95. If you want it, order it from our book store. The profit stays in the book ministry.

## The Baptist Examiner Forum I

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

Is Elijah to come again? If so, explain Matthew 17:12-13.

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Perhaps we should first answer the question, "was John the Baptist really Elijah returned?" I know that some do believe this, but I do not. According to II Kings 2:9-11 Elijah was taken into heaven in a whirlwind and, as Enoch did not see death, and somehow this qualifies him to have returned incarnate in the person of John. Others believe that Elijah is one of the two witnesses in Revelation chapter 11. This I believe to be likely, though he is not named. My reason being that he would be the most likely candidate to represent the testimony of the prophets.

Now concerning the question at hand, I do not believe that Elijah has come, but that he will come. As for the explanation of Matthew 17:12,13 we would do well to compare Scripture with Scripture and allow the word of God to answer for us. First we might notice that Jesus, in Matthew 11:14, speaking of John the Baptist says, "And if ye will receive it, this is Elias which was for to come." Howbeit the key to this mystery is found in Luke 1:17 and John 1:21. In John I, John was asked by the priests and the Levites the simple question, "who art thou?" When asked directly "art thou Elias?" his simple answer was, "I am not." So the testimony from the mouth of John, himself, was that he was not Elijah come in the flesh again. You might ask, "what about Jesus' testimony that he was Elijah come?" I believe that the answer to that is found in Luke 1:17. Here it is said by the Holy Spirit that John the Baptist came in the "spirit and power of Elias." Now we are getting somewhere. Notice that Luke says first that he will come in the "spirit" of Elijah. John's personality was similar to that of Elijah. His clothing was of rough and rustic skins. His manner of preaching was like that of Elijah as he called upon sinners to repent of their sins and turn to God. As Elijah, John was a loner. He did very little socializing during his ministry. Elijah had an enemy in the king and queen of Israel. John had an enemy in Herod and his mistress. They both were quite outspoken against the sins of the king. Secondly, like Elijah, John's authority (power) came directly from God. "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that

all men through him might believe." (John 1:6,7). His authority to baptize came from heaven. He was appointed by God to prepare the material, (baptized believers) for Jesus to form and found His church, (Luke 1:17). Thus we may understand that John the Baptist was not Elijah come again in the flesh but he came in the "spirit and power of Elias." Thank you for your question.

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Matthew 17:12-13: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

Yes, Elijah is going to come again. At least that is my belief. I believe that he will be one of the two witnesses during the tribulation period. I believe the other witness will be Moses.

Let me mention a few other ideas about who these witnesses will be. Some believe it will be Israel and the church. This cannot be true because there will not be a church here. Some say it is Israel and the Bible. Some believe it will be two large groups of that day, headed up by two men from that day. Some believe it will be two strange men from that time. There are three major names associated with the two witnesses. They are Moses, Elijah, and Enoch. I personally believe it cannot be Enoch; mainly because he was not a Jew. I will not in this answer deal with the reason I think one of these two witnesses will be Moses. I will mention why I think one will be Elijah and that Elijah will come again.

We read these words in Malachi 4:5,6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy was not fulfilled by John the Baptist. Some think that this verse refers to John the Baptist. I do not. This prophecy looks as if it is fulfilled by the two witnesses during the tribulation period. This corresponds with the great and dreadful day of the Lord. I mention in the next place that Elijah never died. This satisfies the argument that these

men could not return, because it is appointed unto man once to die. Surely God spared Elijah death for a reason. I also mention that Elijah appeared with Moses at the Mt. of Transfiguration. I think this has some significance. Lastly, I mention that Elijah performed similar miracles while here on earthly that will be performed by the two witnesses. (I. Kings 17:1: Luke 4:25: II. Kings 1:10)

Now let me try and explain the verse in question. I believe the reference is to the fact that John would go forth in the Spirit of Elijah. Read Luke 1:17; "And he shall go before him in the spirit and power of Elias..." I think this answers the question. It explains that John the Baptist went forth with the same spirit as did the prophet Elijah. Yes, Elijah is to come again. John the Baptist came in his power and spirit, but in his stead. These are two different events by two different people. May God bless you all.

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"And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matthew 17:11-13.

There are several different views concerning Elijah and the prophecy in Malachi 4: 5,6 in connection with this portion in Matthew. Some men teach that Elijah and John the Baptist are the same person in that John fulfilled the prophecy of Malachi 4:5,6. I believe, however, that they are two different men spoken of here in Matthew. First, we need to remember that there are two comings of Messiah: the first being at the time of Jesus' earthly ministry and the second when He returns to the earth in the not too distant future. Note verse 11. Jesus says that Elijah will come again. The future tense, and futuristic present tense make this verse refer only to Elijah. John was already dead and buried when Jesus spoke this. Malachi 4:5,6 has not been fulfilled in the fullest sense as it will at some future time. Then note verse 12. Jesus is now saying that John the Baptist came typifying Elijah. He came, was not recognized, and was rejected (did to him whatsoever they wished) and killed. We read in Luke 1:17 concerning John the

Baptist, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." So he did. He was the forerunner of Jesus the Messiah, and that is what Jesus is referring to in verse 12. John was an Elijah-like forerunner just before the first coming of Jesus. He prepared the way. He declared plainly in John 1:21-23 that he was not Elijah. Even when Jesus called John "Elijah which was for to come", He put a condition on that designation when He said "if ye will receive it" Matthew 11:14. Jesus, in Matthew 17:11-13 is talking about two different men; one the Elijah of Malachi 4:5,6 and the other John the Baptist who came in the spirit and power of Elijah in partial fulfillment of Malachi 4:5,6. Jesus is saying, "yes Elijah will come, but he is John the Baptist already come and was misunderstood and killed. Double imagery is in view here just as it is in saying that Joel 2 was fulfilled at Pentecost, but there is a more complete fulfillment coming at the second coming of Christ. I admit that although I believe Elijah himself will come, it is possible it will be another Elijah-like person. There have been some men in history that have declared themselves to be Elijah. One such man whose name was John Dowie was from the part of the country where I come from. He founded a holy city at the turn of the century, and his success was such that a pretty good size city and following soon rose up. Hundreds proclaimed healing under his ministry and wanted to join the holy commune. He declared himself to be "Elijah the Restorer" during that ministry and successfully proved himself as time went on to be "John the Destroyer". Malachi 4:5,6 shall yet be fulfilled even as Jesus said in Matthew 17:11, by Elijah himself, or another who will come in like spirit and power before the second coming of our Lord.

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"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. -- Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:11, 12).

This passage would indicate that John the Baptist was Elijah come back to earth. But in Luke 1:17 an angel told Zacharias that his son John, who was to be born would, "go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Also, when John was asked, "Art thou Elias?", his answer was, "I am not" (John 1:21). There is a prophecy in Malachi 4:5, 6 of which it would seem that John

did not entirely fulfill. The prophecy states, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

It seems to me that John the Baptist was not Elijah come to earth again, but that he came in the spirit and power of Elijah. Studying the ministries of the two they seem to be similar. Both their missions were to urge Israel to repent and turn from their wicked ways.

There seems to be a good argument that one of the two witnesses of Revelation 11:3-12 is Elijah who will come back to earth, and again minister. We know that the two witnesses will be two men whose message, like that of Elijah of old, will be of God's judgment. There is much speculation as to who these two witnesses are, but as God has not told us who they are, we have no way for sure of knowing whether one is Elijah or not. Has Elijah already come? I think not. Is he yet to come? It would seem that he is yet to come.

## SOVEREIGN

(Continued from Page 3)

Sovereign Grace Landmark Missionary Baptist Church. We want all the hearers we can get. We greatly desire to grow much. We are going to pray hard and work hard for this. But we are not going to compromise the truths we believe in order to do this. Come with us if you will. We would delight to have you. But we will not sell the truth in order to have you. May God bless you all.

## TAKE THE

(Continued from Page 1)

Himself. "...but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:8). Therefore, anyone who calls upon this name in faith, claims the complete victory of Jesus, and becomes His property. We are the apple of the Lord's eye. "...for he that toucheth you toucheth the apple of his eye." (Zech. 2:8).

We would like to call your attention to seven points of power that lie in the blessed name of Jesus for those who would carry it with them.

1. A forgiving power lies in this name.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). There is no other name under heaven given among men whereby we must be saved, according to Acts 4:12. Another thing, we are saved for His sake, not ours. "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:12). Oh, what wonderful words! Jesus' shed blood stands behind His name anywhere! Anyone who calls on Jesus is calling on His precious blood and is cleansed from his sins, white as snow. Whether it will be in eternal joy

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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

Why did God tell Noah to build the ark a certain size?

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The Ark is a type of our blessed Saviour, and our Saviour had to be perfect in order to secure our salvation. The Ark had to be built like God said or it would not have held all of God's creatures that He purposed to save. The Ark had to be built like God said it would or it would not have floated or stayed together. The Ark was a huge vessel. It was 450 ft. long and 75 feet wide, it was 45 feet high and had three decks or stories fifteen feet high. In reality, it was the size of a football field and half again. According to my information, it was big enough to carry one thousand railroad box cars. Each box car will carry twenty cattle, or seventy-five hogs, or ninety sheep; therefore, it had to be built strong and big in order to carry all this load and to have the space to carry and store feed for the creatures our God said must be saved. No wonder it took one hundred twenty years to build it. They had no electric tools or modern machinery as we have to day and only eight workers to do the job.

The Ark truly was a big vessel, but so is our Blessed Redeemer. Everyone that was given to Him by the Father can hide and be secure in Him. Colossians 3:3 says, "For ye are dead, and your life is hid with Christ in God." John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Romans 8:1 Says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." So you see if we are in the Ark of safety; the Lord Jesus Christ we will not perish in the flames of hell because the flames like the water of the flood cannot penetrate my blessed Saviour. He was according to God's plan in every detail. There's no leak to fear.

If you are not saved, I pray that you will be led to enter this Ark of safety.

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In Genesis 6:14, we read of God giving order for Noah to build an ark. In V. 15 God gave

Noah the size that He intended for him to make the ark. The length of it was three hundred cubits, which would amount to some 500 hundred feet or maybe more. The width and the height of it were of such that it would be well proportioned so that it would be able to withstand the great turbulence of the flood. The rain was to come down forty days. Besides that, the fountains of the deep were to open up, and the great rivers in the earth were to come forth and flood water on the earth. So the ark must be of sufficient size to withstand the great flood coming upon it.

Then the ark must be a certain size to hold all the animals that were to enter into it. The ark must be large enough to hold a pair of elephants, a pair of giraffes, a pair of zebras, and all the other large animals. Large enough to hold all the small animals. Large enough to hold all the birds of the air and all the fowls of the earth. Then the ark must be a certain size the hold all the food that would take care all these animals and birds for one year lacking one month and sixteen days. Besides all the animals and birds and fowls and the food for them, there must be sufficient room for Noah and his wife and his three sons and their wives.

God knew just how many animals, fowls, and the food for them and the necessary things for Noah's family, so He knew that the ark had to be a certain size to hold them.

The ark was to be built by the dimensions God gave Noah, just as God gave instructions to Moses to build the tabernacle. Compare Genesis 6:15 with Exodus 25:9.

