

The hater is the chief sufferer.

(USPS 042-340)

## HIS WORKMANSHIP

by Waldo Whiddon

We are living in a world dominated by humanistic philosophy! This means "think better-and you will do better." We are told this on every hand. If we think right, we will do right. Our human efforts are all that we need. By our human efforts we can change society. We can make ourselves happy. It is all in the way we think!

Beloved, this is not what the Bible teaches! It is not the way to a lasting peace. Jeremiah, the



Waldo Whiddon

weeping prophet, saw this a long time ago, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). I would like to share about four points in a very short message concerning this subject.

First, "For we are his workmanship, created in

(Continued on Page 6, Col. 2)

## EXCUSES, EXCUSES, EXCUSES

by H.C. McSwain

"Then he said unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto

(Continued on Page 8, Col. 3)

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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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## CHRISTIAN DISCIPLESHIP AND PERSONAL HOLINESS

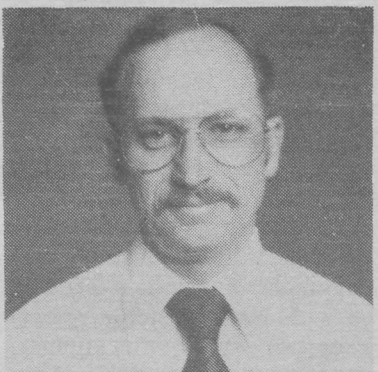
by John Pruitt

Mark 16:16, John 3:18, 36; 6:35, 47, 11:25, Acts 13:39; 16:31; Hebrews 10:39.

There is an attitude among the Christian society today that is rapidly taking hold on Christians and churches (so-called) throughout this country. It is, you might say, a system of theology. It is a system of theology which poses a threat to the truth concerning Christian discipleship. It is a system of theology which promises to discourage God's people from practicing personal holiness. It is a system of theology that gives the world a false hope in Christ. It is a system of theology which contaminates truth by abusing and misusing the Word of God. It is a devilish system which seeks to pervert the wonderful gospel of Jesus Christ our Lord and pollute the true

doctrine of salvation. For lack of a better term I would like to refer to it as "Easy Believism."

How can we define Christian discipleship? Christian disciple-



John Pruitt

ship is a personal commitment of one's very life and lifestyle to following after the Lord Jesus Christ. A person is regenerated (born again) through the personal and effectual work of the Holy

Spirit. This is an irreversible and irresistible work, totally out of the control of the one upon whom the work is performed. It is similar to the birth of a child. That is why Jesus illustrated it to Nicodemus in that light. The principle of Jesus' teaching was that first, two people come together in love and an effectual work is performed which brings about the conception of a child. In due time, a child is born into the world and begins a process of growth and development. In salvation, it is the love of God which brought about our conception and new birth. It is an effectual work of God which causes regeneration. The child has nothing to do with his own birth. You never felt led to be born, you ever asked to be born, you never killed yourself to be born. (Continued on Page 7, Col. 5)

## TITHING Part I

by Arthur Pink

There are few subjects on which the Lord's own people are more astray than on the subject of giving. They profess to take the Bible as their only rule of faith and practice, and yet in the matter of Christian finance, the vast majority have utterly ignored its plain teachings and have tried every substitute the carnal mind could devise; therefore it is no wonder that the majority of Christian enterprises in the world today are handicapped and crippled through the lack of funds. Is our giving to be regulated by sentiment and impulse, or by principle and conscience? That is only another way of asking, "Does God leave us to the spirit of gratitude and generosity, or has He defi-

nately specified His own mind and particularized what portion of His gifts to us are due to Him in return?" Surely God has not left this important matter without fully making known His will! The Bible is given to be a lamp unto our feet and therefore He cannot have left us in darkness regarding any obligation or privilege in our dealings with Him or His with us.

Tithing in the Old Testament

At a very early date in the history of our race God made it known that a definite proportion of the saint's income should be devoted to Him who is the giver of all. There was a period of twenty-five centuries from Adam

until the time that God gave the law to Israel at Sinai, but it is a great mistake to suppose that the saints of God in those early centuries were left without a definite revelation, without a knowledge of God's will regarding their obligations to Him, and of the great blessings which resulted from a faithful performance of their duties. As we study carefully the Book of Genesis we find clear traces of a primitive revelation, an indication of God's mind to His people long before the system of legislation that was given at Sinai, see Gen. 18:19; and that primary revelation seems to have centered about three things: 1. The offering of sacri-

(Continued on Page 10, Col. 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### THE BLOOD OF JESUS CHRIST

"...the blood of Jesus Christ his Son cleanseth us from all sin: (I John 1:7). There is saving power in the blood of Jesus Christ. Nothing but that blood can wash away our sins. There is a fountain filled with that precious blood. It is a fountain for cleansing. The dying thief rejoiced to see that fountain in his dying day. Multitudes have rejoiced to see that fountain. All who have been saved have been saved by that precious blood. Those in heaven are there because they washed their robes and made

them white in the blood of the Lamb. Some preachers don't preach about the blood. Some have removed the blood from their song books. Many versions (really perversions) of the Bible have removed many references to the blood. However, the truly saved still delight to hear about and sing about the precious blood of Jesus Christ. Nothing could be more important for me to preach about, or for you to hear about, than the blood of the Lamb. I seek to preach the whole counsel of God. But if I am to be over-

board on any part of Biblical truth, let it be on the saving gospel of Jesus Christ - and that is a bloody gospel. Let me major, if I major on any one thing, on Jesus Christ and Him crucified.

Let us think a while about the Bible and the blood. The Bible is a book about blood, even about the blood of Jesus Christ. Someone said of the Bible that you could cut it anywhere and it would bleed. How true! The

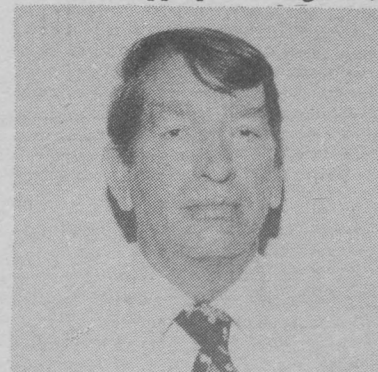
(Continued on Page 2, Col. 1)

## IMPRESSIONS "The Distaff Side"

by Ray Hiatt

I have formed the impression that women are far more intelligent than men. I'll return to this. I once thought that "help meet" was one word, for it was pronounced like one. In the Hebrew or the Greek the word "woman" generally means a "wife" and the word is translated interchangeably. What then is the distaff side to do? She is to help in any way which is meet or appropriate.

The woman is to help. What help does she provide? Whatever is meet or appropriate. Together,



Ray Hiatt

the man and the woman are a complete unit, or one flesh as the Scriptures say. Neither is designed to function alone, for each complements the other; and by their different natures make up the deficiencies in the other. The woman's help covers a multitude of offices. She does what is needed to take up the slack and to provide what is lacking. If the husband is dull witted (and more are than will admit it), the wife (Continued on Page 6, Col. 4)

## SIN III

by Marion Lawson

Go with me to the Book of 1st John, Chapter 3, Verse 9: "Whosoever is born of God doth not commit sin: for His seed remaineth in him; and he cannot sin, because he is born of God." Again, we read I John 5:18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself; and that wicked one toucheth him not."

We have here a "hot potato" that very few will try to touch. We might point out that the Scriptures are explicit in their wording: "doth not commit sin." There is a difference in "able not to sin," and "not able to sin." There are those in the Christian community who teach that you can attain a position before the Lord where you simply quit sinning.

Several years ago, I talked with an individual who plainly told me that he did not sin. As I looked at him I could plainly see the evidence of sin all about his body. He was overweight, his body had an unpleasant odor, his teeth were either gone, or very much decayed, there was evidence of flat feet, his hair was thin, and what there was of it was grey. His whole body was permeated with sin.

Still, the Scripture tells us that "Whosoever is born of God doth commit sin." So let us look at these words in the light of other Scriptures.

Why does the Scripture tell us these Words when the very same human author, by inspiration of (Continued on Page 5, Col. 5)



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## BLOOD

(Continued from Page 1)

blood of Christ is the life of the Bible. Should you take the blood of Christ out of the Bible, it would immediately lose its life giving power. It would be a dead book. It would have no more saving power than would a text book on geometry or anything else. The blood of Christ flows through the Bible. It begins in Genesis 3 where the Lord God killed an animal and made coats of skins for Adam and Eve. It goes through all the Bible. It ends (it really never ends) in Revelation where the souls before the throne without fault are there because of the cleansing power of the blood. Jesus Christ is the central character of the Bible, and His blood is the central theme thereof. God's shedding of blood, which was a type of the blood of Christ, was His first act following the entrance of sin into the world.

We might speak of the blood beginning in Genesis three, but it began actually long before that. Not only is the blood of Christ the major theme of the Bible, it is the central matter of the eternal counsels of the Triune God. Jesus is referred to in Revelation 13:8 as, "the Lamb slain from the foundation of the world." He was actually slain not quite two thousand years ago, but in the purpose and counsels of God, He was slain from eternity. His blood is the blood of the everlasting covenant. In the council halls of eternity, He agreed to shed His blood for the sins of the elect. God the Father accepted the promise of the Son, knowing that He would do as He

had promised, and saved men on the basis of that promise even before the blood was shed. In fact, the question of payment for the sins of the elect was settled in the mind and purpose of God before any of them were even created. Redemption was provided in the purpose of God before sin was permitted in the will of God - or we might say all was from eternity in the mind of God. Would I be far from wrong if I said that the redeeming blood of Christ was the central theme of the everlasting covenant of saving grace?

Look at the types of the blood of Christ in the Old Testament. The slaying of a sacrifice in the garden of Eden to provide coats of skins for Adam and Eve was the first type. Oh, what a picture of salvation! The perfect righteousness of Christ is provided as acceptable clothing for His elect - provided by the sacrifice of the Lamb of God. That night in



Joe Wilson

Egypt, when the blood was put on the lintel and door post of every house of the Israelites, and when God passed through the land, killing the firstborn of man and beast, the house where the blood was applied was passed over. What a marvellous picture of the redeeming and delivering power of the blood of Jesus Christ is this type!

Leviticus tells of five offerings which set forth the one offering of Jesus Christ. Four of the five were bloody offerings, and the other told of the perfect character of the one who offered His blood. The Day of Atonement, the greatest day in the year for Israel, was a type of the shed blood of Christ taking the sins of His people into the wilderness of forgetfulness to be remembered no more against them. For the healed leper to have ceremonial cleanness, blood must be shed. Oh, it is the blood that maketh atonement for the soul; it is the blood that cleanses from sin. There were many other types of the blood in Old Testament ceremonies.

There were many direct prophecies in the Old Testament of the blood of Christ and its saving, cleansing power. Isaiah 53 is a wonderful, precious, and blessed prophecy of the death of Christ and its saving power. How can one read this chapter and say that there is no gospel in the Old Testament? The sufferings of Christ were a large part of the prophecies of the Old Testament, even as the glories that should follow also were.

Then the Bible records the coming of Christ into the world, His perfect life, and then His bloody death on the cross. A large portion of the four gospels is given to the theme of the cross and the blood. Therein, we stand before the cross and see Him hanging there. We see, with the eye of faith, that blood coming forth. We see Him shedding His precious blood. And, as Christian

in Pilgrim's Progress (every Christian ought to read this book several times), we lose the burden of our guilt and we see it no more forever. The burden of the guilt of sin is lifted at Calvary.

The death and resurrection of Christ is the central part of the preaching of the apostle, in the book of Acts. Whatever else they might preach, this was their main message, and this was their only message as to how sinners could be saved.

The epistles are filled with this blood. They expound clearly, emphatically, and repeatedly, the gospel of Jesus Christ. How many verses are there in the epistles that deal with some part of this theme of the death and blood of Jesus Christ? It would deface this precious, portion of the Bible to remove from it all that relates to the death, the cross, and the blood of Jesus Christ.

Revelation certainly magnifies the blood of Jesus Christ. 1:5 tells us of Him, "who washed us from out sins in his own blood." Yes, the Bible is a Book about blood, even about the blood of Jesus Christ, the only cleanser from sin.

The blood of Jesus Christ is God's answer to the sin problem. Sin is truly a problem. God loves a multitude that no man can number and desires that they be with Him in eternal glory. They are sinners by nature, choice, and practice. They are covered over with sin. They are vile, black, and filthy in sin. Their sins are a multitude. Their sins are a bar to heaven. God will not allow the filth of sin in heaven. God's glorious heaven will never be dirtied and defiled by man's sin. If God is to have in eternal heaven those who are the objects of His love, something must be done about their guilt of sin. This is a problem no man could ever solve.

But the blood of Jesus is God's answer to this problem. The Son willingly gave Himself to be an offering for the guilt of all the sins of all the elect. The Father laid all those sins upon His Son. The guilt of the sins of the elect was imputed to Christ. He stood before His Father as if He were guilty of all of the sins committed by the elect. God the Father poured out His wrath against those sins upon His own dear Son. He punished His Son with the exact equivalent of what all the elect would have suffered in eternal hell had not Christ redeemed them. Jesus shed His blood, and by that blood all of those who ever trust in Him are perfectly, totally, and eternally cleansed from the guilt of sin. They are washed clean in the blood of Christ. They are made whiter than the snow. Oh, the glory and the wonder of the power of the precious blood of Jesus Christ!

The blood of Jesus Christ is the only remedy for sin. Let us look a moment at worldly cleansers. There are a large number of them. Each one makes fantastic claims for its cleansing power. I often marvel at and am frequently amused by the advertising claims for the different cleansers. They have a cleanser, then it is new, then it is new and improved. Each cleanser is better than any other - so they say. Katie does the laundry at our home. She says Tide is the best. I don't know which is best. I just let her use whatever she desires.

Personally, I imagine that any of them will do the job of getting clothes clean. Maybe not as good as the home made soap my mother and aunt used to use with its special hand lotion ingredients, but I still think any cleanser will do a good job.

Not so, as to cleansing from sin. My friend, there is only one cleanser from sin, and that is the blood of Jesus Christ. You have no choice; you have no option; you must be washed from your sins in the blood of Jesus Christ or go to hell.

There are many cleansers advertised on the religious market today. Some say that good works will cleanse from sin and prepare for heaven. Some say that the waters of baptism will wash away sins. Some say that church membership is a cleanser from sin. Some say that reformation will do the job. There are many more on the market. My friend,

not one of these will do the job. The truth is that they will make the stain of sin worse than ever. No man is ever helped by a false religion, but only hurt thereby. False cleansers will "set" the stain of sin, and worsen it. Only the blood of Jesus will do the job. My friend, when one thing will work, why try something else? We do not need another cleanser on the market, for the blood of Jesus does the job so well. Understand that the blood of Jesus is not one among many agents that will cleanse from sin; it is not even the best cleanser from sin; rather, it is the only one.

