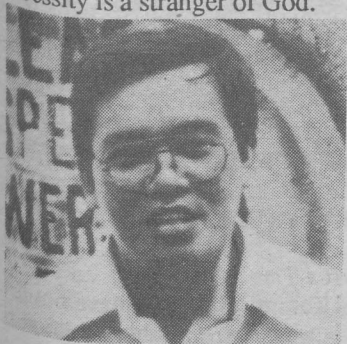


KNOW YE NOT YOURSELVES

by Velmer B. Paler
Toril Davao City
Philippines

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13:5). Paul in this text is exhorting the Christians in Corinth to search their own selves if they have received the saving grace of God. He that is stranger of himself his sin, his misery and his necessity is a stranger of God.



VELMER B. PALER

"Know ye not yourselves". It is a foolish thing to say you are a Christian, but deep inside you are not. These pretending to be Christians know that their hearts and their consciences have so much against them that they do not dare to hear its accusations and its sentence. They do not dare to look in the hideous dungeon from the conviction of the Holy Spirit. They never listen to the misery of their hearts, never awakened to the bankruptcy of

their souls lest they should be tormented in hell fire.

"Know ye not yourselves." What striking words of the Holy Spirit to the unconverted soul. It is better not to be known to others than not to know yourself. Get up and ponder upon yourself and see according to God's Word if you really found the Lord to be your Saviour. A man who does not know himself is a man who is likely sick of amnesia. If you profess to be a Christian, know yourself. Ask yourself: "Who am I? What have I done and where shall I go? What will happen to you in eternity is a most fearful situation if you are not saved. Consider four things in this text.

First of all, "Examine yourself, whether ye be in the faith..." Self examination is but a means of self knowledge. It is a shame of man to be ignorant of himself. He is a man that goes alone and living for himself without seeing his doctor for his examination not knowing that he had an incurable disease. If you profess to be a Christian, it is a time to examine if you really are. If you have not been saved, never washed from the filthiness of sin, and have never been born again; then you have no right to call yourself a Christian. Examine yourself if either Christ is in you or you are not His.

It is a self knowledge from the Word of God which is able to

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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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WHAT'S WRONG WITH THE CHURCH - LUKEWARM CHAPTER 7

BY JOHN R. GILPIN, SR.

This will end the series of sermons on the general theme, "What's Wrong With the Church?" These messages have all been based on the second and third chapters of Revelation. The messages which we have discussed thus far, are as follows:

At Ephesus, there was a lapse



JOHN R. GILPIN, SR.

of love. At Smyrna, the devil was at work. At Pergamos, there was a mixed membership whereby the church was sadly composed of both saints and sinners. Thyatira was run by a woman. Sardis had too big a name - a name that it was alive, when actually it was dead. At Philadelphia, all the trouble was on the outside, for since they were living rightly and preaching rightly, the church was having a hard time being persecuted by a synagogue of Satan on the outside.

In the day when John wrote the book of Revelation, these were seven characteristic churches. I feel sure that through the ages past there have been in every century, churches like these seven. I am sure today that there are many churches just like these.

(Continued on Page 3, Col. 2)

STUDIES IN ACTS

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them" (Acts 4:23). It is very important to keep others informed as to what our great God has done and is doing for us. Others, as a result, will be encouraged; or they will provide assistance where assistance is needed. They, if they

(Continued on Page 9, Col. 3)



Willard Willis

GOD'S PREDESTINATION

by Charles Halff
PART I

Did you know that the God of the Bible is a God of predestination? Did you know that if you are a born again believer you were in the plan and purpose of God before the foundation of the world? In this series of messages we are going to notice how God actually chose and elected His people to salvation before the foundation of the world. We are

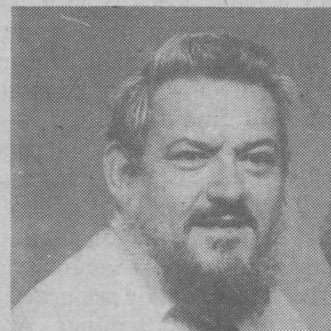
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THE TRUE GOSPEL

by Charles J. Arnett
Preface by
Pastor Donald R. Foote

Today there is battle raging among various groups of Christians concerning the gospel and its demands upon the sinner. In an effort to enlist converts many are employing methods that are carnal while using a message that is weak and unbiblical. Thousands of people are often reported as converts, yet their lives show no change. Cheap grace is the message of success. Sinners are told that they may come to

Christ by merely giving mental assent to the facts of the gospel with no willingness to obey



Charles J. Arnett

Christ. Modern evangelism is geared to move the flesh. The entire message and all the methods employed are to evoke a response without the sinner counting the cost or sensing a deep guilt of sin. Walking an aisle or signing a card or praying a sinner's prayer is all that is necessary. Assurance of salvation then must be geared to "a time and a place and a prayer" instead of the indwelling witness of the Holy Spirit and evidences of a changed life.

(Continued on Page 10, Col. 3)

SIN VI THE PUNISHMENT OF SIN

by Marion Lawson

This is a subject that Christ rejecters have little to do with because it is very unpleasant. Hell is mentioned all through the Bible, and still there are those who refuse to believe; and some even teach that there is no such place. Some teach that all the hell there is is here on earth. Men and women, such as Russell, Robert Ingersoll, and Mary Baker Eddy, the founder of the Church of Christ Scientist, scoff at the idea of eternal punishment and discount the teaching of Hell. Also, most lost men vainly hope that there is no such place as hell. There is a wide-spread denial of the truth about eternal punishment. You can hardly name a modern sect that does not deny it or play it down; but, my friends, we must look to God's Word and believe what He inspired men to write about this place called hell.

Job, in Job 36:18 relates, "Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee." There are those who teach that you pay a few or many dollars and you will be delivered from a place called Purgatory. This teaching is pagan and was started even in the day of Tammuz, or Nimrod. It has been taught, and is taught even today, by some of the so-called Christian community, even though the Scriptures in no place reveal anything about this Purgatory.

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

HOW IS THE ATONEMENT LIMITED?

"...and I lay down my life for the sheep" (Jn.10:15). We are believers in the five doctrines of sovereign and saving grace. We believe that these doctrines set forth the terrible and helpless condition of the natural man, and what God does and how He acts in bringing a part of them from depravity to glory. This is the only doctrinal scheme that properly sets forth these Biblical truths. Contrary schemes fail to recognize the true condition of the natural man, and fail to set forth what God actually does in saving some of them. They fail in giving God the glory that is His due in the salvation of men.

These five doctrines are: 1. Total Depravity; that man is depraved in every part of his being and consequently unable to save, or help save, himself. 2. Unconditional Election; that God, of His own sovereign will, chose from among fallen mankind whom He pleased, and predestinated them to be the recipients of everlasting salvation. 3. Limited Atonement; that Christ died savingly for and only for the elect of God. 4. Irresistible Grace; that the Holy Spirit effectually and irresistibly draws those elected by the Father and redeemed by the Son to the experience of saving grace, quickening them by the gospel and giving them repen-

tance and faith. 5. Perseverance; The those thus saved will persevere in repentance, faith, holiness, and good works; and are eternally secure in salvation.

These five doctrines form a harmonious whole. Not one of them can be changed without giving disharmony to the whole and causing confusion as to how men are really saved. Though some do hold some of these points and reject others, a careful study shows the absurdity and folly; yea, the needlessness thereof. Those who do this have not given Scriptural and clear thought to what they do.