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"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories thou shalt make it" (Ge. 6:14-16). The command to build an ark with specific dimensions is found this one time in the Scriptures. The word ark is translated two ways in the Bible. One time in Hebrew it is

quoted as being a coffin or a chest. The second time that it is used in Hebrew it means a vessel. The times that it is used in Greek it also means vessel. According to the dimensions that we use today, the ark would be a rectangular, flat bottomed vessel that measured 600 feet long, 83 feet wide, and fifty feet high. Its total capacity would be approximately 3,500,000 cubic feet. When God commanded Noah to build the ark, He did it for two reasons.

First, to destroy the earth and all of its inhabitants. Man, from the time that he was created had been in a state of declination. The inhabitants of the earth had reached a point where their every imagination was evil continually. He was a totally wicked creation. The things that man had done, and was doing caused God great grief, and it repented the Lord that He had made man. He decided to destroy that which He had created. "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Ge 6:7).

Secondly, He did it to save Noah and his family from destruction. As soon as He had pronounced destruction upon His creation, we see God's grace in action. "But Noah found grace in the eyes of the Lord" (Ge. 6:8). Noah and his sons walked with God in the presence of a corrupt earth that was filled with violence. This same condition exists today for the people of God. And remember that destruction is very near for the world today. As Noah preached concerning the end of the world, he built a vessel in an area where there had never been any rain. The same attitude that the people had in Noah's day is prevalent today. They are not impressed with preaching. They mock and ridicule the Word of God. God saved Noah and his family because of the covenant He made with Noah. "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female" (Ge 6:18-19).

God does not tell us why the ark was the size that it was. But it was the size He determined was necessary to carry out His purposes. It accomplished exactly what God planned for it to do.

## TAKE THE

(Continued from Page 4)

"...and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Oh, what a Saviour!

II. His name is also a life giving power. If you believe in His name, then you, of a certainty, believe in His person. And it is He, Jesus Christ, who not only died, but is also risen. "...It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). We see here that He is the resurrection and the life. Jesus told us that great truth in another place also. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, Yet shall he live" (John 11:25).

We only have this life if we have the Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). Oh how foolish is the man who would seek life outside this name! "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (John 20:30-31). Oh, my beloved, take the name of Jesus with you wherever you go.

III. His name is even more. It is an outpoured ointment. "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jere. 8:22). In tears, Jeremiah called out as he viewed the immeasurable harm which the people of God had suffered through their idolatry. And the Holy Spirit answered him through the Song of Solomon this way. "Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee" (S.S. 1:3). The wounds in your soul may be wide open, yet there is one who can help you. Yes, the precious healing blood of our Lord and Saviour Jesus Christ. Balm in Gilead? Yes, oh yes, the healing blood of Christ Jesus! The precious name of Jesus. Take it with you wherever you go. His blood cleanseth the deepest wounds, and repairs the most terrible harm. Only Jesus understands you, His name can heal you in body, soul, and spirit. Amen.

IV. His name is also a safe hiding place. Man seeks security in vain outside of Jesus Christ. Security can only be found in Him! "The name of the LORD is a strong tower; the righteous runneth into it, and is safe." (Prov. 18:10). The world hurries on and knows not where, with no consolation without future. But anyone who is hidden in Jesus looks with joyful expectation toward the dawning day.

We want you to especially read and notice the words, "Christ Jesus," in Romans 8:1. "THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Dear readers, children of God are hidden in an impregnable fortress. In this reference, Paul writes to the church at Colosse, "For ye are

dead, and your life is hid with Christ in God" (Col. 3:3). If we take the name of Jesus with us, He will keep us secure with Him in God!

V. The name of Jesus is our compass on the sea of life. How many people ask themselves; may I do this or that?

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Now we know exactly where our path leads! In everything we do, simply ask ourselves; "can I do this in the name of Jesus?" Dear young people, especially the young high-schoolers, the pregnant youngsters of today, think about what Jesus would say if you ask Him if it is right to do these things. Not only is it sinful, but they are too young to assume the responsibility that goes with unmarried pregnancy. Someone hurts, and too often it is the precious little one who is not to blame, that is in the most pain. This does not apply only to the teenager, but to all of us at any age. Neither is this the only sin to cope with, for God takes a very dim view of all sin. Let us all take time to ask Him if He approves our instant desires to act on whatever the impulse calls for. Take the name of Jesus with you. We would think differently, so many times if we would consider His close presence in our lives. To the young tender maiden out there who says, "he made me prove my love for him." A word of advise to you, young lady; if he must be satisfied of your love in that manner you rest assured that he is not fit to be your husband nor the father of your children. He will never trust you again, just you think about that, while carrying the name of Jesus with you.

VI. Prayers are heard in the name of Jesus. Dearly beloved, do you have the name of Jesus in your hearts? Do you name this precious name while following the necessities of everyday life? Prayers, thanksgiving, etc. we should never be without that blessed name. "...And, Let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19). Only this way will your prayers, which you send to the Father in His name be answered. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7). Always approach the throne of grace in the precious name of Jesus Christ.

VII. Name above all names, Jesus. Jesus is our exalted Lord! God honored His Son by exalting Him above every name, and every one. Let us read what the Bible says about Jesus and His lovely name. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow...." (Phillip. 2:8-10) Beloved reader, one day every knee will bow to that blessed and holy name.

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## TAKE THE

(Continued from Page 5)

or in horrible fear, that is your decision today. Will you believe on this precious name above all names today? Receive the Lord Jesus today simply by faith in the finished work on Calvary's cross. Faith in that name can change you for eternity, and this coming to pass, you could say as John did in Rev. 22:20, "Even so, come, Lord Jesus." He gave Himself for you, will you give yourself for Him? "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2). Oh please take the precious name of Jesus with you wherever you go, but please trust Him first as Lord and Saviour. Then you will not be walking alone. Please trust Him today...Amen.

## WRATH

(Continued from Page 1)

ments designed to legalize and liberalize every sort of human sin.

There is no fear of God before their eyes! As Paul described to the church at Rome, the people of this nation and the world do not glorify God as they should, but have become vain in their imagination and godless in their reasoning. Man, himself has replaced God with himself and for this the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. I truly believe that this passage was intended as a prophesy by the Holy Spirit for our time.

There are at least four things you can be sure of concerning the Wrath of God. It is holy, it is sure, it is final, and it is eternal.

God is holy in all of His attributes, His ways and His works. They are all perfect. (Isaiah 40:25), "To whom then will ye liken me, or shall I be equal? saith the Holy One."

Holiness is the very essence of His nature. He swears by Himself because He can swear by no other, for none other is holy. The wrath of God is not exercised at the expense of His holiness, but in union with it. His holiness is manifest in several ways, (1) The work of creation. (2) The work of providential care for His saints. (3) His sovereign election. (4) The redemptive work of Christ. (5) His wrath against ungodliness, and unrighteousness.

Satan is bent on making a mockery out of God's truth, but when God's wrath is revealed, His holiness will shine brighter than the sun which He created.

The vain imagination of the ungodly reprobate will suddenly be ended by the sure holy wrath of God. Nothing will prevent it or lessen its force. (See Psalm 2:1-5) In the Great Tribulation period, many will cry out for the rocks and hills to fall on them and cover them up and hide them from the coming wrath of God, but they shall not escape. I Thessalonians 5:3 "For when

they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Galatians 6:7 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Once the wheels of God's wrath begin to turn, no one or no thing on earth can stop it. God will have the last word. Every knee shall bow and every tongue shall confess the Almighty God and the Lamb.

The Great Tribulation, which is to come after the glorious rapture of the saints, will be a small taste of God's wrath. To them who remain after the rapture, it will seem as though all hell has broken loose, but it is but a taste. Notwithstanding, some people will be saved during that time so that is not the finality of God's wrath.

There is a number who are reprobated and reserved for the wrath of God. They hold the truth in unrighteousness and by their vain conceit do not glorify God, but in their blindness turn to themselves for salvation. (See 2 Peter 2:9-10; 3:7, Jude 4).

Jesus illustrated this in the story of the rich man and Lazarus, (Luke 16), that there was a great gulf fixed between heaven and hell. The rich man was to be an object of God's holy, sure, final, and eternal wrath and judgment. The same principle is taught in Luke 12:16-21.

God's eternal wrath abides, and the devil, the beast, the false prophet, and everyone not found written in the Lamb's book of life from the foundation of the world will see this awful time of judgment. Notice the Word of God in Matthew. 25:41,46. "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal." Revelation 20:15 says, "And whosoever was not found written in the book of life was cast into the lake of fire."

John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Do you believe on the Son? Have you received Him as Lord as well as Saviour? Are you a sheep or a goat? If you desire to be saved, I invite you to come to Christ today.

## WHY PREACH

(Continued from Page 1)

think it my duty to bear a humble testimony, and earnestly plead for the truths which, I am convinced, are clearly revealed in the word of God. In the defense whereof I must use great plainness of speech, and treat my dearest friends upon earth with the greatest simplicity, faithfulness, and freedom, leaving the consequences of all to God.

For some time before, and especially since my last departure from England, both in public and

private, by preaching and printing, you have been propagating the doctrine of Universal Redemption.

And when I remember how Paul reproved Peter for his dissimulation, I fear I have been sinfully silent too long. Oh! then, be not angry with me, dear and honored sir, if now I deliver my soul, by telling you that I think, in this, you greatly err.

It is not my design to enter into a long debate on God's decrees. I refer you to Dr. Edward's "Veritas Redux," which, I think, is unanswerable, except in a certain point, concerning a middle sort between elect and reprobate, which he himself in effect afterwards condemns.

I shall only make a few remarks upon your sermon, entitled "Free Grace." And before I enter upon the discourse itself, give me leave to take a little notice of what, in your preface, you term an indispensable obligation to make it public to all the world. I must own, that I always thought you were quite mistaken upon that head. The case (you know) stands thus: when you were at Bristol, I think you received a letter from a private hand, charging you with not preaching the gospel, because you did not preach upon election. Upon this you drew a lot. The answer was -- **preach and print.** I have often questioned, as I do now, whether, in so doing, you did not tempt the Lord. A due exercise of religious prudence, without a lot, would have directed you in that matter. Besides I never heard that you inquired of God, whether or not election was a gospel doctrine. But I fear, taking it for granted it was not, you only inquired whether you should be silent, or preach and print against it? However, this be, the lot came out -- **preach and print; accordingly, you preached and printed** against election. At my desire, you suppressed the publishing the sermon while I was in England! but soon sent it into the world after my departure. Oh, that you had kept it in! However, if that sermon was printed in answer to a lot, I am apt to think, one reason why God should suffer you to be deceived was, that hereby a special obligation might be laid upon me faithfully to declare the Scripture doctrine of election, that thus the Lord might give me a fresh opportunity of seeing what was in my heart, and whether I would be true to His cause or not; as you could not but grant He did once before, by giving you such another lot at Deal. The morning I sailed from Deal to Gibraltar, you arrived from Georgia. Instead of giving me an opportunity to converse with you, though the ship was not far off the shore, you drew a lot, and immediately set forward to London. You left a letter behind you, in which were the words to this effect -- "When I saw God by the wind which was carrying you out, brought me in, I asked counsel of God. His answer you have enclosed." This was a piece of paper, in which was written these words -- "Let him return to London."

