

## SOME THOUGHTS ON REVIVAL

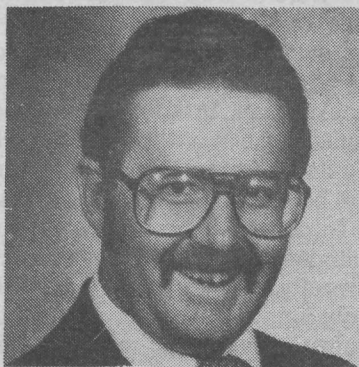
by Sam Wilson

II. Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We have in our text some of God's requirements for reviving His people. We need to live up to those requirements, for God knows we surely need revival in our churches. I ask each and every reader of this article; do you need reviving? Does your church need a revival? I do not mean a series of special services that we refer to as a revival meeting. There have been many of these that did very little for the church. I realize that I might seem partial, but I believe the reason these often fail is the church's fault and not the guest speaker's. It is usually because the members of the host church have not properly prepared their hearts for revival. If your church does not need revival, then pray for us in Gladwin, because we do. There is surely a coldness in our churches that needs warming up. In this article I just want to share with you some thoughts about revival. May God use these thoughts to stir us up and revive our churches.

The first thing I want to do is mention some times when revivals are needed. There are signs

that point to a need for revival. Some of these signs deal with churches and some of them deal with individual members of churches. Revival must start with the individual members of each church. We must not wait on someone else, but we ourselves must get revived and hope this spreads to the rest of the church. It would probably be a more accurate statement, in this day and time, to ask when revival is not needed. It seems as if there is



SAM WILSON

a universal coldness in our churches and among God's people. Let us notice some times when revivals are needed.

First, revivals are needed when there are no burdens for lost souls. Beloved, I believe it is the curse of our age that we have no burden to see lost souls saved. I ask you if you know of anyone who you really believe has an earnest desire to see souls saved.

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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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## WHY PREACH ELECTING GRACE?

A Letter from George Whitefield to John Wesley

Your 13th, 14th, and 15th paragraphs, come next to be considered. "The witness of the Spirit, (you say, paragraph 14, page 14,) experience shows to be much obstructed by this doctrine." But, dear sir, whose experience? Not your own: for in your journal, from your embarking for Georgia to your return to London, page the last, you seem to acknowledge that you have it not, and therefore you are no competent judge in this matter. You must mean, then, the experience of others. For you say in the same paragraph -- "Even in those, who have tasted of that good gift, who yet have soon lost it again, (I suppose you mean lost the

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## STUDIES IN ACTS

by Willard Willis

The title "Acts" is a very appropriate title since the book before us is a record of the acts or performances of the Lord's church - the church which He established while here in person. This book informs us of the operation of the Spirit in the lives of the members of our Lord's church.

We would have very little history of the operation of the Spirit in the early church were it not for



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this great book. We, in fact, would have only that which we could glean from the operation of the Spirit in the life of Paul. This book, therefore, is very important. One writer deemed it the most important book in the New Testament.

It has been believed from earliest times that Luke was the author of this book. This fact causes us to want to know more about Luke as a person. God, however, has chosen to refer to him on only three occasions (there are other occasions where the pronoun "we," no doubt, includes him). These are found in Colossians 4:14, Philemon 24, and II Timothy 4:11. We can determine that he was a Gentile which means that he was the only Gentile author in the New Testament.

The subject book was written to Theophilus. We, however, can

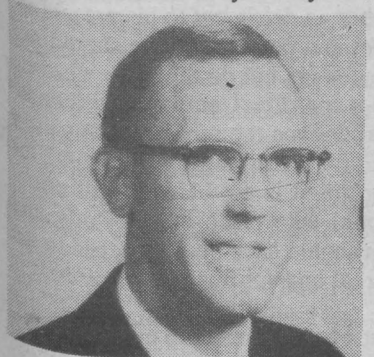
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## WHAT TO DO

by Willard Pyle

II Chronicles 20:12, 13 "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the LORD with their little ones, their wives, and their children."

Herein Israel comes to see their utter helplessness and hopelessness, as far as their power and wisdom are concerned. However this causes them to look to the One that has all power and who is all wise, and to cast themselves on His mercy. They ac-



WILLARD PYLE

knowledge God's sufficiency and God's sovereignty. What a great lesson for all saints in these trying times, when there are so many outwardly puzzling and perplexing problems, both individually and collectively, in relation to the churches and between the churches. Therefore we cry out, "what to do, or what shall we do?" In this message we want to deal with this subject.

I believe there is a desire among our churches for a revival that will lead to a renewed fel-

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## THE PERPETUITY OF THE GOSPEL

by C.H. Spurgeon

"Heaven and earth shall pass away: but my words shall not pass away." -- Luke 21:33.

Last Lord's - day morning, I preached upon the perpetuity of the law of God, basing my remarks upon our Lord's words, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Tonight, I am not going to speak of the law, but of the gospel; and, by the term, "the gospel," I mean the summary of all that our Lord Jesus Christ spoke when He was here below. Of that gospel it may

be said, as He Himself said of the law, that not one jot or tittle of it



C.H. SPURGEON

shall pass away till all be fulfilled. The gospel of Christ is not merely the gospel of yesterday; but, like Christ Himself, it is "the same yesterday, and today, and for ever." It is not a gospel simply for this age, or for some other age, a gospel which shall, by-and-by, be worn out and cast aside; but when yon blue heavens shall be folded up, like a worn-out vestment, still shall the gospel be as powerful as ever. "Heaven and earth shall pass away," says our Lord, "but my words shall not pass away."

I. Without further preface, I remark, first, that THE WORDS OF JESUS MUST STAND, COME WHAT MAY. If you ac-

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## TROUBLED HEARTS IN A TROUBLED WORLD

by John M. Alber

Introduction:

"The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings (Jer. 17:9, 10).

A theologian wrote concerning this verse and made this comment: "An important verse de-



JOHN ALBER

scribing the natural condition of man, desperately wicked. Gravely ill." How true that statement is today and it has always been so since the fall of Adam and Eve in the Garden of Eden. Few there are in this world, past or present, who will recognize or admit the true condition of man's sinful and lost heart. The heart of man has always been man's problem, and yet, so many today do not want to admit their condition is as serious or as grave as it really is.

Just this week, Tuesday evening, this preacher listened to

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## WAS JONAH REALLY SWALLOWED BY A WHALE?

"Now the LORD had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights" (Jona. 1:17). "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Mt. 12:40). "For as Jonas was a sign unto the Ninevites, so shall also

the Son of man be to this generation" (Lk. 11:30).

I am not here dealing with the question of whether the fish that swallowed Jonah was a whale or some other great fish. The word for "whale" used in the New Testament accounts of this simply refer to a great fish, of whatever kind it might be. It could have been a whale, or some other variety of a great fish. Since it is said, "the LORD had prepared a great fish to swallow Jonah," it may well be

that the Lord created or overhauled a fish especially for this purpose. I guess if God could create the sea, and create a man, He could fix a fish so that it could swallow a man. I am not dealing with the kind of fish, but with the matter itself of Jonah being swallowed thereby.

This age needs to realize that there is a, "science falsely so called" (I Tim. 6:20), and that this opposes the truths of God's

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precious and infallible Word. "Science" means "knowledge." Only that which is true can be an object of knowledge. You can believe a lie, but you cannot know a lie. "Know" is a verb which demands truth as its object. Men may call their false theories "science," but that does not make it so. The theories that some who call themselves "scientists" put forth show that their advocates are not true "scientists," but are scientists falsely so called. No mere theory, maybe false or maybe true, can be scientific. It must pass into the realm of proven truth before it can be scientific. A man, called of God to preach, can know this. A woman can believe she is called to preach, but she cannot know it; for it is not true, and you cannot know a lie.

All truth is harmonious. There is no truth that contradicts another thing that is true. This goes for Biblical truth, mathematical truth, historical truth; yea, even for all truth.

Now, there is often contradiction between the Bible and theories of so-called science (falsely so called). There is much of this. Is it not a pity, even a blasphemous shame and disgrace, that our schools can teach the lie of evolution, but are not allowed to teach the truth of creation? Evolution should not be allowed in our schools, even as a theory of man. Creationism should be taught in our schools, not as a theory for the student to receive or reject, but as the absolute truth. No truth of mathematics is

more true than the Genesis account of creation. Creationism and evolution should not be taught as opposing theories for the student to choose between. The only way that evolution should be taught (if at all) is as a theory that some fools who falsely call themselves scientists, believe. Yes, there is often conflict between the Bible and theories of so-called science.

But, please know that there is no conflict whatsoever between the Bible and the truths of science. When the theories of science pass out of the realm of the foolish guesses of men into the realm of proved and established truth, they always agree entirely with the Word of God. When men catch up with the truth, they are then in harmony with the Bible. Men's theories come and



Joe Wilson

go, but God's Word is ever the same. What would men think of a school system that used the same textbooks that were used when I went to school? Such would not be allowed. But God's Word is the same today that it was thousands of years before I went to school. Men's theories change and change and change. Sometimes they are discarded, sometimes one is supplanted by a later one, sometimes one is finally proven true and takes its place alongside other truths as imperishable and unchangeable. But the Bible came into existence as absolute truth. It has never needed changing, revising, or proving. We really don't need all the so-called versions of today. They are put out by the devil to deceive men and to promote distrust and confusion as to the Bible and, of course, to make much money for the publishers thereof. When one has the truth, he never needs a revision thereof. Now, let us get to our subject.

Many object to the story of Jonah because it constitutes a miracle. Well, so what? It is only one of a multitude of miracles recorded in the Word of God. There is the miracle of God's fiat, ex-nihilo creation of all things by the Word of His power. There is the miracle of the great flood. The miracle of the Red Sea opening and closing - oh, what a miracle! If you don't believe in miracles, ask Pharaoh when you get to hell. You say, "I am not going to hell." You are if you don't believe in miracles. There is the miracle of the manna from heaven, six days a week for forty years, to supply Israel in the wilderness. One could go on and on, but why? If you won't believe one miracle, you would not believe a hundred of them. A young Christian girl was being ridiculed by a modernist preacher over her faith in God and His Word. She stated her faith in this miracle. The preacher ridiculed her much over this. Finally, the young girl said, "When I get to heaven, I will ask Jonah about this." The modernist preacher asked her, "What if Jonah did not

go to heaven?" "You ask him" was her quick reply.

This story is a story of one of a multitude of miracles, and they all stand or fall together. It is very foolish to pick and choose between Bible miracles, receiving some of them and rejecting others. They are all true, or they are all false. Besides, there is no criteria by which one can decide as to this. The Bible presents them all as true. You have only that inspired testimony to go by. If you believe the Bible, you believe the miracles recorded therein. If you don't believe them, you do not believe the Bible - it is as plain and simple as that.

You may think that this is a very unimportant matter. You might say, "What difference does it make if Jonah was swallowed by a whale or not." "What difference does it make if I believe that or not?" I hope to show you that it makes a great difference. It is of tremendous importance whether this miracle happened or not, and whether you believe it or not. How important is it? If it did not happen, there is no gospel, no Saviour, and no salvation. If you don't believe it happened, you are not saved. That is how important it is.

Belief in God demands belief in miracles. The Being of God is a miracle itself, for He was produced by no natural laws or means. "I believe in miracles, because I believe in God." If you do not believe in miracles, it is evident that you are an atheist. You may say you believe in God, but you do not believe in the God of the Bible, for He is a miracle-working God.

The Bible is a miracle itself. You cannot believe in the Bible without believing in miracles. The Bible was written by man, and it was also written by God. That we can hold a book in our hands, and that Book be the inspired Word of God, is a miracle. Without the working of a miracle, we could never have had the Bible. Not only does it tell us of many miracles, but the Bible itself is a greater miracle (at least as great) than any of the miracles it records.

Salvation is a miracle. Oh, men are not saved by natural means. A man does not and cannot save himself; neither can any other man save him. Salvation is not the product of natural laws. Salvation is a miracle. God supernaturally invades the realm of the natural and does what can only be done by a supernatural miracle - this is the salvation experience. Why, not only is salvation a miracle; it is the greatest miracle God ever performs for a man and in a man. Listen, the man who does not believe in miracles is a lost man. He has not yet been made the subject of the miracle of salvation. When one is saved by the miracle of sovereign grace and irresistible power, he no longer has any trouble believing in miracles.

Our Savior, the Lord Jesus Christ, is a miracle. He is a divine Being - He is God. He is also very human. He is as much God as if He were not man, and as much man as if He were not God. He is the God-man. He is God and man miraculously joined together. It was in the womb of a virgin that this miracle was performed. The joining of these two natures together was by virgin conception and virgin birth. A virgin conception and birth is a miracle. Without this miracle, we would not have a Saviour.

Yes, if you believe in the Lord Jesus Christ, you believe in a miracle; and if you don't, you are lost and undone and on your way to hell.

The gospel is a miracle. What is the gospel? It is that which the Bible teaches about Jesus Christ

as to who He is and what He did for the salvation of His people. He is God. He was born of a virgin. He lived a sinless life. He died on the cross for all of the sins of all those who would ever

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## FROM THE EDITOR

"speaking the truth in love" (Eph.4:15). I believe that this Scriptural phrase gives us two important things about our preaching. I would urge every preacher, even as I urge myself, to give much thought and prayer as to applying these two things to his own preaching. The two things are; we are to preach the truth, and we are to preach it in love. Let us look at the first of these.

We are to always be sure that we are preaching the truth. The reference, of course, is not to just any truth, but to Biblical truth. It is not the duty of the pulpit to instruct men in scientific, geographical, historical, or mathematical truth - or other areas of what might be called secular truth. It is the duty of the preacher to instruct people in the truths of the Word of God. So, let us first of all, commit ourselves to the duty of preaching Biblical truth. Let us determine that our pulpit will be a place where this truth is set forth.

To do this, we must learn the truth for ourselves. I can preach no truth that I do not know. I must study the Bible frequently, earnestly, devoutly, sincerely, and prayerfully. I must seek the ministry of the Holy Spirit to teach me the truth of the Bible. This is a foremost duty. I must ask the Lord to preserve me from error, and to teach me the truth. I should use every ability God has given me, every help I can obtain; I must make good use of the time God gives me to diligently study God's Word.

I should be careful about preaching a portion of the Bible or a doctrine until I am sure that I know the truth about it. One might argue that we should never preach any portion or any doctrine without knowing that we have the truth thereof. I would say that, in the main this is true. But I would not oppose presenting portions of Scripture or teachings, giving what different men say about it, giving my opinion about it or stating that I am not sure for myself, and leaving it with the hearer. This should be a minor part of our preaching. But, if we feel we should present something, and we are not totally sure about it, we should be honest with our people in this matter. There is room for argument here, and I would be glad to have the opinions of others as to this point. But, in the main, we surely should know that we have learned the truth about a portion or teaching of the Bible before we preach it to others.

I should preach the truth plainly. I should preach it so that my hearers know exactly what I am saying. Many preachers fail woefully in this, and there is no excuse for it. I assigned, some years ago, a subject to a preacher for a Bible conference. For a long time afterward, I was asked, "What does... believe about that subject?" I could not answer, for the preacher had not made it clear what he believed. One of the first things about preaching is to preach so that your hearers know exactly what you are saying. One might as well preach in an unknown tongue as to not present clearly what he is saying. I should labor, in preparation and delivery, to obtain this plainness of preaching. Sometimes, the hearer does not know what the preacher is saying because it is not clear to the preacher himself. Study a little longer, my brother, a little longer before you preach it. I think all of us have had this problem at times.