These five doctrines - and these

(Continued on Page 2, Col. 1)

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ATONEMENT

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only - give God the glory that is His due in salvation. Contrary schemes of salvation leave room here and there for giving glory to man. Giving man credit for a part in his own salvation; of course, man gets glory for doing his part.

When I first came to these doctrines; though I firmly believed in a Limited Atonement, I thought this was our weakest point, and the one most easily assailed by the enemies of sovereign grace. I have long since come to see that this is not true. Rather, this point may well be the strongest one of all, standing at the very fore of our onslaught against heretical views of salvation. We cannot afford to give up this point. We cannot afford even to be weak or confused on this point. Give up this point, and we have lost the battle on the sovereignty of God in salvation.

I have read a great deal of the writings of men (and listened to their preaching) on these doctrines. With great sadness I have come to realize that a large number (probably the majority of those who have written on the subject) of those who profess to believe in the five doctrines of grace are greatly confused on that of Limited Atonement. I have seen too many of them, in an effort to make the Atonement as large as possible, actually dilute its beauty, harmony, and glory. I cannot tell you how many of these men have sought to professedly hold to a limited atonement while, at the same time, insisting on making it unlimited in one or more aspects. Oh, brethren, let those of us who

Many believe in Him as Saviour but sidestep His Lordship over their inner hearts.

profess the five doctrines cease this mishandling of the atonement at once. We do ourselves no good, we accomplish nothing good, we open the door to the enemies of truth, and we weaken our own position by trying to extend the atonement beyond its Biblically and strictly limited position.

Only a Universalist can actually believe in a totally unlimited atonement. If one believes that all men will be saved (as does the Universalist), than he can truly believe in an unlimited atone-



Joe Wilson

ment. All else must believe that the atonement is limited to some extent and in some way. Given an atonement - and that some go to eternal hell - one must believe in an atonement that is limited in one or more ways. The Arminian limits the atonement in what it actually does for those for whom it was made. He teaches that the atonement, in and of itself and without any act of man, will not save any man. If any Arminian should dispute this statement, let him clearly rethink his position and he will see that I tell the truth.

The sovereign grace believer limits the atonement as to those for whom it was made. He says it was not made for all men. But he does not limit it in what it actually does for those for whom it was made. He teaches (and so does the Bible) that the atonement eternally saves all for whom it was made. So, one must believe in an unlimited atonement: one that was made for all men and saves all men; or in an atonement that is limited in what it does for those for whom it was made, or one that is limited in those for whom it was made. It is as plain and simple as that.

There are three ways (and only three so far as I can determine) in which the atonement can be limited. It can be limited in application, in purpose, and in nature. It can be limited in one, two, or all three of these ways. It can be limited in application - applied savingly only to the believer. All except the Universalists believe it is limited this way. One can believe it is unlimited in nature and purpose, and still limited in application. This is what all Arminians believe.

The atonement can be limited in purpose. Those who believe this would also believe it is limited in application. All sovereign gracers believe that the atonement is limited in purpose. They believe that it was purposed for the salvation of the elect. They believe that its application is limited by its limited purpose; that it will be effectually and savingly applied to all those for whom it was purposed, and to those only.

The atonement can be limited in its nature. God laid on Christ the guilt of all the sins of all the elect. Christ suffered the exact equivalent of what these would

have suffered in eternal hell had He not died for them. This secures and guarantees the eternal salvation of all those for whom Christ died. This is the total of that which the atonement accomplished. Now, brethren, this is the Biblical teaching of the nature of the atonement wrought out by Jesus Christ. This is what the atonement is. This is what it does. Attempts to extend the atonement beyond this is always dangerous as it changes the very nature of the atonement itself. Extending the atonement beyond this actually dilutes the atonement. What is gained in one direction (and nothing is really gained) is lost in another. The atonement does not save any except those who repent and believe; why extend it beyond them in any sense?

Many sovereign gracers do not believe that the atonement is actually limited in its nature. They profess to believe in a limited atonement, but they keep adding other things to this simple statement, until they have perverted the real nature of the atonement. They say that the atonement, in and of itself, is sufficient to save any number, even all, even millions and millions more than all, of men. They say that the atonement, in and of itself, could save an infinite number of men. Many of them deny that they are actually teaching the "Sufficiency - efficiency" theory of the atonement, but their denial does not change the fact that this is actually what they are teaching. Some will say, "sufficient for all - efficient for those who believe." Others will say (maybe not in words, but it is actually what they teach), "sufficient for all - efficient for those for whom it was purposed." They call themselves "limited atonement" believers, but what they actually teach is an unlimited atonement with a limited purpose and application. And, my brother, if you will read carefully, you will find the majority of sovereign grace writers, especially of the past are in this category. When I began to carefully read some of the outstanding names among sovereign grace writers, I was utterly astounded to learn this fact; Boettner, A.A. Hodge, Charles Hodge, the great Spurgeon, and many others. I soon learned that this was the predominate position among those who professed to believe in a limited atonement.

I speedily realized that these men took this position to, they thought, honor the person and the blood of Jesus Christ. They felt that to put any limitations at all on what the atonement could do was to dishonor Jesus Christ and His shed blood. Spurgeon especially wrote eloquently along this line. Many others wrote the same, though maybe not as eloquently. Their major contention was that had God purposed to save a million times more than he did, Jesus would not have had to do anything more to accomplish their salvation. They say that what Jesus did was of infinite value - that it would detract from the infinite perfection of Jesus Christ to say otherwise - and that it would save all those whom God purposed to save thereby - and had God purposed to save any number more of mankind, it (without any further work by Christ) would be sufficient for their salvation as well. I

certainly sympathize with this desire to honor Christ; but in their doing this, I am convinced that these men have terribly tampered with the nature of the atonement. It is no dishonor to Christ to say the He did only that which He purposed to do, or that His blood was sufficient only to do that which was purposed thereby. As it does not dishonor the love of God to say that it is restricted to the elect, so it does not dishonor the atonement to limit its sufficiency to the accomplishing of its purpose. Any value added to the blood of Christ beyond the actual salvation of the elect, is needless and wasted value. It is similar to a man going into a grocery store, laying down a thousand dollars and taking away a hundred dollars worth of groceries. These men are saying that Christ paid enough to save an infinite number of

worlds, but only saves a portion of this world. Brethren, examine your position and see if these things are not so.

Men who argue this position often stigmatize my view as the "Commercial View" of the atonement - so much for so much. Well, of course, I do not believe in a "commercial" theory, but I do believe that the atonement of Christ involves "so much for so much." I believe that the salvation of the elect required so much suffering by Christ. I believe that He paid the exact equivalent in suffering that all those for whom He died would have suffered in eternal hell had He not died. I believe the Bible uses what might be called "commercial" language relative to the atonement. The Bible speaks of "ransom" and "redemption" which certainly speak of paying a proper

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FROM THE EDITOR

Where was the woman? Where was Tammy Baker? I have not paid close attention, but who could help but hear, see, or hear a good bit about the trial of Jimmy Baker? I felt that his "curl up and hide" thing was a put on, designed to gain sympathy, or maybe confuse the issue and stop the trial. I think the evidence was quite conclusive as to his guilt. But, in all I heard, read, and saw; I could not but wonder, where is Tammy Baker?