When I received this, I was somewhat surprised. Here was a good man telling me he had cast a lot, and God would have me return to London. On the other hand, I knew my call was to Georgia, and that I had taken leave of London, and could not

justly go from the soldiers who were committed to my charge. I betook myself with a friend to prayer. That passage in the first book of Kings, chapter 13, where we are told -- "That the prophet was slain by a lion, that was tempted to go back contrary to God's express order, upon another prophet's telling him God would have him do so:" -- this passage, I say, was powerfully impressed upon my soul. I wrote you word that I could not return to London. We sailed immediately. Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect -- "Though God never before gave me a wrong lot, yet perhaps He suffered me to have such a lot at that time, to try what was in your heart." I should never have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here; and justly, because you tempted God in drawing one. And thus I believe it is in the present case. And if so, let not the children of God who are my and your intimate friends, and advocates for **Universal Redemption**, think that doctrine true, because you preached it up in compliance with a lot given out from God.

This I think, may serve as an answer to that part of the preface to your printed sermon, wherein you say -- "Nothing but the strongest conviction, not only that what is here advanced is the truth as it is in Jesus, but also that I am **indispensably obliged** to declare this truth to all the world." That you believe what you wrote to be truth, and that you honestly aimed at God's glory in writing, I do not in the least doubt. But then, honored sir, I cannot but think you have been mistaken in imagining that your tempting God, by casting a lot in the manner you did, could lay you under an **indispensable obligation** to any action, much less to publish your sermon against the doctrine of predestination to life.

I must next observe, that as you have been unhappy in printing at all, upon such an **imaginary warrant**, so you have been as unhappy in the choice of your text. Honored sir, how could it enter into your heart to choose a text to disprove the doctrine of election, out of the eighth of Romans; where this doctrine is so plainly asserted, that once talking with a quaker upon this subject, he had no other way of evading the force of the apostle's assertion, than by saying -- "I believe Paul was in the wrong." And another friend lately, who was once highly prejudiced against election, ingenuously confessed that he used to think St. Paul himself was mistaken, or that he was not truly translated.

Indeed, honored sir, it is plain beyond all contradiction, that Paul, through the whole eighth of Romans, is speaking of the privileges of those only who are really in Christ. And let any unprejudiced person read what goes before, and what follows your text, and he must confess the word "all" only signifies those that are in Christ; and the latter part of the text plainly proves what, I find, dear Mr. Wesley will by no means grant; I mean, the final perseverance of the children of God -- "He that spared not his own Son, but freely gave him for us all, (i.e. all saints), how shall

he not, with him also freely give us all things?" Grace, in particular, to enable us to persevere, and everything else necessary to carry us home to our Father's heavenly kingdom.

Had any one a mind to prove the doctrine of election, as well as of final perseverance, he could hardly wish for a text more fit to his purpose than that which you have chosen to **disprove** it. One that does not know you, would suspect that you yourself were sensible of this: for after the first paragraph, I scarcely know whether you have mentioned it so much as once through your whole sermon.

But your discourse, in my opinion, is as little to the purpose as your text; and, instead of warping, does but more and more confirm me in the belief of the doctrine of God's eternal election.

I shall not mention how illogically you have proceeded. Had you written clearly, you should first, honored sir, have proved your proposition; "That God's grace is free to all;" and then, by way of inference, exclaimed against what you call the **horrible decree**. But you knew people (because Arminianism, of late, has so much abounded amongst us) were generally prejudiced against the doctrine of reprobation; and therefore thought, if you kept up their dislike of that, you could overthrow the doctrine of election entirely. For, without doubt, the doctrine of election and reprobation must stand or fall together.

But, passing by this, as also your equivocal definition of the word **Grace**, and your false definition of the word **Free**, and that I may be as short as possible, I frankly acknowledge, I believe the doctrine of reprobation, that God intends to give saving grace, through Jesus Christ, only to a certain number; and that the rest of mankind, after the fall of Adam, being justly left of God to continue in sin, will at last suffer that eternal death which is its proper wages.

This is the established doctrine of scripture; and acknowledged as such in the 17th Article of the Church of England, as Bishop Burnet himself confessed -- yet dear Mr. Wesley absolutely denies it.

But the most important objections which you have urged against this doctrine, as reason why you reject it, being seriously considered, and faithfully tried by the Word of God, will appear to be of no force at all. Let the matter be humbly and calmly reviewed, as to the following heads.

First, You say, "If this be so, (i.e. if there be an election then is all preaching vain; it is needless to them that are elected; for they, whether with preaching or without, will infallibly be saved. Therefore the end of preaching, to save souls, is void with regard to them. As it is useless to them that are not elected, for they cannot possibly be saved; they, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void with regard to them likewise. So that, in either case, our preaching is vain, and your hearing also vain." Page 10, paragraph 9.

Oh, dear sir, what kind of reasoning, or rather sophistry, is this! Hath not God, who hath appointed salvation for a certain

## INTERCOMMUNION: INCONSISTENT AND UNSCRIPTURAL

Part III, Chapter 3a  
by J. R. Graves

### The Symbolism of the Lord's Supper

The fearful declaration, "eateth and drinketh damnation to himself," etc. - Its import - The symbolism of the bread; 1. One loaf; 2. The unbroken loaf; 3. The wheaten loaf; 4. The unleavened loaf; 5. The broken loaf; 6. The eating of the one loaf.

Christ has guarded no ordinance of His church with such solemn sanctions as He has His Supper. Notice the fearful words: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord...For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:27,29).

They are sufficient to appall the stoutest heart! "...guilty of the body and blood of the Lord." "...eateth and drinketh damnation to himself..." It seems that He has left one ordinance at least that He will not allow profaned with impunity. The least these words can imply is certainly fearful enough to influence a Christian to the most serious inquiry for the proper observances of this rite.

What do they mean? Grotius renders it: "He does the same thing as if he should slay Christ." Bretschneider: "Injuring by crime the body of Christ." Bloomfield: "He shall be guilty respecting the body--i.e., guilty of profaning the symbols of the body and blood of Christ, and consequently amenable to the punishment due to such an abuse of the highest means of grace." Rosenmuller: "He shall be punished for such a deed as if he had rejected Christ Himself with ignominy." Barnes: "The obvious and literal sense is evidently that they should, by such conduct, be involved in the sin of putting the Lord Jesus to death." (see Barnes, in loco.)

I am satisfied that there is no expression in the Bible that has more troubled and distressed the most conscientious Christians than these. There are thousands who go to the Lord's table with fear and trembling on account of them, and other thousands of pious Christians, who, through their misgivings, are deterred from approaching it.

This ought not, and need not, so to be.

Christ having commanded His disciples to "do it," it is certain that we may know how to eat and drink worthily, so as to secure the divine approval and blessing, rather than the deserved displeasure of God.

To explain the Supper so that the weakest Christian may know how to eat and drink worthily, and to discern the Lord's body, is my object.

I see not well how this can be known unless the participant has some just knowledge of the symbolism of the Supper.

Professor Harvey, in his late work on "The Church," has this: "The bread and wine are symbols divinely appointed to represent the body and blood of Christ, through which symbols the

sacrifice of Christ is vividly presented to the mind, and by partaking of which the believer expresses in an outward and significant act, his faith in that sacrifice. The Supper is thus at once a symbol setting forth this central, vital fact, more distinctly than is possible in language; and a significant act, declaring the partaker's personal reliance on this fact as the ground of his salvation. Christ is present in the ordinance, as according to His promise; He is always present in His truth, but, as truth finds its clearest and strongest expression in the symbol, He is present in the Supper in a more marked manner than in the Word; for, as in the Supper, the believing soul more clearly apprehends Christ, and more fully yields itself to Him; so in it Christ more clearly manifests Himself to the soul, and more fully communicates to it the fullness of His life."

How important, then, that the expounders of the Word should clearly set forth and explain the symbolism of each act, so that the least intelligent and instructed member of the church can understand, and thereby be enabled to apprehend the great doctrines in connection with the sacrifice of Christ, and so more fully enjoy the blessings connected with the observance of the ordinance.

There are very many pastors who, in a pastorate of many years with a church, have never explained the symbolism of the Supper to the church or the people, and there are many thousands of gray-haired Baptists who have never heard an explanation of the symbolic teachings of the Supper. How can they be expected to more than commemorate "the mere historical fact that Christ died for sinners?"

The first thing to be considered is the symbolism of the bread. Bread and flesh have ever been considered the support of life. When there is a supply of either with pure water, there is no danger of famine, whatever else may be wanting. These essential elements of physical existence offer themselves as striking types and symbols of the source and support of spiritual life.

The flesh of animals was the first thing selected by God to be a type of Christ, the world's great sin-offering. Subsequently bread of fine-wheaten flour was added to the typical sacrifices of the Jews; and the blood of the slain beasts, which was their life, was appointed to be sprinkled.

When God would deliver His chosen people from their bondage in Egypt, He commanded them to sprinkle the blood of a lamb upon the doorposts of their houses, as a sign for the destroying angel to pass over them; and this sprinkling of blood was appointed to be a type of salvation through the blood of the Lamb of God. And the unleavened bread appointed for the children of Israel to eat for seven days, in connection with their Passover, was designed to typify the sole agency of God in their salvation. Now each of these--the flesh, the bread--supports of physical life, together with the blood of animals, which was their very life itself, were types of Christ, through whose sacrificial death we can alone receive the grace of spiritual life and nourishment. Christ applied these types to Himself in

His celebrated discourse recorded by John, sixth chapter: "...Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:53-57).

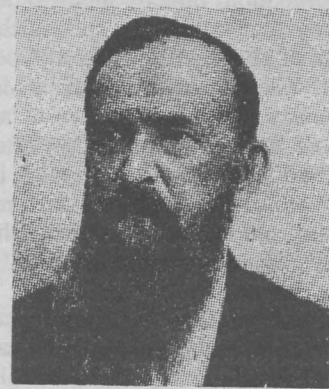
When God was leading His people through the desert by the hand of Moses, they hungered and longed for the flesh-pots of Egypt, and He sent the flesh of quails and manna from heaven, and thus supported them for forty years. Now this flesh and this bread God designed to be types of Christ, whom He promised to give for the life of His people, and the Jews always understood that they were typical of their Messiah, who was to be to them spiritually what that flesh and bread was to their fathers. They well understood this in theory; and when Jesus, claiming to be their Messiah, declared Himself the true bread that came down from heaven--i.e., the antitype of the manna, they had no excuse for misunderstanding His meaning. They never for one moment believed that they were to literally eat the flesh and drink the blood of their Messiah when He came, in order to enjoy His promised blessings, but by receiving Him, and believing Him, and obeying Him.

In the following passages Christ asserts Himself the antitype and substance, of which the flesh and the manna were the shadows: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:48-51). "...Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:32-33).

Nor did Jesus leave them uninstructed as to what He meant by His flesh and blood, or what the eating of His flesh and the drinking of His blood did signify: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (vs. 35). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (vs. 47). "What and if ye shall see the Son of man ascend up where he was before? It is the spirit

that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (vs. 62, 63).

The reader should bear in mind that in all the passages in which Christ speaks of His body, flesh and blood, given for the life of the world, He does not mean His literal body, flesh and blood, but the words - doctrine - He taught them; in a word, the plan of salvation consummated by His vicarious sufferings in that body of our flesh, and by His blood shed for the remission of sins. It is by apprehending and cordially receiving the great truths represented to our minds by these expressive symbols that we eat the flesh and drink the blood of



Christ, so that he becomes life eternal to us. A few passages will make this very clear to every mind: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9). "...and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

This, then, was "the bread of life" on which Paul lived. The bread of the Lord's Supper, then, is not a symbol of the literal body or person of Christ, but of life through the sacrificial death of Christ--it is our fellowship, our participation of that which we symbolize in partaking of the bread.