No job is too tough for the blood of Jesus. You have seen T.V. ads about cleansers. They ask what is the toughest stain to get out, and then show, in a staged situation, that their product will get that stain and dirt

(Continued on Page 5, Col. 3)

## FROM THE EDITOR

"speaking the truth in love" (Eph.4:15). As I said in the last issue, this Biblical phrase gives us two important things about our preaching. The first is that we are to preach the truth. This does not refer to what we might call secular truth, but to the truth of God's Word. We are to study and learn the truth, and then we are to preach it. I consider this to be the most important single thing about preaching.

However, the next is also very important. We are to preach the truth in love. Whereas many preachers fail to preach the truth; there are those who preach the truth, but do not manifest love in their preaching.

We should not preach the truth as if we were trying to pick a fight. I have heard men preach with the proverbial, "chip on their shoulders." We are not to preach the truth as if we were angry with everyone who disagreed with us. Why, I have even heard men preach the truth as if they were angry also with those who did agree with them. We should not: yea, we must not preach the truth with a mean, harsh, hateful spirit that closes men's ears to what we have to say. Many preachers repel their hearers, not by what they preach, but by the way in which they preach it. I do not plead totally innocent to this as to my past ministry, but can honestly say that I have tried to get rid of such, and I think many will say that I have succeeded in the effort. I decided some time ago that if men were to get angry with me in my ministry, I wanted it to be over what I preached and not over how I preached it.

When the truth we preach is capsuled in a bitter and hateful way often presenting it, it makes truth hard to swallow. How much better it would be to coat our sermons with a sincere spirit of love.

Some preachers seem to have this, and some don't. Some seem to have it more than others. I believe that a spirit of love would be well worth a sincere effort to cultivate and would add greatly to the preaching of the truth as to its reception and effect. Let no man excuse his lack of love by saying he is natured differently from others. Let him rather confess his sin and ask God for help in cultivating a spirit of love in his ministry.

Of course, every God-called preacher is a saved person. Every saved person is indwelt by the Holy Spirit. Love is shed abroad in the heart by the regenerating work of the Spirit. The fruit of the Spirit is love. In these facts there is the possibility for every preacher to be filled with love and to obey my text by "speaking the truth in love." If a preacher does not do this; it is not because he is natured differently, it is not because of his unusual circumstances; it is because he is not walking in the Spirit, yielded to the Spirit, filled with the Spirit, and obedient to the Lord. Let every preacher confess his sin, if guilty. Let him earnestly seek to have more and more of the fruit of the Spirit, which is love, in his preaching.

Let the preacher cultivate and manifest love in his preaching, or let him cease therefrom. Read that again and again.

The preacher should have love for the Lord, love for the truth, and love for the hearer. This love should play a large part in his praying, studying, and preaching. Let us preach to others as if we love them and desire for them to be blessed by receiving the truth we preach. Do not preach on hell as if you are glad some men, maybe some of your hearers, are going there. Do not preach church truth and the doctrines of grace as a club with which to batter your hearers. Preach them as warm, wonderful, and precious truths - as truths that mean much to you - as truths you desire your hearers to receive because you believe they will be a blessing to them. Preach with love.

Some preachers need to be arrested in the midst of their sermons and charged with assault and battery. Please know that I am not pleading for compromise of truth. I believe that, first and foremost, the preacher is to preach the truth. The truth must be preached boldly, strongly, and without compromise; but cannot this be done with a spirit of love? I admit that it is easier to preach some truths, and before some audiences, with a spirit of love than other truths and other audiences. But I do insist that wherever, whatever, and inasmuch as it is possible, the preacher should preach in the spirit of love.

"speaking the truth in love." Let these two things carry their proper weight and exercise their proper influence in all of our preaching. Let "truth" be first and dominate our preaching. Never let a mis-named "love" cause you to compromise truth or preach error. But, as much as God will enable us, let love permeate our preaching. Let us who preach work hard and pray earnestly that we might have both of these ingredients in proper proportion in our preaching. God bless you.



## STUDIES IN ACTS

by Willard Willis

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts 1:10-12).

The disciples, at this time, were powerless. They were like ordinary men. They, however, had been promised that they would receive power after the Holy Spirit had arrived to empower them. They, at this time, then, needed to reflect upon that which had gone before and to continue to await the power from on high so that they could set in motion that which they had learned while at the Master's feet.

The disciples stood gazing into heaven while two men in white apparel brought them back to a consciousness of their situation. These two men in white assured them that this same Jesus would one day return in the same manner as they had seen Him leave. They, therefore, had every reason to return to Jerusalem with great joy.

"And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." (Acts 1:13).

Here was the first Baptist Church. It was made up of men who had been baptized by John the Baptist -- men who had been commissioned by Jesus Christ Himself to carry on the work which He had begun -- men to whom the Holy Spirit came to empower for service. The Holy Spirit, in fact, came and brought to their remembrance all those glorious truths which Jesus had taught them.

The "upper room" here in Acts 1:13 is referred to as the "upper chamber" in Acts 9:37. This passage reads as follows: "And it came to pass in those days that she was sick and died: whom when they had washed, they laid her in the upper chamber."

The "upper room" was a place which was set aside for either conversation, devotion, or a place to lay the dead prior to burial. Many houses in that time and area had an upper room. This was especially true of the houses in Jerusalem. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." (Acts 1:14).

The apostles, of course, were awaiting the arrival of God the Spirit. They, while waiting there in one accord, were in agreement as to why they were there and their purpose for the future. They were also in one accord, or in agreement, relative to the fact that Jesus of Nazareth was the Messiah and that there was no

truth or future aside from Him. They were in one accord, or in agreement, relative to their mission upon the earth, their mission being both to do and to teach that which Jesus had begun.

They, while awaiting the arrival of God the Spirit, spent their time in "prayer and supplication." They, in other words, laid their hearts bare before God by way of prayer -- prayer full of supplication or humble petitions.

We are advised that Jesus' mother was living with John, and the other women were there too. The other women, no doubt, were Mary Magdalene; Mary, the mother of James; and Josies, the mother of Zebedee's children; Joanna, the wife of Chuza; and Susanna. The rest were relatives of our Lord and Saviour. It is also quite likely that the wives of the apostles were there, too. We know from Matthew 8:14 that Peter was married. Paul indicates from I Corinthians 9:5 that the apostles, or at least some of them, took their wives with them. "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)," (Acts 1:15).

The act of standing signifies a weighty matter. Peter could have expressed his mind while sitting, but the act of standing is an attention getter. People may continue to talk if one tries to make a speech while in a sitting position. People, however, will usually respect the words of a person who stands before speaking. It is thought that we don't have anything of importance to say if we try to speak while sitting. The act of standing says that we have something important to say.

Those Peter addresses are called disciples. This is because they had been learners in the school of Jesus Christ of Nazareth. The number of those Peter addressed on that day long ago are said to have been about "an hundred and twenty." In Syriac it read, "The assembly of men was about an hundred and twenty."

We have, on that momentous occasion in history, the first church assembly convened for the purpose of transacting church business. The entire church, in fact, by way of voting, determined who was to be the next apostle.

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." (Acts 1:16).

The expression "men and brethren" or "men our brethren" shows forth affection and respect. This expression places all, including the speaker, on the same level. This expression made each know that he was as responsible and important as the other. All, therefore, were to have equal input into the decision at hand.

Peter lays before the brethren the Scripture rather than his own personal feeling. This was because the goal of all was to obey God rather than men. Many believe the Scripture Peter relates to is Psalms 41:9 which reads, "yea, mine own familiar friend... hath lifted up his heel against me."

The Lord Jesus, in John 13:18,

applied the above Scripture to Judas. I, however, believe the Scripture to which Peter referred to be the 69th Psalm. This fact seems evident since Peter, in verse twenty, continues to quote from Psalms 69:25.

Peter emphasizes to the "Men and brethren" that "this scripture must needs have been fulfilled." There was no way for it to be otherwise since such was a part of God's plan or purpose which He had ordained. It was not a "by chance" thing but that which had been determined before to be done.

Let us not pass up the fact that the prophecy before us was given by God the Spirit to David. God the Spirit, then, has been executing God's foreordained program on the earth since the very beginning. He spoke through David and all other God-called men of the past. None of God's called-out people have been left to achieve God's will in the energy of the flesh (II Peter 1:21). The flesh is not capable to even begin such an undertaking "God is Spirit and they that worship Him must worship Him in Spirit and in truth."

"For he was numbered with us, and had obtained part of this ministry" (Acts 1:17). God, in order to cause His plan to be carried out, numbered Judas with the eleven. He was a needed ingredient in order to achieve the desired results. A scientist mixes various solutions so as to obtain a desired compound. Jesus chose Judas even though He knew him to be exactly what he turned out to be. The action of Judas did not surprise Jesus. He, in fact, was numbered with the others for a specific purpose which God had ordained. "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." (Acts 1:18).

Judas was one of the twelve which made up Jesus' inner circle. He, from outward appearance, appeared to be as dedicated to the cause as the others. He sat in on all the gatherings and walked side by side with Jesus and the eleven. He even carried their finances on his own person. He, however, was not one of them even though he associated with them. I am sure that many of our Lord's churches today have similar situations. It is at harvest time that the difference between the wheat and the tares is seen. The harvest for Judas was the "reward of iniquity" or sin. His ill-gotten gain was used to purchase a field. It was a field that would be one of remembrance relative to the evil which Judas committed.

The fact that Judas fell headlong to his death indicates that he hung himself. He fell headlong because the rope obviously broke when he fell, the result being that his fall caused him to burst open. "And it was known unto all the dwellers in Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood." (Acts 1:19).

We all, in the areas in which we live, have certain places that are known by all in the area. The Americana Amusement Park, for example, is about two miles from my house. Kings Island is about thirteen miles from my house. All the people in Jerusalem knew where Aceldama

was. Each knew how many furlongs it was from their house. It is likely that the history of Aceldama crossed the mind of every person who passed by it. Each knew that the money which purchased Aceldama came from a traitor -- a traitor named Judas who, in a sense of speaking, shot Jesus of Nazareth in the back. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take" (Acts 1:20).

The Jews were pleased by the fact that Judas betrayed Jesus. They, after all, were accessories to the crime. They were the ones who encouraged him and paid him to do wrong. One would think that the Jews would never have allowed Aceldama to have existed. We are to see, then, that God is the one who ordained Aceldama. God purposed Aceldama before the betrayal took place, or the prophecy regarding it could never have been recorded. One, in fact, cannot know a thing with certainty unless that thing is sure to occur.

Judas, because of his actions, was stripped of his bishopric. He, after all, did not represent Jesus of Nazareth. He was Satan's undercover agent. Jesus, of course, knew who he was from the beginning; but He also knew him to be an essential ingredient for the outworking of the plan of redemption.

Psalms 76:10 fits very well with the fact that Judas was not restrained from doing his worst. This Scripture reads as follows: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Judas, then, was not restrained until he had accomplished that which resulted in praise to God. He, of course, was replaced once his assignment was completed.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection." (Acts 1:21, 22).

The new apostle had to meet many requirements. They, of course, were not to select another Judas. The new apostle, in fact, had to meet the same qualifications as the other eleven. He had to have been tried and proven by having been with Jesus from the very beginning of His ministry. He, by having this close relationship, would be well taught and well trained. He, by no means, would be a novice. The new apostle, as is true of Mr. Bush who was elected president this year (1988) had all the inside information. He sat in on the teaching session and saw all the action, or the things that Jesus did.

It is very important to observe that the new apostle had to have been baptized by John. No other baptism would have been valid. This was because John's baptism was from heaven, or God gave him his authority as seen in Acts 1:21, 22 above.

The big question which these Scriptures present to us is, "Why was it so important that the new apostle have baptism that was administered by John?" The answer is found in the following Scriptures: (1) "The baptism

of John, was it from heaven, or of men?" -- Luke 20:4 and (2) "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7:30).

The Lord Jesus, while He was here in person, built His church. He, in fact, built her with the material (people) supplied Him by John the Baptist. Our Lord said that the gates of death would not prevail against the church He built. This fact means that the Lord's church has not ceased to exist down through the years. This fact also means that those in said church today can trace their baptism back to John the Baptist.

The church that Jesus built, according to I Timothy 3:15 is the "pillar and ground of the truth." This rules out the majority of so-called churches today, since the majority are not even close to the truth. They are not close to the truth, for example, in the manner in which they were baptized. Most, in fact, have been sprinkled. This fact is far enough from the truth, but one can add that they were sprinkled when they were babies.

John's baptism, which was from heaven, or authorized by God the Father, knew nothing about sprinkling adults or babies. The very word "baptize" says it all in that the word, according to all who have knowledge of Greek, means to either dip, plunge, or immerse. Dr. Payne of Bangor Theological Seminary said: "Any scholar who denies that immersion was the baptism of the Christian church for thirteen centuries betrays utter ignorance or sectarian blindness."

We can be sure from John 3:23 that John immersed since the record shows that there was "much water" there. Note, also John 1:31 where he baptized "in water." The King James version reads, "with water;" but the Greek reads, "in water." We may add that there is no way John could have baptized infants since he required repentance prior to baptism. His baptism was "unto repentance." The William Tyndale translation reads, "In token of repentance," while the J.B. Phillips translation reads, "as a sign of repentance." The Amplified New Testament translates it as "because of repentance."

There are those who use Acts 19:1-7 to try to prove that John's baptism was Jewish and not Christian. One, however, should observe carefully that the reference in Acts 19:1-7 is not to those whom John baptized. It is only said that their baptism was "unto John's baptism." These folks, if they had been baptized by John, would have heard of the Holy Spirit, since John preached of the baptism in the Spirit (Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33).

It is obvious that those in Acts 19:1-7 had been baptized by one of John's disciples, probably Apollos, who knew "only the baptism of John" (Acts 18:25). It is also to be noted that these people lived in Ephesus and not in the Jordan Valley where John was baptizing.

It appears that the people in question were saved since they were called "disciples" and were

(Continued on Page 4, Col. 5)



## The Baptist Examiner Forum I

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

*Explain Psalm 51:11. Did the Holy Spirit indwell Old Testament saints as today?*

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"Cast me not away from thy presence; and take not thy holy spirit from me" (Psalm 51:11).