I should feel led by the Lord to a certain portion of truth, and should stick to that in my preaching. If a hearer comes in in the middle of your sermon, it should not be long until he knows what you are preaching about. You should have a point of unity in your sermon and your whole sermon should stick to that point. You cannot preach all truth in one sermon. By trying to say too much, a preacher often really says nothing. The preacher cannot set forth, nor can the hearer understand, but so much truth in one sermon. Some preachers seem totally unable to preach a sermon on one subject. It is next to needless to assign them a subject. They seem totally unable or unwilling to stick to the subject. This is a failure on the part of a preacher, a detriment to his preaching, and a hindrance to the hearer. Maybe, in a conference, we should not only sit a preacher down when his time is up, but do the same when he leaves his subject unless he returns to it speedily. Comments welcome.

I should feel in my own life and experience the power of the truth I preach. If it has done something in and for me, it might do the same for my hearers. If it has done nothing for me, it is not likely it will effectively impress my hearers. This should take place in our study and preparation of the sermon. The sermon should have been preached to the preacher, and have affected him in a real and spiritual way, before it is ready to be preached to others.

Of course, I must really believe that which I preach to others. If I am not sure of that whereof I speak, I will not be able to convince others of it. I must leave my hearers with the impression that I really believe what I am saying and that it has had an effect upon me.

The preacher should not have a cocky, know it all attitude; but he should leave the impression that he knows what he is talking about.

The preacher should be able to use the Word of God so as to show that what he is preaching is Bible truth. That does not mean that he has to use a multitude of Scriptures to prove his point. It is usually more effective to use few (often only one) Scriptures and to expound them to show forth what they teach and how they apply to the hearers. Too many Scriptures often dilute instead of intensifying the truth taught. The mind can only take in so much at one time. One Scripture, clearly explained and applied is often more effective than many Scriptures only read. But, at any rate, we should show that what we preach is the Word of God.

Yes, an important thing about preaching is to preach the truth. And this is first in importance. Let us be sure that we do this in our preaching.



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trust Him. He was buried. He arose from the dead. This is the gospel. Believe this gospel, or you will go to hell. This gospel is a miracle. If you do not believe in miracles, you do not believe the gospel, and you are not saved. It is as plain as that.

I mentioned already that salvation is a miracle. Let me expand that a little. Salvation is a miracle as to its being at all. And the salvation experience is a miracle. Without a miracle there would not be any salvation at all. And without a miracle there would never be any experience of salvation. By a miracle (more than one) salvation was provided, and by an individual miracle salvation is experienced. Salvation is not by the decision or act of man; it is by the almighty, supernatural, and miraculous power of God.

Well, did it really happen? Was Jonah really swallowed by a whale? I will not enter into the foolish argument of some that a whale does not have a big enough throat to swallow a man, except to say that it was not necessarily a whale that swallowed Jonah, and to say that there are historical accounts of such happening to men, and to say that God prepared the fish that swallowed Jonah. I could give you quotes from some books telling of such incidents really happening. But I will not do so. The Bible believer does not need such outside evidence, and the unbeliever would not accept it anyway. And I do not believe that the incident in the life of Jonah was totally similar to

such recorded events. I do verily believe that the experience of Jonah involved a miracle by God.

Did it really happen? The Bible says it happened. This is all we need. We, who are saved, believe the Bible, and the Bible saying so is all the evidence we need. Frankly, I would not try to prove this miracle to a man who does not believe the Bible. It would be useless to do so, and if I succeeded in doing it, and the man still did not believe the Bible, he would go to hell anyway. If a man believes the Bible, he will believe whatever it says, and if he does not believe the Bible, anything else he believes will still leave him on the way to hell. (I do not speak at this time of perfect knowledge and belief of all the doctrines of the Bible, but of the facts and events thereof)

Jesus said that Jonah was swallowed by a whale. Now, you people that pretend you believe in Jesus, but then say you don't believe in this miracle; where does this leave you? The man who denies that this miracle happened is calling Jesus a liar. Who is this Jesus Christ? He is God. He is the truth. He is our only Saviour. But if He did not know the truth about Jonah, He is not God. If He knew it did not happen, but lied about it, He is not God. If Jesus lied about this, we have no Saviour. We are doomed to eternal hell. Jesus said it happened. Do we need any further evidence? Do we cannot believe Him, who or what could we believe?

If the Bible, and if Jesus Christ, lied about Jonah being swallowed by a whale, how do we know that they do not lie about other things? If Jesus lied about this, how do we know that He did not lie in John 3:16, or 3:36? I have learned to fear a liar. I have learned to distrust a liar. When I know that a man has lied about one thing, I distrust all else that he says. If Jesus lied about Jonah, He is not God, He is a sinner, He must die for his own sins, and He could not be my saviour. Oh, how important this is! Do you begin to see how important this question is?

Jesus connected this miracle with the repentance of Nineveh. This miracle was far greater than that of Jonah being swallowed by a whale. Surely, we realize that repentance is a miracle, wrought in the heart by the regenerating work of the Holy Spirit. No man can or will repent of himself. For my part, I do not believe that all of the inhabitants of Nineveh repented with a saving repentance. I believe that with some of them this was only an outward repentance accompanied with a temporary change of life. But I also believe that many of them repented with a true, God-given, saving repentance. I know that saving repentance is a miracle, and I would not deny some of the miraculous in the other kind of repentance.

Note that in Lk.11:30, Jonah was a sign to the Ninevites. I believe that they had heard of Jonah's being cast into the sea. I believe that when Jonah came to Nineveh preaching coming judgment, the people knew that this was the man who had been cast into the sea and disappeared from human sight therein. They knew that a miracle had been performed relative to this man. This man had, as it were, died and come forth from death to be a living prophet among them. I do not mean that he actually died, but to the human eye it appeared that he had. This evidence of the

power of God in the experience of Jonah was a sign unto the Ninevites, and caused them to listen to his message. Therefore, to believe in the repentance, of the Ninevites, one must also believe in the miracle of Jonah.

Jesus connected this miracle with His resurrection and with the gospel. As Jonah went through this experience, so Jesus would go through death, burial, and resurrection. If I do not believe in the one, why should I believe in the other? Read that again and again. If I do not believe the miracle of Jonah, I have no real reason for believing the gospel of Jesus Christ. Jesus connected the two together, and what He has joined, let not man put asunder.

Was Jonah swallowed by a whale? You say, "What difference does it make?" It makes a great deal of difference. It makes a difference in the most important matters of time and eternity. If this miracle did not happen, the Bible is false; we cannot believe what it says. If we can't believe what it says about this, how can we be sure about anything it does say? If the book of Jonah is a lie; or if you prefer, a fable (same thing when something is told as truth); then John 3:16 may be a lie and Ephesians 2:8-10 may be a lie. If I cannot totally trust all of the Bible, I cannot fully trust any of it.

If this miracle did not happen exactly as described in the Bible, then Jesus Christ is not truthful. I cannot believe Him. I cannot trust my eternal salvation to one who would lie - and if I cannot trust Him, I have no one to trust.

If this miracle did not happen, we have no Saviour. Jesus cannot be our Saviour, and there is none other whom we can trust for salvation. Oh, no Saviour! No Saviour! And you ask, "What difference does it make?"

If this miracle did not happen, there is no gospel. Oh, the blessed gospel in which multitudes have trusted! Oh, the gospel that men have delighted to preach to their fellow sinners as the one and certain hope of eternal salvation! But, if this miracle did not happen, there is no gospel; we have trusted in a delusion, worse, a falsehood; we are of all men most miserable. If Jonah did not come out of the belly of the whale after three days and nights therein, what proof have I that Jesus came out of the grave after a like length of time therein? None, whatsoever. No miracle of Jonah - no Bible, no Saviour, no gospel, no salvation; eternal hell awaits us all - see how important it is?

If this miracle did not happen, I surely can have no blessed assurance. Oh, I thought I had everlasting life. I thought I would be kept by the power of God. I thought I would dwell in the house of the Lord forever. But, if this miracle is not true, if I cannot believe what the Bible says about this; how can I have any assurance about anything. If I can't believe this, I can't believe Romans 8:28; Acts 16:31; John 14:3 - what can I really believe?

But Jonah was swallowed by a whale. He did come forth after three days and nights therein. I can fully believe the Biblical account of this incident. Praise the Lord! I can still believe the Bible. I can believe the whole Bible. I do not have to think that some of it is false, therefore any of it can be false, and how can I know which is false and which is true. No, I don't have to live in doubt

as to any of the Bible. I can believe all of it. I can believe its miracles. I can believe its gospel. I can believe in its Saviour. I can have everlasting life, and know that I have it. Praise the Lord. May the Lord bless this message to your soul, and may you receive sweet consolation and blessed assurance therefrom. If you are not saved, dear friend, I urge you to believe on the Saviour who went through the anti type of which Jonah was a type. Believe on the Lord Jesus Christ, who is God, who was born of a virgin, who lived a sinless life, who died on the cross for the sins of all who would ever trust in Him, who arose from the dead - believe on the Lord Jesus Christ and thou shalt be saved. Praise the Lord!

## ACTS

(Continued from Page 1)

only guess as to who Theophilus was. Luke, in writing to him, says, "**most excellent Theophilus.**" This phrase really means, "your excellency." The name "Theophilus" comes from two Greek words, "theos" which means God and "philein" which means love. This fact seems to say that Luke simply wrote to those that God loves. They, because of God's love for them, certainly fall into the category of "your excellency."

The fact that Luke was a physician means that he had a thorough education -- an education which the Greeks required of all their doctors. Luke's devotion and undying love to Paul make it quite obvious that Paul was his hero. He and Paul, in fact, wrote more than one half of the New Testament.

Sir W.M. Ramsey set out to be an extreme critic of Luke; but, after fifty years of study, he concluded that Luke was extremely accurate in all that he wrote. Even the geographic locations referred to by Luke are on target.

Luke's purpose in writing the Acts of the Apostles is, as the opening sentence states, "...of all that Jesus began both to do and teach." Luke would show how the work set forth by Jesus had spread, or how the seeds planted by Jesus had sprung up and were bearing much fruit. He showed how that the Holy Spirit was continuing that which Jesus had begun. Jesus, in fact, had built His church; and the Holy Spirit was now empowering that church for service to Jesus Christ. The Holy Spirit made sure that the gates of death did not prevail against our Lord's church. Luke shows how people are God's instruments while the Spirit is the power, influence, knowledge, and wisdom of all concerned.

Luke points out how that which Jesus began was to be witnessed in Jerusalem, in all Judea and Samaria, and unto the uttermost parts of the earth. Six chapters, in fact, relate to witnessing done in Jerusalem; five relate to the work done in Judea and Samaria; and the last sixteen chapters relate to the wider world.

**THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he**

**shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:1-3).**

The "former treatise" or discourse to which Luke refers is the book of Luke which he had also written to Theophilus. The book of Acts therefore is the continuation of his previous story. Luke, in his previous story, had informed Theophilus relative to the life of Jesus Christ upon the earth. He now proceeds to inform Theophilus regarding the growth of the Lord's work. He cites the fruit which was being brought forth from that which our Lord planted, or that which He "began to do and teach." Truly, that which Jesus "began to do and teach" is still being carried on today by way of His church. The gates of death will not stop the ongoing of the work our Lord began.

One, by reading Luke's earlier treatise or discourse, would become acquainted with that which Jesus "began both to do and teach." Luke would now expand upon that message. He would trace or follow the flow of that river of love and truth as it was carried on by the Lord's ambassadors through the power of God the Spirit. We, then, as we proceed into the book of Acts, will observe how God the Spirit, in the place of Jesus Christ, empowers the Lord's body -- the church. This, in fact, according to the following Scriptures, is what our Lord promised would be done.

**"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27).**

The channel through which our Lord's work was to be carried on was by way of His apostles -- the ones He had chosen for this mission. They were not chosen merely as friends but as emissaries, or men with a special mission in mind. They therefore had to be trained by Him and equipped by Him. His message to them was "go" -- "go into the world and preach the gospel," or go and tell the story which He had brought and carried on until "He was taken up" from them into heaven.

It is said that our Lord has "given commandments unto the apostles whom He had chosen." He, in fact, in John 15:16, had said to them:

**"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye all ask the Father in my name, he may give it you."**

I'm convinced that the above Scripture relates, not to His choosing them to be children of God, but His workers through His church. God the Father has chosen us to be His children. This is not the work of the office of the Son. The Son, however, in His office, has chosen certain

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## The Baptist Examiner Forum I

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

*Does the Bible teach the impossibility of falling from grace?*

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"My sheep hear my voice, and I know them, and they follow me: 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" (John 10:27-29).

The majority of what is visual and at the forefront of what is recognized by the world as Christianity today, would answer with an unqualified "no". Such is not the case, however, and I would answer with an insistent "yes". The enemies and those ignorant of God's truth concerning grace that cannot lapse nor be left, are many. The inseparable doctrines of perseverance and preservation of the truly saved are not widely understood, or properly studied but by a few; none the less, they stand in great assurance and comfort to the true child of God. All true children of God are effectually called of God, exercise true faith in Christ which is a gift of God, are moved to obey and co-operate by God working in them, and shall not apostatize, but certainly persevere unto final experiential salvation. These facts are explicitly taught in the Word of God to any who are able to read, to understand, and to harmonize the Scriptures. Both the Old and the New Testaments teach the glorious truths of preservation and perseverance of God's grace in the true believer.

Psalms 37:23,24 says, "The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand." Also Psalm 37:28 says, "For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever:" The Lord Jesus Christ gives several assurances to us, two in particular that I wish to point out. We read in John 5:24, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In reference, to the eternal purpose of God toward each believer, Jesus says,

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). If man were left to himself to persevere, he would fall because of his weakness. There are times when indeed man's weakness, temptation, and fallibility may bring him to the place of backsliding, denial, and sin so that he would be lost were it not for God's power and grace which rescues him (else he is not God's child) by whatever means our watchful and loving heavenly Father deems necessary. For we need to remember that every child of God is of those, "Who are kept (guarded) by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). Our Saviour and Lord has never and will never save a person only in part, but will continue to perform the work He has begun in that one. The Holy Spirit tells us in Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:" The ranks of the lost do not contain, nor will they ever contain one single soul who was truly converted and fell away. Beloved, we have assurance and we have responsibility. We should have no fear of falling, but we should have a fear and avoidance of those things that cause a fall. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

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If only all the questions that I received were this easy. The Bible is literally saturated with the doctrine "once saved, always saved." The work of Jesus Christ on the cross was an all sufficient work which paid for all the sins of all of God's elect people past, present, and future. Isaiah spoke of the sacrifice of Jesus Christ in Isaiah chapter 53:5,6: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

uity of us all."

Yes, it is impossible to fall from grace simply because it is of grace. Not only is it impossible to fall from grace, but it is also impossible for a saved person to lose his salvation. Allow me to explain. It is not really double talk. First, there are no works involved in salvation on the part of the saved person. Jesus did all the work Himself when He laid down His life on the cross. That work provided eternal salvation.