1. The one loaf: Here are the passages that refer to the first element: "...took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: ...For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23,24,26). "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). "...The bread which we break, is it not the communion of the body of Christ" (I Cor. 10:16). Not a few of our most scholarly writers and preachers speak of the Lord's Supper as the antitype of the Passover. If I have done so, it has not been through ignorance, but inadvertance.

In determining the symbolism of the elements, we should avoid the error most commentators have fallen into--i.e., making the bread and wine, which are symbols, symbolize the literal "body" and "blood" of Christ, which, He teaches us, are but figures--figures of life through His sacrificial death--"The doctrine of Christ"--"the Gospel of the our salvation." Symbols in no language symbolize symbols. Types never

typify types in the spiritual world, any more than shadows cast shadows in the natural world. The bread of the Supper, then, symbolizes just what Christ taught the Jews His flesh and blood represented to them, viz., the "words" He spoke, "His doctrine," "the faith of the Gospel."

If I have rightly apprehended the symbol, the one loaf symbolizes the "one faith" of the Gospel--the one plan of salvation through Christ. There was but one Divine Saviour, and it is not supposable that He would originate but one system of doctrine, and it is therefore expressly stated that there is but "one faith," as there is but one Lord and Savior, who is the Author and the Finisher of "the faith"--not our act of faith, but the faith of the gospel (There is no "our," but a definite article in the original).

When we look upon the "one loaf" upon the table, we are symbolically taught that there is but one Savior, who is our bread of life, and but one gospel--one saving faith or "doctrine of Christ," one "plan of salvation," one name given under heaven whereby we may be saved, and that one is Christ.

But the symbolism of the Supper, like that of baptism, has a complex application. As each loaf represents the body of Christ, so it is designed to represent each church as "a body of Christ." Paul said to the church at Corinth: "...ye are the body of Christ." And, as the loaf is one--an organic unity, complete in itself--so the participants eating of the loaf must be "one body," one organic unity; and, if so, only the members of one church can jointly partake of it together.

2. The unbroken loaf then symbolizes the unity of the faith of which Christ is the Author and Finisher, the Beginner and Perfecter; and that nothing less than a whole gospel--the whole work of Christ--will save a soul. It required all He did to save one soul from death, so that all He did must constitute the ground of our trust. We may not accept a part and reject a part: accept a part of His "all righteousness," and supplement it with our own; accept a partial salvation by grace, and complete it by our works. No one ever was saved by such a faith.

As respects the church, the symbolism of the unbroken loaf demands that the church, celebrating the rite, should be unbroken by schisms or factious parties. It is recorded of the church at Jerusalem, during the first great revival, that all that believed were of one accord; and, in the case of that church, the thing signified agreed with the symbol--unbroken unity. But Paul severely rebuked the church at Corinth because of its divided state; rent, as it was, by heresies and factions, it was wholly disqualified to eat the Supper.

3. The wheaten loaf: The kind of flour of which the bread was to be made for the typical sacrifices, under the law, was by no means an unimportant matter. Flour from any grain used for food was not permissible. Only one kind of flour was allowed. God specifically commanded that the

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bread that was offered upon His altars should be wheat bread, and we must believe that God had a design in this particularity—that it had some reference to its typical teaching. This we know, that it was the most costly bread that was used—that it was the only kind deemed fit for the table of kings or persons of dignity. We can see that this fitly symbolized the costliness of the sacrifice requisite for our redemption; the exceeding preciousness of the gospel—the faith that alone can save a lost race.

"(For the redemption of their soul is precious, and it ceaseth for ever:)" (Psalm 49:8). "For the merchandise of it (wisdom) is better than the merchandise of silver, and the gain thereof than fine gold" (Prov. 3:14). "Thanks be unto God for his unspeakable gift" (II Cor. 9:15). "Whereby are given unto us exceeding great and precious promises..." (II Peter 1:4).

4. The fine wheat loaf: It must not merely be bread of wheat flour, but it must be fine flour of wheat. In His specifications concerning the quality of the flour allowed in the sacrifices, God specified fine flour nineteen times. There must have been a sufficient reason for this, though we may not apprehend it. If it pointed to the purity—the immaculateness—of the person of Christ, it certainly was an appropriate type, for He was holy and undefiled; if to the "doctrine of Christ"—the unadulterated faith of the gospel, of which Christ was the Author and Perfecter, as I understand it—then it is most strikingly appropriate, and in harmony with the symbolism of the types. Nothing can be purer and sweeter than superfine flour of wheat. There is no deleterious foreign matter in it, and it can be safely trusted to support life. So it is a pure gospel alone that saves us; mixed with error, it is a savor of death.

"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). The words of the Lord constitute the faith of the gospel. "...the words that I speak unto you, they are spirit, and they are life" (John 6:63).

So should the body—church—partaking of the pure bread, be correspondingly pure and healthy in all its influences; the faith of its members unadulterated; its doctrine pure, free from the least poison or defilement of error. Paul especially refers to the importance of wholesome words and sound doctrine, etc: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (I Tim. 4:6).

## WHY PREACH

(Continued from Page 6)

number, appointed also the preaching of the Word as a means to bring them to it? Does anyone hold election in any other sense? And if so, how is preach-

ing needless to them that are elected, when the gospel is designed by God himself to be the power of God unto their salvation? And since we know not who are elect, and who reprobate, we are to preach promiscuously to all; for the word may be useful, even to the non-elect, in restraining them from much wickedness and sin. However, it is enough to excite to the utmost diligence in preaching and hearing, when we consider that, by these means, some, even as many as the Lord hath ordained to eternal life, shall certainly be quickened, and enabled to believe. And who that attends, especially with reverence and care, can tell but he may be found of that happy number?

Secondly, You say, "that it (viz. the doctrine of election and reprobation) directly tends to destroy that holiness which is the end of all the ordinances of God. For, (says the dear mistaken Mr. Wesley,) it wholly takes away those first motives to follow after it, so frequently proposed in scripture. The hope of future reward, and fear of punishment; the hope of heaven, and fear of hell," &c. Page 11.

I thought one that carries perfection to such an exalted pitch as dear Mr. Wesley does, would know that a true lover of the Lord Jesus Christ would strive to be holy for the sake of being holy, and work for Christ out of love and gratitude, without any regard to the rewards of heaven, or fear of hell. You remember, dear sir, what Scougall says -- "Love's a more powerful motive, that does them move." But passing by this, and granting that rewards and punishments (as they certainly are) may be motives from which a Christian may be honestly stirred up to act for God, how does the doctrine of election destroy these motives? Do not the elect know, that the more good works they do, the greater will be their reward? And is not that encouragement enough to set them upon, and cause them to persevere in working for Jesus Christ? And how does the doctrine of election destroy holiness? Who ever preached any other election than what the apostle preached, when he said -- "Chosen through sanctification of the Spirit"? Nay, is not holiness made a mark of our election by all that preach it? And how, then, can the doctrine of election destroy holiness?

The instance which you bring to illustrate your assertion, indeed, dear sir, is quite impertinent. For you say "If a sick man knows that he must unavoidably die or unavoidably recover, though he knows not which, it is not reasonable to take any physic at all." Page 11. Dear sir, what absurd reasoning is here! Was you ever sick in your life? If so, did not the bare probability or possibility of your recovering, though you knew it was unalterably fixed that you must live or die, encourage you to take physic? For how did you know but that very physic might be the means God intended to recover you by? Just thus it is as to the doctrine of election. "I know that it is unalterably fixed," may one say, "that I must be damned or saved. But since I know not which for a certainty, why should I not strive, though at present in a state of nature, since I know not but this striving may be the means God has intended to bless, in order to bring me into a state

of grace?" Dear sir, consider these things. Make an impartial application; and then judge what little reason you had to conclude the 10th paragraph, page 12, in these words -- "So directly does this doctrine tend to shut the very gate of holiness in general, to hinder unholy men from ever approaching thereto, or striving to enter in thereat!"

"As directly," (paragraph 11,) say you, "does the doctrine tend to destroy several particular branches of holiness, such as meekness, love, &c." I shall say little, dear sir, in answer to this paragraph. Dear Mr. Wesley, perhaps, has been disputing with some warm, narrow-spirited men that held election, and then infers that their warmth and narrowness of spirit was owing to their principles. But does not dear Mr. Wesley know many dear children of God, who are predestinarians, and yet are meek, lowly, pitiful, courteous, tender-hearted, of a catholic (free, impartial) spirit, and kind, and hope to see the most vile and profligate of men converted? And why? Because they know God saved them by an act of His electing love, and they know not but He may have elected those who now seem to be the most abandoned. But dear sir, we must not judge of the truth of principles in general, nor of this of election in particular, entirely from the practice of some that profess to hold them. If so, I am sure much might be said against your own. For I appeal to your own heart, whether or not you have not felt in yourself, or observed in others, a narrow-spiritedness, and some disunion

of soul, towards those that hold particular redemption? If so, then, according to your own rule, **Universal Redemption** is wrong, because it destroys several branches of holiness, such as meekness, love, &c. But not to insist upon this, I beg you would observe, that your inference is entirely set aside by the force of the apostle's argument, and the language which he expressly uses. For, he says, "Put on, therefore, as the elect of God, holy and beloved bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:12, 13). Here we see that the apostle exhorts them to put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, &c. upon this consideration, namely, because they were elect of God. And all who have experimentally felt this doctrine in their hearts, feel that these graces are the genuine effects of their being elected of God.

But, perhaps, dear Mr. Wesley may be mistaken in this point, and call that passion, which is only zeal for God's truth. You know, dear sir, the apostle exhorts us to "contend earnestly for the faith once delivered to the saints"; and therefore you must not condemn all that appear zealous for the doctrine of election, as narrow-spirited or persecutors, because they think it their duty to oppose you. I am sure I love you in the bowels of Jesus Christ, and think I could lay down my life for your sake; but yet, dear sir, I cannot help strenuously opposing your errors upon this important

subject, because I think you warmly, though not designedly, oppose the truth as it is in Jesus. May the Lord remove the scales of prejudice from off the eyes of your mind, and give you a zeal according to true Christian knowledge!

Thirdly, Says your sermon, page 13, paragraph 12 -- "This doctrine tends to destroy the comforts of religion, the happiness of Christianity, &c."

But how does Mr. Wesley know this, who never believed election? I believe they who have experienced it will agree with our 17th Article, "That the godly consideration of predestination, and election in Christ, is full of sweet, pleasant, unspeakable comfort, to godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh, and drawing their minds to high and heavenly things, as well because it does greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God, &c." This plainly shows that our godly reformers did not think election destroyed holiness, or the comforts of religion. As for my own part this doctrine is my daily support. I should utterly sink under a dread of my impending trials, were I not firmly persuaded that God has chosen me in Christ from before the foundation of the world; and that now being effectually called, He will suffer none to pluck me out of His almighty hand.

You proceed thus -- "This is evident as to all those who believe themselves to be reprobate, or only suspect or fear it; all the great and precious promises are lost to them; they afford them no ray of comfort."