From a study of the Scripture it would seem that God sent His Spirit to guide and aid the saints of the Old Testament in times of need, but He did not indwell them as He does the saints today. Looking at the life of Samson, the thirteenth judge of Israel, reveals this to be true.

After the birth of Samson, it is said, "...the child grew, and the LORD blessed him. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol" (Judges 13:24, 25). One time when a young lion came against him, "the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid..." (Judges 14:6). At another time it is said, "And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men..." (Judges 14:19). Also in Judges 15:14 we read, "And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him..." After Delilah had Samson's hair cut and he awoke out of his sleep, "...he wist not that the LORD was departed from him" (Judges 16:20). Finally, at his death he prayed, "...O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes" (Judges 16:28).

Now looking at Psalm 51:11, it would seem that David realized that the Spirit of God had aided and led him in the past, but because of his terrible sin, he was afraid that the Lord would cast him aside, abandon him completely. He is asking that the Spirit of God would continue to work in his life. Verse 12 shows that he had lost the joy of salvation and no longer had the aid of the Spirit of God. He prayed for restoration, not of salvation, but of the joy of salvation and that the Spirit would again aid and uphold him. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psa. 51:12).

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Psalm 51:11: "Cast me not away from thy presence; and take not thy holy spirit from me." Let me state from the beginning that I do believe that the Holy Spirit dwelled in Old Testament believers. I readily admit that there are some verses that might be interpreted to hint that He did not, but I think the Bible over-all teaches that the Holy Spirit has always abode in the child of God. I interpret the verse in question as being the special relationship that David had at times with the Spirit of God. David was fearful that, because of his sin, he might not have the same sweet relationship with the Spirit he had had in the past. I do believe David was really fearful of God "casting him away from His presence." God has promised to never leave or forsake His people. I believe that promise was equally true for the Old Testament saints.

There are verses in the New Testament that imply the Holy Spirit did not indwell believers before Christ was glorified. John 7:39 reads; "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" For a long time this verse, along with verses teaching that the "comforter" was yet to come; had me convinced that the Holy Spirit did not indwell Old Testament believers. I now interpret these verses with reference to the church. Christ was at that time in the church and there was no need for the Holy Spirit to indwell it. When Christ departed for glory to glory, then the Holy Spirit took up His abode in the church.

Let me give you some verses to look at and study in the Old Testament about the Holy Spirit and His indwelling Old Testament believers. Genesis 41:38; Exodus 31:3; Numbers 11:17,25; 27:18; Nehemiah 9:30; Isaiah 63:11; Judges 3:11; 6:34; 11:39; Ezekiel 36:26,27. Especially read I Peter 1:11 as it states that the Holy Spirit was in them. I guess the main reason I believe the Holy Spirit indwelt believers is that I cannot imagine it any other way. The Bible tells us that His spirit bears witness with our spirit that we are sons of God. I believe Old Testament believers had assurance of salvation. I believe this assurance came from the relationship they had with the indwelling Spirit of God. I just believe there is only one way of salvation. That way involves the

indwelling of the Spirit of God. I cannot imagine salvation in any age without the indwelling of the Holy Spirit. I do believe the Spirit would come upon men of the Old Testament in special ways at times. He would be with them in a greater capacity of feeling than at other times; but indwelt them at all times. May God bless you all.

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Allow me to begin by offering without doubt that the Holy Spirit did in fact, dwell and abide in the Old Testament saints as He does in us today. Though you will not find many Scriptures in the Old Testament that specifically say this, there are many that imply this truth. Along with Psalm 51:11, may I site Isaiah 63:7-14. For lack of space we shall not quote the whole passage. However, notice the tenth and eleventh verses as you read. "But they rebelled, and vexed his holy Spirit..." (Vs. 10). "...where is he that put his holy Spirit within him?" (vs. 11). This whole passage talks about His indwelling, His leadership, His comforting, conviction, and even the fact that they grieved Him. All of these are characteristics of the ministry of the Holy Spirit of the New Testament. Now, comparing this with Isaiah 59:19-21 you will find the same characteristics implied. In Genesis 41:38, God revealed to the king of Egypt that the "Spirit of God" dwelt in Joseph.

Of course the Holy Spirit manifest Himself differently under the old covenant than He does under the new covenant. But this also holds true with the Father and the Son. God the Father does not manifest Himself in the same mighty work today as He did then. The Son, (Word) does not speak to us as He did the prophets, nor does the Holy Spirit work now in the same manner as He did then. On the other hand some things continue as they were, regardless of the new covenant. One of these unchangeable things is the Holy Spirit's work in salvation. If we are to say that the Old Testament's saints were saved by the sovereign grace of God through faith in the work of the Son, then we must include the essential work of the Holy Spirit. I do not find any of the New Testament writers making any distinctions between the salvation of Old Testament saints and New Testament saints. As a matter of fact, the faith of Noah, Abraham, Moses, David and a host of other Old Testament saints is men-

tioned in the New Testament to harmonize their faith with our faith. Did not the Spirit bear witness with their spirit as He does with us that they were the sons of God? (Rom. 8:16). Were not they made free from the law of sin and death by the selfsame Spirit of Life as we are? "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Paul continues in verse nine to tell us that if a man does not have the Spirit of Christ in him, that person is not His child.

If the Holy Spirit was merely an external force under the Old Testament then either they had a different kind of salvation or they were not really saved at all. Both of these, of course, are absurd. Salvation was then and is now the same. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). If the Holy Spirit was merely an external force under the Old Testament then how could the fruit of the Spirit be manifest in them? How could they produce the fruits of righteousness? I believe that David's plea to God in Psalms 51:11 was out of great fear of what he thought God might do because he had vexed the Spirit by his awful sin. Perhaps, (and I think so) we could stray from God and quench the Spirit to such an extent that we might feel that He has left us. Then in great fear as the Holy Spirit lovingly chastens us we may cry out, "Cast me not away from thy presence; and take not thy holy spirit from me," though He never will. Thank you for your question.

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"Cast me not away from thy presence; and take not thy holy spirit from me" (Psalm 51:11).

Certainly there are men who preach and teach that a born-again believer may lose the Holy Spirit and salvation, but the Bible teaches no such doctrine. When this verse is used that way, it is misused to promote false doctrine. Old Testament saints were saved by grace through faith, just as New Testament saints are saved. Abraham, who was the father of the Jewish nation, saved and justified before the law was given, is used as an illustration of this truth in Romans 4:1-8.

God the Father sent the Holy Spirit to sovereignly save the elect just as He does today. The grace extended to them was anticipative, or looked toward the death and resurrection of Christ, as well as the perpetual indwelling and sealing of the Spirit which was yet to come. The Holy Spirit's presence was "with" believers in the Old Testament as a rule. Indwelling, or anointing certain people, again sovereignly chosen of God, was the exception and this indwelling was usually temporary. The Holy Spirit came upon several individuals in the Old Testament and His abiding presence was for a purpose, a task and that could be a specific work of deliverance,

prophecy or leadership among others as the sovereignty of God dictated. Joshua, Numbers 27:18; Othniel-Judges 3:10; Gideon Judges 6:34; Samson-Judges 15:14,15; Saul-I Samuel 10:10; and David-I Samuel 16:13 are just a few examples of several whom the Spirit of God came upon and continued with for various lengths of time. The Spirit's abiding was with some for a relatively short time and with others for substantially longer periods of time. The indwelling in some instances and the anointing in others was not a universal privilege. To those who experienced the blessing, it was for a distinctive purpose in God's plan for that dispensation and the advancement of that plan. It was possible for sin to remove the Spirit's presence in this capacity as in the case of Saul in I Samuel 16:14, "But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him." David was aware of this in Psalm 51:11 when he wrote those words. This Psalm was written sometime after his sin with Bathsheba. David did not wish this assurance of the Spirit and its great privilege to be removed from him. He confessed and he asked for a restoration of the joy of God's salvation to him.

Today, since the Holy Spirit was sent at Christ's departure, every believer is indwelt and sealed by the Holy Spirit. John 14:16,17 says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). The believer is not only indwelt by the Holy Spirit in this age of grace, but is sealed by the Spirit unto the day of redemption. II Corinthians 1:21,22 speaks of this. This indwelling and sealing is never taken away as the Spirit's anointing in the Old Testament was. Old Testament saints looked toward the Lord Jesus Christ as Savior; we today look back, but the result is the same. Salvation is of the Lord by grace alone, through faith alone, to God alone.

## STUDIES

(Continued from Page 3)

said to have believed. They, however, were ignorant of the baptism in the Holy Spirit and the gift of tongues which came at Pentecost.

This baptism was invalid because of the fact that they had been baptized by an improper administrator. This was because John did not authorize anyone to baptize after him. His work was to prepare the material for our Lord's church -- the church would then continue the act of baptizing.



## The Baptist Examiner Forum II

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

*A man and woman are living together without marriage. They decide to get married. Should a preacher perform the marriage ceremony for them?*

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"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). From the beginning, God ordained that man was not to be alone. Since he was not to be alone, a woman was created out of him, for him, and given to him as a companion and a helper. The two were told to work together as one. The woman was to be treated by the man as he would treat himself. This has been God's way down through the years.

In recent years, the plan that God established has fallen by the wayside. It has been unpopular by a vast number of people to discard that which God ordained. Trial marriage by living together and easy separations have been the result of man's creation. These trial marriages, when they fail, are never recorded in the ever ballooning divorce rate in America. All these things are a result of man trying to impose his own morality, instead of following God's defined morality.

When two people have been living together and decide to get married, it is usually because something has happened to change their original thinking relative to marriage. We have not been given any reason why they decided to get married, but hopefully it would be due to an inward change of moral values. A change that can only be wrought by God, and not by man.

Should a preacher perform the marriage ceremony for them? In my opinion, yes, but only after a time of counseling and discussion. There are those that feel a preacher should not marry two unsaved people, or one saved and one unsaved. If these people are in either of the above categories, I still think that he should marry them. If he witnesses to them as he counsels them, he shows concern for them in getting the proper start with their marriage. He does not know what God may have in store for people who are unsaved when they begin their life together.

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This is quite common today, mainly because of the soap operas on television being watched

by those who are either not working or working the second or third shift. Many do not see the harm in watching these shows, but after watching the life these people live as portrayed on television, one gets to feeling that this is real life. I firmly believe that after watching these shows for some time, the bad that you see is not so bad after awhile and it is like any other sin that one falls into.

However, if one is saved and falls into the sin of adultery, or lives with one who is not one's husband or wife, our Lord will chasten them and show them their sin which will lead them back to reality. Therefore, they will want to be married or break up the relationship. If this happens there will be repentance, and if repentance, why should they not be married by a preacher? I have seen this happen a few times and have taken part and performed the wedding and felt good about it. After all, I would rather see them married than living together without marriage.

I Corinthians 7:9 says, "But if they cannot contain, let them marry: for it is better to marry than to burn."

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If there is not a law to prohibit a man and a woman from living together without being married there should be one. This law should be nationwide, in fact it should be worldwide, and then enforced. I know that this will not be so, but it should be.

The land is full of wickedness, and this is one of the sins of our day for men and women to live together without marriage. We, as God's preachers should preach strongly against this.

It is unscriptural for a man and a woman to live together without marriage. If a man and woman is living together without marriage, they should by all means get married or they should quit living together. It is against the intent and purpose of God for them to live together without marriage.

God intended for a man and a woman to be joined together as husband and wife. The only way that they should be joined together is in marriage. Marriage is honorable, but living together without marriage is not honorable. God will judge those who live together without marriage, (Hebrews 13:4).

Someone has said that if a man and a woman are living together without marriage and then get married, that wipes out the sin of them living together without

marriage. No, it does not, but a godly sorrow which worketh repentance does. A man and a woman living together without marriage need to repent of their wrong doing and get married or quit living together.

If a man and a woman are living together without marriage and decide to get married, they evidently came to the conclusion that what they were doing was wrong. If this be the case, then they need to truly repent of their sin of living together without wedlock. I think it would then be proper and lawful for a preacher to perform the marriage ceremony for them.

### BLOOD

(Continued from Page 2)

out. They will advertise that no cleansing job is too tough for their cleanser. Maybe so, but I doubt it. Praise God that this is true of the blood of Jesus. Isaiah 1:18 tells us, "...though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I John 1:7 tells us that, "...the blood of Jesus Christ his Son cleanseth from all sin." The sinner does not live who has gone so deeply into sin, and stayed there so long, but that the blood of Jesus can wash him whiter than snow. Carry this gospel to all men. Tell them that there is hope in Christ for the very chiefest of sinners. Oh, vile and black sinners have been saved by the blood of Jesus. Not one, I said not one, has ever come to Jesus Christ, trusted in His precious blood, and gone away unclean. You may come to Christ as the vilest of the vile, as the dirtiest of the dirty, covered all over with the filth of sin; but you will go away whiter than snow, praise the Lord!

And, would you believe this, you will never need cleansing again. Now, if some cleansing product would come out in which you could wash your clothes and never need to wash them again; it would take the market by storm. Folk would buy no other. Poor women wash clothes, wash them again, and then do it again; every few days, some every day. Oh, how tiresome. What a boon it would be to the housewife if she could find a once for all cleanser. Of course, there is no such thing on the earthly market. But I tell you that this is a glorious truth about the blood of Jesus Christ. Wash in that blood one time, and you will be perfectly clean; and wonder of wonders, you will be clean forevermore. My, would not the little boys be glad to take one bath that would last forever. Well, this is gloriously true of the blood of Jesus Christ. Once washed, always clean. Those who teach falling from grace and los-

ing salvation are liars and heretics and false teachers. Oh, they dishonor the blood of Jesus Christ. They make the blood of Christ to be like the Roman Catholic mass that has to be offered again and again, or like the blood of bulls and goats that must be offered again next year. My friend, there is power in the blood of Jesus Christ to cleanse the worst sinner and to cleanse him forever.

The blood of Jesus Christ is precious blood. I Peter 1:19 tells of, "...the precious blood of Christ, as of a lamb without blemish and without spot." This blood is precious in and of itself. Things become precious as they become rare. The blood of Jesus is the only blood of its kind. Things become precious because of what they can do. The blood of Jesus, and that alone, can cleanse from sin. This blood is precious to the Father. It is not wasted blood. It is not forgotten blood. The Father will, because of the preciousness and value of that blood, eternally save all for whom it was shed. It is precious to the believer. We who are saved make much of the blood. We sing about the blood. We plead the blood before the throne of grace. We constantly thank the Lord Jesus Christ because of His precious blood. We could never be talked into speaking lightly or derogatorily about that precious blood.