I have never thought much of the Bakers and their religious (?) antics. I have often wondered how anyone could be taken in by them. It would seem that anyone who would watch about two minutes of one of their programs could see right through the scam, fake, and fraud of it all. People's taste for entertainment differ. I suppose this is understandable and all right. Some like "Hee Haw," and some like "Lawrence Welk." So what! So, I suppose some were entertained by the "Jim and Tammy" act. Me, I never thought much of it as a way of entertainment. But, truthfully, I do not see how anyone with spiritual sensibility could have even imagined that this was a spiritual thing.

I suppose that it is very evident that Jim Baker and Jimmy Swaggart sinned sexually. That is a terrible thing. But I have long said that, that was not their worst sin - no, not by a long ways. I believe that the worst sin of Baker, Swaggart, Roberts and their kith and kin is the taking of money, leaving people the impression that they were giving to the Lord's work, and then using that money for their sinfully lavish life styles. I consider this religious fraud and theft, and I consider that the worst kind of fraud and theft.

Back to my original question; where was Tammy Baker? Surely, she aided and abetted Jimmy in his fraud, deceit, and theft. Did she not lend her crying (?) voice to the pleas for more money - and more, and more, and more? Who can say what portion of the money that came in, came through and because of her; but surely a good percent did come in this way. Surely, many people gave because of Tammy.

Did not Tammy share in the spending of this ill-gotten gain? Surely she did. Where did she get her clothes, cars, jewels, etc. from? Would one not be forced to say that Tammy gained as much from the fraud and deception as Jimmy did - if not more?

Did not Tammy know, as well as Jimmy did, how the money she was spending so lavishly, foolishly, wastefully, and sinfully, was obtained? Did she not know of the fraud and deceit? Did she not know that money, instead of being used in the Lord's (?) work as folk thought and meant it to be used, was used to support her life style? I wonder how she felt about this? I wonder how she felt about taking money from some poor widow woman, who did without herself so that she might give to the Bakers, who thought her money was going to the Lord's work - I wonder how Tammy felt about taking this money and spending it for gold, silver, and precious stones; luxurious clothes, and many other items of the sinfully rich? I wonder if she wept over the sacrifices others were making. Ah, me, I suspect that she and Jimmy laughed and gloated over that ill-gotten gain. Of course, they made up some excuses to justify their doings; such as, "The Lord wants His people to be rich." Odd, that the Lord wanted many of His people to be poorer so that the Bakers could be richer, isn't it?

Tammy Baker was in on the swindle. She was in on the sharing of the ill-gotten wealth. Why was she not in on the trial? Why was she not in on the judgment? Why was she not in on the sentencing and punishment? Oh, somebody please tell me this. Where was Tammy?

Well, there will be another judgment day. It will be before a great white throne. The Lord Himself will be the judge. All the guilty will be there. If Jimmy and Tammy are not saved (I have great difficulty believing they now are) (However, maybe they will be saved) (I can honestly say, that I hope God does save them) they will both be there. Jimmy will not stand alone on that day. The wife who helped in the swindle, and who shared in the loot, will share in the judgment and the punishment. Again, I hope God will grant them true repentance and saving faith. If this is true, they will not be at that judgment, for none of the saved will stand before that judgment.

Something is seriously wrong with the system that will try and convict Jimmy Baker in this matter, and let his wife go totally free - seriously wrong.

ATONEMENT

(Continued from Page 2)

price for the accomplishment of a designated purpose. The "ransom" is the price paid. "Redemption" is the result secured. The Bible speaks of our being "bought" with a "price" which terms set forth the same thing. Men may ridicule this by calling it "commercial", but it is the teaching of the Bible.

We do not put any limit on the person of Christ when we teach as we do about the atonement: He could have done much more. He could have saved any number of worlds. He did accomplish exactly what He set out to do when He left heaven's glory for this world of sin. We do put a limit on what He did when He died on the cross. He could have done more. He could have suffered more. His sufferings were limited to the accomplishing of His purpose. Had He wanted to save more, He could have done it; but He would have had to suffer more.

I said that, so far as I know, the atonement could only be limited in three ways. I now state categorically that it was limited in all three of those ways. Of course, it is limited in application to those who repent of their sins and believe the gospel. It does nothing at all for any others. It is limited in its purpose in that the salvation of the elect was that purpose. Christ had a people in mind when He went to the cross. He had in mind and heart the elect of God - no more, no less, no other. His purpose was to secure and guarantee their eternal salvation, and this He did. The atonement is also limited in its nature. The guilt of the sins of all of the elect were charged to Christ. He paid for those sins by His suffering. They will most certainly be eternally saved. That is the nature of the atonement.

The atonement was for the guilt of sin. It was for the guilt of the sins of a definite people. It was not for the guilt of any others - else they would of necessity be saved thereby. It is not sufficient for the salvation of any whose guilt was not imputed to Christ on Calvary. He died for the guilt of the sins of His elect. The nature of the atonement is limited to this, and by this. He did not die for earth, and rocks, and trees. He did not die for the physical and material needs of men. Some have foolishly taught that all that we have comes to us because of the atonement of Christ. Not so, beloved, not so.

Of course, God gives us all that we have; but health, and clothes, and food, etc., were not purchased for us by the atonement. The atonement has to do with the guilt of sin and it ends there. The atonement does not purchase man's length of time on the earth. The atonement does not procure some benefits for all of mankind, but only salvation for the believer. The atonement purchases nothing - absolutely nothing - for the reprobate. I verily believe in the free offer of the gospel, but I do not believe that the atonement purchases an opportunity for salvation for all men. Boyce was wrong when he taught this. The atonement does not remove all legal difficulties out of the way of the salvation of all men. If it did, they would all be saved, for it is those legal difficulties that send them to eternal hell. They have broken God's

law, and they go to hell because the claims of that broken law are not satisfied.

Let me explain again the nature of Christ's atonement. The guilt of the sins of the elect were laid on (imputed or charged to) Jesus Christ. He suffered for that guilt and satisfied the claims of God's holiness concerning it. All those for whom He died will be eternally saved by His atonement. That is what the atonement was for, and that is all that it was for. Nothing is gained by efforts of men to extend the atonement beyond this. No more glory accrues to God. No more glory accrues to Christ. No more glory accrues to the blood. No more men are saved thereby. Nothing, absolutely nothing, is gained by seeking to extend the atonement, in any fashion, beyond its satisfactory payment for the sins of the elect and their consequent salvation.

However, much is lost thereby. Every extension of the atonement beyond this - its Biblically set forth nature and accomplishment - ends in a diluting of the atonement. A Biblically limited atonement - such as I have set forth here - eternally saves all who repent of sin and believe in Christ. That is all any other atonement will do. Why then dilute and dishonor the atonement by seeking to extend it, in any way or any part, beyond this? Why tamper with a totally limited and totally effective atonement?

Let us not seek to maintain an atonement that saves earth, rocks, and trees; that gives us clothes, food, and shelter; that gives us the time we have on the earth, that provides many things for the finally unsaved; let us stay far away from such an atonement. Let us preach an atonement that is purposed to secure the eternal salvation of the elect - and that does this and nothing more. We will thus honor the Bible, the Trinity, the blood, and the atonement. We will save ourselves from confusion as to the atonement. We will not be giving ammunition to the Arminian. Did you know that the unlimited atonement of the Arminian and the atonement of the sovereign gracer who believes as many do as set forth in this article, differ not a whit as to the nature thereof? Study and see. The Arminian says that his atonement will save any number of men if they will believe. These kind of sovereign gracers say that their atonement will save any number of men, without any change at all in its nature, if God purposed it. Wherein is there difference as to the nature of the atonement? May God bless you all.