In answer to this, let me observe, that none living, especially none who are desirous of salvation, can know that they are not of the number of God's elect. None but the unconverted can have any just reason so much as to fear it. And would dear Mr. Wesley give comfort, or dare you apply the precious promises of the gospel, being children's bread, to men in a natural state, while they continue so? God forbid! What if the doctrine of election and reprobation does put some upon doubting? So does that of regeneration. But is not this doubting a good means to put them upon searching and striving, and that striving a good means to make their calling and election sure? This is one reason, among many others, why I admire the doctrine of election, and am convinced that it should have a place in gospel ministrations, and should be insisted on with faithfulness and care. It has a natural tendency to rouse the soul out of its carnal security, and therefore many carnal men cry out against it; whereas **universal redemption** is a notion sadly adapted to keep the soul in its lethargic sleepy condition; and therefore so many nature men admire and applaud it.

## COMPLETENESS

(Continued from Page 1)

accomplished that God had appointed to be performed. **CONTENTMENT** - Jesus commended His spirit to God His Father, knowing that His work was perfected.

The cross of Christ on Calvary

shows the desperately wicked ways of man. They took the King, our God of salvation, one to whom all glory and honor should be given; and they mocked Him, whipped Him, spat in His face, plucked out His beard by the roots, bruised Him, put a crown of thorns upon His head, made Him bear His own cross; then they nailed Him on the cross through the hands and feet onto the tree and dropped it into the hole. While suffering on the cross and thirsting, they gave Him vinegar to drink. All of this was done to one that was blameless. There was no guile found in His mouth. Even Pilate saw that there was no reason to find Him guilty of any charges. We see here that it is just man with his heart at enmity with God.

Yes, these people were doing the will of God. This in no way is going to relieve them of the terrible responsibility they took upon themselves when they cried out "Crucify him". Unsaved man cannot stand righteousness. Unless God chooses to touch a man's heart, he will continually grow darker in his heart and despise the things which are of God. Isn't this what they did with Jesus? From the time His ministry began, those that weren't His own sheep sought a way to kill Him. Even now, the very presence of a saved person (one who really seeks to do his Father's will) makes the lost sinner uneasy. The unsaved may not blow up right in your face. But if you watch and listen you will see that they are always looking to make you stumble. If these attempts are foiled, (only through the grace of God) then watch and they will continue to go further away from the true light and will begin to conspire against you to do you harm. The mere presence of God condemns the lost sinner, and it begins their thoughts of ways to strike back at God.

Now, let's look at what Christ said on the cross. There were seven utterances from Christ on the cross. Seven, in the study of numbers from the word of God, is the number which represents completion or perfection. We can see that the Saviour had completed all that the Father had given Him to do here on this earth - until He returns to reign in glory. And how perfectly He had done this. Also the perfect and complete way of salvation He had made for those the Father had given Him.

**FORGIVENESS** - Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do..."

What a saviour we have. He first went through a trial where He was found innocent. Then He was mocked, beaten, ridiculed, and nailed to the cross. He could have easily called down ten thousand angels; or even, as God Himself, could have snuffed out their very lives. But all these things had to be done for our salvation. It was foreordained before the foundation of the world that He would be lead to the slaughter. Acts 8:32 which refers to Isa. 53:7, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." So we see He did not condemn these people, but He prayed for them. Let us pray that we would be more Christ-like. Let us pray that we would (Continued on Page 10, Col. 5)

## ELIJAH -14

### "The Believer In The Wrong Place"

by Joseph M. Wilson

**"And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?" (I Kings 19:9)**

I want to speak to you from the story of Elijah on the subject, "The Believer in the Wrong Place." We might think of just the question, "Where art thou, Elijah," or we might say, "Elijah is out of place." But I would like you to think of the subject, "A Believer in the Wrong Place."

Let us review a little bit about previous matters. We discussed earlier, "The Fall of a Giant." We saw how Elijah was truly a giant, standing tall and strong and greatly blessed in the service of the Lord. We read in James 5:17 that Elijah was a man of like passions as we are. We had not, up to that time, witnessed that in the story of his life. Then we see some of it when the message came from Jezebel, "I am going to kill you." Instead of waiting for a word from the Lord or looking beyond Jezebel to God, who had recently performed such a miracle on Mount Carmel; Elijah walked by sight. He looked at man and went contrary to the Word of God and fled for his life.

Then we found in the last message that God very graciously, patiently, compassionately and lovingly dealt with this fallen giant and lifted him up. We found that God gave him sleep for his tired body, and an angel touched him and gave him food and water to drink, and then the Lord strengthened him for this journey. Following his experience in the wilderness, a day's journey from Beer-sheba, Elijah then went on the strength of that bread and water for forty days and forty nights to Horeb. You find that in I Kings 19:8, "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

I have some trouble trying to decide the distinction between Horeb and Sinai. One writer says that Horeb is the mountainous section and Sinai is a peak in that section. Another writer says that Sinai is the mountainous section and Horeb is a peak in that section. This reference is to, or right at, the spot where God had given the law to the children of Israel. It is on the southern part of the peninsula of Mt. Sinai.

Elijah is now a long way from the land of Israel and from the danger in Samaria.

Now, let us think a little while on a subject I mentioned earlier that I want to get before you a little more thoroughly; the matter of God's chastisement of His children: It is a Bible doctrine that whenever a child of God is disobedient, that child is in danger of chastisement from the Lord. In studying this story of Elijah, I have been impressed with the contrast between God's punishment for the sins of unsaved people and His chastisement for the sins of His people. In thinking and studying about it, I have been impressed that in the punishment of unsaved people, God acts in strict justice. He punishes them exactly according to their sin. We believe in degrees of punishment in hell and that

every sin of every unsaved person will be punished according to the strict rules of the law and justice of God.

However, God does not deal in that way in the matter of chastisement. We might say that instead of being according to strict justice, chastisement is according to the sovereignty and grace of God. I say chastisement is according to the sovereignty of God in that God chastens different ones of His children in different ways, by different methods and to different extents. God does not always chastise His children the same amount or the same way for the same sin, and we need to realize that. We need to bow before the sovereignty of God in the matter of chastisement. We might be tempted sometime when we see someone who says he is saved, but he is doing things that we think are wrong and that we would not approve of and we are not doing, and yet so far as we can see, the Lord is not doing anything about it. Many, many times I am sure you have wondered about that. You come to church faithfully and someone else is hardly ever in church and you say, "Boy, if I laid out of church like that, the Lord might kill me or something, or no telling what would happen."

Many times we wonder how people get away with as much as they do. Sometimes it is because they are not really saved people, but other times they are and we must recognize that God exercises His sovereignty in the matter of chastening His children. Sometime you or I might be undergoing some chastisement ourselves and we might feel that the Lord is not being fair, He is over-doing it, He does not do other people like He is doing me. So, we have to understand that in the matter of punishment of sin, God acts in strict justice with the unsaved; but in chastisement of His children, He acts in His sovereignty. God may chastise one more than another, and He may chastise one differently from another. That is in the hands of our sovereign God. Furthermore, chastisement is a matter of grace, not a matter of God giving you the punishment you deserve for what you have done. As far as the punishment of our sin is concerned, our Lord Jesus Christ suffered our deserved punishment on Calvary, so God is not obligated to act in strict justice according to the failings and the sins of His childrer for He has done that in His punishment of Christ Jesus on the cross.

God deals with us in grace, and the purpose of chastisement is for our good. The purpose of the punishment of the unsaved is to punish them as they deserve for their sins. God's purpose in chastising His children is not simply to punish them for doing something wrong, but that He might correct them, correct their lives and do them good. He has a gracious purpose in chastisement. In Ezra 9:13 it says, "...God hast punished us less than our iniquities deserve..." That is not true of unsaved people in hell. They will be punished exactly as their sins deserve. You and I who are saved will have to admit that we have never gotten all the whippings that we deserve for the way we have lived as Christian people.

This matter was brought to my attention in studying the case of Elijah. Here is Elijah running from the post of duty where God had placed him, fleeing from the threat of a woman when he had stood before four hundred and fifty false prophets, leaving the land of Israel and going off into another land, and yet God does not jump all over him and give him a good whipping. He deals kindly, lovingly and patiently with Elijah at this time. I think that is a very helpful matter in our getting acquainted with the Word of God in this respect.

I want to mention again something that we have gone over and just barely mentioned in the matter of I Kings 19:8, "...he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights..." Verse 7 says, "...the journey is too great for thee." The journey of life, of serving God, and as far as I can understand, this journey was contrary to the revealed will of God and was a journey like the journey of Jonah; yet God gave Elijah the strength or he could not even have made this journey.

You know, beloved friends, even when we are going contrary to what we should do as children of God, God graciously gives us help, life and strength. We could not even do the bad things we do, if it were not for the strength, grace and mercy of our God. He could just strike us down in a moment of time, but in the marvel of His grace, even when His children are going the way that they should not go, He still upholds them by His strength and grace.

Remember, this is one of three men in the Bible who fasted for forty days and forty nights. Moses did it twice, Christ Jesus fasted forty days and forty nights in the wilderness. Now notice the strength of this food. Is it not a remarkable thing that a man could have one meal and go in the strength of that meal for forty days and forty nights? You know whatever God gives us is going to be enough. You remember the children of Israel in the wilderness? For forty years their shoes and their clothes did not wear out. They may have gotten out of style, but there was no one around to set the style. Everyone had the same style, and for forty years their garments and shoes did not wear out. Here, for forty days and forty nights, Elijah goes on the strength of that meal. Dear friends, whatever God gives us will be sufficient for the task that He gives us to do. He will give us the strength and supplies even as He gives us the days that we are to serve Him.

Elijah goes to Horeb, goes into a cave and lodges there, a long way from Mount Carmel. Think of these two pictures. A few days ago Elijah is on Mount Carmel, the fire falls from heaven, the rains come, and the people say, "...The LORD, he is the God; the LORD, he is the God" (I Kings 18:39). What a glorious triumph it was for Elijah and God there on Mount Carmel; and just a few days later, who would have ever thought that the giant of Mount Carmel would be many, many miles away in a cave? I guess you might say he was pouting, sulking, despondent or whatever you want to call it, but who would have ever thought that?

You know, man at his best is just man. Man is man and if

God holds him up he might do many marvelous things, but if God removes that supernatural strength from him, he will prove himself to be just a man. So, here is the giant of Mount Carmel, in a cave in Horeb, hundreds of miles away. But the Lord still loved Elijah and had compassion on him. The Lord knew where he was hiding in this cave and loved him as much as He did when he stood on Mount Carmel.

The Lord comes to Elijah and says, "...What doest thou here, Elijah?" (I Kings 19:9). Elijah is out of place here. The last word he had had from the Lord was, "...Go, shew thyself unto Ahab;..." God had blessed him wonderfully as he walked in obedience to the Word of God, but now he is out of the place where God had sent him, away from the job that God had given him, and the Lord comes to him and says, "...What doest thou here;..."? What are you doing here? I sent you over to Israel, to Ahab. What are you doing in this place?

We might think awhile about that question; a searching question for the child of God. We might ask the child of God who is not a member of the church, "What doest thou here?" When you see saved people who say, "I am saved," but they are not in a church, you might say to them, "What doest thou here?" You might say this to someone who is in the wrong church, or we might go around the city of Ashland and surrounding areas and talk to people who are in other churches, "What doest thou here?" When the Lord established a Baptist church and perpetuated a Baptist church, a child of God has no business in any other church than a true Baptist church. Someday every one of them is going to have to answer the question, "What doest thou here?"