Read John 3:16 and John 10:27. Secondly, since salvation is by grace, (Ephesians 2:8,9) then it is impossible to fall from it. If someone tied a rope around you and hung you from a tree you couldn't fall unless they cut you loose. It would be like lying on the floor and falling to the ceiling. Even if God decided to take away your salvation it would be totally out of your hands since you had nothing to do with it in the first place. It would have to be grace in reverse. Third, salvation is based on God's free and sovereign grace. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath chosen you to salvation through sanctification of the Spirit and belief of the truth:" (II Thess. 2:13). It was before the foundation of the world that God, for His own purpose and pleasure chose to save a number of individuals during the course of earthly time. He loved them, and in time He manifests that love in delivering the blessed gospel to them, quickening them, thereby enabling them to repent and believe. That love is an irresistible and irreversible love which is eternal. God's elective love is irresistible because God the Spirit draws us to Himself, (John 6:37). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." God is sovereign, working all things after the counsel of His own will, but there are some things that He cannot do. 1. He cannot lie, (Titus 1:2). 2. He cannot sin, (Job 34:10). 3. He cannot change His mind, (Ecclesiastes 3:14,15). Impossible to fall from grace? Yes my friend, you can rest in Him. Thank you for your question.

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Romans 8:38,39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things pre-

sent, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This portion of God's Word should by itself satisfy the honest and sincere inquirer about the question of falling from grace. The answer to this question is yes, yes, a thousand times yes, the Bible does indeed teach the impossibility of falling from grace, or losing one's salvation. Other than the sovereignty of God and the depravity of man, I know of no other doctrine so clearly taught in the Bible. Oh, what a glorious and wonderful truth this is! How many articles could be written on this great subject. I assure you that if it were possible for men to fall from grace, we would all fall. Let me give you some reasons why this fall is not possible. I will not have time we would all fall. Let me give you some reasons why this all is not possible. I will not have time to elaborate on them; but you study them and they will be a blessing to you.

First, we are preserved or kept by God's eternal purpose of election and predestination. Read Ephesians 1:4, 5; 2:10. If it were possible to fall from grace, then God's purpose could be defeated.

Secondly, we are kept by the power of Christ's work on Calvary and His present intercessory work at the right hand of the Father. To say we can fall from grace is to insult the value of Jesus' blood. It is to say that it was not sufficient to pay the full price for our sins. It is to say that the Father does not respond to the prayers of the Son on our behalf. We cannot fall because Christ's work is sufficient.

Thirdly, we are kept by the work of the Holy Spirit in our lives. His Spirit bears witness with our spirit that we are sons of God. The Holy Spirit leads and directs in our lives. This prevents us from falling from grace. What good is grace that you can fall from anyway? Beloved, that kind of grace does not belong to our God.

Fourthly, we are kept by the attributes of God. What a blessing God's attributes can be to us. How we ought to rejoice in the perfections of our God. His love, power, justice, grace and mercy will not allow us to lose our salvation. Remember the text at the start of this answer. Nothing can separate us from God's love. How can one argue that we can lose our salvation in light of much evidence to the contrary?

Fifthly, we are kept by the fact that God has given us eternal life. Read John 3:16: 6:40, 47,54. These, as well as many other verses will teach that in salvation God has given us something eternal, not something we can have today and lose tomorrow.

Sixthly, we are kept by the fact of the new birth. Salvation is being born again. Those who teach you can fall from grace are teaching that you can be unborn. Once we are born of God, we are saved forevermore.

Seventhly, we are kept by the work of Christ as our shepherd. Read John 10:27, 28. We, as His sheep, hear His voice and follow Him.

Eighthly, we are kept by the love for Christ that God has given us. The natural man hates God, but in salvation God gives us a love for Jesus that helps in keeping us saved.

Ninthly, we are kept by the

doctrine of chastisement. If we can lose our salvation, then what is the purpose of chastisement? God chastens those He loves and uses this to keep us holy and separated unto Himself.

Tenthly, the doctrine of assurance teaches we cannot fall from grace. How can we have assurance of something that we could lose? Read I. John 5:13.

Lastly, I mention that we cannot fall from grace because the gifts and callings of God are without repentance. We might would change our minds, but God will never change His. Let me close this already too long answer. Yes, the Bible teaches the impossibility of falling from grace. Praise God for this great truth. May God bless you all.

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"The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand" (Psa. 37:23, 24).

"They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever" (Psa. 125:1, 2).

In reply to this question there are so many many passages from which to prove the answer, the problem is which to use. While Brother John R. Gilpin was pastor at Russell, Ky. he wrote a small booklet entitled "The Security Of The Saved" (I don't know if it is still in print). In it he gave 28 Scriptural reasons why the saved could never be lost. But even then he only scratched the surface.

The passages quoted above should be sufficient to answer the question, but looking at a few more, we find Christ said, "...I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). The next verse tells us, "...no man is able to pluck them out of my Father's hand." How much more secure could one be than to be in the hand of Christ and in the Father's hand? In John 17:23, 24, Christ said that the Father loved those whom He had given to the Son with the same love that He had for the Son, which was an eternal love, "...for thou lovest me before the foundation of the world" (v. 24). In Romans 8:38, 39, we are told things that can not separate us from that love. Those things are: death, life, angels, principalities, powers, things present, things to come, height, and depth. Then to make sure everything was included, "...nor any other creature, (created being) shall be able to separate us from the love of God, which is in Christ Jesus our Lord" was added to the list.

To quote one more passage which puts the matter beyond all (Continued on Page 5, Col. 3)



## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

*What did Paul mean that he was less than the least of all the saints?*

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Paul was a God-called preacher who loved God with all of his heart. He looked back to what he was before the Lord saved him, and where he was heading before. He was not pleased with his past life in the least. When he was Saul of Tarsus, he was headstrong and confident that he was something with great authority and powers. He had body guards and was feared by those who worshipped God and God's Christ. Paul hated Christians because their doctrine was in contradiction with his. Since he was grounded in the doctrine of the Pharisees, he believed Christians were heretics. When God saved Saul, He gave him a new name and turned his life around. He was a new man, so to speak.

What did Paul mean when he said that he was less than the least of all the saints? He meant that without God he was nothing. In fact, he looked back to his old way of life in which he tried to destroy the church of our Lord Jesus Christ. He looked back to his hatred for the Lord Jesus and for the church and humbled himself to believe that he was not worthy to even be called an Apostle; therefore, he counted himself less than the least of all the saints. Less than least meant that he was nothing. Would to God that some of us could get some of what Paul had and admit that we are not so great, and that what we are, we are by the grace of Almighty God.

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"Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ;" (Ep 3:8). The apostle Paul spoke these words as a self evaluation in light of his calling into the ministry. In actuality, it is more of a devaluation in view of the standing of other saints. To be less than the least of something portrays something or someone that is small in size, as well importance. The words "less than the least" as they are translated from the Greek call for a comparison. Paul makes that comparison with his statement. It portrays the great humility of the man that had been the greatest persecutor of the church of God. "For I am the

least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor 15:9).

Paul also recognized that he was nothing more than what his previous life had portrayed. He was a blasphemer, a persecutor, and an exceeding great sinner. "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:13-15). It is difficult today to find anyone that has ever done anything wrong, let alone admit to what they really are.

Paul taught that people were to use the self evaluation process. He told the Corinthians that it was necessary to use self evaluation relative to their faith. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" (2 Cor 13:5). When Paul gave instructions concerning the Supper to the church at Corinth, he told them that if they would judge themselves, then they would not be judged. It is a fact that the people that were at Corinth ignored what Paul taught, for his next statement concerns being chastened by the Lord.

Self evaluation is not just for those in authority, it is necessary for everyone to review his or her actions on a regular basis. When we know who we are and recognize what we are, our service to Him who has called us can be most pleasing and acceptable.

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Men are depraved by nature. They are so depraved that they cannot know themselves. Man does not know his heart. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). Man does not know the depth of wickedness. And since man does not know how wicked he is, he is prone to brag about himself, as to how good he is in the sight of other men. I am afraid there is a certain amount of this same attitude in every man. We are prone to look

down on other men, and the reason we do that is we feel that we are better than the other fellow.

The mark of humility is not in all of us. Quite often you will hear a person speak of his humility, referring to himself as humble. I used to hear a person pray and when he would pray, he closed his prayer many times with these words, "This is the prayer of your humble servant." Of course the Lord knew if he was humble or not. We do not have to remind the Lord of our humility. He knows our heart.

We look at ourselves much differently from how the other fellow looks at us. Paul was a man of humility. He understood himself as much as any man understands himself. If we understood ourselves, then we would not be so quick to brag about what we can do, or how good we are; but rather look at our unworthiness. When Paul said that he was less than the least of all saints, this showed a sign of great humility. Paul certainly was not less than all saints in knowledge, in wisdom, ability to teach, to preach, and other attributes; but he did not allow these things to cause him to be lifted up in pride.

We cannot know the fullness of God's love, we cannot understand it, it is beyond our comprehension and it passes knowledge. But when we see our unworthiness, when we see ourselves as we are, and if we could see ourselves as God sees us; we would have a different opinion of ourselves. It is when we understand our fallen and depraved condition that we begin to know ourselves. Our love for God increases as our understanding of our deserving of hell increases. We cannot love God if we do not know our depraved condition.

Paul had reference to his humility in this verse. He was small in his own eyes. In our eyes he was a great man of God. We know that Paul spoke in humility, because when it came to knowledge, and love, and faith; he was not one particle behind any other apostle.

So Paul was small in his own comprehension. This is a mark of a good Christian.

## Forum I

(Continued from Page 4)

doubt, if there is still a doubt in anyone's mind. In Hebrews 13:5 we find, "...for he (God) hath said, I will never leave thee, nor forsake thee." Greek scholars tell us there are three negatives before the word used for "forsake", making the promise one of triple assurance. According to Wuest in "Word Studies" it means, "I will not, I will not, I will not let thee down, leave thee destitute, leave thee in straits and helpless, abandon thee." To quote Arthur W. Pink, "I will never, no, nor ever leave thee, nor ever forsake thee." Pink

said in view of such assurance, "We should fear no want, dread no distress, nor have any trepidation about the future. At no time, under any circumstances conceivable or inconceivable, for any possible cause, will God utterly and finally forsake one of His own." Need we say more?

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes; That soul, tho' all Hell should endeavor to shake, I'll never, no never, no never forsake!"

## ACTS

(Continued from Page 3)

ones to make up His church and I'm convinced that John 15:16 relates to the same. Jesus, in fact, chose them and ordained them for a specific purpose, that purpose being, as He said, "...that ye should go and bring forth fruit, and that your fruit should remain;..." They, in other words, were to bring forth more churches and these churches (fruit) were to remain until He returns. These churches are the "pillar and ground of the truth" in the world today. They are the "chaste virgin," which is another way of saying that they are the "pillar and ground of the truth."

Our Lord, before sending His apostles on their specific mission, revealed Himself to them after His death and resurrection. He proceeded to prove to them in various ways that He had conquered death and was alive forevermore. You will recall that Thomas doubted Him, but his doubts were all removed after Jesus revealed Himself to him. Thomas therefore was equipped to take on the world and even die for the cause of the Lord Jesus Christ.

The Lord Jesus, before and after His death, continued to give instruction to His chosen -- His church -- His body on earth. He, as Luke states, continued "speaking of the things pertaining to the kingdom of God." He did not speak to them pertaining to carnal things, but His speech related to the kingdom of God.

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

We can all learn a great lesson from this particular passage of Scripture. This lesson is that we are to seek the guidance of the Holy Spirit in every spiritual matter. We, after all, being carnal by nature, are not geared for the spiritual world. Someone has said, in essence, that one should be sure his brain is in gear before his mouth is set in motion. We, in like manner, should be sure we have the influence of the Spirit before we set our bodies in motion for the Lord. We must never rely on our own understanding regarding spiritual matters, but seek guidance from above by reading the Word and seeking the guidance of the Spirit in understanding it. It is futile to go against the forces of Satan without the power of the Spirit. It amounts only to the beating of the air with our fists. We, after all, war against powers in high places rather than against flesh and blood.

Our Lord had commanded His

disciples to go into all the world and preach the gospel. His command, however, appears to be a contradiction since He asks them not to leave Jerusalem. We know, of course, that they were not to set out on their mission until they were empowered by the Holy Spirit. It would have been a grave mistake for them to have gone in the energy of the flesh. We, as we continue today that which Jesus "both began to do and teach," must also seek the power and influence of the Holy Spirit. Those who have not waited for Him are powerless. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

Those who are baptized (immersed) in water declare by this action that they are entirely dedicated to the cause which the baptism symbolizes. It is similar to a soldier putting on his uniform. All, at this point, know that he is a soldier -- a soldier given to following the orders of his commander even if such requires that he die.

Those who were to be baptized by the Holy Spirit would be under the total influence and power of the Spirit. He would be their instructor and power for service. He would act as a map to them relative to which country and which house they were to visit. He would instruct them as to that which they should speak once they engaged the enemy. The Spirit would enable them to withstand the fiery darts of the wicked. He would make them bold and courageous. They, without Him, would retreat, or they would deny their Lord even as Peter did. "When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

This question lay heavy on the minds of the disciples, since all Israel were anxiously awaiting the arrival of the Messiah, at which time they were expecting to be freed from the Roman yoke. Their land of promise, in fact, had been a province of the Roman Empire since 63 B.C.

The apostles were still expecting Jesus to bring about a national restoration. They, no doubt, understood when He spoke about His spiritual kingdom; but they wondered if, in one way or another, the restoration of Israel was not a part of the Lord's plan. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7).

The apostles had been instructed about many things and they would be instructed about many more things. The restoration of Israel, however, was not to be one of their priorities. They were to trust that the Father would handle this matter in His own good time and season. Times and seasons bring on new events. God, therefore, in His own time and season, would bring about the restoration of Israel. We must also be careful not to try to dig out of the Scriptures things that are not for us to know

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## ACTS

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at this time.

"But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

I'm reminded of a battalion of men waiting on a ship as they prepare to storm a particular beach. They await the work of the big guns and the bombs from the planes. The apostles were waiting in Jerusalem for the empowering of the Holy Spirit. They had received their instructions and would soon set out on the task set before them -- the task of witnessing for Him. The Holy Spirit would lead them into battle. The battle, however, would not be against flesh and blood. The walls which they were to break down would not be physical walls. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

Try to imagine how a battalion of men would feel if their captain left them just as they were preparing to storm the beach. The apostles, of course, would have a commander; but He was one that they would be required to accept by faith. Jesus could be seen by their physical eyes; but their new commander, who represented the Lord Jesus, could be seen only by eyes of faith. They, after all, were entering a faith expedition.

The apostles, if they had fallen back on the energy of the flesh, would have panicked. They would have been given to despair and depression, but we know from Luke 24:52 that they returned to Jerusalem (a sabbath day's journey) "with great joy". They obviously were convinced that Jesus had not really left them but that He would keep His promise when He said that He would never leave or forsake them. He, in fact, had said:

"Let not your heart be troubled: ye believe in God believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

## GOSPEL

(Continued from Page 1)

cept the testimony of Christ concerning His own words, -- and you who are His followers will not question anything that He says, -- then this is certain, that the words of Jesus must stand for ever, come what may.