WHAT'S WRONG

(Continued from Page 1)

Therefore, these churches give us a good description of what was wrong with the early churches, and they tell us what is wrong with the average church today.

Now we are going to look at Laodicea - the last of these seven churches, and I feel certain we will find our study of it just as interesting and helpful as all the past ones.

I. It is rather interesting in each of these churches to notice Jesus' revelation of Himself. To each of them, He revealed Himself in the light of their particular needs.

Hence, we come to Laodicea. Here we find Him revealing Himself as the faithful and true witness.

This church was in a sad spiritual condition. I doubt seriously if there was a faithful and true witness for God, the Bible, and the things of God, in all this church at Laodicea. Hence, in view of this unspiritual condition, and since apparently there were no true faithful witnesses for Jesus there, He thus revealed Himself as the faithful and true witness.

I am wondering about your church. The church of which you are a member - are there faithful and true witnesses to the Lord Jesus, and to the Word of God in your church? I am wondering about the church of which you are pastor. Are there faithful and true witnesses within it? These are days of great apostasy - they are hours of spiritual declension. I feel that many of our churches are like the church we are studying now, and that many of the so-called church organizations today, are but the spiritual counterpart of the church at Laodicea.

Therefore, it is comforting, stimulating, and encouraging to know that Jesus is the faithful and true witness. Though every one else may be false, and though many of our churches - perhaps even most of them have fallen into an unspiritual state - yet Jesus is still the faithful and true witness. Though many of us may not be faithful and true, and though many of us may be exceedingly poor witnesses, Jesus is still the faithful and true witness just as He revealed Himself to this church at Laodicea.

II. Immediately following Jesus' revelation of Himself, we look for Jesus' commendation of this church. We look to see what good we can find in this church. We want to see that for which they were commended. Yet, when we come to this church at Laodicea, we look in vain. Sad as it is, Jesus offered no commendation to this church at Laodicea. What a pitiable state was theirs. They were so unspiritual and so far removed from God, that He could offer to them no words of praise, and could find nothing for which to commend them.

I am wondering how many preachers there are today whom Jesus might not be able to commend for a single thing. I am wondering about church members - I wonder if the Lord Jesus would be able to commend you, or if by necessity, He would be compelled to pass by you as He did the church at Laodicea with no commendation.

I think often of the great number of churches that are represented in our Sunday morning radio audience, and I wonder how many hundreds of these Jesus would treat as He did the church at Laodicea. Sad it was indeed for Laodicea, and sad it is today for any preacher, or church, or church member to be in such a lukewarm condition so as not to be able to earn even one message of commendation from the Son of God.

III. Though Jesus could not find in this church that whereby He could commend them, He did find several things for which to condemn them. When He turned His eye like an x-ray upon this unspiritual lukewarm church, and thus saw through their unspiritual condition, He offered several words of actual condemnation.

First of all He condemned them because they were lukewarm. Listen to His words: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

This church at Laodicea wasn't the only one that Jesus has ever seen in a lukewarm condition. There are many of them - hundreds and thousands of them today.

Lots of churches today are lukewarm as to their emotions. Though a preacher might preach his life away, there would never be a hearty "amen" come from any member of the congregation. The reason is that the church is lukewarm emotionally. This is something I can't understand. If a man goes to a boat race, he usually exhibits plenty of emotion. You go to a football field, or to a baseball game, and you find an abundance of emotion. People become so enthused that they will throw their hats in the air, and shout at the top of their voices. Or notice a primary election in the summer, or a general election in the fall. There is always plenty of emotion manifested on these occasions. Yet, the same crowd who exhibits emotion under these ordinary circumstances of life, goes to church on Sunday, and is absolutely without emotion. How I thank God for a church where people feel that presence of the Lord, and for those who outwardly express their feelings with a genuine, hearty "amen."

Not only are many churches lukewarm as to their emotions, but they are also lukewarm as to their works. In fact, the average church just doesn't do anything. It doesn't do anything particularly wrong, and it doesn't do anything particularly right - it is just lukewarm as to its works. I feel certain after having been pastor in this church for better than 11 years, and after having visited more than a thousand churches since I have been in this pastorate - I feel certain that the average church of today is just marking time. I am reminded of a church building which has a marble slab over the door, and in this marble slab is carved these words, "This is the gateway to Heaven." In the early days of the summer, another sign is hung over this marble slab, "Closed during the summer months." How true of many of our modern churches. They are absolutely lukewarm as to their works.

And then, beloved, not only are they lukewarm as to their emotions and their works, but they are lukewarm as to their beliefs. Old Job asked a question long ago in which he said, "...is there any taste in the white of an egg?" (Job 6:6). Doubtlessly you realize that the answer to Job's question must be stated negatively. There isn't any taste to the white of an egg, and, beloved, there isn't any taste to the average sermon - it is just lukewarm - it is a good flowery essay. It might be a good speech, but as to doctrine, there isn't any flavor nor taste there. I visit a lot of churches and hear a lot of ministers preach, and I thank God that we have many godly, Scriptural, sound orthodox men preaching today. Yet, there are hundreds and hundreds who de-

liver short beautiful essays on Sunday apart from any doctrinal convictions. That's why so many people think I'm crazy, in view of the things I stand for. They have been brought up and nourished for years on a church diet without any doctrinal convictions back of it - just lukewarm as to their beliefs and doctrine.

The Word of God gives us two great exhortations. The first one is Jude 1:3: "...earnestly contend for the faith which was once delivered unto the saints"

The second is I Peter 3:15 - "...be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

In the light of these two, I must give you the Word of the Lord. Yet, many churches are not interested in doing so, and many preachers are not interested in doing so. Many churches would therefore be condemned just like Jesus condemned the church at Laodicea because they are lukewarm as to their emotions, their works, and also to their doctrinal beliefs.

Jesus also condemned this church at Laodicea because it was self-complacent. They were actually so self-complacent that they have gone on record saying, "I am rich, and increased with goods, and have need of nothing..." (vs. 17). They were so self-satisfied that they felt the need of nothing. Of course, this included Jesus, it included the Bible, it included the Holy Spirit, and it included the power of God. They were so complacent and satisfied with themselves that they went on record that they needed nothing - not even the Lord Jesus, nor the Bible, nor the Holy Spirit, nor the power of God.

This church in its self-complacency reminds me of a modern 20th century church that I visited some time ago. The church met in a wonderful church building. There was a walnut wainscoting all the way around the room about twelve feet high. Behind the pulpit, the carving on the walnut was perfectly exquisite. Though they had a fine building, the church was doing nothing. They only had one service on each Lord's Day, and no other services during the week, and withal, they felt perfectly satisfied. I have seen dozens of churches just like this in the last few years, who are absolutely self-complacent, self-satisfied, and happy though doing nothing for the cause of Christ.