Then we might ask this question of church members who are in a true church and are not present when their church is having services. My, would that the Lord might speak to the hearts of members of Calvary Baptist Church whenever we are absent from a service and say, "What are you doing here?" "Your church is having services, your church is meeting, they are trying to carry on the work of the Lord, what are you doing here?" That is another question that everyone will have to answer someday. If they have a good reason, all right, but if not, everyone will have to explain, someday, the reason why they missed the services of the church of which they were a member. I sometimes think that you should have absent church members bring a written excuse and decide whether it is an excusable reason or not. In school they have things like that, but we would be afraid to do that. Church people would get mad at you because they do not think a church should expect much out of them.

Here is a good question to ask yourself the next time we have church and you are not there. Do you have a good reason? And, of course, Elijah did not have a good reason for being where he was. This is a good question for saved people who are with the wrong crowd. Many times saved people get involved with the wrong crowd. The Bible says of a blessed man, "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). He watches his companions and chooses his companions from among the people of the Lord. Many, many times saved people get into trouble because they are with the wrong crowd. What doest thou here? What are you doing with these cursing, drinking, filthy talking, dirty joke telling people? What are you doing with that crowd of people? What doest thou here? Many times this question could be asked of saved people who are in the wrong places, not only with the wrong crowd, but in the wrong places. My friend, there are places to which saved people should not go, and there are things that saved people should not do.

There are things of this world that are wicked, sinful and ungodly. There are things that are detrimental to a person's spiritual welfare and harmful to a person's testimony for the Lord. Christian people should not be found in those places, doing those things. Would it not be well, if God might speak to the conscience of saved people when they are in places like that? What doest thou here? Why are you in this place?

So, this is a very good and important question, is it not? Well, let us think about the question from a different standpoint. What are you accomplishing? What are you doing in this place? Not only why are you here to start with, but what are you doing when you are in the wrong place? We are talking about a child of God who is out of the place where he should be. What is he doing relative to his own personal spiritual life? Is he growing in grace and knowledge of the Lord Jesus Christ?

Did Elijah experience great growth running away from the job that God gave him to do? Fleeing for his life, what was he accomplishing? When he was alone by the brook Cherith, he was where God told him to be and had great fellowship with the Lord and grew in spiritual stature. When he was at the home of the widow woman at Zarephath, he was where God told him to be and he did great things for God and grew, no doubt, in spirituality and in fellowship with the Lord.

When you are out of place, when you are where you should not be, does it help your spiritual life? Are you praying? Are you reading and studying the Word of God? Are you becoming a stronger Christian? Is that what you are doing there? No, beloved friends, when we are in places we should not be, we are harming our own spiritual life. What about people around us? When we are in a place doing something that we should not do and people around us know that we are a member of a church, that we profess to be saved, what kind of influence are we having on those people? What kind of testimony are we showing? I believe, beloved friends, that this is one of the great, great harms in the Lord's work today, that many of God's people are in places and doing things that are hurting the influence of the church and the

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## CALVARY BAPTIST CHURCH 1989 BIBLE CONFERENCE

This is Friday, June 2nd. Our Bible Conference has been over for five days now. Monday was, as usual, almost a lost day for me. Since Tuesday, I think I have gotten farther behind instead of catching up. I do want to get this report of our Bible Conference in our next issue. I began working on this conference over a year ago (I am already working on next year's conference). I began work in earnest in February. I invited speakers, picked subjects, assigned subjects, and arranged the program. The conference seemed a long ways off.

Then the conference got closer. We began to mention it often and to pray for it in our services. Others, especially Katie, began to plan their part of the work. Still it seemed a long ways off. Then it got closer. Then it reached the "jitters" stage. Then it was here. Then it was over (seemingly almost before it began). So much money. So much work. So much time. Was it really worth it? It cost our church hundreds and hundreds of dollars. It cost hours and hours of work for me. It cost many of our members many hours of work. It cost those who came to it much time and money. Was it really worth it?

Well, I think I could safely leave that to a majority vote of those present. I am sure that an overwhelming majority (95% or more) would say that the conference was well worth all the time, effort, and money put into it. We truly had a great conference. I cannot tell how many people told me how great it was. One man said to me, "It was one of the great ones." That about sums it up. I have been in so many conferences that I hesitate to try and evaluate them all. One does stand out in my mind (and has from the time we had it) as the greatest I have hosted or attended. As to the others, I have hosted and attended many great conferences. I hardly know where to rank this one, except to say that it ranks very high. It was a good conference.

They came from the east and west. They came from the north and south. From as far north as Michigan, from as far south as Florida, from as far west as Texas and Oklahoma. They came from seventeen states. Yankees and southerners fellowshiped together around the precious, truths of God's Word.

One of the best things about a conference is the meeting of and fellowshiping with brothers and sisters of like precious faith. It is so good to see, one more time this side of glory, those we have long since learned to greatly love. Oh that we could see them more often. It is also very good to meet new ones who believe the same truths that we do. Many of these brothers and sisters I have met here and there at Bible Conferences, in revivals and fellowships, or other ways. Such times are the only time I get to see them. Of course, I am so busy during our Bible Conference that I do not get the one on one fellowship I would like. Still, I do rejoice in the fellowship of such times.

The Unity Baptist Church, with pastor Harold Cathey, allowed us to use their gymnasium for the feeding of our

conference. They made no charge for this. We deeply appreciate this. Our ladies provided sandwiches and... for our Saturday supper. Kentucky Fried Chicken catered the noon meals on Saturday and Sunday. We had food, drink, and fellowship at the parsonage following the last service. We do appreciate all of our people who helped in this part of our conference.

We had conference folk at the parsonage each night for food, drink, and fellowship. This kept us up until early morning, but was a precious and blessed part of the conference. I have long delighted in this part of every conference I have hosted. Age may force Katie and me to slow down on this somewhat, but hopefully we will never have to cut it entirely out. I made it fine this year. Praise God, in heaven we can have blessed fellowship continually without experiencing the infirmities of age and tiredness.

We had a great spirit at our conference this year. Everything went very smoothly. There were no mishaps and no controversies so far as I know. I do believe we had as good a spirit at this conference as is usual at such. I have seen conferences where the spirit was bad, and I always work and pray towards a good spirit at a conference. In these days of much controversy and many problems, it is always good to have a spirit of love manifested.

Due to the problems of the last few years, I was somewhat apprehensive as to the attendance. However, it was very good. We registered 243, and have since thought of some present who did not register. If those who used to come regularly were still coming, we would have had a very full house. Oh, that some of them will be back next year. Pray that the Lord might settle some of the problems between some of us, and that good fellowship might be restored in these cases. We know that Joe Wilson and Calvary Baptist Church stand ready to do anything reasonable and right to have restored fellowship.

I doubt that we will ever again see the numbers we used to have at the CBC conferences in the days of John R. Gilpin. So many new doctrines have entered in and somewhat depleted our ranks. The expense of attending a conference today is so much more than it was then. Our church does not feel able to supply lodging for all our guests as was once done. Some of the old preachers are dying out, and it does not seem to me that the Lord is raising up a like number of young ones (Oh, that we might soon see more of this). For these and other reasons, I do not expect to see the numbers we once had (but God is able). It is my hope and aim that we will build this conference until we have 300 or more at our largest session. This will give us several over that in total attendance. Pray for us as to this, and try to help us attain this shortly.

Sister Rhoda (Gilpin) Smith is a real blessing to our church and conference. She is a very able pianist. She is such a help and blessing. I would not attempt to name all those who sang specials for us. I used to say, "Let the preachers preach, and let the singers sing." I do not know what has happened, but to do that now would greatly deplete the special singing at our confer-

ences. We did not have as much special singing as usual this year. I hope we can improve in that next year. Brother Eldon Joslin again led our singing for the conference. He is a great help and blessing to our conference. He and I have become very close friends, and I enjoy his fellowship very much.

I made a little speech on Sunday morning about people leaving early. I don't think it did much good. Some people seem bound and determined, no matter what, to leave early. Well, I am glad you are here, if for only one session - always remember that. But I do not know why you don't get here for the first speaker and stay until the last one. The first session and the last one just might be the best. You just might miss out on great blessings by coming late or leaving early (some do both). If four, five, or six sessions are a blessing to you, the seventh one might be an even greater blessing. One never knows. Why do you leave early? Just answer me that. Do you really have a good reason? You are already here. It won't cost you any more money. You have the same distance to drive. Why not stay for it all?

I would specially urge preachers to do their best to be present for the whole conference. Some preachers have established a "preach and run" reputation. They make other preachers think that they think they might be better than the rest of the preachers. They make other preachers think that, "I want you to hear me, but I don't want to hear you" is their attitude. "It is more important for you to hear me than for me to hear you." I surely hope that this is not really their attitude, but when they continually do this, others are made to wonder why. I know that there are some (a very few) legitimate reasons why a preacher is late, or why he leaves early; but usually this is not the case. frankly, I don't know what it is. So often one says that he must be back with his church on Sunday. Maybe so, but the preachers who stay and preach on Sunday also pastor churches. I have known some who just could not be away from their church on Sunday at a conference - but could always get away for a revival or a vacation. Well, to each his own. Again, I do know that some who do not attend all the conference have a good reason, but what about the rest? Well, anyway, one more time; I am always glad to have you for whenever you are here.

We had twenty-three preachers who preached for our church at this conference. They preached under our authority. We invited and authorized them to preach for us. We do appreciate each and every one of them. We appreciate the time and prayer put into the messages. We had good sermons throughout the conference. Some were better than others, but I would hate to be a judge as to which five were best. I am sure that a vote by all present as to the best five sermons in order would produce some interesting results. We won't, however, have such a vote. We will leave it with the Lord, while we thank God for each preacher and each sermon. I tell you, preachers, I thank God for you. I know that you studied and prayed much. You did a fine job. Preaching, of

course, is the main part of any conference. Brethren, I praise God for you. You did your job well. You are a noble group of the Lord's preachers. You did more to make our conference what it was than all else beside. May the Lord richly bless and reward you. May He use each one of you greatly in the days ahead. I do hope that the conference was a blessing to you. I hope we will see you again at Calvary Baptist Church.

We had some preachers in attendance who did not get to preach. Brethren, we appreciate your coming. I thank God for each one of you. Maybe you will be preaching for a future Bible Conference at our church. Your presence added to our blessings. I love God's true preachers. I love to fellowship with them, preach to them, and hear them preach.

I cannot name all who helped at our conference. Many of our men and women did many different jobs in helping. I never asked any member to do any special task that he or she did not gladly do. Many volunteered to do anything they could to help. Our members authorize this conference. They pay for this conference - except that some individuals and churches help with this - praise God for them. Our members do what they can to make our visitors welcome and comfortable. Most of them attend the conference faithfully. I do thank God for Calvary Baptist Church and her members.

Our guests, each and every one of them, were most important to our conference. We thank God for every person who attended all or any part of our conference. Without them we would not have a conference. May God bless every one who attended this conference. I do hope that the conference was a blessing to you. I hope that you will even now begin making plans to attend our next conference.