The blood of Jesus Christ is the motivation for holy living and dedicated serving by the saved. "...and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). Christ bought us with His blood. We belong to Him. He redeemed us. We desire to live the rest of our lives in His service and to His glory. Oh, the shame of a child of God doing otherwise. How can a blood bought person not live for the One who saved Him? Not only is it shameful, but it raises the question as to whether or not such a one is truly saved.

It seems almost impossible, but sad to say, the blood of Christ is hated blood. "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. 3:18). The devil hates the blood of Christ. By the shedding of His blood, Jesus bruised the head of the serpent. The blood of Christ will rob Satan of a multitude of his servants. The blood of Jesus has and will deplete somewhat the kingdom of Satan. The devil hates the blood for its soul saving power. Liberal preachers hate the blood of Jesus Christ. They never preach about it except to speak evil thereof. I read where one seminary professor said, "It is vulgar to sing 'Washed in the Blood'."

Many modern versions of the Bible must hate the blood of Jesus Christ, for they leave it out of many places where it should be. Some whole denominations hate the blood of Jesus. Many Theological Seminaries hate the blood of Jesus. It is taken out of the hymnal, taken out of the so-called Bible, taken out of the preaching; oh, how men manifest their hatred of this only cleanser from sin. Is it not strange that many hate that which is their

only hope of eternal blessedness hereafter? Oh, how this shows the depravity of the natural man. Please understand that those who hate the blood of Jesus are not saved people.

The blood of Jesus is the song and praise of heaven. I sometimes think that the hymn book of heaven need not be very large. I think sometimes that, "Amazing Grace", "To God be the Glory", and "Nothing But the Blood" may be all the songs needed. I will say that we will sing the same songs over and over and over again in eternal glory. We will be in heaven because of the blood. We will praise God and Jesus Christ for that precious blood. Yes, the blood of Christ is a major matter of song and praise in heaven.

Now, my friend, I ask you a question. Nothing more important could ever be asked. How you answer this question is of the greatest importance. "Are you washed in the blood of the Lamb?" Oh, answer me now. Think this over most carefully. Your eternal destiny will depend upon your answer to this question. Unless you can, or some day before death can, answer this with an humble and thankful "yes," you will burn in eternal hell fire. I plead with you as an ambassador of Jesus Christ, come to the fountain; please come to the fountain! Come now, repent of your sins; believe on the Lord Jesus Christ and thou shalt be saved.

### SIN III

(Continued from Page 1)

the Holy Spirit, tells us in I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Verse 10, "If we say that we have not sinned, we make him a liar, and his word is not in us." It would appear that Scripture is contradicting each other, but we know this is not so. There is an explanation to this seeming contradiction.

Let us, in the light of the Scripture, try to find out what the beloved apostle of the Lord Jesus is telling us. First, I think we must go to the book of Genesis 2:16-17, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

I am convinced that they knew just what tree God was talking about. Listen 3:3 as Eve is telling the serpent, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And here is the devil, in the form of a serpent, saying in verse 4, "...Ye shall not surely die."

So, here we have Satan accusing the God of the Universe of telling a bold-faced lie. Do you believe God was lying? If you do, then you are not acquainted with

(Continued on Page 6, Col. 1)



## SIN III

(Continued from Page 5)

the Lord that I know. For we read in Titus 1:2, "In hope of eternal life, which God, that cannot lie, promised before the world began." So I am sure that we can be safe in saying that God did not lie. We are told that Satan is the father of lies in John 8:44, "...When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." So Eve was lied to, and she believed that lie and gave to her husband to eat also.

So if God did not lie, that Adam died at that time, what kind of death was it? The Scripture tells it in Ezekiel 18:4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." We read in the book of Genesis that Adam lived to be over 900 years old, so we must believe that the soul of Adam died the moment he sinned. He and his wife were cast from the beautiful garden because of that sin.

Romans 5:12 reads thus, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." According to this, man is born spiritually dead.

Let us go on that we may understand the Scripture that says, "Whosoever that is born of God sinneth not." The Scripture tells us 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." Let us look at the definition of "everlasting": never coming to an end; lasting forever, eternal. If this is so, and I believe it is, (1) it would refute the teaching or doctrine of apostasy or falling from grace; the teaching by several in the Christian community that one can sin and be lost after salvation. (2) It refutes the teaching about a second blessing; a blessing subsequent to regeneration. The text is certainly not talking of a second blessing, or baptism of the Holy Ghost, or whatever it may be called. It is speaking of a new birth and of one born of God. Being not able to sin is the work of the Spirit. (3) It is against the idea of faith preceding and causing the new birth. The new birth is the work of God. It is the work of the Holy Spirit, who is the sole Agent. There is no such thing as self-birth.

Galatians 5:22 relates, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" Faith is the product of the Spirit of God.

Let us proceed further, dealing with our text. We must continue to stay with the Scriptures, and not with something that some preacher or theologian has said. We read in Ephesians 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." My friends, if I understand what sealing is all

about, and I've had some experience with sealing as I was growing up, our family would can our food-stuff for the coming winter. Mother would put the prepared food-stuff in a jar applying a cap to it. Then, she would place jars into a container to cook. The jars would seal when cooking was completed, thereby not allowing any foreign matter to enter into the jars, thus preserving food until needed. The Holy Spirit of God seals the soul of the newborn one, thus not allowing sin to enter.

The apostle Paul in his writings, tells of a warfare within himself. Listen to Romans 7:23, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." A child of God has two natures, carnal and spiritual, within one body. I heard a saying about this problem. A missionary asked an elderly Indian about dealing with his two natures. The Indian said, "I have two dogs, one black, and one white, fighting within me." The missionary asked, "Which one wins?" The answer was, "The one I say sic 'em to the most."

A child of the Lord who does not keep his body under subjection and follows the way of the world, can expect the Lord to chastise him. Hebrews 12:8, "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Paul also warns that you can become useless to the Lord and be put on a shelf. He tells us in I Corinthians 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." Or, in other words, rejected from service.

Certainly, the child of God can sin; but the Scripture tells us we have an advocate with the Father. In I John 2:1, we read, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." My friends, even though we are burdened with this sinful body, we can rejoice that our Saviour is protecting us and forgiving us of our sins. Let us remember that, that which is born of God is sealed by the power of the Holy Spirit, the third Person of the God-head.

The Lord Jesus tells us in John 10:27, 28, "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." Praise the Lord for His keeping and preserving our souls that they sin not.

Do you know the Lord Jesus? The Lord certainly is in the saving business. The Apostle Paul, in his day, depended on the Lord for the increase. So do we today. If the Lord does not save you, then you are not saved.

May the Lord bless you real good.

## WORKMANSHIP

(Continued from Page 1)

Christ Jesus unto good works, which God hath

before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:10-13). The Bible plainly teaches us that man is a sinner, and that we are without hope of ever being any better, or making ourselves any better without Jesus Christ working us over. The foregoing Scripture tells us that we are helpless and hopeless! That is why Jeremiah said what he did concerning the Israelites. They did not have the power within themselves to make themselves any better.

Secondly, the gospel of Christ is the power that we need! The great Apostle Paul learned this from personal experience. Beloved, he was a humanist in that he thought he was righteous. He thought that he was on the right road. He thought he could live a life pleasing to the Lord under the law.

But when he learned the gospel of Christ, God began to show him the light!

We can try all sorts of new programs, and all manner of reformation, but it will not bring about a lasting and happy society.

Paul had this to say to the Romans concerning the new way of the gospel.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17). One cannot understand this transforming power until he experiences it. This is why Paul had such a burden for his lost kinsmen. They were striving under the law. He knew they had a zeal for God, but not according to knowledge. Beloved, there is a lot of zeal in our world today, but it is not according to knowledge.

Thirdly, the Holy Spirit is the agent. The gospel has to be preached so that the people will hear it, and as they hear it, He, the Holy Spirit, is the one who takes the Word and brings conviction and Godly sorrow which worketh repentance and faith in the heart of the hearer. Beloved, we are "God's Workmanship!" We rejoice after we hear the Word! "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14). This gives God all the glory for our salvation! Salvation is of the

Lord, we are His workmanship! We must preach the gospel so that people can hear the Word, and the Holy Spirit will take it and drive it home into the hearts of the unbelievers, thus impregnating the heart with the Word in order that there will be a new birth, the second birth, the spiritual one! Beloved, where there is a pregnancy, there will be a delivery. When the Word is conceived in the heart, there will be a new babe in Christ! The Word must be preached.

Peter preached this doctrine also. "...see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:22-23). Yes, beloved, we are His workmanship! Fourthly, to good works. When God works us over, when He works the miracle of the New Birth in our soul, we realize that we are bought with His precious blood. We realize that we are saved by His power. We are made new creatures in Christ. We will have a love for the Lord, and will have a desire in our hearts to live for Him because we are His workmanship created in Christ Jesus unto good works, and he has ordained that we should walk in them. "And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness

and true holiness" (Eph. 4:23-24). In conclusion, are you bringing forth fruit unto the glory of the Lord because you have been born again? We trust that you are? May God have mercy upon those who refuse to trust His finished work on Calvary. He died for me, He died for you, if you believe in and on Him, believing His Word when He said those assuring words, "it is finished."

## DISTAFF

(Continued from Page 1)

must be bright and so fill a needful void. If the man is lazy, she must be industrious. If he is impetuous, she must be cool and deliberate. If he is a failure, she must bring success to the family. The husband in the last chapter of Proverbs sat in the gate with the elders while his virtuous wife helped in so many ways. Thus it has ever been. The woman/wife is to help in whatever capacity she is needed.

There is an effort today to amalgamate women and make them just a varying version of the male. The neo-suffragettes reckon without considering the particular and marvelous nature of women. The women's movement, for all its supposed high ideals, ignores the salient fact that women are different by creation. Not just in gender, but emotionally different, intellectually different, and administratively different. A wit once said something so clever that I have often wished I had said it. He said, "A suffragette is a female who has ceased to be a lady and not yet become a gentleman." Apply this to all women's Liberationists.

The nature of women. Women are truly more intelligent than men. You don't find this stated in the Bible, but it is an intellectual fact. Men may thunder at this, which only shows that they are less intelligent. I make haste to

say that a woman's superior intelligence is of little benefit to her. For women do not function by their superior intelligence, but by their feelings and emotions. Women use their heads, but they are governed by their feelings. Psychology ignores this while the "liberation" crones deny it; but it is true; as every woman knows and as every man should know.

Women are highly capable of intellectual analysis, but this gains them nothing for they are ruled by their feelings. I refer you to Schopenhauer's "Essay On Women" for a proof text. Women make their life decisions based on their emotions far more than by analytical examination.

An example. My wife, Patricia, knows more than I shall ever learn. She knows things without study or analysis. She knows because it is the female nature to know. After careful and painstaking analysis I have undertaken an action. I explain the action to my wife and she says, "it won't work." She has not studied the intricacies of the project nor examined it intellectually as I have, but somehow she knows that it won't work. I proceed with the project, and it fails. My wife knew this all the time. How? Her intelligence (which is greater than mine) did not tell her. Her unreasoning feelings and intuitions informed her. I ask her, "how did you know?" She simply says, "I knew," and she cannot explain how, because you cannot reduce sensitivity to verbalization. Men reason and analyze. Women know for their sensitivities are more finely tuned than men's. Is this heresy? Then I suggest you consult your wife on the matter.

The women's movement is wicked as were all its predecessors. Their aim is to take from the woman all that is precious and that which makes her feminine and replace it with a falsely conceived equality. They do not see that the very nature of the distaff side is different. It is different. I have seen a man explain something to a woman in carefully phrased words, and have the woman completely misunderstand his meaning. You see, women do not hear words, they feel words. When I say this, I do not degrade women, I elevate them. Women see beyond the mere sound and meaning of words unto the emotions of the words.

Without the ready aid of the women, Baptist churches would be far more degenerated than they are. A woman is not a pillar or a backbone of the church, but her influence is a sustaining force for the continuity of the church's ministries. The woman must not rule, but her influence is beyond calculation and her value above measure. She may not wear the purple, for this is not her nature but she is a power for the church's good. I am told that women cause trouble in churches but, if so, this cannot be measured against their contributions.

Satan's design is to change God's design in all things. A woman is now everything but a wife. She is a career, an upwardly mobile machine, a progressive, a modern, or a super-mom who is everything but a mom, and who soon finds that she is not super at all.

The distaff side came from man's side and she cannot stand alone any more than the man can. The woman apart from the man

(Continued on Page 7, Col. 5)



## INTERCOMMUNION: INCONSISTENT AND UNSCRIPTURAL

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

Jesse Mercer's Views of the Limitations of the Lord's Supper. If the analogies drawn in this essay be sound, then the churches of Jesus Christ are charged with the faithful and holy keeping of His ordinances, and made responsible for their purity and perpetuity. They are instructed who to receive into their union and how to right-order them for their communion. For the discharge of the duties of this, and every other ecclesiastical obligation, they have received power from on high. This is sustained by the apostolic requisitions, reprehension, and approvals of the churches, connected with the repentance and reformation, which followed in the Corinthian church (see II Cor. 2:9; 7:11). Compared with text and context. The appeal to the church, I Corinthians 5:12, 13 in regard to her judicial power, and the requisition made thereon, put the subject at rest. Paul asks, "...do not ye judge them that are within?" and then adds, "...Therefore put away from among yourselves that wicked person." Here the apostle asserts the power to govern, and requires its use in purging out the old and corrupting leaven, in order to a pure and holy communion.

"If, then, the church, in her judicial capacity, is charged with the holy keeping of the feast of the Lord's Supper, of consequence it must be restricted to those who are under her power; as, without controversy, it would be arbitrary and oppressive to charge her beyond her power, or right of control."

Speaking on the necessity of love in unity and fellowship, in order to a proper observance of the Supper, he says: "No set of believers can be practically brought to this state of Christian unity and fellowship, without the pious use of a godly discipline, and therefore, none can sit together, with gospel propriety, at the table of the Lord, but those who are under its banner" (Geo. Pulpit, vol. 1, pp. 60,61).

In both these extracts he teaches that the authority of the church and the privileges of the Supper are exactly co-extensive and co-terminal, and confines the Supper to the membership of each church.

The thoughtful reader will see that Jesse Mercer, in 1811, advocated the self-same principle which I have only developed in this book. How say some that I have originated it?

Professor Curtis, whose work was endorsed and published by the American Baptist Publishing Society, says: "Thus, then, it is clear [i.e., from I Cor. 11] that the Lord's Supper is given in charge to those visible churches of Christ, in the midst of which He has promised to walk and dwell (Rev. 2:2). To each of these it belongs to celebrate it as one family. [Then certainly not as parts of different families or bodies.] The members of that particular church are to be tarried for, and it is to be a symbol of their relations, as members, to each other" (Progress of Baptist Principles, p.307).