After condemning them because they were lukewarm and self-complacent, Jesus proceeded with another message of condemnation because they were indifferent. In verse 15, He declares: "...thou art neither

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There was but one place of safety in the day when the flood came upon the earth; that place was Noah's ark. So also there is but one hiding-place for the sinner who would escape the storm of God's anger, he must venture his soul on Christ

--J.C. Ryle

The Baptist Examiner Forum I

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

Explain Mt. 28:19; Acts 2:38; 10:48, & 19:5? What should be used in the Baptismal formula in referring to God?

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"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" (Matthew 28:19)

This Scripture teaches us, through a direct command of the Lord Jesus to His church, that we are to "go", "teach" or disciple, and then "baptize" those disciples using the formula given us here. We might add that discipling and baptizing are inseparable parts of this command and must not be separated, or practised apart from one another, or error and trouble will result. (Note: infants are excluded here, for they cannot be disciplined before baptism.) I believe that Matthew 28:19 contains the proper baptismal formula for referring to God; that is, **"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"**. More nearly to the original language, we could say, "immersing them in the sphere of the authority of the Father and of the Son and of the Holy Spirit". We who baptize, do not do it by our own authority, but upon the authority of the local church; which does not derive its authority from itself, but from the Triune God. Baptism (to immerse, to bury, to put under) in water is a public profession and a picture of the inner work of grace to a believer in which all three persons of the Trinity have had a part. Each Person of the Trinity has initiated, extended, and completed a part of the plan of grace given believers according to Jehovah's eternal plan from the counsel halls of eternity past. The formula is given here as a part of the command in Matthew 28:19,20; and should be accepted for this, if for no other reason. Many who do not believe in the Trinity, naturally reject this formula, while others desire only the name of Jesus be used, or only "Lord" be used. We should use the formula that reflects our Triune God and reminds us of all His gracious work towards us through the distinct work of His personalities.

I believe that the phrases found in Acts 2:38, **"in the name of Jesus Christ"**; Acts 10:48, **"in the name of the Lord"**; and Acts 19:5, **"in the name of the Lord Jesus"**, are not acceptable as the formula in referring to God in believer's

baptism. A careful study will show that these phrases simply express a difference between John's baptism and Christian baptism under church authority, or they speak of the spiritual condition symbolized in baptism which is union with the Lord Jesus Christ. May the Lord be pleased to give His churches many who will enter through the ordinance of baptism in the name of the Triune God for whose glory it all consists and moves through time.

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I have discussed this matter on several occasions with certain of the Holiness groups who believe in the "Jesus only" theory. Acts 2:38 and Acts 19:5 are two of their favorite verses, used to argue against the doctrine of the Trinity. To deny the existence of the Holy Trinity, (God the Father, God the Son, and God the Holy Spirit) is like standing in a rain storm denying the existence of water. Notwithstanding, I believe that every honest question deserves an honest answer.

Let me begin with Matthew 28:19. These were instructions to the representatives of the first and only Baptist church in existence at that time. Jesus was preparing to bodily leave this earth and ascend unto the Father where He would take His seat on the right hand of the throne of God where He remains yet today. He sits on the right hand of the Father because the right hand is a symbol of righteousness and authority. In Matthew 28:18 He told those representatives of the first Baptist church, **"All power, (authority) is given unto me in heaven and in earth."**

The instructions that He gave His one and only divine institution, as most Baptists, I trust know, and what every true Baptist should know, was to perpetuate this institution by preaching the gospel, making disciples, baptizing those disciples, and teaching them to do the same. The result has been millions of local, New Testament Missionary Landmark Baptist churches being organized all over the world until this very day. By "one and only" I mean, one and only institution authorized to carry out the Great Commission. The Baptismal instructions were made very clear so that no true Baptist has had any trouble understanding them in all this time; not one! He said, **"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."** Any local church who does not baptize

in this manner, (and I mean baptize, not sprinkle, pour, or splash) is not a true Baptist church.

Now, if I may briefly mention Acts 2:38, I feel that you may see this verse a little clearer. It is always best to apply some simple rules of interpretation, or else you will likely, yea most probably be led astray. Peter was preaching the gospel of Jesus Christ to Jews out of every nation under heaven. If there were any Gentiles there they would certainly be out of place to say the least. Neither is there any mention of such in the record. For the most part, these Jews out of every nation under heaven who had come to observe the feast of Pentecost, and not to hear about Jesus of Nazareth, had no trouble believing the doctrine of the Trinity of God. Except for the Sadducees, and perhaps some other smaller groups, the Jews generally believed in the Trinity. The objection was in giving this Jesus of Nazareth a place in the Trinity, namely the Sonship. Peter, after having preached that great and powerful sermon to them concerning the Christ, closed his message with the profound declaration that **"God hath made that same Jesus whom ye have crucified, both Lord and Christ."** The only conclusion that could be drawn was that He must logically be God the Son. When the Holy Spirit began to do His work of regeneration in the hearts of 3,000 of the folks that day, they asked Peter and the rest of the Apostles, **"what shall we do?"** Peter was not here giving instructions on what words should be used in the baptismal formula, that was understood, for many of them had heard, or heard of, the ministry of John the Baptist: but rather that they must recognize Jesus as the Christ and be baptized in His name also.

I believe that the same principle can be safely applied to the disciples that Paul met in Ephesus in Acts 19:1-7.

The Word "Lord" in Acts 10:48 means supreme in authority, or controller. It is equal with the title God. This would include all three persons in the Godhead. Thank you for your question.

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Matthew 28:19: **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**

I am convinced that in the verse above we have the God

given formula for administering the ordinance of baptism. Let me answer the last question before giving an explanation of the verse under discussion. I believe that without doubt the proper formula for baptism is in the name of the Father, the Son and of the Holy Ghost. When Christ is about to depart and leave this earth for glory, He leaves His church with some very specific instructions in Matthew 28:19. We often refer to this passage as the great commission. We think of it as Christ's last command to the church. Christ very specifically demands here that baptism be done in the name of the Trinity. I might also add that it has been the policy of history to baptize in the name of the Trinity. I know that history itself does not prove doctrine; however it can be used to help in knowing what God expects of His churches and people. Historically, saved people have been baptized in the name of the Father, Son, and Holy Ghost. Surely we see the Trinity at the baptism of Christ. Perhaps that is setting a precedent for using the name of the Trinity in baptism.

The next thing I want to mention is the fact that people who deny baptizing in the name of the Trinity are people we should beware of. I would not waste my time arguing with a Jesus only person about baptism. These people need to have the gospel preached to them. I believe that the Holy Spirit teaches all saved people a few basic truths. One of these basic truths is the doctrine of the Trinity. We have better things to do than to argue doctrine with people who have no true knowledge of Christ. The fact that the Godhead consists of three separate persons is, as far as I am concerned, indisputably taught in the Scriptures.