The major change, of heaven and earth passing away, includes all lesser changes; but whatever alteration may come before the last great change, Christ's words shall still stand. The world gets more civilized -- so I am told, though, when I read the newspapers, I am not quite sure of it. The

world gets more intelligent; -- so I am told, though, when I read the magazines, -- I mean, the first-class quarterlies, -- I am not certain that it is so, for, in that direction, the ignorance appears to me to become greater every day, I mean, the ignorance among the learned and scientific men, who seem to me, in their discoveries, continually to wander further and further, not only from that which is revealed and infallible, but also from that which is rational and truthful. But, still, the world does alter; and, according to its own notion, it is getting wonderfully near perfection. Was there ever such a century as the nineteenth? Was there ever such a period of time since the world began? What is there that we are not doing? Lighting ourselves by electricity, speaking by means of the lightning, travelling by steam, -- what a wonderful people we are! Yes, yes; and we are going to much greater things than these, no doubt; and many matters, which are now reckoned as mere dreams, will probably become accomplished facts in a few generations; but after these marvels have all come and gone, the words of our Lord Jesus Christ will still abide, they will not pass away. Fashion follows fashion; systems succeed systems; everything beneath the moon is like the moon, it waxes and wanes, and is ever on the change; but come whatever change there may, even if the human race should reach that wonderful development which some prophesy for it, yet still, the words of our Lord Jesus Christ shall not pass away. And when the greatest alteration of all shall take place, and this present dispensation shall come to an end, and all material things shall be consumed with fire, and be destroyed, yet, even then, there shall remain, above the ashes of the world, and all that is therein, the imperishable revelation of the Lord Jesus Christ, for, as Peter says, "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Why is it that Christ's words will last in this way? I answer, first, because they are divine. That which is divine will endure; all God's works will not last for ever, but His words will; He will never retract anything that He has said. Even Baalam had light enough to declare, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" God has never had, as our common saying puts it, to "eat His own words," nor will He; and Christ has never had to retract anything that He has uttered. All His life long, He had not even once to make an apology, and say, "I spoke too fast, or too warmly, or somewhat inaccurately;" but everything that He said has stood, and shall stand, because the divinity that is in it makes it everlasting.

Again, the words of Christ must stand because they are the revelation of the innermost heart of God. This great world, and the sun, and moon, and stars, reveal God; but not as fully and as clearly as the Son of God reveals Him. The incarnate Word is the grandest manifestation of Deity, and the words of that eternal Word are the revelation of the purpose of God which He formed in His infinite mind before He made the world. That which, in the secret counsels of eternity was planned, -- that which -- "Ere sin was born, or Satan fell," -- was devised in the

heart of the Most High, -- is revealed to us, as far as it may be revealed, in the words of the Lord Jesus Christ. God's essential purposes cannot be altered; they must all be fulfilled. His eternal plan was formed in the foresight of all generations that shall exist, so it must stand unchanged; and, inasmuch as those purposes and that plan are closely connected with the words of Christ, and indeed are made known to us by His words, therefore the words of Christ must stand for ever.

And that Christ's words shall abide eternally, we do believe, again, because no power can prevent it. What power is there that can prevent Christ's words from being triumphant? Do you hear the roar from the pit of hell as that question is asked? The devil and his legions of fallen spirits say that they will prevent the triumph of the words of Christ; and, whereas He has declared that His kingdom shall come, they conspire to prevent its coming. But Christ has already broken the head of the dragon, He has trampled the old serpent beneath His feet, and His omnipotency is greater than Satan's potency. The devil may be mighty, but Christ is almighty, and hell shall suffer dire defeat at the hand of the crucified Saviour. As for the wicked men upon this earth, they often league themselves together, and take counsel "against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." You know how futile are all their efforts; for the psalmist says, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion." Yes; there is no power that can effectually resist the words of Christ. "Where the word of a king is, there is power;" but where the word of a God is, there is infinite power. What He says, must be done. Before He said, "Let there be light," there was not a spark, amid all earth's gloom, that could help to make the day; there was nothing lying here that could have created the light, and yet the darkness fled before that fiat of God. And so, today, if there be nothing on earth to help the fulfillment of Christ's word, He has said to this poor dark world, "Let there be light," and that light, which He has kindled, is growing brighter and brighter, and shall increase unto the perfect day. O devils in hell, can ye blot out that light? Impossible! Christ's word must stand.

And yet once more, Christ's word must stand, because His honour is involved in its permanence. If He had to alter anything he said, it would be manifest that He had made mistakes which He must rectify. I often get books, in which there is a slip of paper, containing errata, fastened at the beginning. They are said to be printers' blunders, but I should not wonder if they are also the mistakes of the writer; but there they are, and I have to take a pencil, and make these emendations in the volume. There are no errata in the words of Christ, nor can there be any emendations in anything that He has said. David's declaration applies to all the words of Jesus: "The law of the Lord is perfect." Christ's words are all they should be, no less and no more; and cursed shall that man be who shall add to or take from them. There cannot be any alteration in them, for that would be to dishonour

Christ's wisdom. Alteration indeed! That would make it appear that Christ trifled while He was here, or that He said what He must needs unsay, and that He was, after all, but an experimenter as to truth, getting as near it as He could, and afterwards correcting His mistakes, like a physician who does not understand a disease, and who gives a medicine which drives his patient too far one way, and then gives him another drug which brings him back again, but never completely cures him. Christ never has to act in that fashion. He knew what He meant, and He said what He meant; and that which He said, and that which he meant, shall stand even when, like withered figs that drop from the tree, the stars shall fall from their places, the sun shall be turned into blood, and the moon shall become black as sackcloth of hair. It must be so; therefore, all ye who believe in Jesus, believe firmly in this double declaration that He has made, "Heaven and earth shall pass away: but my words shall not pass away."

II. Now, secondly, THIS DECLARATION APPLIES TO ALL CHRIST'S WORDS; -- not merely to some of them, but to all, for it is left with an intentional indefiniteness which makes it refer to all that He said: "My words shall not pass away."

This declaration applies, then, to the doctrinal teaching of Christ. Whatever doctrine Christ taught, either Himself personally, or by His apostles guided by the Spirit of God, is definite, distinct, immovable truth. There are many ministers, nowadays, who think that they must shift their doctrinal landmarks, and there are others who have no landmarks at all. They believe, something, or everything, or nothing, -- it is difficult to tell which; and their common cry is, "We must be charitable." I have known many people who were willing to be charitable with other people's money, and I have known others who are charitable with doctrines that are not theirs to give away, for they are Christ's doctrines; but these supposed custodians of them care so little for them that they offer to give them away in any quantity. But a faithful steward of Christ's gospel will not do so; he who loves Christ, and wishes to honour Him, keeps Christ's words, and treasures them up. I have heard of this body of divinity and that; but the body of divinity that I believe in is the body of Jesus Christ; and the true divinity, the real theology, is that wondrous Logos, the incarnate Word of God, our Lord and Saviour Jesus Christ. If we will take Jesus, and Him only, to be our Leader, there are a great many ways that we shall never go, and there are a great many things, which are done by different sects of professing Christians, which we shall not do, as we cannot see that Christ ever did anything of the sort; and if He did not, neither will we. That is a good rule for all Christians which I saw in one of our Orphanage schoolrooms, -- "What would Jesus do?" There cannot be a better guide than that for believers, for our text is true with regard to doctrine, "Heaven and earth shall pass away: but my words shall not pass away." I am often said to be a very old-fashioned, narrow-minded sort of person, and I have not the slightest objection to the accusation. I certainly am not new-fashioned, and do not intend to be, for "the old is better"; and, in theology, there is nothing new that is true, and nothing true that is new.

The truth is as old as the everlasting hills, and to that I desire to keep even to the end, and I trust that you also will be of the same mind.

Next, we have the words of Jesus, not only about doctrine, but He has given us plain practical commands. The Master taught a wonderful system of ethics, and to that system we are to cling with the same tenacity that should characterize our hold on the doctrines that Christ taught. Brethren, let us never get away from such a divine teaching as this: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Let us not only love one another, but let us seek to do good unto all men as we have opportunity, especially to such as are of the household of faith. Be it our daily delight to cast out all malice and unkindness from our hearts, that the law of love may be fulfilled in us, "who walk not after the flesh, but after the Spirit." You may depend upon it that there will never be any improvement upon the teaching of Christ; there have been some persons who have tried to improve upon it, but they have made a signal failure of all their attempts. His ethical teaching -- His teaching of morals -- has impressed even some of those who have not accepted His doctrines, or even believed in His Divinity; they have been astonished at the purity, the holiness, the love which Jesus Christ inculcated in the laws which He laid down for the guidance of his disciples.

But I must press on, and remind you that the promises of Christ shall stand forever. Heaven and earth shall pass away, but His promises shall not pass away. Is not that a blessed truth? For He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Come along with you, then, poor labouring and heavy laden souls, for He will give you rest; heaven and earth shall pass away, but He will give you rest if you come unto Him. And He has said, "He that believeth and is baptized shall be saved." Come along with you, then, obey both His commands; first believe, and then be baptized, for, though heaven and earth shall pass away, you shall be saved. There are many things which may be but fictions; like the phantom visions of a night they may dissolve, but you shall be saved, that is a sure thing, that is certain, beyond all question. The Lord Jesus has promised such great things to His people that I should keep you here all night if I were to try to repeat those gracious words of promise which streamed out of His lips. Here is one of the sweetest of them: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." If you come to Him, then He will not in any wise cast you out; He must. He will receive you; heaven and earth may pass away, and they shall pass away in due time, but never shall a soul that comes to (Continued on Page 8, Col. 2)

Sometimes we call upon God in public prayer, and we sit down thinking that our confused prayer was of no service to the church. You know not in what scales God weighs prayer -- not by quantity, but by quality; not by outward dress, but by the inner soul and the intense sincerity of it. Nine times out of ten, those prayers are more prevalent with God which we think are the least acceptable; but when we glory in our prayer, God will have nothing to do with it.

--Charles Spurgeon



# INTERCOMMUNION: INCONSISTENT AND UNSCRIPTURAL

The Symbolism of the Lord's Supper

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

5. The Unleavened Loaf: We are not left in the least doubt as to the kind of bread Christ used when He instituted the Supper. He took one of the loaves, or cakes, that had been scrupulously prepared for the Passover. To meet the plea of those who claim that the kind of bread we use at the Lord's Supper is a matter of indifference, and that Jesus doubtless used the unleavened loaf because it was the most convenient and therefore we may use the most convenient article of bread. I submit the fact that Christ designed the bread of His Supper to symbolize the self-same truth, fundamental to the plan of salvation, that the unleavened bread of the Passover, and of the burnt offerings under the law, was appointed to typify; namely, the great doctrine that our salvation is alone of grace through the sacrificial death of Christ, that we "...are saved by grace through faith, and that not of ourselves." This fact determines the kind of bread the churches must use at the Supper if they would not vitiate its symbolism. Leaven is dough in a state of partial fermentation and decomposition--rottenness; and placed in a mass of sweet dough speedily excites fermentation and, if left, the whole mass is speedily corrupted and made unfit for use. It is therefore most befittingly used as a type and a symbol of any doctrine or principle that depraves and corrupts. When God instituted the Passover He commanded, on pain of death or excision from His people, that no one should eat it with leavened bread (Ex. 12:15). No Christian will charge God with capriciousness in the selection of unleavened bread. He explained to the Jews why He instituted the unleavened bread of the Passover. It was to teach them and their children, in the generations following, that He, their sovereign Lord, alone and unassisted, had delivered them and brought them up out of Egypt: "...Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten" (Ex. 13:3). Their salvation was of the Lord alone. To symbolize this fact, all leaven of every sort was to be diligently sought for in all their coats for seven days, and burned with fire; and by this they were given to understand that God was jealous of His honor.

In all the sacrifices of the Jewish worship, which typified salvation through the coming Messiah, no leaven was allowed to be used. Unleavened wheaten bread of fine flour was alone permitted. It typified the central doctrine of the gospel, salvation only by the grace of God through Christ. To add anything of self-help, or any created assistance, vitiated and effectually destroyed the whole plan, it would be like adding leaven to a mass of pure dough. The least reliance upon works renders null the grace of God. The apostle says: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise

work is no more work" (Rom. 11:6). This is the pure unadulterated doctrine of the gospel-salvation by grace. Understanding this enables us to see the force of the Savior's warnings against leaven--how that a little leaven of false doctrine, surreptitiously hid away in the churches, and left unpurged, would, like leaven hid in measures of meal, soon corrupt the whole mass of them. It should be immediately purged out. Paul seems to allude to this when he said, "...A little leaven leaveneth the whole lump." (Gal. 5:9).

Christ also warned His disciples to "...beware of the leaven of the Pharisees and of the Sadducees." It was not their leavened bread, as He Himself explained, but their leavened doctrine--comparable to modern Arminianism, Legalism and Ritualism--a dependence on self-righteousness and deeds of law, moral or ceremonial, for salvation. There can be no doubt that Christ symbolized the false doctrines of self-righteousness for salvation as leaven, and this is what it typified; while the pure unleavened bread of the sacrifices and the Passover typified, as we have seen, the doctrine of salvation by grace only, through the sacrificial death and mediation of Christ.

Paul uses leaven in the same sense, as a symbol of a corrupted faith--anything in heart or life foreign and opposed to the teachings of the gospel of Christ. He evidently alludes to the symbolism of the Supper when he instructed the church at Corinth to exclude from its fellowship an ungodly man. The influence of this man in the church Paul compared to leaven: "...Know ye not that a little leaven leaveneth the whole lump;" "Be not deceived: evil communications corrupt good manners;" "Purge out therefore the old leaven (vice and sin), that ye--the church at Corinth may be a new lump, as ye are unleavened..." Christians, by their profession, are holy, pure in heart and therefore ought to be in their faith and their lives. Paul invariably uses leaven as a symbol of a corrupt doctrine, of a mixed, and therefore unsaving faith. He declared to the churches of Galatia that the doctrine taught by the Judaizing teachers, who were generally members of the church at Jerusalem, was "leaven." It was in principle that self-same doctrine of the Pharisees, which Christ called "leaven," and of which He warned His disciples to beware--i.e., Judaism--dependence on deeds of law, self-righteousness for salvation in whole or in part. Its name with us is Arminianism, which teaches that only so long as a Christian works is he saved. Let the reader study the whole fifth chapter of Galatians, and especially the second, third and fourth verses.

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing...Christ is become of no effect unto you, whosoever of you are justified (literally who are justifying yourselves by law) by the law; ye are fallen from grace...This persuasion

cometh not of him that calleth you. A little leaven leaveneth the whole lump" (Gal. 5:2,4,8,9). With this explanation the reader can the better understand the parable of the leaven, and of the mustard seed, for both teach the same thing. A little false doctrine hidden, and surreptitiously introduced into a church, if left to work out its natural result, will leaven the whole body, as a little leaven will corrupt a whole mass of dough. It should be purged out. The church of Christ, though small in His day, He foretold would become large, so that "the fowls of the air"--wicked persons, would lodge in it. What is the effect of a multitude of birds lodging in forest trees?

False doctrine is leaven, and unleavened bread, without question, symbolized the fundamental doctrine of salvation by grace only.

But Paul, in his first letter to the church at Corinth, likens all ungodliness of heart and life to leaven--everything in the daily conduct of its members contrary to the spirit of the gospel, and destructive of its influence, to leaven--and commands the church to purge out all such members before celebrating the Supper, as the head of a Jewish family was required to carefully remove all leaven from his house and burn it with fire before the Passover could be eaten. "Purge out therefore the old leaven, that ye--the church at Corinth may be a new (pure) lump, as ye are unleavened, (pure). For even Christ our passover is sacrificed for us: Therefore let us keep the feast, the Supper not with old leaven, neither with the leaven of malice and wickedness; but with unleavened bread of sincerity and truth" (I Cor. 5:7, 8). With a loaf of leavened bread upon the table, Paul's allusion here would be without meaning, as his allusions to a burial in baptism would be if sprinkling or pouring was the act.