Looking over our program, I was impressed that it was a well rounded one. I doubt a conference program could be found that was any more so. I did realize that we did not have a sermon on prophecy during the conference. That was my fault. I consider that a serious omission. I don't think it has ever happened before on a program I arranged, and I will try to see that it does not happen again. We had devotional and practical sermons. We had strong doctrinal sermons. For the first time, I had sermons on the five doctrines of grace by name. I do not know of any sermon that was of a controversial nature among those present. Doubtless, a few things were said with which all present did not agree. This could hardly be otherwise in such a large audience. One political statement was made with which few agreed. A very few sermons were not well received. However, in the main and as to the total of the preaching, the sermons were well received and greatly enjoyed. I have heard an amazingly large number of good comments about the preaching of this conference. I do not remember when I have heard more. Thank God for those who preached for us.

Wanda Bowe did a fine job in the book store, assisted by Judy Rule and me. We sold over a thousand dollars in books, and this was at a 25% or more dis-

count. Our book store is a ministry of our church. It is not a business in which we engage for profit. Our church gets no profit from the book store; rather, it costs the church to have this ministry. We do get many good books into the hands of others.

What can I say about Katie? How could I ever have a conference without her? I do not say she is a good preacher's - wife; I leave that to the judgment of others. But I do say that she is a good - preacher's wife. I leave it to you to figure my riddle out. She is a great blessing to me personally. She is a great help to me in my ministry in many ways. She is an invaluable help to me in a Bible Conference. Few people know how much she does for and means to our Bible Conference.

I am done. I could go on and on. It would take many full issues to say all that could be said about this Bible conference. I will be praising God for some time to come for the blessings of this great Bible Conference. Though I desire to give due and proper credit to the men and women who helped make our conference what it was, I do realize that it all comes from the Lord. I give Him all the glory therefor.

It is about forty four weeks until our next Bible Conference, God willing. Start now with your plans to be here. Help us have three hundred next year. May the Lord richly bless you all.

## COMPLETENESS

(Continued from Page 8)

be more Christ-like. Let us pray for those who oppress us, and despitefully use us.

SALVATION - Luke 23:42, 43

"And he said unto Jesus, Lord, remember me when Thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Even though our saviour was going through this terrible ordeal, He still has time to take care of His sheep. What a shepherd we have. Let's look at the picture of the crucifixion. Jesus is hanging between two thieves. This is what the world thought of Him; to put our Saviour between two vile sinners. That is where we should be, but He was our substitute. He took it upon Himself to be put unto shame for us. To one of the thieves He showed compassion and mercy; the other was lost forever. So we see that it is not man that comes to God, but God who comes to man. For who, in his right mind, wouldn't want to escape an eternal burning hell?

AFFECTION - John 19:25, 26 "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!" Here we see Jesus feeling sorrow for His mother. How agonizing it must have been for Mary to have beheld the mockery and ridicule

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## ELIJAH

(Continued from Page 9)

testimony for the Lord Jesus Christ. So, what are we doing in that respect? What are you doing relative to God? On Mount Carmel, Elijah was glorifying God and he said, "...let it be known this day that thou art God..." (1 King 18:36). But what is he doing in the cave? Is he glorifying and honoring God and bringing praise to the name of the Lord? No, he is out of place and not giving God the glory that his life should give God.

Let us think of this relative to rewards. What kind of reward are we going to get for that time and effort we put forth when we are not where God would have us to be? When we are out of place and doing things that we should not do, are we going to get a reward for that? No, we are going to lose rewards, and could get some chastisement from the Lord. Now, beloved friends, how about the wasted hours, days, and years of being out of place? I wonder what Elijah could have been doing had he stayed in Israel and endeavored to carry forth the movement that had started on Mount Carmel. Of course, God's eternal purposes are always done; but we speak according to human responsibility here. Elijah is wasting time, days, and years; being out of the place where God would have him.

If I could go back to sixteen years of age when God saved me, and put the time that I wasted in doing things that I should not have done and just plain wasted time, and put that into study, prayer, and reading the Word of God, I wonder what I now could be for the Lord?

I was thinking of the knowledge I could have had of the Word of God, how many books I could have read and how much I could know about the Bible, and it is heart-breaking almost to think of the wasted time.

You see men on T.V. and they have muscles all over, muscles on top of muscles and you think, my, that took a lot of work. To build that kind of body took hours and hours of work. Now, I have wondered what kind of mind

and spiritual strength a man could have if he would put the effort into it that those people put into building a body and winning a Mr. America title. I wonder what kind of mind could be built up through the years, how much knowledge could be stored in that mind, and how strong a spiritual man could be built up if we put forth the effort and time instead of wasting so much time on other things.

Well, I come again in closing to about where I started, to think about God's grace in the matter. God did not leave Elijah in the cave. God knew where he was. God still loved him; he was still God's man; he was still God's child. God went to the cave and dealt and worked with him there and sent him back to be of further service for the Lord.

So, when we are out of place, God still loves us, watches over us, cares for us, protects us, and then He comes to us and asks us, "What are you doing here?" He brings us under conviction, brings us to repentance and confession, then sends us forth again. Elijah went from the cave to go forth and serve God some more. So, God's grace, God's compassion, God's forgiveness, and God's restoring of His people is seen here in His dealing with Elijah in the cave.

Isn't it wonderful that when God's people try to get away from Him, He will not let them? Are you not glad for that? If you are one of His, you may be like Jonah or Elijah. Elijah ran as far as he could go and God was there, dealt with him, brought him to straighten this matter out and sent him back to work. You remember when Peter went back to fishing and did not catch anything (see John 21:9). He looked and there was the Lord on the seashore with some fish on the fire. God will not let His children get away from Him, He will deal with them, bring them back in repentance and restore them and use them again to His glory; at least He did in this case. We can thank the Lord for His grace and mercy. May God bless you!

Mr. Spurgeon once said, "Pharisees and Publicans both pour out their hearts before God; the one is begging, and the other is bragging."

## LANDMARK MISSIONARY BAPTIST CHURCH OF ROSEVILLE, CALIFORNIA

This church building is located at 7150 Wildwood Place, Roseville, Ca 95661. Their phone is 916-791-7046. They have services at 9:45 and 10:45 Sunday mornings and 6:00 and 7:00 Sunday nights. They have Wednesday services at 7:30 P.M.

Elder Rick Perdue has just become the new pastor of this church. He is a very fine, sound and able preacher. Any of our readers, or any visiting in the area, are urged to attend services at this church.

This church was organized July 30th, 1917 with most of the charter members coming from The Missionary Baptist Church of Keokuk Falls, Ok. Elder T.J. Simmons, of Myrtle Creek, Or. was the preacher leading in the organization.

This church believes the doctrines of grace. They believe that a true church is a local, visible assembly of believers who have been immersed by the authority of a New Testament church, and

who are covenanted together to carry out the commands of Christ. They believe there have been such churches in unbroken succession since the days of Jesus Christ on earth.

They believe that only New Testament churches have the Scriptural authority to baptize and observe the Lord's Supper, that the elements of the Lord's Supper are unleavened bread and real wine, and that its observance is limited to the members of the local church.

They believe in the Pre-millennial and pre-tribulational coming of Jesus Christ. They believe that the Bible is the inspired Word of God, and is our all-sufficient rule of faith and practice. That Scriptural mission work is carried on by the authority of a local New Testament church, and any and all funds from a local church should go directly to the missionary.

Pray for this church and her pastor and visit with them whenever you can.

## COMPLETENESS

(Continued from Page 10)

done to her son, but she stayed at the cross. Jesus was the perfect example for us to honor our parents.

ANGUISH - Matt. 27:46, "My God, My God, why hast thou forsaken me." We see that Jesus had continually been with the Father, even before the creation of the world. He was continually in prayer and communion with the Father. But now He was forsaken of the Father for taking upon Himself our sins. What a horrible feeling that must have been. For one so close to God the Father to be forsaken because of such sinful men as ourselves.

The reason God forsook Jesus is the justice of God. He cannot be connected with any part of sin. Thus, when Jesus had paid in full for all the sin of the elect, He would come back into holy communion with God the Father. He was forsaken as we could never know here on this earth. The earth grew dark in the middle of the day, as if God had turned His back to let the work be finished. The earth itself shook violently. How terrible it must have been for the Son to be forsaken by His Father; the one whose will He came to do.

SUFFERING - John 19:28 "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." Jesus here shows that He was human as well as God. He was thirsty as a man; and He said, "I thirst," to fulfill prophecy as God here on earth. Certainly Christ suffered. He had just gone through hours of darkness in which He endured God's wrath for our sins. Also He suffered for drink. He had been on the cross for 6 hours, and before that He was on trial, and He had to bear His own cross. He had been 12 hours with nothing to drink. So He says "I thirst" to fulfill Scripture, and they gave our Saviour vinegar, mingled with gall to drink.

VICTORY - John 19:30 "When Jesus therefore had received the vinegar, he said, It is finished." Jesus had fulfilled prophecy. He had paid the price for His people by shedding His precious blood. He was sacrificed without spot or blemish.

CONTENTMENT - Luke 23:46 "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." We see that man did not really take the life of our saviour. Instead, He laid it down of Himself. It was He that sacrificed His life for those He loved. He showed much faith in this saying, "Into thy hands I commend My spirit." He gave up His spirit and committed it to the Father to keep and to watch over. Here we see no mention of the angels to carry the soul to the Father alone. He knew that the full atonement had been made. I spoke earlier of seven being the number of completeness or perfection. On the seventh day God rested after all His creation work. Thus, the seventh saying of Jesus on the cross also has a significance as to completing His work here on earth. He lived a perfect life while here on earth. And finally, after commending His spirit to the

Father, He rested. Also look back to the sixth saying. "It is finished." Like also in the creation God worked all in six days and rested on the seventh day. All was done and the full price paid. What a marvelous Saviour we have, that gave His life for sinners such as we. Because of our (the chosen children of God) sins was Jesus Christ put to this shame, and His precious blood shed that it should cover our sins completely and bring us into the family of God. Imagine for a moment how much Jesus loved those His Father had given Him. He was willing to go through this ordeal, to give His very life for them. It is truly hard to imagine this kind of love. If you believe that Jesus did all that is said in the Holy Scriptures, and that He did these things for you; you should be of a very happy countenance, ever looking upward, looking for the Saviour's return to take us home where we will never feel pain or sorrow, and where we all ever reign with God. Amen!

## STUDIES

(Continued from Page 1)

another reason for the exhortation that he now gives to the elders. He is not only a fellow-elder, a witness to Christ's sufferings, but also he is to share with all of God's people in the glory that is yet to be revealed. He may also be referring to the time that he was given the privilege of seeing Jesus when He was transfigured in the mount as a preview of Christ's glory which will appear at His second coming, "the glory that shall be revealed."

"Feed the flock of God" means to shepherd the flock. The duties of a shepherd include tending, feeding, guiding, and protecting the flock from all enemies. God's people are often referred to in the Scripture as sheep (see Psalm 23; 100; Isa. 40:11; 53; John 10; and many other passages). We were once lost stray sheep, wandering in the darkness far from God and without hope, but the good Shepherd found us and brought us to the fold. Sheep are animals that have no means of defense. They are prone to wander away from the fold if they do not follow the shepherd. They need the protection of their shepherd at all times. Is it any wonder that God refers to us as sheep? The shepherd-elders are reminded of the responsibilities given them by God, "Feed the flock." The shepherds' tasks were to feed and care for the sheep. He must protect from thieves and wild animals. The pastor of one of the Lord's churches must protect the members from those who would harm the flock, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch" (Acts 20:28-31).