Let me conclude by giving an explanation as to the verses in question. (Acts 2:39; 10:48; 19:5). Let me mention a few different possibilities that all might apply in these verses. First; that this baptism is upon the authority of Jesus Christ. It was Christ who left the command to the church to baptize. This statement is made concerning the Jews who had denied Jesus as the Messiah and are now being baptized under His authority through the church. The second thing I mention is that a better translation would read; **"upon the name of Jesus."** In other words, they were being baptized based upon their belief in the name and work of Jesus. Is not a part of our baptismal speech; **"based upon your profession of faith in Jesus Christ as your Lord and Saviour?"**

The reference to **"in"** Jesus **"name"** is much the same as our statement about one's profession of faith. It is that the one being baptized firmly believes in Jesus and the work He did for his sins. Lastly, that in baptism there is a commitment made to Jesus and His work. Their baptism proclaimed to the world that they now believed in Jesus. It declared to the world that they were now making a statement about their faith and the life they would live from now on. Being baptized in the name of Jesus, I believe is saying they were baptized with reference to the work of Jesus. They were being baptized because they now believed in Jesus as their Lord and Saviour. There is

no doubt in my mind that in all of the cases mentioned, the disciples baptized using the formula given by Christ in Matthew 28:19. May God bless you all.

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"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18, 19).

Christ Jesus, having all power, all authority, commissioned His church to baptize in the name of the Father and the Son and of the Holy Spirit. This baptismal formula was like their preaching and teaching, in the name of the Triune God. In salvation of sinners, the Father sent the Son, who gave His life, and the Holy Spirit draws to the Son. This truth is to be acknowledged in baptism. In Acts 2:38 Peter told the Jews, who ask what they must do, **"Repent and be baptized every one of you in the name of Jesus Christ."** To be baptized in the name of Jesus Christ means to show by that baptism Christ has been received as the Messiah; as prophet, priest, and king, to submit to His authority, His command. His command to the church was to baptize in the name of the Triune God, **"in the name of the Father, and the Son, and of the Holy Ghost."** Therefore, what Peter told these Jews to do was no different from the command given by Christ. The same is true in Acts 10:48 where Peter told Cornelius and those with him to be baptized **"in the name of the Lord,"** meaning by His authority, by His command.

When Paul came to Ephesus he found some people who had been baptized by some one (not John the Baptist) who had no authority to baptize. No man except John the Baptist has ever been given the authority to baptize. Christ gave only His church that authority. When these people at Ephesus were told, **"that they should believe on him which were to come after him, that is, on Christ Jesus."** When they heard this they were baptized in the name of Christ Jesus. That is they submitted to the authority or command of Christ Jesus and were baptized as He had commanded, **"in the name of the Father, and the Son, and of the Holy Ghost."**

WHAT'S WRONG

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cold nor hot..."

They were absolutely indifferent. It reminds me of a text in the Old Testament. Listen: **"Is it nothing to you, all ye that pass by?"** (Lam. 1:12).

I can imagine a child lost in the forest. None of us would be indifferent to an appeal to save that child. I remember several

The Baptist Examiner Forum II

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

Should a saved person date an unsaved one?

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To put it bluntly, NO! II Corinthians 6:14 says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

When I say no, it does not mean much, but when God says no, it means everything, so there must be a reason. A saved person is saved by the sovereign grace of God which makes him/her a new creature or creation, a new person who should hate the things they once loved and love the things they once hated. No lost person loves God and no saved person loves sin anymore. Romans 3:18 says, "There is no fear of God before their eyes." So you see a saved person could not live in peace and exercise his/her faith toward God in such a marriage.

After awhile the unsaved would get tired of the saved person because he or she would not participate in the other's sin of partying or entertaining their friends. After awhile the saved person would get tired of the lost person embarrassing their friends that might stop by. Then, there will be disagreement as to places they might want to go, as well as the company they would associate with. In other words there would be disagreements day in and day out; there would be no harmony. A Christian would be very unhappy and miserable in a marriage of this sort after awhile. God knew this and left orders not to get involved in such a marriage.

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I personally do not encourage a saved person to date an unsaved person. I have seen marriages fail because of such differences. Especially with young people, there is so much that will destroy a marriage. A young marriage doesn't need any added burden. On the other hand I have seen some marriages work out (thus far) where a saved person married an unsaved. Evidently their differences have not caused division. A house divided against itself cannot stand... But the question was not about marriage, yet, it is. Dating is one

step toward marriage, and everyone should be aware of that. I know of people that began dating without any thoughts of marriage, but ended up married!

A good question to ask yourself before you date someone is... Is this the person I would want to marry? Would I want him or her to be the father or mother of my children? Is this someone I want to spend the rest of my life with?

No, I don't think a saved person should date an unsaved person.

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Webster's dictionary defines dating as having a social appointment with a person of the opposite sex. To the best of my knowledge, the term dating is not mentioned in the Scriptures. Dating, as we know it today, is not an established custom in many countries. Until just a few years ago, all marriages were arranged by the parents without any approval of the children involved. Dating or courting, as it is known in some areas, has been a custom of our country alone. Because of the ease of travel, it is now becoming customary in many foreign countries. This only deals with dating as a social custom, our question deals with dating from a religious aspect.

There are at least two reasons for dating. The first pertains to the social appointment that we mentioned. The second purpose of dating is to find a mate that would be acceptable for marriage. We do find instructions for marriage in the Scriptures. These instructions should be observed when dating to find a mate. The search for a mate can take a long time, but it should be for someone with whom we are compatible. One of the first things that should be considered in a serious relationship is that of faith. It is most important, I believe, that when two people date and are contemplating marriage, that they share the same beliefs. I also realize that many do not. From this fact many problems begin, and many relationships end.

Should then, a saved person date an unsaved person? In the most ideal situation, the answer is "no." It should be the desire of every saved parent that has a saved child to have them date only saved people. It should be the desire of every saved child of dating age to respect their parents wishes and date only saved people. Will they do this? I stated before that this would be the ideal situation, and it is not very likely that many will conform to the ideal. Many reasons can and will

be given for not conforming to the standard.

Since every situation varies, and no one definitive answer fits all people, those that base their standards on Biblical and parental direction will in the long run of life fare better than those that subscribe to what the crowd is doing.

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"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). It is my belief that this Scripture has more reference to infidels rather than just those who have not received Christ as their Saviour. Let us notice the fifteenth verse of this sixth chapter of II Corinthians, "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" An infidel is one who denies the existence of God. An unbeliever, as such, does not deny the existence of God.

It is lawful for a believer to marry an unbeliever. While it is lawful for such, it would be much better for Christians to marry Christians. We find cases in the Bible where believers were united in marriage with unbelievers, for we read in I Corinthians 7:12-13, of a husband or wife having a spouse that was not a Christian. Paul admonished them to remain together. Just how this came about for a man to have a wife that believed not or a woman to have a husband that believed not we are not sure. It could have been that when the man and woman were united in marriage they both were unsaved and then one was saved, and the other was not. Paul then, advises them to stay together. Anyway, here is a case, or cases where a Christian was married to an unbeliever. Of course, the instruction is given to the saved person what to do in such cases.

I would advise for a saved person not to date an unsaved person. If all would heed this, then no further problems would arise, at least not from this source.

WHAT'S WRONG

(Continued from Page 4)

years ago when I was in college, a young man in western Kentucky was trapped in a sand cave. Thousands of people all over the

country waited daily for reports as to his rescue. Many are never indifferent to these public appeals, and yet so many times the people of God are so indifferent to the things of God.