If this be so, then is intercommunion impossible?

Dr. Richard Fuller, in his work on "Baptism and Communion," says: "As the passover was a meal for each family only, so the Supper is a family repast, for the members of that particular church in which the table is spread. This is so plain to our minds, hearts, and consciences, that there is never any discussion about it."

Dr. A. P. Williams, in his work on the "Lord's Supper," says: "Now here (I Cor. 10:16,17) it is plainly argued that this joint participation in the one cup, and the one bread, is de-



signed to show that the participants are but one body, and, as such, they share this joint participation."

Dr. Harvey, Professor of Theology in Hamilton Seminary, New York, in his late work, "The church," p. 221, says: "It is a symbol of church fellowship. When a man eats of that 'one bread,' and drinks of that 'one cup,' he, in this act, professes himself a member of that 'one body,' in hearty, holy sympathy with its doctrines and life, and freely and fully subjecting himself to its watch-care and government (I Cor. 10:17). Hence, in I Corinthians 5:11, the church is forbidden to eat (in the Lord's Supper, as the context clearly shows) with immoral persons, thus distinctly making the ordinance a symbol of church-fellowship."

That Dr. Harvey clearly apprehends the "one body," in this passage, as referring to the one local church at Corinth, he leaves us in no doubt, for an invisible church has neither watch-care nor government, and there can be no reasonable doubt that this is the apostle's meaning, despite the efforts of the advocates of the universal church theory. He is also clear that the eating of the "one loaf" symbolizes the fact that each member eating professes himself a member of that one church, and in hearty subjection to its government, which a member of another church could not do. The reader can see that intercommunion with members of other churches is as certainly forbidden as it is with immoral persons, for the one as certainly vitiates the symbolism as the other.

Dr. William C. Buck, D.D., in his great work, "The Philosophy of Religion," has these strong comments on I Corinthians 10:17: "That it was the design of the Lord to signify, in the use of this ordinance, the unity of each church as one body, is distinctly asserted by the apostle; for he assures us that 'one bread' is the symbol of 'one body;' and he further teaches us that 'we,' the apostles, break the 'one bread'--loaf--and bless the 'one cup,' and we have proof, as clear as a ray of light from heaven, that they

copied, with punctilious exactitude, the pattern set them by the Messiah. We may therefore consider this a settled principle in the practical philosophy of this rite" (Page 436).

While I might add other distinguished authorities, I will conclude in the language of Professor Curtis: "That the Lord's Supper is a symbol of church relations, subsisting between those who unite together in the participation of it, can be shown in many ways" (Page 136).

Conclusions  
The following axiom will assist us in drawing our conclusions from the above exegesis of the passages:

The rite is vitiated and null when the thing symbolized does not exist. Two things are symbolized when a church celebrates the Supper:

1. That a spiritual relationship exists between the participants and Christ, effected through His sacrificial death and atonement.

2. That visible church relations exist between all those who jointly partake of the "one loaf," that though many individual Christians, yet all constitute one organic unity--"one body"--one particular church.

1. We conclude, therefore, that the Supper can be celebrated only as a church ordinance. i.e., by a particular church; and, as such, a church cannot invite other than her own members to a joint communion, without vitiating the symbolism of the one loaf, since the thing signified would not exist--viz., church relationship of all the communicants.

2. We conclude that, since the Supper was divinely appointed to be observed as a church ordinance, it would be a profanation of the ordinance for a Christian to attempt to observe it privately; or for a company of such to observe it socially, since the symbolism would be vitiated.

3. We conclude that should you go to the table of a church, of which you are not a member, and partake, not being a member, you would to all intents and purposes be eating as an individual, and would eat and drink unworthily. The invitation of the pastor or of the church would not change your relation to that church or its ordinance, for two reasons: 1. The invitation of the pastor or church to partake, does not make you a member of that church, and you cannot partake of the Supper scripturally or worthily with any church of which you are not a member; and, 2. The pastor nor the church has any authority to give such an invitation, and therefore the invitation gives you no warrant to disobey Christ, by violating the laws He has appointed for the observance of His ordinance. You can only eat it worthily in the church of which you are a member.

Professor Curtis says; "It [the joint participation of the Supper] therefore unquestionably indicates visible church relations as subsisting among all who, by right, unite together in its celebration. Occasional communion, by invitation, must follow therefore the principles established for the regular celebration of this ordinance. We may not bend the rule to the exception, but the exception to the rule" (Prog. Bapt. Prin.,

p.303,304).

This means that those visitors wishing to commune, must first unite with the church-- actual church relationship must exist between all the communicants and the church to preserve the divine symbolism.

4. We have good reasons to conclude that Infinite Wisdom appointed the symbolism of the one loaf, to impress His people by keeping the fact constantly before their eyes, that the churches of Christ are each complete and independent bodies, and that He never designed a national or universal church, such as Catholics and Protestants have originated. It may have been for this, as well as other reasons, that He guarded its perversion with such appalling sanctions. It is certain that had this ordinance always been observed as delivered, there never would, for there never could, have been a national or universal church originated. The divine directions are that all the members of each church assemble at one place, and for the church to tarry until the members are assembled, and to all eat and drink together. But national, provincial, or universal churches (?) like those of the Catholics and Protestants never did, never can, assemble to eat the Lord's Supper.

From the second century there has been a strong tendency to church confederation and centralization. It is a noticeable fact that all who have apostatized from the true churches, both Catholics and Protestants, have adopted the national or universal church theory!

Jesse Mercer's advice: Speaking of the symbolism of the one loaf he says; "That he [Paul] also uses it as a figure of the unity of the church, in order to show what she ought to be, to hold a meet communion, one body: which can only be represented properly by one loaf or cake."

"I would respectfully suggest to all the churches, the propriety of henceforth, having at all our communions, only one loaf or cake, as the more appropriate figure of the body of Christ, broken for our sins, and also of the unity and fellowship of the church, when in communing order" (Geo. Pulpit, vol. I, pp. 62,63).

I especially call the attention of my brethren to the statements of the venerated Jesse Mercer on the gospel restrictions of the Lord's Supper, and the symbolism of the "one loaf," to refute the charges of those unfriendly critics who charge me with inventing the idea of church communion. I teach no different from Mercer in insisting that the symbolism of the Supper demands that its celebration should be restricted to the discipline of the particular church celebrating it. Let Mercer and Curtis, Gardner and Harvey, then be charged with what my opposers so rashly charge upon me--i.e., the sin of being a heretic and a disorganizer of the denomination. In principle I differ not from these; but only in this--if they say the church can grant the right by invitation, I deny it. If they say that they must be members for the time being if they wish to commune, and the invitation makes them so, I deny it, and every Baptist knows it is not so; they cannot be members of two churches at the same time and the invitation to the commu-

nion table never did and never can make an alien a member. This is the head and front of my heresy.

## DISTAFF

(Continued from Page 6)

"going her own way" is a failure even if her career succeeds. A woman was not designed for a career, but to be a help which is meet. If she becomes anything else at the expense of this she has denegated a godly function. The distaff side is either on God's side, according to His design, or a companion of the design of the anti-Christ.

## CHRISTIAN

(Continued from Page 1)

You have only your father and your mother to thank for that.

Christian discipleship is like the normal process of growth and development of a child. You are fed by the heavenly Father through the sincere milk of the Word of God so that you can grow and develop. You do not have to be force-fed because you naturally hunger and thirst after the Word of God. If you do not hunger and thirst after the Word of God you haven't been born again yet. The word Mathetes "disciple" literally means a learner. It comes from a root word indicating thought accompanied by endeavor. The word endeavor means to owe, to be under obligation, a serious effort, a strenuous attempt (Luke 14:26-35). Jesus illustrates the necessity and the seriousness of Christian discipleship. Two illustrations are used. The builder (vv. 28-30) and the King. (vv. 31-32). The one illustrates the necessity of counting the cost of discipleship while the other stresses the importance of the conditions involved. He concludes with an estimation of the worth of a non-disciple, the so-called professor who is not really a possessor; the one who is not willing to divorce the world, the world's pleasures, the world's security, and most importantly self itself. The character of discipleship involves not only learning of Jesus, but also an adherence to that which is learned. That is what He meant when He required the comers in Matthew 11:28 to take His yoke upon them. Notice that He says in Matthew 11:29, "take my yoke upon you, and learn of me." These two requirements are sisters; you can't have one without the other; you can't practice one without practicing the other. Not until you have taken Jesus' yoke can you really learn of Him, and not until you have learned of Him can you take up an effective yoke. Notwithstanding, in order to be His disciple you must take His yoke which is the same as taking up your cross.

Personal holiness is just as important as Christian discipleship. We may define personal holiness as a life lived in separation from the world. A life which is always conscious of sin. A life which reflects an utter contempt for sin and its temptations. A frame of mind which causes you

(Continued on Page 8, Col. 1)



## CHRISTIAN

(Continued from Page 7)

to be as uncomfortable with sin as you once were with holiness. "...How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). "...be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Is there a conflict and a warfare going on within your soul?

Personal holiness is inherent to being born again. Just as you were born in the natural flesh, having all the characteristics of the human, sinful nature; there should now be a spiritual nature which desires to walk in a manner which pleases God and becoming of the holiness of God. If you have no real continual desire to walk with God in holiness and separation from sin, you have never been born of God. "For I delight in the law of God after the inward man" (Rom. 7:22). This is the law according to the Word of God.

Summary: A true disciple who is practicing personal holiness will recognize the obligation to produce the fruits of righteousness and will receive satisfaction from doing so. To satiate means to fill to repletion, to glut, to be stuffed. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6). The word of God knows nothing of works for salvation, nor any necessary works to maintain salvation; but beloved brothers and sisters and dear lost ones, the Bible is saturated with the doctrine of works of salvation. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). The Word of God knows nothing of an easy believism theology. Easy believism seeks to quench the truth about discipleship and personal holiness, i.e. progressive sanctification, in three major ways. (1) Through perversion and pollution. (2) Through abuse and misuse. (3) Through false hope.

What Is Easy Believism? Easy believism is a theology which teaches that a person that is saved is not left with any essential obligation to pray, produce any fruits of righteousness, walk in holiness, or show any faithfulness to the Lord's house or the Lord's work. Some teach that there is not any spiritual commitment required at all; that there is no necessary change that takes place. Salvation consists only of an agreement to accept Jesus as Saviour, and that there is no need to discontinue the present lifestyle though a person may be deeply involved in sin. Those of us who believe and teach that salvation is evidenced by works

of righteousness and a change in the character, as well as a willingness to follow and serve the Lord, are called "legalists." We are accused of placing a yoke of bondage about the neck of "saved" people to force them to do things that are not necessary. Of course, most of the easy believism crowd will not even consider the idea of a salvation by the free and sovereign grace of God which eliminates man's fleshly works for salvation altogether. While laying the responsibility of the salvation of the soul upon the individual by allowing him to "choose his own destiny", they then wish to relieve that individual of any obligation to serve the Saviour. It is almost as if there is no need for a Saviour at all. They will let Jesus save them, bless them, make intercession for them, give them everything they ask for, get them out of trouble, keep the old devil from messing up their lives, and then some day return to take them to their mansion in the sky, but just don't expect any commitment out of them to take up and bear a cross.

This devilish doctrine perverts and pollutes the blessed gospel of Christ. It seeks to reduce Jesus, the sovereign Saviour, and Lord, to a weak reformer who is trying to get the whole world to follow after His philosophy of love and peace and prosperity, and is willing to do whatever the world wants to get them on His side and on His team. The only thing that He asks is that you believe on Him and you can have pie in the sky. Though they teach that all your sins are forgiven, there is no real mention of man's helpless and hopeless state of depravity. There is no mention of man's natural state of deadness and inability to come to Christ in repentance and faith except through the effectual work of God the Spirit. It is rather an appeal to let Jesus do something. Let Him have His way, let Him into your life, open your heart's door and let Him come in and save you. Paul tells us that the power of salvation lies with God, and that He uses the gospel to call whom He will unto Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (Rom. 1:16; II Thes. 2:14).

This theology abuses and misuses the Word of God by taking it out of context; twisting and turning the Holy Scriptures by saying that though we are advised to live a good life we are under no obligation to do so. Their reasoning is that by obligating the believer to adhere to Jesus as a disciple and require him to walk in holiness is to place conditions of works on salvation. Again, the effectual call of God unto salvation is eliminated, and the transformation of the life from darkness unto light is made a mockery of. The easy believism theology also eliminates the necessity of exercising any sort of discipline by a local assembly against those who are unruly or who are unfaithful.

All of this results in false hope for the world. There are hundreds

of thousands of people who think they have "eternal security" in Christ simply because they said yes to Jesus, or recited a prayer, or walked the aisle of a church during an emotional high, or experienced some sort of emotional relief. No doubt emotions do run high when one is transformed out of darkness into His marvelous light; and certainly a person will experience emotional relief from the burden of sin as he or she is loosed from sin's bondage, but all in all, salvation must be based on sound Biblical theology. "...what must I do to be saved? ...Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30, 31). What is the result of that? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

## EXCUSES

(Continued from Page 1)

him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper" (Luke 14:16-24).

Our subject is one that is both amusing and serious. The word excuse has many meanings. Here it seems to be used as a means to release someone from a certain obligation, mainly, that of a supper invitation. On the amusing side, we can see how foolish all of these excuses look, no doubt even to the giver. On the serious side, we see how these people passed up the opportunity of becoming acquainted with the Lord and having fellowship with Him.

Are there valid and invalid excuses? If you were in the bed very ill, that would be a valid excuse to miss work; if you, on the other hand, just did not feel like going to work, that would be an invalid or frivolous excuse. (I read about the folks in Alvin, Texas, who decided to go to see Nolan Ryan pitch his first game in a Texas Ranger's uniform, in Arlington, Tx. One man's wife was a school teacher and how did she get out of work that day? she called in "sick." That was a lie disguised as an excuse. Of course, if she had really told the truth,

she might have been penalized. And to further show how nonchalantly people use frivolous excuses, if I read it in the newspaper, so it is possible the person who excused this teacher from work also read it. So it was no great secret that she lied.) Excuses are really "white lies" designed to avoid doing something we don't want to do without telling the whole truth. And it serves the double purpose of sparing everyone's feelings.