As the thing symbolized must agree with the symbol, all those members whose lives are leavened with such conduct, and walk as Paul specifies in this epistle, as well as in that to the churches of Galatia, must be put away, "purged out" of the church, else the feast is kept with "old leaven."

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11).

To these characters in his letter to the churches of Galatia, he adds these words of the flesh: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have

also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

The one unleavened loaf, therefore, symbolizes two things:



1. The one, pure unadulterated faith of the gospel--the uncorrupted doctrine of Christ--viz., that salvation is solely by the grace of God in Christ Jesus.
  2. That the body--the church--should, like the loaf of which it partakes, be unleavened, i.e., before God and man a pure body.
- From this it is demonstrably clear that an Arminian in faith cannot eat the Lord's Supper worthily,--I mean one who believes in "falling from grace," as it is called, because he believes that some deed of some law, though it be the "law of pardon" or good works of some sort, must be added to God's grace, and continued on the part of the Christian, or he cannot be saved. The symbol of the unleavened loaf forbids his approach on peril of eating and drinking damnation to himself.
- Such being the symbolic significance of the bread used in the Supper--which I think no intelligent Christian will deny--it cannot be a question but that the bread must be an unleavened loaf. A church that is so regardless of the symbolic teachings of the Supper as to use any kind of bread, cannot scripturally discipline her members, should they decline to become particeps criminis in her violation of the divine law of the Supper. A church in this state, of which the writer was a member, used a silver cake bought at the confectioners, to make a nice table. He wrapped the piece he took from the plate in his handkerchief, and on going out threw it into the gutter. Many of our churches use baker's bread, a compound of Irish potatoes, flour, alum and leaven. Very many use the common light bread from the table. Why not corn bread, or graham, or buckwheat bread as well?
- Suppose my church should adopt a fruit cake for the bread, and molasses and water, or raisin water for the "fruit of the vine," would it be right for me to partake in violation of the law of Christ? Could the church discipline me for refusing to come to her table, for it would not be the Lord's? For the violation of what law would she try me? She can make no law. She cannot modify any appointment of Christ. She might as well discipline and exclude a member for refusing to attend a Saturday conference which Christ never required at His hands.
6. The Broken Loaf: "...took bread: And when

he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you:..." He could not have meant that His breaking of the loaf should symbolize His literal broken body, because it is written, "...A bone of him shall not be broken:" but He explains (John 6:51), "...the bread that I will give is my flesh, which I will give for the life of the world." "For my flesh is meat indeed,..." (John 6:55) i.e., represents in the Supper what the flesh, bread, and blood of all the atonement sacrifices under the law typified; viz, salvation through the sacrificial death of Christ.

The breaking of the loaf, then, symbolized the grace of God, which is unto life, provided and made accessible by the voluntary offering up of Christ for His people. The loaf broken before our eyes symbolically teaches and assures us that all the covenant obligations Christ assumed for His people have been fully discharged; that the infinite satisfaction, justly due to the divine government from us, which demanded the sufferings of the Infinite Redeemer, have been made so that the free gift of eternal life through Christ can be offered to a lost race.

Christ Himself broke the loaf--prepared it to be eaten; so He Himself provided bread of life for His people. No man took His life from Him, He Himself laid down His own life. While He, the Lord of glory, veiled in our flesh and form, was the offering-bread--He Himself was the only priest in the universe who could offer it up for us--He freely offered up Himself. He furnished and offered the offering, and thus became the author and finisher of the faith. Glorious symbolism! Salvation's feast prepared by Christ at infinite expense and graciously offered to the perishing famine-stricken millions of earth! Christ has broken the bread--nothing of it remains to be done. All things are now ready! He has fulfilled the all-righteousness the violated law demanded!

7. The Eating of the One Loaf: "...he took the bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you [to eat]" (I Cor. 11:23,24). "The bread which we break, is it not the communion of (fellowship) of the body of Christ?" (I Cor. 10:16).

The first thing that strikes us in these Scriptures is the fact that Christ did nothing more than to "give thanks." He did not use a word that indicated transubstantiation--any change wrought upon the bread; nor did He "consecrate it," impart to it a mystic, supernatural efficacy, but He simply gave thanks. And we should effect to do nothing more, and leave transubstantiation with the Catholics, who would make a sacrifice; and consecration with the Protestants, who would make



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a sacrament of it. We can all join with the pastor in giving hardy thanks for these speaking symbols of His love. The bread Christ held in His hand was not by Him intended to symbolize His "mystical body," if anyone knows what that is; nor His literal body, but just what the flesh and blood of all the atonement sacrifices typified--just what the bread and flesh God sent from heaven to preserve the lives of the children of Israel typified--the offer of eternal life through the sacrificial sufferings of Christ in literal flesh. This doctrine of Christ is the flesh, the body of Christ by which we became dead to the law (see Rom. 7:4).

Let Christ explain this: "...am the bread of life..." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever..." "Except ye eat the flesh of the Son of man, ye have no life in you." "he that eateth me, even he shall live by me", (John 6:35,51,53,57).

The command of Christ to His children to "take and eat of the loaf" of His Supper, implies vastly more than to masticate a piece of unleavened bread in historical commemoration of the fact that Jesus of Nazareth, the son of Mary, was crucified. If this is all that is meant by "discerning the Lord's body," the unregenerate could discern it as well as the Christian. It is to eat Christ Himself in the sense He meant when He said above, "he that eateth me, even he shall live by me."

It means then that while we perform the physical act of eating material bread, we should, by faith, gratefully review Christ's gracious work of redemption, the living sacrifice of Himself for our sins, realizing in our hearts a conscious participation in the benefits of His death, and thus renew our faith, and confirm our trust in, and quicken our love for Him as our divine Redeemer. With such an exercise of faith and heart we should leave the table refreshed like a strong man with an abundance of meat. Thus we symbolize our personal relations to Christ our Life.

But by eating of the one loaf with our brethren, we symbolize that we are fellowmembers one of another of the self-same body. While the act only implies that all who partake are professed Christians, it is appointed by Christ to symbolize church relations--i.e., that all who partake are incorporated in the same local church--one body. A correct translation of I Corinthians 27 will make this clear. The allusion to the symbolism of the Supper here is only by way of illustration, as is the apostle's allusion to baptism in Romans 6. "For we being many are one bread, and one body: (members of the church at Corinth) for we are all partakers of that one bread." (I Cor. 10:17). That is, we use but one loaf to symbolize the fact that we are all members of but one visible church, which the term body evidently refers to. The idea of organic unity--one

body--rules the expression. The many particles of flour were, by chemical affinity, incorporated into oneness--one loaf; so the members of each local church, by spiritual affinity, and one act of profession, are incorporated into one organism.

"For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit" (I Cor. 12:13). Paul's instruction to the church at Corinth (I Cor. 11:2) corroborates the above interpretation--i.e., that the Supper was placed under the guardianship of each local church, and symbolizes church relations; they were to tarry one for the other--observe it as a church. So important is the right understanding of this subject, so generally overlooked and misunderstood, that I submit the opinions of several standard authorities:

Macknight: "The Greek word *artos*, especially, when joined with words of number, always signifies a loaf, and is so translated in our Bibles: Matthew 16:9, "Do ye not yet understand, neither remember the five loaves of the five thousand..." Matthew 4:3, "...command that these stones be made bread..."

Olshausen: "As all who constitute the church (*hoi pantes*) eat of one and the same bread so this common participation converts their plurality (*hoi pollio*) into a higher unity--a body of Christ in a comprehensive sense--so that the church itself may be called Christ (7:12)."

Dr. Knapp: V.17. "While we all eat of one and the same bread (a portion of which is broken for each), we profess to be all members of one body--i.e., of one church" (Christian Theology).

Dr. Adam Clark, the standard Methodist commentator, says: "The original would be better translated thus: Because there is one bread or loaf, we who are many are one body. As only one loaf was used at the passover, and those who partook of it were considered one religious body [family], so we who partake of the eucharistical bread and wine in commemoration of the sacrificial death of Christ are one spiritual society..."

Alvert Barnes: I Corinthians 10:17, "...are one bread..." One loaf, one cake. That is, we are united, or are one. There is evident allusion here to the fact that the loaf or cake was composed of many separate grains of wheat, or portions of flour united in one; or, that, as one loaf was broken and partaken by all, it was implied that they were all one. We are all one society, and one body, one society."

## GOSPEL

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Jesus be rejected by him. Oh, that many of you would avail yourselves of that promise this very hour! Dear aged friend, you are getting very feeble, and you have passed through a great many changes, but that promise has not been altered all the while. Do you recollect when your mother told you about Christ when you were a curly-headed boy? "Ah!" you say, "it is too late now." No, my dear friend, no; heaven and earth have not passed away yet, and that promise has not passed away; you may still come to Christ, so come and welcome, for still it is writ-

ten, "Him that cometh to me I will in no wise cast out." "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Trust His promise even now; bow your head in the pew, and silently seek the ever-blessed One, and He will be found of you, for His word is as sure to you, as it was to me, as sure to you as it has been to tens of thousands who, in different times, have tried it, and found that promise true.

But remember, also, that as every word of promise from Christ shall stand, so shall every word of prophecy. There is a whole book of Revelation which I do not understand, but which I fully believe. I am very glad to find something in the Bible which I cannot comprehend, but which I may believe, for I do not call that faith which limits its belief to what it can understand. If you have any little children, you delight to see the way in which they trust you when they cannot make out what you are doing, though they are sure that you are doing right. I want you, dear friends, to have just that kind of faith in the Book of Revelation; it is all true, although you cannot interpret all its mysteries; and it will all come true - every word of it - in God's good time.

The Lord shall come, the Lord shall reign, the Lord shall judge, the Lord shall justify and glorify His people, and the Lord shall bid the ungodly depart from Him under the curse. I pray that we may all be helped to believe every word of it. When I read the Bible, I like to read it in the spirit of the little boy whose mother told him something, but his schoolmates laughed at him for believing it. They asked him how he knew that it was true, and he said that his mother told him so, and his mother never told a lie. They tried to prove that it could not be so, but he said, "Look you here, my mother said so, and it is so if it isn't so." And if I find anything in the Word of God, and somebody with wonderful wisdom tells me that it cannot be so, he is quite sure of it, I laugh his "cannots" into oblivion, and reply, "It is so if it isn't so; your supposed proof is nothing to me. If God has said it, and all the tongues that ever wagged should deny it, I would still say, "Let God be true, and every man a liar." Hold you then, dear friends, to the words of Christ, even though you do not always understand them.

I must also remind you that every word of threatening, that Jesus Christ has spoken, is true. Oh, that we could have seen His face, and heard the very tones of His voice! There must have been an inexpressible sweetness, and an ineffable tenderness, about the speech of Jesus Christ. All those who heard Him speak knew that He loved them; and the publicans and sinners, the poor pariahs, the off-casts, those who were scouted by everybody else, drew near to hear Him, because they felt that there was sympathy towards them in that great heart of His. Yet, did you ever notice -- you must have noticed it, -- that never man spake such terrible words of threatening to the ungodly as this Man spake? It was Jesus who spoke of the worm that never dies, and of the fire that never shall be quenched; it was Jesus who spoke of destroying both body and soul in hell; it was He who said many of the most terrible things about future punishment that ever were uttered, such as that parable of the rich

man who "died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." When you hear men trying to soften down the threatenings of the Scriptures, do not believe that love to souls suggests such a course of action; it often is the proof of true love that it can speak harsh things. If a man comes, and tells you very pleasant things about yourself, beware of him; he is not your friend; but the man who can warn you, who can point out your fault and your folly, who can run the risk of losing your esteem by indicating your danger, that is the one who has a sincere affection for you, and a wise man will choose such a friend as that. Whatever anyone may think or say, there is not a terrible word, that ever fell from the Saviour's lips, which will not stand. Though you do not like it, you cannot alter it; it will not be affected by your likes or dislikes. "He that believeth not shall be damned." You call that a hard saying; it is true, however, or Christ would not have said it. It must have cost Him much inward anguish to utter such a sentence as that; it must have been a sort of mental crucifixion to Him to speak as He did about the terrors of the world to come; and be ye sure that they are not less awful than He described them; so, whatever any may say by way of toning down His threatenings, reject their falsehoods, for heaven and earth shall pass away, but the words of Christ shall not pass away.

III. Thirdly, and lastly, I want to show you that THIS TRUTH HAS A BEARING UPON US ALL.

First, I am sure that it has a relation to the preacher. My text intimately concerns me and all who are called to be ministers of the gospel. Dear brethren, we have to preach the same gospel that our Lord Jesus Christ preached, and no other. I am thankful that I do not know any other gospel. Long ago, I came to Paul's resolve, and "I determined not to know any thing among you, save Jesus Christ, and him crucified." I stick to that, and that is what all of us must do if we would please our Master. There is no progression in the truth itself; we progress in our knowledge of what Christ said, and in our understanding of it; but the truths that He uttered remain just the same as they were in His days. You know that, when your little children go down to the sea-side, they build tiny castles and houses, and make gardens in the sand; but they are all washed away when the tide rolls over them. I should not like to preach a theology of the kind that is being constantly washed away, leaving me to start afresh with some more sand. The Eddystone lighthouse has stood gloriously, and the reason why another has to be built is because the rock has given way under it, -- the lighthouse itself is all right. We thank God that, when we build upon what Christ says, we build on a rock that will not give way under us; and if we are as steadfast as the old lighthouse, and not a stone of us will stir, we shall be perfectly justified by the equal

steadfastness of that truth upon which we build. There is no stirring that rock which is formed of what Christ said. The earth may not only quake, but melt; and the unpillared vault of heaven, that has stood so firm these many ages, even it shall come down with a crash; but no word of Jesus Christ shall ever be dissolved or pass away. We must stick to the old gospel, then. It sufficed for our fathers and our grandfathers; and it will suffice for our grandchildren, if the world stands so long as to see them also grow up to preach it.

This text also has a bearing upon church members, especially upon you very timid souls who, now and then, get afraid that everything good is coming to an end. I meet with some dear old ladies, of both sexes, who are very nervous about what is coming to pass. They are afraid that dreadful times are coming. Yes, no doubt they are; but there is a sinful timidity which does dishonour to the power and truth of God. There have always been, in all ages, some Latimers and Luthers who had no fear for God's truth. People complained that they were very dogmatical; but they did not care what was said about them, they were probably just as happy whatever the world said. Luther had one very special friend among the German princes, and someone asked the Reformer, "Suppose that he should withdraw his protection from you, where would you hide?" "Beneath the broad shield of heaven," he answered; and Luther spoke wisely. He would not feel that he was dependent upon any man, but upon God alone. I wish, my poor trembling friend, that you had something of his holy courage. Do not get into that doubting state of mind again; heaven and earth shall pass away, so wait till you see them all going; and when they do go, just sit still, and sing, --

"Then should the earth's old pillars shake,

And all the wheels of nature break,

Our steady souls should fear no more,

Than solid rocks when billows roar."

But, next, our text has a bearing on all believers. Dear friends, if Christ's words shall never pass away, let us believe them to be true to ourselves. Are any of you persecuted? Do not give way for a single moment; stand to your colours; never be ashamed to own your Lord. Remember how He said, "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy?" Hold thou to Christ, whose words shall never pass away.