I remember reading a good long while ago of an incident that took place in Cork, Ireland. A man stood looking at a building. He saw a ladder which was about to fall with two men at the top of it. One of them stepped off on a scaffold, and the other fell. The man who stood gazing up at the building, caught the man as he fell, but the weight of the falling body, and the impact of his fall, caused serious injury to the man on the ground. His arms were broken and driven into his sockets, his spine was twisted; while the man who fell was scarcely injured. The latter made over half his property and half his earnings for life to the injured man. Surely beloved, the Lord Jesus Christ came to this world and died for us, and because of this we ought to be busy in season and out of season for Him. In view of what He has done for us, we ought never to be indifferent to the cause of Christ. Yet, Jesus condemned this church at Laodicea because of its indifference, and today, I fear He would have to condemn many modern churches, preachers, and Christians because of their indifference.

He also condemned them because they had no need of God. They said: "...I am rich, and increased with goods, and have need of nothing..." (vs. 17). This meant, of course, since they had need of nothing, then they had no need for God; and this is true of the average church. I remember a church who wanted a young man to become their pastor. They wrote and gave him all the inducements that was humanly possible, and all these inducements were purely worldly. When he replied, he commended them because of all the things they had offered him, and then he said, "But do you have the Holy Spirit." The chairman of the pulpit committee was frank in his reply, and said, "We have everything but the Holy Spirit, and we have never felt any need of Him."

The majority of churches don't try to lead souls to Christ, and they don't attempt spiritual programs; and therefore, they actually have no need for God. I attended a great fashionable church in the city of Grand Rapids, Michigan, several years ago. The preacher and a quartet were dressed in robes. They had fine pews, with deep velvet cushions for one to sit on; they had beautiful marble floors, and a wonderfully decorated interior. On that occasion, the minister preached on the English essayist, Francis Bacon. There were no gospel songs, but rather America, and other hymns were sung. No prayer was offered, and God the Father, God the Son, and God the Holy Spirit, were never mentioned. Surely that church had no need for God - it was just like the church at Laodicea, and it may be like the church of which you are a member today.

The Lord Jesus also condemned them because they were deceived and miserable. He said: "...and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (vs. 17).

Actually, we try to pity people who are deceived and in a miserable condition, but the Lord Jesus

knew this church at Laodicea was responsible for its condition, therefore He condemned them. There are lots of churches, there are plenty of preachers, and a multitude of church members who are just like the church at Laodicea - the devil has them deceived, and actually they are living a miserable existence as the poorest excuse of church members.

IV. It is rather interesting to notice the effect which this church had on God. He says, "...I will spue thee out of my mouth" (vs. 16). The condition of this church made God sick at His stomach. Did you ever have a real bad case of American "rusheatis"? You know, beloved, you ate too hurriedly, your food didn't digest, and later you had to hump up in the back like a camel and spue it out of your system. God says this church at Laodicea had just that effect on Him.

I often look at myself with all my failures and imperfections. I remember how poorly I love, and what a poor preacher I am. I remember that there are hundreds of things that I ought to do that I don't do; and hundred of things that I do that I ought not do. I wonder about myself, if perhaps my life and my ministry may have this same effect on God. Surely today literally thousands of church members and churches are so lukewarm, and self-complacent, and indifferent, and they have no need of God, and they are deceived and miserable - surely all this great number of churches must actually make God sick at His stomach as He looks upon them. My prayer to God is that you, and the church of which you may be a member, may not thus affect God.

V. Jesus offered this church some advice. Listen to it: "I counsel thee to buy of me gold tried in the fire; that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Vss. 18, 19).

You will notice that He didn't tell this church to add any more organizations. When the average church begins to slip a little, the first things that is done, is to add a few more organizations. Yet, Jesus did not tell them to do this. Furthermore, He did not tell them to plan any social engagements. Most churches think you have to have a great deal of social life in order to interest people in spiritual things. My personal conviction is that in the average church there is about 110% more social life than there is spiritual life. Jesus did not tell this church to put on any kind of a drive southside, northside, eastside, westside, frontside, nor backside. He did not tell them to write to the denominational headquarters nor headquarters for aid nor assistance.

I wish you would notice the advice He gave them. He advised them first of all that He was going to chasten them. And surely

(Continued on Page 7, Col. 2)

STUDIES IN THE LIFE OF ELIJAH - 22 SOME CHARACTERISTICS OF ELIJAH

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (Jas.5:17-18).

This is the last message in this series on Elijah. We will sum up some things about Elijah and some of the characteristics of Elijah. Let me say that I have learned much from, and greatly enjoyed, this study. I feel like I almost know Elijah now.

Elijah was not some special, super spiritual sort of individual who would be so far beyond the average Christian that we could not draw some encouragement from his life. Elijah had the same sinful flesh that you and I have. He had the same human nature that makes it difficult for you and me to serve God as we should. He had the feelings and desires that we have, and we need to understand this. Sometimes, we are tempted to put Bible characters on a different level than ourselves. I fear that we often do this to justify our sins and our failures. In doing this, we rob ourselves of the real encouragement that we could and should derive from studying their lives. One might look at his life, compare it with that of Elijah and say, "I don't see much likeness." But God says there was, and we must believe God.

There are not many differences. I mention one. God is sovereign over the activities and successes of His servants. We must bow to this fact. I do not say that the only reason some men are more used of God than others is their superior spirituality. I do not believe this, and it is not true. I have been greatly cast down at times in reading sermons or commentaries which state, or at least imply, that the only difference between Spurgeon and his great success in the ministry, between Peter on the day of Pentecost, and my preaching today, between what other men of God accomplished and our lack thereof; is that they were more spiritual and lived closer to God than we do.

This just is not necessarily true. I doubt not but that there have been many men and women who walked close to God, who were totally dedicated to doing His will, who served Him faithfully; and of whom we have never heard, and who accomplished little of outward success in the service of the Lord. I call your attention to Peter and Stephen. Peter preached and three thousand were saved. Stephen preached, and was stoned to death. Which one was more dedicated, which more filled with the Spirit, which lived closer to God; which was more obedient? We cannot answer these questions. The difference in results was due to the sovereignty of God. God is sovereign in bringing His servant onto the scene at a certain time, and in a certain place; and in giving great results, or not giving them. We must realize the sovereignty of God in these things.

But that is not all of it, for there is the matter of our being faithful in prayer, dedicated in life, yielded to the Spirit, and obedient to God. We must not blame our failure in

these things on the sovereignty of God. When you and I are not greatly used by God, part of the matter may be the sovereignty of God; and part of it may be that we are not faithful, obedient, and dedicated to the Lord like we should be.

I am trying to guard against two things here. I do not want us to be overly discouraged because we do not see what others see. I do not want us to justify our failures and sins by mis-using the glorious truth of God's sovereignty. Let us not sit down idly and say, "Well, there is nothing we can do, it is all up to God." There is plenty for us to do, and a part of our failure lies on our own shoulders and not on the power and sovereignty of God.

Now, let us think a little about Elijah. I am going to give him a nickname. I am going to call him "The whirlwind man." If there was ever a man that fitted this name, it was Elijah. He was hidden away in the mountains of Gilead. Like a mighty whirlwind, he appeared before Ahab, gave his message about no rain until he said so, and he was gone. Like a whirlwind, he came from the time of seclusion in the widow's home, appeared before Ahab, commanded the test on mount Carmel; and then we see the mighty results in the coming of fire from heaven, the turning of Israel to the Lord (at least outwardly, and surely some inwardly), the death of the false prophets, and the coming of the rain. Oh, how like a whirlwind was all this.

Time goes by. Elijah is hidden away. Ahab, goes to take possession of Naboth's vineyard, which had been acquired through Jezebel's manipulated murder of Naboth. Like a whirlwind Elijah is on the scene. He pronounces God's coming judgment on Ahab and Jezebel.