### I. The Setting

1. A certain man made a great supper. Of course, a supper must have guests. He bade or invited many to the supper. To insure they did not forget the supper invitation, he sent his servant to remind them when the actual supper was ready. With one consent, they began to make excuses to be relieved of this unwanted invitation.

2. What is the meaning of this parable? (A parable is a story which illustrates certain truths.). The "certain man" is Christ Himself. The invited are the nation of Israel. The "poor, maimed, halt, and the blind" are the gentiles. Jesus offered Himself to Israel first, but they rejected Him. Then He invited the gentiles to His great supper.

### II. Examining the Excuses

#### A. A well grounded excuse?

1. The first one offered is that of the real estate buyer. I suppose it does not really matter what the excuse is, so long as it works. I read about some paramedics that were administering first-aid to a victim. While doing this, a female jumped into the empty ambulance and took off. After being apprehended, her excuse for stealing the vehicle was that her car broke down and she needed a way to get to work. The only problem with this excuse was that she did not have a job! The excuse offered in our text and the one offered by the thief of the vehicle, are similar in that both are silly and inadequate. But then, most excuses fall into this category. The man had bought a piece of property, sight unseen. Do you suppose there is anyone so foolish as to do this? Yes, there are people who will really do this. I know someone, in fact, there were three of them in on the deal, who did this. I won't name them as it might prove embarrassing.

2. And that brings up the thought of compounding one's mistakes. If he really bought a piece of ground without inspecting it, would he have been foolish enough to further compound his mistake by owning up to it and making himself look even more foolish? I would not, at least not immediately. But in an emergency, anything will do. Usually, both the giver and the receiver know and accept that an excuse is just a lie dressed in white.

3. However, the idea of a night inspection of a piece of property seems even more contrary to any rhyme or reason. Excuse makers don't usually offer them on the grounds of good sense or logic.

#### B. The farmer's foolish excuse.

1. Buy five yoke of oxen without even trying them out? this represents poor judgment. It also represents a big investment. Buying a good used car without even getting behind the wheel, would be a good comparison in today's world. Would you or I do

such a foolish thing? A man who needed five yoke of oxen does not seem like a poor business man. However foolish his excuse seemed, he has to win some kind of prize for having good "night eyes." I sure hope the animals had as good a vision as he did. This kind of activity could prove to be hazardous to one's health. Can't we imagine him stumbling around in the dark trying to "prove" his oxen? or maybe he hired an army of "torch bearers" to light the way? Of course, this attempt at a little humor is to emphasize the utter foolishness of this excuse. But have we not all offered just such lame excuses at some time in our lives? And what about you, poor sinner, what is your lame excuse for continuing to procrastinate about the matter of your souls' salvation?

#### C. The magical excuse.

1. I feel sorry for this poor wife. She was wedded to a man who apparently was going to use her as a bonafide excuse to avoid all nonwanted invitations. And this might be a good time for us men to offer our apologies to all the ladies for the "buck" that Adam set in motion, and still seems to roll merrily along, like a perpetual motion machine. (However, I will excuse myself from owning up to all the times I have used my dear wife as an excuse not to do something I did not want to do) If we men have been looking for the one magical excuse, then look no further. He says the five magical words, "...I have married a wife." Case closed. I don't need to say another thing. But what do you suppose the connection was between marrying a wife and not going to this supper? We could venture a few guesses. Such as, maybe she was on a diet; she was a cripple; she had a bad headache; or a thousand other foolish suggestions. Whatever the connection, she was his way out. At least, using his wife as an excuse sounds a little better to the ear than using dirt and "dogies" as excuses. Excuses, excuses. The truth is, one excuse is as poor as another.

I remember a professional bill collector once told me (he wasn't collecting from me) of a man who told him he could not pay his bills for the lack of money. He knew this man had bought his wife a diamond ring, so he had to have had some extra money. He asked why he did not use that money to pay his bills. He replied his wife had threatened to divorce him if he did not buy her the ring! Poor wife! She had to bear the blame for his mismanagement. Excuses, excuses. There is never a shortage of excuses.

What is the common thread that runs through all these excuses? There may be several, but the most outstanding to my mind is that all of them are frivolous and foolish. When we stand before the Lord, they will seem even more frivolous and foolish. Neither you nor I will be able to blame mother earth, the animal kingdom, the female sex, nor other convenient things for our short comings. If we can get that truth stored away in our little spiritual noggins, we will improve our spiritual life, and, in that day, we can meet Him without that hang dog look of shame. I fear most of us will have. Our best is poor enough and what about a deliberate less than best?

(Continued on Page 10, Col. 2)



## STUDIES IN THE LIFE OF ELIJAH - 15

### GOD'S ELECT EFFECTUALLY CALLED

by Joe Wilson

"And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah: And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" (I Ki. 19:9-13).

Elijah, in fleeing from Jezebel, is now in Horeb, somewhere near where the ten commandments were given; and he is hiding in a cave when this Word from the Lord comes to him. I am speaking on "God's Elect Effectually Called." I believe that in this Scripture God uses this doctrine to encourage His despairing and despondent prophet. You will remember the great victory that the Lord had used Elijah in on mount Carmel. God sent fire from heaven in answer to the prayer of Elijah. Then God sent rain from heaven in answer to Elijah's prayer. Then Elijah, at that time the world's fastest human, outran Ahab's chariot to Jezreel. Victory had come, things had been turned around, and everything was now all right.

"Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time" (I Ki. 19:2). Hard on the heels of great victories came this threatening message from Jezebel. Elijah, looking at man and circumstances, and not looking at the Lord or waiting for a leading from the Lord, walking by sight and not by faith; fled for his life. The prophet who had stood tall and strong and brave the day before, before Ahab and the four hundred and fifty false prophets; now trembled and quaked before the threat of a woman, and then ran for his life. So weak is man if God leaves him to his own strength, not upholding him with divine power.

Elijah fled from Jezebel, through Judah, to Beer-sheba; but that was not far enough for him. He went another day's journey into the wilderness, sat down under a juniper tree and, "...he requested for himself that

he might die; and said, It is enough; now, O LORD, take away my life...." (I Ki. 19:4). He was saying that he could not take it any more, and wanted to die. But the Lord very graciously gave the prophet sleep, food, more sleep, and then more food. Elijah went in the strength of that food forty days and nights to the place where we find him in this message. Oh, the grace and mercy of God! Oh, the provisions of God! Oh, the strength that God gives!

We have already studied the question of God's people being where they should not be, and God's dealing with them about this.

Now we want to continue studying about the incidents in and in front of the cave. This has been the most difficult event in the life of Elijah for me to arrive at what I believe is the correct understanding. I have struggled long and hard with this, and believe I have come to the answer. There are those who believe that we should see here the importance of the Word of God compared to the providences of God. The wind, earthquake, and fire are acts of God's providence and the "still small voice" is the Word of God. We need to hear and do God's Word in our serving of the Lord. This is an important truth.

There are those who think that the contrast here is between the law of God in its power and ability to make men tremble before a thrice holy God; and the sweet and blessed voice of the saving gospel of Jesus Christ. There are those who think that this Scripture shows and illustrates God's usual dealing with His elect in the salvation experience; how that God brings them to salvation through a time of trembling in Holy Spirit conviction of their lost and undone condition; and then speaks to them in soft sweetness of the Lord Jesus Christ as the Saviour of sinners.

Again, I say that this has been the hardest part of the life of Elijah for me to come to some understanding about. Let us see if we can understand Elijah's condition at this time. His chief desire had been for Israel to turn back to the Lord. He had laid his life on the line for this. He had prayed earnestly that God would do a mighty work of power that would cause Israel to know that the Lord is God, and turn them to the Lord. It seems that the desire uppermost in Elijah's mind was that God would use him to bring this about.

Great things had taken place in the three and a half years since Elijah began his public ministry. He had stood boldly before Ahab and told him it would not rain again until Elijah said so. He had spent time by the brook, Cherith, where God had graciously provided for him in time of drought and famine. He had moved to the home of the widow of Zarephath. God had miraculously provided for the widow, her son, and Elijah for a while. God had even used Elijah in raising the widow's son from the dead. There was the time when Elijah again appeared, before Ahab and charged Ahab with being the one who troubled Israel. What bold words were these, "...I have not troubled Israel; but thou, and thy father's house, in that

ye have forsaken the commandments of the LORD, and thou hast followed Baalim" (I Ki. 18:18). Elijah had told Ahab to gather Israel and the false prophets to mount Carmel for a showdown over the matter.

There had been that day on mount Carmel; and, oh, what a day it was! God had moved in power and sent fire down from heaven. I believe that Elijah felt that God had thus given revival and Israel had been turned back to God. Thus, that which Elijah desired above all else, he thought had been accomplished.

What a great disappointment it must have been for Elijah when he realized that all of this outward manifestation of the mighty power of God had not wrought the lasting results Elijah desired and had worked so hard for. He realized that Israel, for the most part, still continued in idolatry. Ahab had gone to Jezebel, Jezebel had threatened Elijah's life; and instead of Elijah leading further in a great return to God, he had fled from Jezebel for his life. Elijah may have thought, "What is the use? All that I have done and all that God has manifested, and there has nothing really been accomplished." It looked to Elijah as if there was no use in going on; no use in trying anymore. It was all to no avail.

In trying to arrive at a proper understanding of this passage, I thought about two things. One was what Elijah said to God in I Kings 19:14, "...I have been very jealous for the LORD God of hosts...and I, even I only, am left; and they seek my life to take it away." Then I thought of what God said to Elijah in I Kings 19:18, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Elijah, contrary to his thinking, was not the only one. There were many more. God has an election. From among the multitude of the depraved sinners in Israel, God had in sovereign grace elected seven thousand, and by His irresistible power His Spirit had brought them to the experience of the salvation of the Lord. They had not worshipped Baal. So, in Elijah's hour of despondency and despair, God came to him with the truth of sovereign grace and irresistible power to lift him up and encourage him.

Now, let us look at the event that took place. God is active in, and sovereign over the events of providence. A mighty wind rent the mountains and brake the rocks in pieces. A mighty earthquake shook the mountain dreadfully. Then there came a devouring fire. But God was in none of these. Now, we must be careful here. We must understand just what is said. God was in these three things. Of course, God was in them. God is in everything. God is over everything. Nothing takes place in this world apart from the sovereign control of God. Where did the wind come from? Who shook the earth? Where did the fire come from? God was in control of them. He was in them in a sense. But He was not in them in that they were not that which He used to bring His elect to the salvation experi-

ence. These outward acts of physical power are not the means God uses to save His elect. Therefore, since the drought, and the fire that fell from heaven, and the rains that came had not been sufficient to turn the hearts of Israel back to God; this did not mean that God was defeated. It did not mean that, because those things had not done the work, that the work would not be done. Do you see what I am driving at? Elijah had pinned his hopes upon the mighty demonstration of God's power. This had failed to do what Elijah desired above all else. He was despondent over this. God, here, is teaching Elijah that the turning of people in their hearts to God is not a result of outward demonstrations of God's power, but is a result of the inner speaking of the Lord to the hearts of His elect.

I believe that this explains the events at Horeb. God has an elect people. God has always had an elect people on the earth - elected from eternity. No matter how deep the spiritual darkness, or how bad the spiritual conditions, God has reserved some unto Himself. There is "also there is a remnant according to the election of grace" (Rom. 11:5). God uses this doctrine to encourage Elijah, even as He uses it to encourage all of His servants when they will receive it. Elijah says, "I have done everything in my power, and God has come on the scene in great power, and still the people have not turned to the Lord. I might as well die; it is all over." God said, "no, no, I have an elect people that I have reserved unto Myself." Elijah says "I am the only one." God says, "no, you are not; I have reserved seven thousand unto myself."

In Romans 11:2-4, Paul gives an inspired commentary on this. He shows how that, among fleshly Israel, there has always been a spiritual election whom God reserved unto Himself. Paul shows how there were such, even in his day, and there would always be such. So, here then, is the doctrine of electing grace.

These seven thousand were by nature as depraved and sinful as the rest of Israel. Before the world began God had chosen them out of the depraved men of that day to be special objects of saving grace. We need to learn that God has an election. Beloved friends, until that day when God calls us to be with Him, (and after) there is an election, and it may be that even yet we will see some of our loved ones, and some in our city, some coming into our services brought to a saving knowledge of the Lord.

Oh, what dark and desperate days these are. Television has almost destroyed visitation and witnessing in the home. Open Sundays have almost emptied our churches of the unsaved, and even of many who profess to be saved. But God has an election in every day and every age, and it may be that among that election are some of those for whom we are praying and to whom we are witnessing; and it may be that we will yet see some of them saved by the power of God. Though they were not all they should have been, though they were not boldly standing by Elijah, still there was an elect remnant in Israel.

God will call His elect. There is an effectual work of the Holy Spirit in the hearts of God's elect that will cause them to turn to

God. The wind may not disturb them, the earthquake may not shake them, the fire may not change them; but there will come a time when the still small voice of the Spirit of God, speaking effectively to their souls, will bring them to know Jesus Christ as Lord and Saviour.

Men are not brought to Christ by mighty works of great physical power - even works of God. Read of the judgments of God during the Great Tribulation in Revelation 6-9. Then read in 9:20-21 and 16:9,11 and see that even those things will not cause men to repent of sin and trust in Jesus Christ. Men are not brought to Christ by great sickness. Even the fires of hell would not bring a sinner to Christ. When I was an Arminian preacher, one of my favorite illustrations was to tell my hearers that, if I could put on an absestos suit and go to hell and preach the gospel in hell and give an invitation, that all there would repent and be saved. That was because I was a foolish Arminian and did not know the truth. Only the Holy Spirit can produce repentance and saving faith.

Even tragic events will not bring one to Christ in salvation. Shortly after my oldest son died, I was talking to a man in a local store. He told me how, a year or so before my son died, his eight year old daughter had died. I witnessed to him that night of the saving grace of God and of how much the Lord meant to me during the time of the loss of my son. I wondered how anyone could go through such an experience without the Lord. I wondered why one would not turn savingly to the Lord in such a time of tragedy. How could one lose a precious, darling child and not immediately turn to Christ for salvation, help, and comfort?

About midnight I heard the fire sirens telling of a fire somewhere in town. The next day I learned that the fire had been at this man's home and that he and the woman he was living with had died in the fire. No outward act will bring a soul to Jesus Christ. I have seen people in terrible conditions who just would not turn to the Lord. In the hospital, I once talked to an eighty year old man. He was so sick. Both legs had been taken off. He could not live long. The doctor had given him up to die. I witnessed to him and urged him to trust Christ as Saviour. He said, "I'll wait awhile." What in the world was he waiting for? When you are eighty years old and dying, or when you know that death is not far away, you will still wait, you will wait until the Holy Spirit works in irresistible grace and power. It is not by fire, by wind, or by thunder; it is not by the blessings or ills of providence that men are saved. I believe that this is what we need to learn from this lesson about Elijah.