Are you very sick and weak, or are you getting very poor? Well, your health and your property, too, will pass away; but Christ's words will never pass away. Are you dying? Christ's words will never die or pass away; die with them in your heart. When I went, last week, to see one of the members of this church who is very ill, I had a little of my own teaching given back to me. This dear brother said to me, "Do you re-

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## GOSPEL

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member saying to us, years ago, "What time I am afraid, I will trust in thee, is a third-class carriage, but it is in the gospel train, and it will take you to heaven;" but you added, "Why do you not go in the first-class carriage, -- "I will trust, and not be afraid?" I commend that first-class carriage to all of you: "I will trust, and not be afraid." Let faith expel fear, and so travel to heaven first-class. You well may do so, for there is no cause to be afraid.

If any of the words of Christ could pass away with this wind, and that wind, and the other wind, oh, dear, what a card-house we should live in! But if they all stand firmly for ever, as they do, then why and wherefore should we indulge the slightest fear? One reason why some of you do not rest in Christ as you should, is because you do not get right down flat on to His words, and trust wholly to them. You know what the Negro said when his master asked him why he was so confident about salvation. He answered, "Massa, you try to stand; but Sam fall flat down on de promise and when he is flat down on de promise, he can't fall any lower." Just so, then fall flat on the promise; and if you lie there, clinging and resting there alone, then heaven and earth shall pass away, but not the words on which you are trusting.

Now, last of all, this is a word to sinners. What a message my text has for those of you who do not love Christ, those of you who are undecided. Christ's words shall not pass away; what then? This is the only gospel that you will ever hear; the last train is about to start. If you do not go by that, there is no other that will carry you to heaven; "for there is none other name under heaven given among men, whereby we must be saved."

The gospel will never change its character. Are any of you waiting till it does, like the countryman who said he would cross the river when all the water had run by? There will never be any easier way to heaven than there is at this moment. I verily believe that some people, by delay, make the road to heaven harder for themselves than it would otherwise be. If they are ultimately saved, it is more difficult for them to trust to Christ when they have been long delaying. Even mercy seems sometimes to act like Benjamin Franklin did when a man came into his shop to buy a book, but wasted the bookseller's time by his foolish delay. The man asked, "What is the price of this book, sir?" "Four shillings," said Franklin. "It is rather dear" said the man; "I will not take it." He waited about ten minutes, and then he asked, "What now, really, will you take for that book?" "Five shillings," said Franklin. "No," said the customer, "you asked only four shillings just now." Franklin replied, "Sir, you have taken up ten minutes of my time attending to you, so that makes the price of the book one shilling more; it is five shillings now; but if you do not buy it quickly, it will be more." There was some common sense in that mode of dealing; and you will truly find, in spiritual matters, that there is nothing gained by delay, but there is increased sin, increased hardness of heart, and even an increased difficulty in yielding the soul to

Christ.

The best time for any of you to come to Jesus is just now; you never can have a fairer opportunity than that which lies before you at the present moment. I am sure of it, because God's wisdom always picks the best opportunity; and what does God's wisdom say? "To-day, if ye will hear his voice, harden not your hearts;" and yet again, "Behold, now is the accepted time; behold, now is the day of salvation." If Christ's words are to stand, there will be no other gospel ever presented to you. If Christ's words are to stand, why should you delay? Sometimes, when I have been returning from preaching away from here, I have seen people outside the theatre as I have gone by, quite a crowd of them, and I have asked a friend why they were waiting. "Oh!" he has answered, "they are expecting to get in at half-price." Well, now, you cannot expect anything of that kind in the matter of salvation, for the original charge is "without money and without price," and it never can be any lower than it is now. Then, why not come at once? I came to Jesus Christ when I was fifteen years of age, and I wish I had come to him fifteen years before if it had been possible. Oh, that I should ever have lived a single minute without the sweet knowledge of salvation by Jesus Christ! It is not a thing to be put off; God grant that you may no longer put it off! You have done too much of that already, so make haste, and come to Christ this very moment.

Let me earnestly entreat you not to be looking out for some larger possible hope that may reach you after death. That is a terrible delusion; I pray you, risk not your soul upon it. Heaven and earth shall pass away, but Christ's words shall not pass away; and, as I have already reminded you, He has said, "He that shall believeth not be damned." And so he will be, and there is nothing but that awful doom for him. You have your choice now. If you trust in Christ, you shall have eternal glory. If you will not have Christ as your Saviour, you shall have everlasting punishment; there is no other hope for you. I do pray God to lead you to come to Christ at once. Oh, that you would not hesitate, since He invites you! Oh, that you would not tarry, since that were to insult Him! May His blessed Spirit now compel you to come in, that the house of His mercy may be filled! All you have to do is to trust Him; you have not to be doers until first you have trusted to what he has done. Then He will make you doers. Come empty; come sinful; come hard-hearted; come just as you are. Tarry not to cleanse or mend; but, just as you find yourself, rest yourself on Jesus. Fall flat on His promise. Depend upon the merit of His blood, and the power of His ever-living plea. God help you now to do this, for His dear name's sake! Amen.

## THOUGHTS

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Paul said in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In Romans 9:2,3 he writes, "That I have great heaviness and continual sorrow in my

heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It is evident that the Apostle Paul had a burden for lost souls. This is not just evident by his words; but also by his actions. A burden that is not active is not a real burden. Paul wanted to see souls saved, and he went out and did something about it. He went out and witnessed to lost souls. He preached to them of their sin and Christ as their only hope.

We need revival in our churches so that we will get burdens for lost souls. I worry about what is going to happen to our churches if we do not get busy in this area. Sooner or later the older folks are going to die. May God use us in bringing young people to Christ, that they might fill the gap for those who go to be with the Lord. Does your church need revival based on this thought? I think most of us do. May God revive our souls in this area. May we become missionary not just in name but also in action.

Secondly, revivals are needed when church services are neglected by the membership. Until we have perfect attendance in our churches we need revival there-in. We cannot function properly as church unless the whole body is assembled together. When people forsake the assembling of themselves together, it is evidence that something is wrong in their lives. Don't try to tell me how close to God you are if you are not very, very faithful in God's house. When we have poor attendance in our church services, it is evidence that our churches need reviving. I know that usually those who are not faithful to regular services are also not faithful to revival services. If they do not attend and receive revival, then maybe those who are faithful will get revived enough to do something about those who are poor in attendance. If people do not want to attend a church, then they should not be a member.

Thirdly, revivals are needed when family altars and devotions are neglected. What has happened to family devotions? We live in such a busy world that we have forsaken this part of Christian life. Families need time together in the Word of God. We need to instruct our children in the ways of God. We need to pray together and discuss problems and burdens together. When family devotions are forsaken, then it is a sure sign that revival is needed. If this is not true, then you tell me why your family devotions have been stopped.

Fourthly, revivals are needed when there are hard feelings in the church. Hard feelings have destroyed far more churches than doctrinal and practical issues. This is to our disgrace. If you have hard feelings towards other members in the church then you need to get rid of them. So often we leave the revival with the same hard feelings we went into the revival with. This is our fault God will not bless people with hard feelings towards others. You cannot be the church member you should be if you have these feelings. May God help us to get along in His churches. A revived heart is one that can and will forgive and forget.

Revivals are needed when sin is unconfessed to God and unjudged by the church. Too many times we just overlook sin or else we

try to excuse sin, or call it by other names. When things are being allowed to happen in the church that should not be allowed, then it is time for revival. Revival will give the courage and desire to clean up God's house.

Revivals are needed when your individual daily service to God is not what it should be, when you do not read your Bible as you should, and when reading your Bible becomes a task rather than a pleasure. When you do not pray daily as you should, and you know that most of your prayers never reach God because they are not proper prayers, and when you do not meditate on the things of God as you should. I believe this is an area in which we greatly fail. David had much to say about meditation. I believe this aided him in his closeness to God. We need time when we just think upon the things God has done for us. When we do not witness to others as we should. All these are signs that our daily service to God is not what it should be and that we need revival.

Revivals are needed when tithes and offerings are not being paid. Beloved, this is a sign that you have deliberate and willful thieves and robbers as members of your church. Surely a church that has thieves and robbers as members needs a revival. I am not sure that members who do not tithe should not be excluded. It is surely evidence that something is wrong in their lives. God ordained tithes and offerings as His way of financing His work. Not to pay tithe and offerings is to spit in the face of God's ordained plan. I refer to these people as welfare Christians. They want a pastor, church building, song books and everything else that goes along with having a church; but they want someone else to pay for them.

Revivals are needed when there is division on church policy. This can be different from feelings one with another. This is an honest division on what actions or rules the church should adopt and enforce. Rules of discipline would be an example of this. Often times a revived heart is more receptive to other people's opinions. A revived heart is not sentimental but Scriptural Revival will often times bring about unity in the church on such policies.

Revivals are needed when there are doctrinal differences in the church. A revived heart is more receptive to truth. A revived heart is stripped of pride that would interfere with the truth. Perhaps in a revival meeting one might come to a knowledge of the truth he has been fighting against.

Revivals are needed when there is a lack of participation on the part of members. I have specific reference to participation in the church services and church activities. Let me use the song service as an example. Every member of the church should join in this part of the service. This is a commandment from God. When you have members who will not sing, it may be time for a revival. When members are not listening to the preaching of God's Word and joining in the fellowship with one another, it is a sign that revival is needed. A church will function best when every member participates in every church activity. The question is, why are they not participating?

Revivals are needed when members hearts seem to be cold

towards God. I see this in so many of us today. There just does not seem to be anyone really on fire for God; anyone whose heart is burning with love for Christ. Oh, may God give this to me! Are there any of us who do not need our love for Christ increased? This can come about by revival in our souls.

Revivals are needed when we cease to try and teach others the truth about God's Word. I believe a part of our ministry is that of trying to bring saved people to a knowledge of the Word. We are not to say, "let them believe what they want." We should be concerned enough about them to desire that they have a good understanding of truth. We need to try to lead and direct them in a true church of Christ.

Revivals are needed when going to church becomes a chore rather than a pleasure. You may be faithful to your church; but the question is, why? Is it because you love Christ and love to be in church to worship and serve Him, or is it because you feel obligated? If getting up and going to church is a task to you then it is evidence you, need reviving.

Revivals are needed when we are more concerned with the world than we are with spiritual things. There are so many things that take our attention away from the things of God. Things are very innocent in themselves and that there is nothing scripturally wrong with; yet we allow them to take precedence over spiritual things. Things such as sports, hobbies, and even our jobs sometimes interfere with our obligations to God. When we allow anything to take the place of Christ and His work in our lives then it is time for a revival.

Before leaving this portion of the article let me ask you, do you need a revival? Not does your church need revival services, but do you personally in your life need a revival? This is not an article advocating revival services. This is an article urging each and every child of God to examine his heart and strive to have that heart revived for the cause of Christ.

In the second part of this article we want to notice some hindrances to revival. If we can properly identify the things that hinder our being revived, then perhaps we can guard against them. Perhaps we will be able to avoid them, thus making our revival more likely and easily attained. Let us notice what some of these hindrances are.

Revival is hindered when saints allow anything to come between them and the in-flow of God grace. Beloved, we need God's grace in order to have revival. We cannot revive ourselves. Anything we do to cut us off from God's grace will hinder our having a revival. I speak in particular of the fruits of the Spirit. We need a proper relationship with the Holy Spirit. We need Him to supply us with our spiritual needs. We need His presence to comfort and strengthen our hearts. Beloved, we have cut ourselves off from the Spirit of God. Until we begin to make proper usage of the Holy Spirit we will not experience revival. We are too busy grieving the Spirit rather than pleasing the Spirit. A grieved Spirit is a great

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## THOUGHTS

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hindrance to revival.

Revival is hindered when we fail to extend Christian grace to others. God will not help us if we are not willing to help others. No revival will take place until we cease our selfishness and seek not just the revival of self, but also the revival of others. How can we expect God to bless us, and send grace to us, when we will not extend grace to others in need? I believe if we had an attitude of grace towards others God would greatly bless and revive us! We are so self-centered that we have little concern for the spiritual well being of others. This is to our shame and disgrace. Until we extend an arm to help others, God will not revive us.

Revival is hindered when sin is allowed to continue in our lives. This is true of the church and of the individual. God will not revive the church nor the heart where sin is allowed to continue and not repented of. We make such a miserable home for the Spirit of God dwelling in us. He must dwell in a heart that is full of sin and coldness towards Him. If we want to have revival we must clean ourselves up. We must put sin aside and dedicate ourselves to holy living. I am afraid that some do not want to put sin aside for the sake of revival. I wonder about their sincerity and even the reality of their religion. May God help us to confess our sins to Him and receive forgiveness. May He help us to forsake sin, that revival might come to us.

Revival is hindered when we compromise the things of God. God hates compromise. Truth and right always suffer when there is compromise. We are not to compromise any of the things of God for any reason.

We must be willing to stand for truth. We must be true to God and no one or nothing else. If it costs us our job, family, income, or even our lives, we must be true to God. We fail to have revival often times because we compromise in the very things that will bring revival to us.

Revival is hindered when we spend too much time on self and not enough time on God. We must put self on the back burner. We must give Christ the pre-eminence in our lives. We must decide that in all things we are going to consider Christ first. We are not going to just be concerned with what is best for us, but with what is best for us spiritually. Do what is best for our relationship with Christ. Beloved, that is when revival will come.

The next thing I mention is that I want us to notice when revivals occur. What can I do to bring revival into my life and into my church?

Revivals occur when there is a deep and personal sense of need for revival. Beloved, until we start examining ourselves honestly and admitting that there is a need in our life, we are not going to have revival. I am not talking about the church needing a revival. I am talking about each and every one of us knowing that we need revival in our own personal lives. We must not wait for someone else to start the

revival. Let us be the first. Let us be the leader. If no one else gets revived, then let us get revived alone. We do not have to answer for everyone else. We have to answer for our own selves. May God impress upon the hearts of each of us that we need revival. May He begin with the pastor and work through the church. How I would love to see revivals amongst our churches. Time is running out. I am afraid that if revival does not come soon, death will. Examine your heart. If you need reviving, then admit it and get to work on it.

Revivals take place when we yield ourselves wholly unto God. When we truly desire to be cleansed from sin. When we truly want what is best for God in our lives and not what is best for us. When we turn our whole body and soul over to the work of God. Then, and only then, will revival come. We have too many half-way Christians. They only give a portion of themselves to God. Let us give Him our all, and then revival will come to us.

Revivals take place when we are willing to sacrifice for God. There will be no revival without sacrifice. I believe that some of us are afraid of revival. We know that if revival comes we will have to make some changes in our lives that we do not want to make. After all Christ sacrificed for us, surely we can sacrifice much for Him.

We are not even willing to give up a ball game or T.V. show for God. I remember getting angry as a young child because daddy would not let us miss church to watch "The Wizard of Oz". Since seeing this show, I wonder what all the fuss was about. People will miss church to watch something on television. How pathetic! We must be willing to sacrifice whatever it takes to have revival. If it means family, friends, job, money, popularity or life itself; we must be willing to give it up if revival is going to come. May God help us to be willing to sacrifice for the sake of revival for ourselves and for the church.

Revival will only come when we give proper place to the Holy Spirit. I know this may sound like I am repeating myself. Maybe I am; but I don't think I can emphasize enough the importance of the Holy Spirit in revival of our souls and churches. We need His power. We need His guidance and fruit in our lives. Any effort for revival that does not include the Holy Spirit playing a prominent part is wasted effort.

Revival will only occur when Christ becomes Lord of our life. Away with this new-found heresy that you can have Christ as Saviour but not as Lord. Until we have Christ and His Word ruling in our life, we will not have revival. We must be willing to bow to His law. There will never be revival without obedience.