To "take the oversight thereof" means they are to do the work to which God had assigned to them, the work of a shepherd in caring for the sheep, "not by

constraint, but willingly." He should gladly do that which God has called him to do. He should love the sheep, and serve and care for them because he wants to, and not as a task which he must do. He is not to serve for money, "not for filthy lucre." Of course he must receive support, but a pastor who pastors only for what he gets out of it is not doing the job of a pastor. A true pastor must be "of a ready mind." He must work not from a motive for gain, but from that of love. This is the difference between a true shepherd and a hireling. A hireling works for what he can get out of it. A shepherd works because he loves the sheep and wishes to serve them. The apostle Paul said, "So, as much as in me is I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). While they are the spiritual leaders of the churches, yet they are not to be "lords over God's heritage," which means pastors are not to be dictators and not to lord it over the church. There is a difference between being a leader, which the pastor is to be, and being a dictator. Sheep can not be driven. The shepherd must go before them and lead the sheep. Christ gave an example when He said of the true Shepherd, "he goeth before them and the sheep follow him" (John 10:4). Someone has well said that what the churches need are leaders who serve and servants who lead. Too many times this is not true. When the pastor tries to drive instead of leading, trouble begins. The pastor is to lead by being an example. People are willing to follow a leader who practices what he preaches. The pastor who preaches holy living; does he live a life that honors God? The one who teaches tithing; does he tithe? The pastor that preaches honesty; does he pay his debts? The pastor who preaches to his members must of necessity preach to himself as well.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (v. 4).

In verse 1 the apostle Peter placed himself on a level with the other pastors, "who am also an elder," but here is One who ranks above all, Christ the Chief Shepherd, the One who is above and over all. When he appears, at His return, the pastors who have worked faithfully at the job assigned them shall receive "a crown of glory that fadeth not away." This means that this crown is one that will never lose its brilliance. It will never fade or wither the "crown of glory" though worn for countless ages will be just as bright as at first. Like the inheritance that all of God's elect have, it will last for ever (1 Pet. 1:4).

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (V. 5).

In chapter 2:13-17 all the saints were urged to be subject to government rulers. In 2:18 the slaves were urged to submit to their masters, and in 3:1-7 wives were told to submit to their husbands.

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## STUDIES

(Continued from Page 11)

Now the younger believers are told to submit to the older believers, not only out of respect for their age, but also out of respect for their spiritual maturity. This does not mean that the older church members are to run the church. There should not be strife between the younger and the older members. The way this can be prevented is that all, both old and young, **"be subject one to another, and be clothed with humility."** One time when the disciples of Christ were quarreling over who was to be the greatest, Christ laid aside His garments and girded Himself with a towel to wash the disciples' feet. Each one of us, as followers of Christ, should follow His example and serve one another. Philippians 2:1-11 tell us what true humility is by telling of the humility of Christ who was equal with God the Father yet humbled Himself for us. It is to those who are humble that God gives grace.

**"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time"** (v. 6).

Be willing to take a low place. Do not try to take a place which God did not give you. God resists the proud because He hates the sin of pride (Prov. 6:16, 17). It was pride that caused Satan to fall. Pride, a desire to be like God caused Eve to eat of the forbidden fruit. The **"pride of life"** (I John 2:16) is one of the sins of the world. **"Under the mighty hand of God"** means that if we do not submit to Him, His mighty hand will bring us to submit to His will. When we are humble, He will **"exalt you in due time."** At the proper time, at God's appointed time, He will exalt those who have followed His command to be humble. Being submissive to His will is an act of faith. We trust God to direct our lives and to work out His purpose in our lives. In **"due time"** means at the right time God will exalt those who have submitted to Him. It took Moses eighty years before he was ready to be exalted. Joseph was submissive for thirteen years before he was exalted by God. **"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"** (Luke 14:11).

**"Casting all your care upon him; for he careth for you."** Here is the answer to all our problems. The word "care" means worry and anxiety. The meaning is we are to commit all to Him. If we suffer trials, if we lose friends, wealth, health, or what ever comes to pass in our lives; we are to cast all upon Him. We can do this with the assurance that **"he careth for you."** He shows His love and care for us by giving us courage to face our trials. **"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"** (Isa. 41:10). He gives us the ability to do what is right (Phil. 4:13). He gives us faith to trust Him (Psa. 37:5). **"Cast thy burden upon the LORD, and**

**he shall sustain thee"** (Psa. 55:22).

**"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"** (v. 8).

**"Be sober"** means be mentally self-controlled. The word **"vigilant"** means to "be awake and watchful," to be on guard. We must ever be on guard against our adversary the devil, the one who as a roaring lion is ever seeking ways to destroy God's people. Satan opposes God in every way he can. One way he does this is to attack the children of God. Sometimes he transforms himself into an angel of light (II Cor. 11:14). At other times he is as a roaring lion. Sometimes he is as a crouching lion, creeping slowly and surely toward his foe. Jude spoke of those who crept in bringing errors and false doctrine. This is a work of the devil. Regardless of how he comes we are to ever be on guard. **"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world"** (V. 9). We are ever to resist the efforts of the devil, but as weak creatures that we are we can do this only as we have faith in God. No matter in what form Satan appears we can fight him only as we are **"steadfast in the faith."** We must rely not on our selves, but upon God. We need to realize that the same trials that come to us come to other brethren in the world. **"Yea, and all that will**

**live godly in Christ Jesus shall suffer persecution"** (II Tim. 3:12).

**"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered awhile, make you perfect, establish, strengthen, settle you"** (v. 10). The God who gives all needed grace, the One who supplies all our needs, the One **"who hath called us unto his eternal glory by Christ Jesus,"** that One permits us to suffer a while that He might perfect, stablish, strengthen, and settle us. The Trials that come make us steadfast in the faith and place us on a firm foundation. **"To him, be glory and dominion for ever and ever. Amen"** (v. 11). We have been told that no matter how difficult the **"fiery trials"** may become, a Christian can always have hope based upon the grace of God. We are not only saved by grace, but we also live by grace. We know that He has **"called us unto His eternal glory by Christ Jesus."** The pathway may be rough and difficult, but it leads to glory. Also we know that suffering can last only for a short time, **"for a season"** (I Pet. 1:6). The suffering is only a **"light affliction"** (II Cor. 4:17). **"To him"** to God for all that He has done for us; to Him belongs all honor, all glory, all power. **"To him be glory and dominion for ever and ever. Amen"** (v. 11). The victory is assured. All honor, all power belongs to God. All will be put

down. Satan will be defeated and cast into the lake of fire. All suffering will then be only a dream. God will be glorified. His dominion will be **"for ever and ever."**

**"By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen."** (Verses 12-14).

Peter in closing, mentions Silvanus, a faithful brother to them and himself, who probably wrote this letter for Peter. The theme of the entire letter is declared here to be **"the true grace of God."** In this letter he testifies to the power of grace that enables us to stand in time of trial and trouble. It enables us to not give up in times of sufferings, and enables us to withstand Satan's attacks; available for us to draw from for ever need. The letter was written at Babylon. There is some question just where this city was situated, but regardless of where it was, the church there sent greetings. Also Marcus, who most likely was John Mark, who was with Paul and Barnabas for a while, sent greetings. In verse 14 he closes the letter by telling his readers to greet one another with a kiss of charity (love). In that day the kiss

was the usual form of greeting. The emphasis is not on the word **"kiss"** but on the word **"charity"** (love). Today as the usual greeting is with the handshake; the command would be greet one another with a handshake of love. We are to greet one another with a greeting of love, whether it be by a kiss, a handshake, or by an embrace. The thought is what we are to love fellow Christians, and we need to show that love by the way we greet each other.

Peter now closes with a prayer that peace may be with all that are in Christ Jesus. Paul always ended his letters by a benediction of grace (II Thes. 3:17, 18). Peter closes his letter with a benediction of peace. He began the letter with a greeting of peace (I Pet. 1:2). The entire letter points us to **"God's peace"** from start to finish. Although the Christian may go through **"fiery trials,"** yet he can have peace. What ever comes to pass, persecution, suffering of any kind; those who are in Christ Jesus can have peace.

**"Peace, peace, wonderful peace"** Coming down from the Father above

**"The LORD will give strength unto his people; the LORD will bless his people with peace"** (Psa. 29:11). I close this study by saying with David, **"Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness"** (Psa. 29:1, 2).

## IMPRESSIONS

It is good to be in the house of God and be refreshed by the Word of God. Most of the speakers spoke the Word in a good spirit. We think that Calvary Baptist Church and Pastor Wilson does a wonderful job having this conference each year for God's saints. Thanks and praise to God for all He is doing.

O. K. Sevy, Goshen, Ind.

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I have enjoyed the conference very much. It has given me an uplift. It gives great joy to fellowship other brothers and sisters in Christ our Savior. May God bless each of you is my prayers. Your sister in Christ,

Norma A. Green, London, Ohio

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I have wanted to attend the conference for many years at your church and had never been able to do so. This year was my first time. I have thoroughly enjoyed it. It is so refreshing to my soul to hear the good messages and the great fellowship with people of like faith. God bless you and your work. Your sister in Christ,

Lucille Dean, Appalachia, Va.

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The conference is very good and the preachers had good sermons.

Shannon Wilson, Gladwin, Mi.

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I thank the Lord for the conference. I enjoy the singing, preaching, and fellowship. We pray for Calvary Baptist Church and TBE for the stand they have taken for the truth through the years.

John Foor, Gladwin, Mi.

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There is a saying, **"Eat the meat and leave the bones."** Juanita and I can honestly say the

C.B.C. serves only pure boneless file. We left rejoicing in the truth and renewed in our commitment to serve the Lord. Thank you C.B.C. for another great conference.

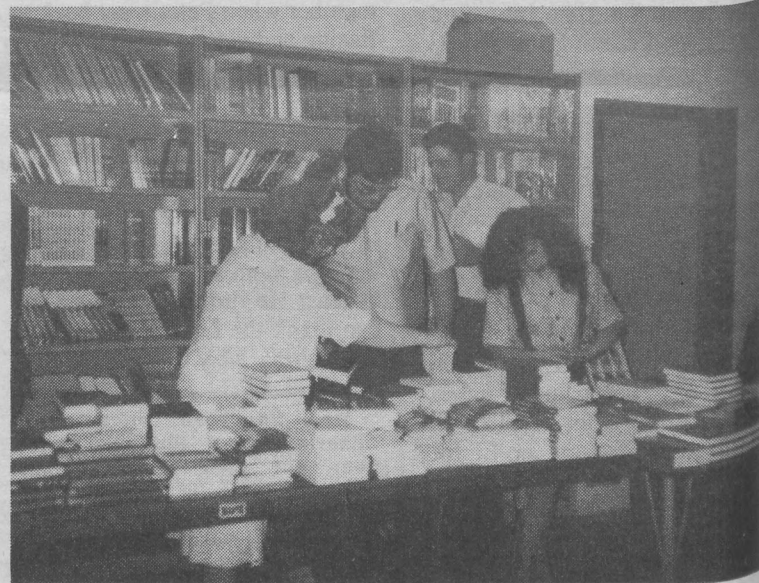
Arvel & Juanita Waddell, Warren, Ohio



David & Bernice West  
bless us with a song.



Ray Hiatt preaches  
at our conference.



Please let me buy this book.



Fellowshipping in the Pastor's study.

**"CAN YOU  
IMAGINE  
THIS?"**

Joseph committing adultery?  
"And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out" (Gen.39:12).