You remember the two thieves who hung by the side of Christ on Calvary? They knew that the end was very near. There was no hope for them. They must soon be in eternity. Surely, a man in such a condition would immediately turn to the Lord for salvation. Yes, one would do this if such turning was in the power of the will of man. If a man could



## ELIJAH

(Continued from Page 9)

repent and believe of himself, both thieves would have doubtless been saved. But how was it? One was wrought upon by the inner, effectual working of the Holy Spirit, turned to the Lord and was eternally saved. The other was left to himself, with hell staring him in the face would not repent and be saved, and went to hell even as the other entered paradise. It takes that still small voice of the Holy Spirit in the soul of a man to bring him to the salvation experience.

Remember the day of Pentecost. Remember the sound from heaven as of a rushing mighty wind. Remember the tongues like of fire. Remember the speaking in tongues that had not been learned, but were of the Holy Spirit. These were noised abroad. These drew a curious crowd. But what brought salvation to three thousand souls that day? It was not these outward works of mighty power. Peter preached the glorious gospel of Jesus Christ to them - how that Jesus, died and was buried and rose again. They were pricked in their hearts by the Holy Spirit. It was not the wind. It was not the fire. It was not the strange tongues. It was the Spirit using the gospel that brought these men to salvation.

Do you remember how it was with your own soul? Do you remember the outward efforts that were used to try to bring you to Christ and how you rebelled against them? Do you remember when that still small voice came to your soul, moved upon you until you could resist no longer, and like Matthew the publican you arose and came to Jesus Christ. Do you remember that? It was not the pull of the preacher. It was not the phraseology of his preaching. It was not the paths of the long invitation song. You had resisted those many times before. This time there was something else. There was a still small voice in your soul that you could not resist. You came and were saved.

This truth is an encouragement. Elijah had seen drought, fire, rain - he had seen these fail to turn men to God. He was despondent. He felt there was no use. He wanted to die. God came to Elijah with a two-fold message. God had an elect people. God could speak to them so that they would savingly respond. Believing that God had an elect people, and that God was able to speak to them in an effective way, Elijah left Horeb and returned to His work. Encouraged by the twin doctrines of God's election, and God's effectual and irresistible call; Elijah goes back to work.

There are those who say that if they believed these things they would not preach anymore. If they don't believe them, I wish they would not preach anymore.

They misunderstand these truths. These truths do not do away with the necessity of preaching. They do encourage the preacher to keep on with his preaching, for they tell him that God has an elect people, that God will save His elect, that God uses the preaching of the gospel to do this, and that God just might use his own

preaching to this end - oh what an encouragement!

We have preached to men. We have screamed at them. We have wept over them. We have pled with them. They will not listen. There is no use going on. We cannot move these men. But wait, there is a God in heaven. He has an elect people. He will move with irresistible power and bring them to salvation. He will use the witnessing of His people in this. He will answer, the prayers of His people in this. Preach on! Pray on! Weep on! All is not lost. Hope need not be dead. God is able. God may use the next witness or plea. God may immediately answer the next prayer. He just may save that one in the next moment of time.

A woman came to me. "How can I know it is God's will to save my husband?" she pitifully asked me. I told her you cannot know until God does it and unless He does it. Personal influence is not our hope for seeing others saved. Free will is not our hope. God's unconditional election and irresistible power is our one and only hope for the salvation of lost men. If it depends upon us to save our loved ones, if it depends upon them, all hope is gone. But we have a stronger basis for hope than that. With these truths God lifted up Elijah and sent him back to work. May these truths bless our souls and encourage us to continued and earnest witnessing to and praying for the unsaved about us. God is able. God is able.

## EXCUSES

(Continued from Page 8)

### III. Some of the Results

1. One of the most outstanding things that comes most readily to mind is that the Lord pronounced some very harsh words against these invitation rejectors. He said, "...none of these men which were bidden shall taste of my supper." He was angered. We can apply this to either the non-Christian or the Christian world. If an unsaved man or woman reads these lines, dare you be so foolish as to invite the anger of the Lord God? Do you really want to stand before Him and hear His harsh voice condemn you to an eternity of punishment? Imagine the most tragic thing that could possibly happen to you in this life. Then multiply it by billions and it probably will not represent the true picture of how hell will be. Seeing as how rejection is at best a poor trade off, why not repent of your sins now and receive Christ by faith as your Saviour?

2. Dear Christian friend, are you willing to deliberately invite the anger of the Lord God? For us, there is a possible judgment here and a sure judgment there. There is a sin unto death and there is certainly a judgment at the hands of Christ. I know a preacher many years ago in Tampa, Fla., who ran away with his organist. One day, while standing on a street corner in downtown Tampa, this woman's husband put a big bullet hole in his head. When I read about it in the paper, I knew he had received his just desert. He had done a terrible thing and had angered the Lord God. In these days when life is so uncertain at best, why not use all at our command to make our lives count to the fullest for our loved Saviour? In that day, we will not regret it.

3. The third outstanding result that is seen here, is He replaced them with others of inferior qualities. He called the poor, maimed, halt and the blind. Though I know this primarily represents the lost, I wish to make another application here. We Baptists enjoy the truth as no other group does. However, many times, enjoy is about all we do with it. Yet, we see truth - wise inferior groups and individuals being used of the Lord. Has He decided to replace or perhaps supplement us to some degree, at least in as far as service is concerned?

In summary, lame excuses will not do, neither for the unsaved nor the saved. If we persist in this type of behavior, we run a great risk of inviting the anger of the Saviour. Does it not make good sense to change our course and both receive Him and please Him?

## TITHING

(Continued from Page 1)

fices to God. 2 The observance of the Sabbath. 3. The giving of tithes.

While it is perfectly true that today we are unable to take up the Bible and place our finger upon any positive enactment or commandment from God that His people, in those early days, should either offer sacrifices to Him or keep the Sabbath or give the tithe (there is no definite "Thus saith the Lord" recorded concerning any one of these three things), nevertheless, from what is recorded we are compelled to assume that there must have been such a commandment given: compare Gen. 26:5.

### The Offering of Sacrifices to God

Take first of all the presenting of sacrifices to God. Is it thinkable that man would ever have presented blood to Deity if he had never first received a command so to do? Do you imagine it would ever have occurred to the human mind itself to have brought a bleeding animal to the great Creator? And yet we find in the very earliest times that Abel, Noah and Abraham presented bleeding offerings unto Jehovah -- clearly presupposing that God had already made it known that such was His will for His creatures: that the Most High required just such an offering: see Heb. 11:4 and compare Rom. 10:17.

### The Sabbath

Take again the Sabbath. There is little in the early pages of Scripture to directly show us that God Himself appointed one day in seven, and that He made it a law that all of His creatures should so observe it; and yet there are clear indications that such must have been the case, or otherwise we cannot explain what follows. When God gave the ten commandments to Israel at Sinai, in the fourth commandment He did not tell Israel to keep the Sabbath; He commanded them to remember the Sabbath day, which clearly implies two things: that at an earlier date the mind of God concerning the Sabbath had been revealed, but, that their forefathers had forgotten: see Ezek. 20:5-8 and compare Ex. 16:27, 28.

### The Tithe

The same is true in connection with the tithe. At this day we are unable to go back to the earliest pages of Scripture and put our finger upon a "Thus saith the

Lord," a definite commandment where Jehovah specified His will and demanded that His people should render a tenth of all their increase unto Him; and yet as we take up the book of Genesis we cannot account for what is there, unless we presuppose a previous revelation of God's mind and a manifestation of His will upon the point.

In Gen. 14:20 it is written, "And he gave him tithes of all." Abraham gave tithes unto Melchizedek. We are not told in the previous chapters that God had commanded him to do so, but the fact that he did so clearly denotes that he was acting in accordance with God's will and that he was carrying out His revealed mind.

### The Tithe in Gen. 28:19-22

We will begin at v. 19 to get the context: "And he called the name of that place Bethel." You remember the circumstances. This was the night when Jacob was fleeing from Esau, a fugitive from home, starting out to Laban's; and that night while he was asleep he had the vision. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." Here again we have the tithe. Jacob vowed that in return for the Lord's temporal blessings upon him, he would render a tenth in return unto the Lord. We are not told why he selected that percentage; we are not told why he should give a tenth; but the fact that he did determine so to do, intimates there had previously been a revelation of God's mind to His creatures, and particularly to His people, that one-tenth of their income should be devoted to the Giver of all.

### The Tithe in the Mosaic Law

When we come to the Mosaic law, we find that the tithe was definitely and clearly incorporated into it. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought to his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30-32). Notice the twice-repeated expression concerning the tithe, that it was "holy unto the Lord." That is to say, God reserves to Himself, as His exclusive right, as His own, one-tenth of that which He has given us. It is "holy" unto the Lord.

This anticipates a point which may have been exercising some minds. When we say that one-tenth of our gross income belongs to the Lord, doubtless some are inclined to say that all of our income belongs to Him; that everything we have has been given us by God; that nothing is our own in the full sense of the word, it is all His. This is

perfectly true in one sense, but not so in another. In one sense it is true that all of our time belongs to God, that it is not ours, and we shall yet have to give an account of every idle moment; but in another real sense it is also true that God has set apart one-seventh of our time as being holy unto Him. That is to say, it has been set apart for a sacred use; it is not ours to do with as we please. The Sabbath is not a day for doing our own pleasure, it is a day that has been appointed and singled out by God as being peculiarly His -- holy unto Him -- one-seventh of our time spent in His service. And here in Lev. 27:30-32 we are told that the tithe is holy unto the Lord. That is to say, one-tenth is not our own personal property at all: it does not belong to us in the slightest; we have no say-so about it whatsoever: it is set apart unto a holy use: it is the Lord's and His alone.

### Support of the Priestly Family in the Old Testament

"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them., When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe" (Num. 18:25, 26). From this we learn that the support of the priestly family in the Old Testament was not left to the whims of the people, or as to how they "felt led" to give. God did not leave it for them to determine. The support of the priestly family was definitely specified. The priestly family was to derive their support out of one-tenth of all that the other tribes received from their annual increase, and the priests themselves were required to take one-tenth of all out of their portion and present it to the Lord. There were no exceptions to the rule.

Those who have read through the historical books of Scripture know full well how miserably Israel failed to obey this law after they had settled down in the land, how that almost every fundamental precept and statute of the legislation that Jehovah gave to Moses was disregarded by them. But what is very significant is this, that in each great revival of godliness that Jehovah sent unto Israel, tithing is one of the things that is mentioned as being renewed and restored among them.

First of all let us turn to II Chronicles 30. This chapter records a great revival that took place in the days of Hezekiah. There had been a time of fearful declension in the reigns of the preceding kings, but in the days of Hezekiah God graciously gave a blessed revival, and in v. 1 we read: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the LORD God of Israel." Things had gotten into such an awful state that they had not even kept the passover for several centuries! But when God works a revival one of its most prominent features is to cause His people to

(Continued on Page 11, Col. 1)



## TITHING

(Continued from Page 10)

return to the written Word. Let us note this carefully. A heaven-sent revival consists not so much in happy feelings and spasmodical enthusiasm and fleshly displays, nor great crowds of people in attendance -- those are not the marks of a heaven-sent revival -- but when God renews His work of grace in His churches one of the first things that He does is to cause His people to return to the written Word from which they have departed in their ways and in their practices. This was what happened in the days of Hezekiah. We read that he wrote letters to Ephraim and Manasseh that they should come to the house of the Lord at Jerusalem to keep the passover unto the Lord God of Israel. Think of them needing "letters"! Now read on to chapter 31, vv. 4, 5 and 6, and you will find the tithes mentioned. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of that priests and Levites, that they might be encouraged in the law of the LORD. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps" (vv. 4-6). Following which, God markedly blessed them.

The same thing is true again in the 10th chapter of Nehemiah. It will be remembered that Nehemiah brings us to a later period in the history of Israel. Nehemiah records the return of a small remnant of the people after the nation had been carried away into captivity, after the seventy years in Babylon was over. Then God raised up Cyrus to make a decree permitting those who desired to, go back to their own land. In this chapter we find that in the revival of his day, the tithe is also mentioned: "And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law: And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of

our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage" (Neh. 10:34-37).

Now turn to the last book of the Old Testament. Malachi brings us to a point still later, and shows us how the remnant that had returned in the days of Nehemiah had also degenerated and deteriorated and had departed from the word of the law of the Lord; and, among other things, note the charges that God brings against Israel in Mal. 3:7, 8. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." How solemn to notice that in the last chapter but one, of the Old Testament, we are there taught that those who withheld the "tithe" from Jehovah are charged with having robbed God! Solemn indeed!

### The Tithe in the New Testament

Only God has the right to say how much of our income shall be set aside and set apart unto Him. And He has so said clearly, repeatedly, in the Old Testament Scriptures, and there is nothing in the New Testament that introduces any charge or that sets aside the teaching of the Old Testament on this important subject.

Christ Himself has placed His approval and set His imprimatur upon the tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). In that verse Christ is rebuking the scribes and Pharisees because of their hypocrisy. They had been very strict and punctilious in tithing the herbs, but on the other hand they had neglected the weightier matters such as judgment, or justice, and mercy. But while Christ acknowledged that the observance of justice and mercy is more important than tithing -- it is a "weightier matter" -- while, He says, these they ought to have done, nevertheless He says, these other ye ought not to have left undone. He does not set aside the tithe. He places justice and mercy as being more weighty, but He places His authority upon the practice of tithing by saying "These ought ye to have done, and not to leave the other undone." It is well for us if we, by the grace of God, have not omitted justice and mercy and faith: it is well if by the grace of God those things have found a place in our midst: but the tithing ought not to have been left undone, and Christ Himself says so.

The second passage to be noted is I Cor. 9:13, 14:

"Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?"

Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The emphatic words there, are "Even so" in the beginning of the 14th verse. The word "tithe" is not found in these two verses but it is most clearly implied. In v. 13 the Holy Spirit reminds the New Testament saints that under the Mosaic economy God had made provision for the maintenance of those who ministered in the temple. Now then, He says, in this New Testament dispensation "Even so" (v. 14) -- the same means and the same method are to be used in the support and maintaining of the preachers of the Gospel as were used in supporting the temple and its services of old. "Even so." It was the tithe that supported God's servants in the Old Testament dispensation: "Even so" God has ordained, and appointed that His servants in the New Testament dispensation shall be so provided for.