Revival will only occur when we set time aside every day for God. We cannot just serve God Sundays and think we are going to have revival. We must have daily Bible study and prayer. We must daily meditate on the marvelous blessings of God. We must daily talk with others about Christ. Daily service to God will lead to a revived heart. We must start today. We cannot afford to wait until tomorrow. We must not allow ourselves to get so busy that we do not have time for daily service. This will rob us of any chance of true revival.

Revival will occur when we renew our love affair with Christ. The key to revival is to love Christ more. Why is it that our love waxes cold? It is unbelievable that we do not love Christ more! He has done and continues to do so much for us, yet we seem to love Him less rather than more. May God help us to rekindle that love. May we love Him with all our heart. Brethren, this will lead to a sure revival.

Lastly, revival will come when we use honest self judgment. We are often so busy judging our brothers and sisters that we forget about ourselves. When we do judge ourselves it is often times a prejudice and dishonest judgment.

We must be honest with ourselves about our spiritual condition. We will not seek help until we know we are sick. We will not truly strive for this revival until an honest evaluation of our condition is made. You cannot deceive God. God knows we need revival. Why don't we admit it to ourselves and get started?

The last thing I mention is a few evidences that revival has taken place. When revival comes, joy will come with it. If you do not have great spiritual joy, then you do not have revival. Being close to God brings the greatest joy to God's people. It will bring joy to our individual hearts and joy to the church.

When revival comes, zeal will come with it. A new desire to work for God. A new enthusiasm. I wish God's people were more enthusiastic. Sometimes we seem to be the most bored people in world. No one has more to be zealous about than saved people. Revival will bring zeal.

When revival comes, it will

## TROUBLED

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a preacher on T.V. that talked about the "Troubled Heart of Man." Much of what was said was good and it needs to be understood by not only the lost sinner, but by the child of God that has been saved by the blood of Jesus Christ.

Years ago, while I was still in Bible college, a Bible professor gave to us an outline on the Heart from Luke 24. 1. A Sad Heart - that was because the disciples did not know about the resurrection of Jesus Christ. 2. A Glad Heart - that was because the Christ had revealed Himself unto them and they then knew that He lived. 3. A Sharing Heart - that was because they wanted others to know and have what they had learned.

"Keep thy heart with all diligence; for out of it are the issues of life" (Pro. 4:23). The author of Proverbs tells us "For as he thinketh in his heart, so is he," (Pro. 23:7).

I. THE BIBLE PAINTS AN UGLY PICTURE OF THE NATURAL HEART.

"These six things doth the LORD hate: yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and He that soweth discord among brethren" (Pro. 6:16-19).

These seven things that stem

bring love with it. It will bring all the right kinds of love. Love for God, love for each other, love for the truths of God's Word, and love for lost souls. We need this love to function properly. We need this love to give God the glory He deserves.

When revival comes, faithfulness will come with it. The revived member will not miss church. The revived member will not miss paying tithe and offering. The revived member will be faithful in church participation.

When revival comes to one person it will spread to others. Why don't you plan right now be the match that lights the fire in your church. You be the first one revived. Let others observe the great change in your life. This will surely spread to others. Maybe your church can spread revival to other churches of like faith. Beloved, revival is like a fire burning in one's soul. Fire spreads. You take the lead in your church.

When revival comes, rewards will follow. Rewards here upon this earth. God will not wait until eternity to bless you. There will also be eternal rewards. We should keep this in mind. Don't work for the rewards. Work for Christ, but know there are rewards for faithful saints of God. Oh, may God send revival our way.

Well, here are some thoughts on revival. What do you think? Have I missed the boat on anything? I am sure there are many things I left out or could have said differently, but the key is that we need revival. We need it individually and as a church. May we work and pray for revival. May God grant it. God Bless you all.

from the heart of man: both from the saved and the lost, are said to be an abomination unto the Lord God. At best, these seven things are hated by God!

A. A Proud Look - Pride always goes before a fall. Man does not like to admit his sin or need of God in his life, much less the need of forgiveness.

B. A Lying Tongue - It is natural that man should lie; why? because of his pride. He does not ever want to admit his sin before God or man, much less himself. Man would rather lie than admit the truth.

C. Hands that Shed Innocent Blood - Murder. The natural heart does not think it wrong to murder. We can do that by two means: actual murder (killing), and that by slander.

D. A Heart that Deviseth Wicked Imaginations. A wicked heart is one that looks for ways to do someone else in. You don't have to be lost to have this kind of heart.

E. Feet that Run to Mischief. Some people look for ways to get into trouble. Some people are not happy unless they are making someone else's life miserable. Like a young child that looks for ways to get into trouble.

F. A False Witness - One that speaks lies; does not check out his information, rather, publicly shares gossip with everyone and anyone. No regard for other's feelings. The Pharisees used this kind of witness to have Jesus condemned and murdered on the cross of Calvary.

G. He that Soweth Discord Among the Brethren. Listen to me, the Bible speaks very harshly of those that would cause division and discord among God's people. In fact, whether in the

Old or the New Testament, God dealt very severely with those that so caused discord. It is a serious thing to get involved with this kind of thing. God does not look kindly upon those that stir up trouble.

There are six things here that God tells us that He hates. But the last one, the seventh, God has informed us is an abomination. That is detestable - rotten in His sight. God destroyed Korah and those people that followed him because of this very thing. - See Jude 11; What was the sin of Korah? Rebellion against God's duly constituted authority; Moses and Aaron. But then, that is not the only place in the Bible that speaks out against rebellion - discord.

2. "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl. 9:3).

A. The Bible is very careful to tell us that the heart of man is full of evil. There is nothing in the heart of man that God loves. It is desperately wicked and full of vain thoughts and evil doings. In fact, Solomon tells us that the heart of man is set to do evil. The heart is unprepared to seek God, much less stand before Him in judgment, and yet, the Bible tells us that man will some day do both.

B. The heart is deceitful (Jeremiah 17:9) and very haughty (Proverbs 18:12). It is far from being perfect with God (I Kings 15:3). In fact, the Bible tells us that the heart of man is darkened (Romans 1:21) and prone to follow after error (Psalm 95:10). Why is this so? The apostle Paul tells us it is so because the heart of man is blind. Man does not want to see the truth with regards to himself or anyone else. He is far too proud to admit his standing before God!

C. Deacon Stephen accused the people of Israel of being stiff-necked and uncircumcised in heart and ears. He also went so far as to say that they had always resisted the Holy Ghost. They wanted to have things their own way at any cost. Thus the indictment of this man upon the unbelieving Jews of his day illustrates the true condition of the nation of Israel. The tragedy of this indictment of Stephen is not only true of the nation of Israel, but is also true of God's church. Just because we are saved and belong to the Lord's church does not mean that we are right with God in all of our doings.

II. THE BIBLE PAINTS THE ONLY PICTURE THAT WILL CURE THE HEART.

1. Because Salvation is of the Lord (Jonah 2:9), and man will not turn to God to be saved on his own (John 1:11); God must be the One that steps in and changes the heart of sinful man (John 6:65). The heart of man must be changed, and the God of the Bible is the only One that can make that change.

2. Hearts are indeed troubled today as they have always been troubled. Sin has caused the trouble! In fact, if one would spell sin they would find "I" right in the very middle. If your heart is troubled you can bet your last dollar that it is because of your own personal sin: the unbelievers

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## TROUBLED

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are not the only ones that have a heart problem for the saved are nothing more than sinners saved by grace. First John 1:9 informs the believer that there is a daily need of confessing to God one's sin in order to have the cleansing of sin.

3. Beloved, there are many of God's dear children that do not have the blessing of God upon their lives because of unconfessed sin and an unwillingness to forsake their sin. The Bible does have a cure for troubled hearts and it begins with knowing the Lord as your personal Lord and Saviour. Many of God's dear people are miserable and do not have peace within their hearts. They are unfaithful and are not willing to follow the Lord as directed in the Word of God's, the Bible.

4. Some have accused us of not believing the Bible and they may have just reason when we who claim to belong to the Lord do not follow His divine directions. God's people are going to have troubled hearts indeed if they will not do what they know they should be doing.

Troubled hearts are the results of sin in the lives of mankind! Whether an individual is saved or lost, sin will cause trouble in his heart. Man is not going to find his troubled heart at ease unless he follows God's rules and regulations. What a shame! Man does not want to follow God, saved or otherwise. What then is it that keeps man from following the principles laid down in the Word of God? Pride! It is always easier to see the sin in the life of someone else than to see it in your own personal life; and yet, the Bible tells us that none can say that he is without sin (I John 1:10). Our hearts (Christians hearts) are just as sinful as the hearts of unsaved men and women! When God saved us, the redeemed, He gave to us a new standing in Christ Jesus; and yet, the Bible tells us that He did not take away our sin nature! You see, the Word of God tells us that within the believing sinner there is a battle being waged, for the "old nature" is warring against the "new nature" that the Holy Spirit of God gave to the one He sanctified and made a child of God by the means of the new birth.

Is your heart troubled today? If you do not know the Lord Jesus Christ as your Lord and personal Saviour your heart is in need of being saved. Perhaps through this message God has spoken to your heart and laid upon it the need of being saved. Trust in Him! There is no other way to God! Jesus made that very clear in John 14:6 when He told His church that He was the only way to the Father. The apostle Peter understood that when he declared in his second message: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Some have said that because we believe in the "grace of God" we do not believe in being "born-again". That is the furthest thing from the truth. God's grace is the only hope we have! There is no other way! If you are trusting in your baptism, good works, church membership, offerings, or a multitude of other things to get you accepted before God; beloved,

the Bible plainly teaches that you will not make it into Heaven! Sorry, but that is gospel. You can add nothing whatsoever to your standing before God. It must be all of God or you have nothing at all!

## WHAT

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lowship or a greater fellowship. Therefore what to do seems to be the cry of our day. What do do in relation to reconciliation where there is separation, and what to do in relation to greater fellowship where our love has grown cold. What to do in relation to preventing any further break in fellowship. How can we "bear and forbear" without compromising? How can we be compassionate and considerate without encouraging someone to continue in disobedience to the Word of God? How can we allow room for differences in certain areas again without divisions? How can we bring about restoration before it reaches separation? How can there be a restoration of fellowship where there has already been a break in fellowship when one refuses to respond?

In view of this we must cry out, "we have no might," "neither know we what to do." However, this is in a limited sense, for if we remember the words of the Lord which we have been taught, and if we will ask for wisdom in those areas we are not sure about, we can find grace to help in time of need, as well as wisdom to do what needs to be done.

First we all believe, "our God is able," and "All things are possible with God." "Now unto him that is able to do exceeding abundantly above all that we ask or think." "But my God shall supply all your need according to his riches in glory by Christ Jesus." Beloved, not only does God know how to save, how to keep, how to supply all of our need, and has promised to do so; but He also knows how to work in us both to will and to do of His good pleasure. He knows how to bring about proper chastening to turn us from a wrong course. He knows how to turn us over to Satan to bring about a sifting. He knows how to let sin turn out to make us sick of it. He knows how to cause us to remember His words and to bring us to repentance. He knows how to bring two brothers back into fellowship. He knows how to overcome, how to restrain, and how to use all evil to His glory.

Beloved, all of these things are needed at times because we all have a little Lot in us, a little David in us, a little Peter in us, a little Jacob in us, a little Jonah in us, a little John Mark in us, a little Martha in us, our churches at times are like the Ephesians, the Corinthians, the Laodiceans, and this in the bad sense. Yes, we are prone to wander, prone to forget, prone to be conformed to this world, prone to forsake the things of God, prone to murmur, to complain, to become envious, proud, greedy, and selfish. So the question, what to do is ever prevalent. Oh beloved, before we were saved we came to feel like the jailer when he cried, "what must I do?" We were brought to the end of ourselves and to cast ourselves on God's mercy in repentance and faith. It was true

before salvation, and the same principle is true after salvation. We find out like Paul, "for the good that I would I do not; but the evil which I would not, that I do." Therefore, "O wretched man, that I am" ... we, like David, exclaim, "my sin is ever before me," and like Peter, weep bitterly. We are in constant need of forgiveness and wisdom and strength. What to do? Beloved, we need to keep our eyes on the Lord, "looking unto Jesus the author and finisher of our faith." We need to seek of Him the right way. We need to "lay aside the sin which doth so easily beset us"; we need to confess our faults, we need to forgive and to ask for forgiveness. What to do? I know that God's Word has the answer, and it is only when I am willing to keep His commandments, that I will help to be the solution to any problems and not be a part of the problem. Beloved, we have all found, on occasion, it is I, when we ask the question, "is it I?" We have all found, "thou art the man" meant us. May we therefore act accordingly.

How we need to pray, "lead us not into temptation, but deliver us from evil"; we need to be able to say like our Saviour, "I have prayed for you", when it comes to our brothers and sisters before they are overtaken in a fault, as well as after they are overtaken in a fault. We need to be, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." What to do? Read I Thess. 5:11-23 and related Scriptures as our time is limited.

In closing, there are many things we can do in answer to the question, "What to do?" How far to go before we break fellowship is difficult to answer; but again, as we cast ourselves on God's mercy and do all we know to do, I can't help but believe that God will intervene, both in our personal relationships and in our churches. It may mean a temporal separation, as far as fellowship is concerned; but if both parties or both churches are the Lord's, I don't believe it will last.

May we join in earnest prayer to keep the unity of the Spirit in the bond of peace. Notice it must be the "us" not just the you or me, if we expect results.

## GRACE

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sense of it again,) and fallen back into doubts, and fears, and darkness, even horrible darkness, that might be felt," &c. Now as to the darkness of desertion, was not this the case of Jesus Christ Himself, after he had received an unanswerable unction of the Holy Ghost?

Was not His soul exceeding sorrowful even unto death, in the garden? And was he not surrounded with a horrible darkness, even, "a darkness that might He felt," when on the cross He cried out, "My God! My God! why hast Thou forsaken Me? And that all His followers are liable to the same, is it not evident from Scripture? For says the apostle, "He was tempted in all things like unto His brethren, that He might be able to succor those that are tempted." And is not their liableness thereunto well consistent with that conformity

to Him in suffering, which His members are to bear? Why then should persons falling into darkness, after they have received the witness of the Spirit, be any argument against the doctrine of election? "Yes, (you say) many, very many of those that hold it not, in all parts of the earth, have enjoyed the uninterrupted witness of the Spirit, the continual light of God's countenance, from the moment wherein they first believed, for many months or years, to this very day." But how does Mr. Wesley know this? Has he consulted the experience of many, very many, in all parts of the earth? Or, could he be sure of what he hath advanced without sufficient grounds, would it follow, that their being kept in this light is owing to their not believing the doctrine of election? No, this, according to the sentiments of our church, "greatly confirms and establishes a true Christian's faith of eternal salvation through Christ"; and is an anchor of hope, both sure and steadfast, when he walks in darkness and sees no light, as certainly he may, even after he hath received the witness of the Spirit, whatever you or others may unadvisedly assert to the contrary. Then to have respect to God's everlasting covenant, and to throw himself upon the free distinguishing love of that God who changeth not, will make him lift up the hands that hang down, and strengthen the feeble knees. But without the belief of the doctrine of election, and the immutability of the free love of God, I cannot see how it is possible that any should have a comfortable assurance of eternal salvation. What could it signify to a man whose conscience is thoroughly awakened, and who is warned in good earnest to seek deliverance from the wrath to come, though he should be assured that all his past sins are forgiven, and that he is now a child of God; if, notwithstanding this, he may hereafter become a child of the devil, and be cast into hell at last? Could such an assurance yield any solid lasting comfort, to a person convinced of the corruption and treachery of his own heart, and of the malice, subtlety, and power of Satan? No! That which alone deserves the name of a full assurance of faith, is such as an assurance as emboldens the believer, under the sense of his interest in distinguishing love, to give the challenge to all his adversaries, whether men or devils, and that with regard to all their future as well as present attempts to destroy; saying with the apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifies me. It is Christ that died; yea, rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror, through Him that loved me. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

This, dear sir, is the triumphant language of every soul that has attained a full assurance

of faith. And this assurance can only arise from a belief of God's electing, everlasting love. That many have an assurance that they are in Christ today, but take no thought for, or are not assured they shall be in Him tomorrow, nay, to all eternity, is rather their imperfection and unhappiness than their privilege. I pray God to bring all such to a sense of His eternal love, that they may no longer build upon their own faithfulness, but on the unchangeableness of that God whose gifts and callings are without repentance. For those whom God has once justified, He also will glorify. I observed before, dear sir, it is not always a safe rule to judge of the truth of principles from people's practice. And therefore, supposing all that held universal redemption in your way of explaining it, after they received faith, enjoyed the continual, uninterrupted light of God's countenance, it does not follow, that this is a fruit of their principle; for that, I am sure, has a natural tendency to keep the soul in darkness for ever; because the creature thereby is taught, that his being kept in a state of salvation is owing to his own free will. And what a sandy foundation is that for a poor creature to build his hopes of perseverance upon! Every relapse into sin, every surprise by temptation, must throw him "into doubts and fears, into horrible darkness, even darkness that may be felt." Hence it is that the letters which have been lately sent me by those who hold universal redemption, are dead and lifeless, dry and inconsistent, in comparison of those I receive from persons on the contrary side. Those who settle in the universal scheme, though they might begin in the spirit, whatever they may say to the contrary, are ending in the flesh, and building up a righteousness founded on their own free-will: whilst the others triumph in hopes of the glory of God, and build upon God's never failing promise and unchangeable love, even when His sensible presence is withdrawn from them. But I would not judge of the truth of election by the experience of any particular persons: If I did, (O bear with me in this foolishness of boasting!) I think myself might glory in election. For these five or six years, I have received the witness of God's Spirit. Since that, blessed be God, I have not doubted a quarter of an hour of having a saving interest in Jesus Christ. But with grief and humble shame I do acknowledge, I have fallen into sin often since that. Though I do not, dare not allow of any one transgression, yet hitherto I have not been (nor do I expect that while I am in this present world I ever shall be) able to live one day perfectly free from all defects and sin. And since the scriptures declare that there is not a just man upon earth, no, not among those of the highest attainments in grace, that doeth good, and sinneth not; we are sure that this will be the case of all the children of God. The universal experience and acknowledgment of this, among the godly in every age, is abundantly sufficient to confute the error of those who hold it in an absolute sense, "that after a man is born again, he cannot

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## GRACE

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commit sin," especially since the Holy Ghost condemns the persons who say they have no sin, as deceiving themselves, as being destitute of the truth, and making God a liar, I John 1:8-10. I have been also in heaviness through manifold temptations, and expect to be often so before I die. Thus were the apostles and primitive Christians themselves. Thus, was Luther, that man of God, who, as far as I can find, did not, peremptorily at least, hold election; and the great John Arndt was in the utmost perplexity a quarter of an hour before he died; and yet he was no predestinarian. And if I must speak freely, I believe your fighting so strenuously against the doctrine of election, and pleading so vehemently for a sinless perfection, are among the reasons or culpable causes, why you are kept out of the liberties of the gospel, and that full assurance of faith which they enjoy, who have experimentally tasted and daily feed upon God's electing, everlasting love.

But, perhaps, you may say, that Luther and Arndt were no Christians, at least very weak ones. I know you think meanly of Abraham, though he was eminently called the friend of God; and I believe also, of David, the man after God's own heart. No wonder, therefore, that, in a letter you sent me not long since, you should tell me, "That no Baptist or Presbyterian writer whom you have read, knew anything of the liberties of Christ." What! neither Bunyan, Henry, Flavel, Halyburton, nor any of the New England and Scotch divines! See, dear sir, what narrow-spiritedness and want of charity arise from your principles! and then do not cry out against election any more, on account of its being "destructive of meekness and love!"

Fourthly, I shall now proceed to another head. Again, says the dear Mr. Wesley, page 15, paragraph 16. "How uncomfortable a thought is this, that thousands and millions of men without any preceding offense or fault of theirs, were unchangeably doomed to everlasting burnings!"

But whoever asserted that thousands and millions of men, without any preceding offense or fault of theirs, were unchangeably doomed to everlasting burnings? Do not they who believe God's dooming men to everlasting burnings, also believe that God looked upon them as men fallen in Adam? And that that decree which ordained the punishment first regarded the crime by which it was deserved? How then are they doomed without any preceding fault? Surely Mr. Wesley will own God's justice in imputing Adam's sin to his posterity; and also that, after Adam fell, and his posterity in him, God might justly have passed them all by, without sending His own Son to be our Saviour for any one. Unless you heartily agree to both these points, you do not believe original sin aright. If you do own them, then you must acknowledge the doctrine of election and reprobation to be highly just and reasonable; for, if God might justly impute Adam's sin to all, and afterwards have passed by all, then He might pass by some.

Turn on the right hand, or on the left, you are reduced to an inextricable dilemma. And, if you would be consistent, you must either give up the doctrine of the imputation of Adam's sin, or receive the amiable doctrine of election with a holy and righteous reprobation, as its consequent; for whether you can believe it or no, the word of God abides faithful. The election has obtained it, and the rest were blinded.

Your 17th paragraph, I pass over. What has been said on paragraphs 9th and 10th, with little alteration, will answer it. I shall only say, it is the doctrine of election that mostly presses me to abound in good works. I am made willing to suffer all things for the elect's sake. This makes me preach with comfort, because I know salvation does not depend on man's free will, but the Lord makes them willing in the day of His power; and can make use of me to bring some of His elect home, when and where He pleases. But,

Fifthly, You say, paragraph 18, page 17 -- "This doctrine has a direct, manifest tendency, to overthrow the whole Christian religion. For, (say you,) supposing that eternal, unchangeable decree, one part of mankind must be saved, though the Christian revelation were not in being."

But, dear sir, how does that follow, since it is only by the Christian revelation that we are acquainted with God's design of saving His church by the death of His Son? Yea, it is settled in the everlasting covenant, that this salvation shall be applied to the elect through the knowledge and faith of Him; as the prophet says, "By his knowledge shall my righteous servant justify many," (Isa. 53:11). How, then, has the doctrine of election a direct tendency to overthrow the whole Christian revelation? Who ever thought, that God's declaration to Noah, that seed time and harvest should never cease, could afford an argument for the neglect of ploughing or sowing? or that the unchangeable purpose of God, that harvest should not fail, rendered the heat of the sun, or the influence of the heavenly bodies, unnecessary to produce it? No more does God's absolute purpose of saving His chosen, preclude the necessity of the gospel revelation, or the use of any of the means through which He has determined the decree shall take effect. Nor will the right understanding, or the reverent belief of God's decree, ever allow or suffer a Christian, in any case, to separate the means from the end, or the end from the means. And since we are taught by the revelation itself, that this was intended and given by God as a means of bringing home His elect, we therefore receive it with joy, prize it highly, using it in faith; and endeavor to spread it through all the world, in the full assurance that wherever God sends it, sooner or later, it shall be savingly useful to all the elect within its call. How, then, in holding this doctrine, do we join with modern unbelievers in making the Christian revelation unnecessary? No, dear sir, you mistake. Infidels of all kinds are on your side of the question. Deists, Arians, Socinians, arraign God's sovereignty, and stand up for universal redemption. I pray God, dear Mr. Wesley's sermon, as it has grieved the hearts of many of God's children, may not also strengthen the hands of many of

his most avowed enemies! Here I could almost lie down and weep! O, tell it not in Gath! Publish it not in the streets of Askelon, lest the daughters of the uncircumcised rejoice, lest the sons of unbelief should triumph!

Farther, you say, page 18th, paragraph 19th -- "This doctrine makes revelation contradict itself." For instance, say you, "The asserters of this doctrine interpret the text of the scriptures, 'Jacob have I loved, but Esau have I hated,' as implying that God, in a literal sense, hated Esau and all the reprobates from eternity!" And when considered as fallen in Adam, were they not objects of His hatred? And might not God, of His own good pleasure, love or show mercy to Jacob and the elect, and yet at the same time do the reprobate no wrong? But you say, "God is love." And cannot God be love, unless He shows the same mercy to all?

Again, says dear Mr. Wesley, "They infer from that text, I will have mercy on whom I will have mercy, that God is love only to some men, viz. the elect, and that He has mercy for those only; flatly contrary to which is the whole tenor of the scripture, as is that express declaration in particular, The Lord is loving to every man, and His mercy is over all His works." And so it is, but not His saving mercy. God is loving to every man, He sends His rain upon the evil and upon the good. But you say, God is no respecter of persons. No! for every one, whether Jew or Gentile, that believeth on Jesus, and worketh righteousness, is accepted of Him. But he that believeth not shall be damned. For God is no respecter of persons, i.e. upon the account of any outward condition or circumstance in life whatever. Nor does the doctrine of election in the least suppose Him to be so; but as the sovereign Lord of all, who is debtor to none, He has a right to do what He will with His own, and dispense His favors to what object He sees fit, merely at His pleasure. And His supreme right herein is clearly and strongly asserted in those passages of scripture, where He says, I will have mercy on whom I will have mercy, and have compassion on whom I will have compassion, Rom. 9:15, Ex. 33:19.

Farther, in page 19th, you represent us as inferring from the text -- "The children not being yet born, neither having done good or evil, that the purpose of God, according to election, might stand, not of works, but of Him that calleth; it was said unto her (unto Rebecca), 'The elder shall serve the younger'; that our predestination to life no way depends on the foreknowledge of God. But who infers this, dear sir? For if foreknowledge signifies approbation, as it does in several parts of scripture, then we confess that predestination and election do depend on God's foreknowledge. But if by God's foreknowledge you understand God's foreseeing some good works done by His creature, as the foundation or reason of choosing them, and therefore electing them; then we say that, in this sense, predestination does not any way depend on God's foreknowledge. But I referred you, at the beginning of this letter, to Dr. Edward's

"Veritas Redux," which I recommended to you in a late letter, with Elisha Cole on God's sovereignty. Be pleased to read those; and also the excellent sermons of Mr. Cooper, of Boston, in New England, which I also sent you, and I doubt not but you will see all your objections answered. Though I would observe, that after all our reading on both sides of the question, we shall never in this life be able to search out God's decrees to perfection. No; we must humbly adore what we cannot comprehend; and, with the great apostle, at the end of our inquiries, cry out. Oh! the depth, &c. Or with our Lord, when He was admiring God's sovereignty, "Even so Father, for so it seemeth good in Thy sight."

However, it may not be amiss to take notice, that if those texts, "God willeth that none should perish -- I have no pleasure in him that dieth," and such like, be taken in their strictest sense, then no one will be damned.

But here is the distinction: God taketh no pleasure in the death of sinners, so as to delight simply in their death; but He delights to magnify His justice, by inflicting the punishment which their iniquities have deserved; as a righteous judge, who takes no pleasure in condemning a criminal, may yet justly command him to be executed, that law and justice may be satisfied, even though it be in his power to procure him a reprieve.

I would hint farther, that you unjustly charge the doctrine of reprobation with blasphemy; whereas the doctrine of universal redemption, as you set it forth, is really the highest reproach upon the dignity of the Son of God, and the merit of His blood. Consider, therefore, whether it be not blasphemy rather, to say, as you do, "Christ not only died for those that are saved, but also for those that perish." The text you have misapplied to gloss over this, see explained by Ridgely, Edward, Henry; and I purposely omit answering your texts myself, that you may be brought to read such treatises, which under God, would show you your error. You cannot make good this assertion, "That Christ died for them that perish," without holding, (as Peter Boehler, one of the Moravian brethren, in order to make out universal redemption, lately frankly confessed in a letter,) "That all the damned souls would hereafter be brought out of hell." I cannot think Mr. Wesley is thus minded. And yet, without this can be proved, universal redemption, taken in a literal sense, falls entirely to the ground. For how can all be universally redeemed, if all are not finally saved?

Dear sir, for Jesus Christ's sake, consider how you dishonor God by denying election. You plainly make salvation depend, not on God's free grace, but on man's free will. And it is more than probable Jesus Christ would not have had the satisfaction of seeing the fruit of His death in the eternal salvation of one soul. Our preaching would then be vain, and all invitation for people to believe in Him would also be in vain.

But blessed be God, our Lord knew for whom He died. There was an eternal compact between the Father and Son. A certain number was then given him, as the purchase and reward of His obedience and death. For these He prayed, (John 17) and not for the

world. For these and these only, He is now interceding, and with their salvation He will be fully satisfied.

I purposely omit making any further particular remarks on the several last pages of your sermon. Indeed, had not your name, dear sir, been prefixed to the sermon, I could not have been so uncharitable as to think you were the author of such sophistry. You beg the question, in saying that God has declared, (notwithstanding you own, I suppose, some will be damned), that He would save all, i.e. every individual person. You take it for granted (for solid proof you have none) that God is unjust, if He passes by any; and then you exclaim against the horrible decree. And yet, as I before hinted, in holding the doctrine of original sin, you profess to believe that he might justly have passed by all.

Dear, dear sir! O be not offended! For Christ's sake, be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning. Be a little child. And then, instead of pawning your salvation, as you have done in a late hymn book if the doctrine of universal redemption be not true; instead of talking of sinless perfection, as you have done in the preface to that hymn book, and making man's salvation depend on his own free will, as you have in this sermon; you will compose a hymn of praise of sovereign, distinguishing love. You will caution believers against striving to work a perfection out of their own hearts; and print another sermon the reverse of this, and entitle it, Free Grace indeed. Free, because not free to all; but free, because God may withhold or give it to whom and when He pleases.

Till you do this, I must doubt whether or not you know yourself. In the meanwhile, I cannot but blame you for censuring the clergy of our church for not keeping to their Articles, when you yourself, by your principles, positively deny the 9th, 10th, and 17th. Dear sir, these things ought not so to be. God knows my heart, as I told you before, so I declare again, nothing but a single regard to the honor of Christ has forced this letter from me. I love and honor you for His sake; and, when I come to judgment, will thank you, before men and angels, for what you have, under God, done for my soul.

There, I am persuaded, I shall see dear Mr. Wesley, convinced of election and everlasting love. And it often fills me with pleasure, to think how I shall behold you casting your crown down at the feet of the Lamb; and, as it were, filled with a holy blushing for opposing the Divine Sovereignty in the manner you have done.

But I hope the Lord will show you this before you go hence. O how do I long for that day! If the Lord should be pleased to make use of this letter for that purpose, it would abundantly rejoice the heart of this writer, dear and honored sir.

Your affectionate, though unworthy,  
Brother and servant in Christ,  
George Whitefield

Great Father of mercy, Thy goodness I own, And the covenant love of Thy crucified Son; All praise to the Spirit whose whisper divine, Seals mercy, and pardon, and righteousness mine.