Referring, next, to I Cor. 16:1 and 2: here again we find the word "tithe" does not actually occur, and yet once more it is plainly implied: the principle of it is there surely enough. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Now what does "laying by" imply? Certainly it signifies a definite pre-determined act, rather than a spontaneous impulse, or just acting on the spur of the moment. Let us look at this again. "Upon the first day of the week let everyone of you lay by him in store." (v. 2). Why are we told that? Why is it put that way? Why use such an expression as "Lay by in store"? Clearly that language points us back to Malachi 3:10. "Bring ye all the tithes into the -- " Where? The "storehouse"? That is where the tithes were to be brought. "Bring ye all the tithes into the storehouse." Now what does God say here in Corinthians? "Upon the first day of the week let every one of you lay by him in store." There is a clear reference here to the terms of Mal. 3, but that is not all. Look at it again. "Let everyone of you lay by him in store, as God hath prospered him." That signifies a definite proportion of the income. Not "let every one of you lay by him in store as he feels led"; it does not say that, nor does it say "let every one of you lay by him in store as he feels moved by the Spirit"; no indeed, it says nothing of the kind. It says, "Let every one... lay by him... as God hath prospered him": in a proportionate way, according to a percentage basis. Now consider! If my income today is double what it was a year ago and I am not giving any more to the Lord's cause than I gave then, then I am not giving "as the Lord hath prospered": I am not giving proportionately. But now the question arises, what proportion? What is the proportion that is according to the will of God? "As He hath prospered him." Can one man bring one proportion and another man bring another proportion, and yet both of them

obey this precept? Must not all bring the same proportion in order to meet the requirements of this passage? Turn for a moment to II Cor. 8:14: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." Please note that this verse occurs in the middle of a chapter devoted to the subject of giving, and what is to be observed is, that at the beginning of verse 14 and at the end of it we have repeated the word "equality," which means that God's people are all to give the same proportion of their means, and the only proportion that God has specified anywhere in His Word is that of the tenth, or "tithe."

There is one other passage to be looked at, namely Heb. 7:5, 6: "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises." (Notice the order: "received tithes of Abraham, and blessed him that had the promises.") And without all contradiction the less is blessed of the better." In the 7th chapter of Hebrews the Holy Spirit through the apostle Paul is showing the superiority of Christ's priesthood over the order of the priesthood of the Levites, and one of the proofs by which He establishes the transcendence of the Melchizedek order of the priesthood of Christ was, that Abraham, the father of the chosen people acknowledged the greatness of Melchizedek by rendering tithes to him.

The reference in Heb. 7 is to have is recorded in Gen. 14, where we have two typical characters brought before us --

Melchizedek, a type of Christ in three ways: first, in his person combining the kingly and the priestly offices; second, a type of Christ in his names, combining righteousness and peace, for "Melchizedek" itself means "King of righteousness," and "Salem" means "peace"; and third, a type of Christ in that he pronounced blessing on Abraham and brought forth bread and wine, the memorials of His death.

But not only was Melchizedek there a type of Christ, but Abraham was also a typical character, a representative character, seen there as the father of the faithful; and we find he acknowledged the priesthood of Melchizedek by giving him a tenth of the spoils which the Lord had enabled him to secure in vanquishing those kings, and as that is referred to in Hebrews, where the priesthood of Christ and our blessings from our relations to it and our obligation to it are set forth, the fact that Abraham paid tithes to Melchizedek as mentioned there, indicates that as Abraham is the father of the faithful, so he left an example for us, his children, to follow -- in rendering tithes unto Him of Whom Melchizedek was the type. And the beautiful thing in connection with this Scripture is that the last time the tithe is mentioned in the Bible (here in Heb. 7) it links the tithe directly with Christ Himself. All intermediaries are removed. In the Old Testament the tithes were brought to the priests, then carried into the storehouse, but in the final reference in Scripture, the tithe is linked directly with Christ, showing us that our obligations in the matter are concerned directly with the great Head of the church.

In the above we have only introduced the Scriptures that present God's mind on this matter. In the following section we will deal with the subject in an expository and in an argumentative way.

One evil ever leads to another. God's appointed method for the financing of the work which He

(Continued on Page 12, Col. 2)

## THERE ARE FAR TOO MANY

by Oscar B. Mink

1. RATIONALISM: The end result of a rationalistic interpretation of Scripture is heresy. I fear there are far too many rationalistic doctrinaires among sovereign grace Baptists.

2. RITUALISM: The ordinances are truly glorious, when scripturally administered, but when ritualistically observed they cease to be symbols of redemption, and are altogether vain. I fear there are far too many ritualists among sovereign grace Baptists.

3. LEGALISM: Baptists should always abound in good works, but when we take credit or honor unto ourselves for the good works, we then become legalists. I fear there are far too many legalists among sovereign grace Baptists.

4. SECTARIANISM: All Baptists should have an exceeding great love for the Lord's church, but when our love for the church excels our love for Christ, the Head of the church, sectarianism prevails. I fear there are far too many sectarians among sovereign grace Baptists.

5. EMOTIONALISM: Spiritual experiences are essential to

growth in grace, but when a person interprets the Word of God by his experiences, or values his experience above the Word of God; here's a deceived emotionalist. I fear there are far too many deceived emotionalists among sovereign grace Baptists.

6. A-MILLENNIALISM: Contradicts many Scripture truths, and not least among their contradictions is the denial of the rapture of the saints. A-millennialism robs its adherents of the "blessed hope," and becomes a spiritual putrefying doctrine, rather than a purifying one. I fear there are far too many A-millennialists among sovereign grace Baptists.

7. EXCLUSIVISM: Exclusivism is good, but when it bars from church fellowship those with whom we have no soteriological or ecclesiological variance, it becomes shamefully divisive and unprofitable to the Lord's churches. I fear there are far too many erring exclusivists among sovereign grace Baptists.



## CAN YOU IMAGINE THIS?

David forsaking the assembly?  
"I was glad when they said to me, Let us go into the house of the LORD" (Psa. 122:1).

## A LETTER AND ITS ANSWER

Your paper just started coming to me, but I have been a Presbyterian all of my seventy-three years and want to remain one. Please discontinue sending issues to me.

\*\*\*\*\*

Answer:

Dear Brother...

Greetings in the precious name of Jesus Christ. We will sorrowfully, reluctantly, but surely cancel your subscription to The Baptist Examiner as you request.

Someone thought enough of you to send you this paper. Someone felt that the truths taught in this paper might be a needed blessing to you. I am sure that this was done in love. Your cancelling this gift of love will defeat the desire that person had in his heart for you.

I would think that your note, if you had looked it over carefully would have caused you to have some second thoughts about the matter. You say that you have been a Presbyterian all of your 73 years. Now think on that. When were you saved? You have not been saved all of your life; no one has been. Salvation is an experience that God gives to one at some time in his life as God is pleased to do. If your note is true, then you were a Presbyterian even while you were not saved. That a church would do this should give any member enough reason to immediately get out of such.

I suppose you were sprinkled as an infant, and thus became a member of some Presbyterian church. Dear brother, an infant is not a Scriptural subject for baptism, and sprinkling is not the proper method of baptism. These two false doctrines and practices of the Presbyterian church should be enough that you would long ago have departed their membership.

Dear sir, do you want to follow

man or God? Your church teaches contrary to the Bible (I have given two examples, and there are more). Do you believe the Bible or the traditions of man? If you remain in the Presbyterian church it will show that you think more highly of man and man's traditions than you do of the Lord and His Word. I urge you to consider these things.

So you have been a Presbyterian all of your 73 years. Well, just because you have been wrong for so long does not mean you have to stay wrong. You can come out of that organization and join a true Baptist church. As long as you are alive, it is not too late to get out of the wrong and into the right. I was saved in a so-called Holiness church. I did not stay there. I studied the Word of God, believed it, and obeyed it by coming out of that false church and becoming a member of a true Baptist church. Just because you have been a Presbyterian so long does not mean that you have to die one. If you will compare the teachings of the Bible with those of your church, you will see that your church is wrong, and hopefully will come out.

Someone gave you the opportunity to learn much truth by sending you our paper - truth you will never learn in a Presbyterian church. Now, by cancelling your subscription, you have cast from you that opportunity. I do hope you will consider prayerfully what I have written, and will decide to obey the Lord and the Bible as to your church membership. If you do this, you will want to receive our paper, and I will be very happy to send you a year's subscription without further charge.

May the Lord bless you to do this. May He bless you in every way as He sees fit.

Yours by free grace,  
Joseph M. Wilson

## ANNOUNCEMENT

There will be a Bible Conference at Landmark Baptist Church of King, N.C. (Near Winston Salem) September 1st - 3rd. Services will begin Friday at 7:00 p.m. Services will begin at 9:45 a.m. Saturday and Sunday, and continue through the day until about 9:00 p.m. Lunch and supper will be served on the grounds (Editor: I doubt this; I suppose there will be tables). Speakers will be Elders Dan Phillips, David West, Eldon Joslin, Don Pennington, John Pruitt, Sam Wilson, Reggie Moore, this editor, and others. The building is located beside the South Stokes High School, between Mountain View Road and N.C. 8. If traveling on US 52 take the RJR Moore Rd. exit (10 miles or so north of Winston Salem). Travel east on this. One runs into Mountain View Rd. (seems to be the same rd.) The church building

is located about 8-10 miles east of US 52. Watch for sign to right of Mountain View Rd. For further information call Pastor Danny Davis at (919) 994-2384 or Herbert Cole at (919) 983-2730 or John Shelton at (919) 593-2147. We invite you to attend this conference.

## TITHING

(Continued from Page 11)

has been pleased to place in our hands, is that of tithing -- the strict setting aside of one-tenth of all we receive, to be devoted to His cause. Where the Lord's people faithfully do this, there is never any shortage or going into debt. Where tithing is ignored there is almost always a deficit, and then the ungodly are asked to help or worldly methods are employed to raise money. If we sow the wind, we must not be surprised if we reap the whirlwind.

## IMPRESSIONS

In our day of "band-aid" theology and "use-whatever works" programming, we found the Bible conference as, like our own church, Biblically accurate and practical. We left encouraged and challenged. Thank you Brother Joe and Sister Katie and faithful members of C.B.C.

Paul & Robin Tiber,  
Aurora, Ohio

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First time to come to the Bible conference. I really enjoyed it. Enjoyed seeing my friends. Especially Katie & Joe. Hope to be here next year.

Vera Cole, North Carolina

\*\*\*\*\*

I enjoyed the conference very much. The specials were good but would like to see more special singing. The meals were very good also. Enjoyed the fellowship and look forward to coming back next year, the Lord willing.

Elder Aaron West & family,  
Savannah, Ga.

\*\*\*\*\*

Great fellowship, great preaching, great to be here. Praise the Lord!!

Elder Don Pennington,  
Courtland, Va.

\*\*\*\*\*

Another wonderful conference! The Lord blesses us more than we ever ask. So many friends came and so many of His men to preach His precious Word to us. For this we give Him thanks.

Mildred Everman, Ft. Mitchell, Ky.

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I feel the conference was a blessing for myself and all others who attended. The opportunity to listen to other preachers and fellowship with people who believe the truth was so special. I feel I am leaving the conference full of things in the Bible which I did not understand. Now I feel I understand the doctrines. If it were not for this opportunity to attend this conference I would still not understand them. unsigned

## THE CONVERSION OF THE ROBERTS CHILDREN

By T. B. Freeman

It was perhaps from two to three years ago that I first met Gene, Tina, John, Teresa, and Connie Roberts. It was at the home of their grandfather and grandmother Elkins at Oakwood Trailer Park, Mims, Florida. Their dad, whom I knew personally, Mr. Eugene Roberts, had died suddenly the night before. Their mother had passed away approximately two years before.

My heart yearned for the salvation of these young people left fatherless and with no mother. Gene, being the oldest one of the four, was saved at my first visit in the home of his grandparents, that is the Elkins.

Following the burial of these children's father, four of the children found their home with Bro. John and Sister Edna Elkins.

They all began attending the Tabernacle Baptist Church of Titusville, Florida, where I pastor. Bro. John and Sister Edna united with our Church. Then one Sunday morning, Bro. Chester Osgood, a minister attending our Church, preached for us. At the invitation all four of these young people were saved, and I baptized them shortly afterwards.

These young Christians have

been faithful attenders at Church, and it has been of a great uplift of spirit to see their faces each Lord's day as they come to the House of God to worship the Lord of Hosts.

These have grown in stature, and Teresa has reached eighteen and gone to live with some of her other relatives. We have missed her a lot at Church since that time. Tina, John, and Connie are almost grown, and they are in a measure growing in grace and the knowledge of our Lord Jesus Christ.

Grandfather Elkins has passed through much physical suffering since the Roberts children came to live with him and Sister Edna.

Consequently, he and Edna haven't been able to attend Church so much as they would have, had they been physically strong. Bro. John has been in the hospital a number of times and is at present there.

We, at the Church, do praise our merciful Lord for His grace in reaching down His hand for these children, and saving their souls by His precious blood. To Him be glory and praise now and forever. Amen.



Guess what these are doing.



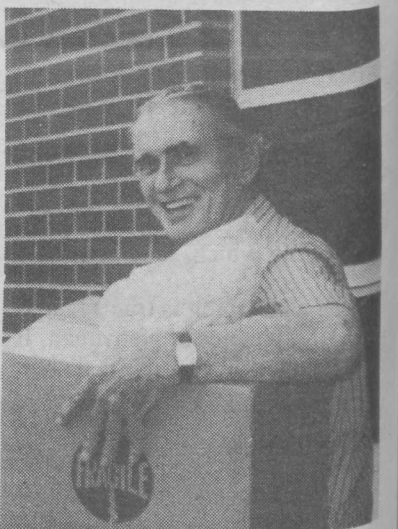
Dan Phillips preaches on Parents and children.



Doyal Thomas brings a great message on the Limited Atonement.



Ray Brown tells what the demons believe.



Jimmy Swindell helps in our church and conference any way he can.

## The Ninety-Nine

Should ninety-nine be saved  
And one be lost,  
It's the duty of a Christian  
To count the cost.

To search for the stray  
With love and concern,  
Will bring them to repentance  
Without discern.

Rejoice in the Lord  
When one adheres to his knock,  
And guide his life anew  
As he aligns with the flock.

Continue to search  
And reach out for others,  
With prayer and love  
They'll become our brothers.

There'll be no distinction  
For any earthly account,  
Rewards will be according to  
One's thirst for the fount.

Jean C. Dye

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