Ahaziah succeeds Ahab. He is sick. He sends messengers to inquire of an idol god as to the results of this sickness. Look out, here comes the "whirlwind man." Elijah meets the messengers and tells them that Ahaziah will die of this sickness. Then Elijah is gone again. Then, there is the whirlwind that closes Elijah's earthly life (at least for that time) and this mighty prophet goes up to heaven in a whirlwind. So, let us call Elijah, "The whirlwind man."

What a mighty man Elijah was, and how mightily he was used of God. God brought him on the scene in dark and desperate days. Israel had rebelled against the Davidic dynasty and set up a separate kingdom. Under Jeroboam they had set up golden calves in Dan and Bethel, had made different religious days like unto those commanded by God, and had made priests of the lowest of the people. Under Ahab they had forsaken even this outward show of worshipping the Lord, and had begun to worship Baal and Ashteroth. It was a time of rebellion against God, of terrible wickedness, and of gross idolatry. God brought a man on this dark scene and used him to do a marvellous work.

I need this lesson. Sometimes I complain vehemently against the day in which God has placed me and my ministry. I confess to my shame that I have many times argued with God as to why He placed me in this awful day. Why could I not have lived and ministered in days gone by? Why could I not have lived in days like those of Spurgeon, Carroll, and Graves,

when things were not as out of joint as they are now? Why could I not have lived when great crowds gathered to hear the truths of God's Word and multitudes were converted? Today is an awful time for a man to stand and try to do a little something in the service of the Lord. But Elijah faced dark days. He faced terrible times. Yet, God blessed him and used him - and the God that lived in Elijah's time is just the same today.

I confess and state that a part of Elijah's success was due to the fact that God chose him for the work he did, and blessed him with divine power in the doing thereof. But I am also saying that part of this was due to the characteristics of Elijah. Let us look at some of them. Elijah was a man of great courage. He was a man who was not afraid. Once in his life did he give way to fear, in the matter of Jezebel's threat to kill him, and the great failure of his life came because of this. Most of the time Elijah was a man of great courage. How needful it is, my brother and sister, that you and I have great courage today? We need great courage to stand for the precious truths of God's Word in this day of doctrinal apostasy. It is not easy to stand for truths that are hated and ridiculed by others, and that deplete our congregations. I do not know all the answers to the question of the smallness of our congregations, but I know that the truths we stand for are a part of the answer. Men hate what we believe, and they don't have to listen to it; they can always go somewhere else. It takes great courage to stand for clean, holy, and godly living in this day of moral degradation. Some churches (?) have all but given up on godly living. There are churches (?) in which almost anything goes. To stand for the standards of the Bible today is trying and difficult, and takes great courage.

Elijah was a man of courage in a day when he had to stand (seemingly and outwardly) almost alone. It is easy to stand when everyone else is standing. It would have been easy for the three Hebrew children to stand if everyone else had stood, but it was a different story when all the rest bowed, and they stood alone. I have been preaching over forty years. You would be surprised at the number of preachers who preach according to the crowd they are with. I have heard men preach in our conferences, and you would think they were just about the strongest Sovereign Grace Landmark Missionary Baptists one ever saw; then if you heard them preach when they were with a different crowd, you would be surprised greatly. You would hardly believe it was the same man. I can name several of them. You know some of them. They have not had the courage to stand for what they believe, except when everyone else was standing that way.

It is easy to stand for the truth when everyone is agreeing with you. Brother I like it when it is like that. But, let me make a confession; I have enough meanness (or whatever you want to call it) in me that now and then I sort of like to get among a crowd who does not believe as I do, and stand there and tell it like it is - just preach the truth to them whether they like it or not. I preached in a Holiness Church (?) near Tulsa, Oklahoma.

I preached on "Once Saved, Always Saved." They had an organ, a

piano, a set of drums, and electric guitar, a bass fiddle; and their building was about the size of our bookstore. I said, "You people don't believe this, but it is the Word of God." I told them, "Now this is the truth. You don't believe it, but it is still the truth." I said, "If what you people believe is true, we are all going to hell." I preached on "The Baptist Bride." in Springville, Ala. and nine people walked out during the first few minutes. Some who stayed sure did squirm. I thought one man was going to hit me. Well, I sort of like that once in a while; but in the main, I delight to preach to those who gladly receive the precious truth of God's Word.

Brethren, we need the courage that Elijah had. He said to Ahab, **"...As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."** He said to Ahab, **"I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou has followed Baalim."** He told Ahab in Naboth's vineyard, **"...Hast thou killed, and also taken possession?..."** and, **"...In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."** and, **"...The dogs shall eat Jezebel by the wall of Jezreel."** These things were not easy. Remember that, humanly speaking, Ahab had the power of life or death over Elijah. Elijah was a man of great courage. Brothers and Sisters, we need courage today. Sometimes, one needs courage to stand against members of his or her own family; husband, wife, mother, father or children. Sometimes, one needs courage to stand against those they love - and this takes great courage.

Elijah was a man who was dedicated, as a whole burnt offering, unto the Lord. How often did he lay his life on the line in the service of God? Elijah gave everything unto the Lord. He presented himself to the Lord as a living sacrifice, wholly, acceptable in His sight. We need this total commitment unto the Lord. We need to surrender our all unto the Lord. Lack of such surrender is a great hindrance in serving the Lord.

Elijah was an unworldly man, or should I say other-worldly? If I know anything about our churches today, one of our greatest sins is worldliness. I am not talking about dances, movies, T.V., etc - though I could, and maybe should. I am talking about people being so wrapped up in the material things and activities of this world that they have no, - or little, time for God. No time to pray. No time to study the Bible. No time to witness.

Or that is what they tell me. Why? Well, worldliness is the answer. There is this world, and there is the other world. People who have no time for the other world, have too much time for this world. The Bible says, **"Love not the world, neither the things that are in the world..."** (I Jn.2:15). That does not mean, don't love things that other people love that you don't love anyway. Most people define "worldliness" as what other people like, and they don't like. It is surprising how much our

definitions of worldliness and sin are colored by our own likes and dislikes.

People have strange and varied ideas about what constitutes "worldliness." What is worldly to one, is not such to the other. Let me help (or maybe, hurt) you here. Worldliness is not in things, but in your attitude towards those things. When the Bible says, **"Love not the world..."** the key word is "love." Things in themselves may be totally harmless, even valuable when rightly used; but if your attitude towards them is wrong, that attitude constitutes worldliness. When you put anything ahead of God, that becomes worldliness.

Elijah was an unworldly man. Look at his apparel. Look at his provisions. His clothes were not many and not fancy. He ate bread and flesh twice a day and drank water from the brook Cherith for awhile. At the widow's home, he had bread and water, and praised God for it. Elijah did not have much of the things of this world. He did not seem overly interested in such things. His interest was in the things of God. He desired that Israel would turn to the Lord. He desired that God would get glory. Elijah was interested in another world. He was not all wrapped up in the things of this world. I do not know many things that will kill your spiritual power with God and man like being wrapped up in the things of this world. Whatever worldliness is, it will surely injure one's spirituality.

Elijah was a very humble man. I have studied Elijah now for over twenty weeks. I have not seen pride in the man. Elisha doubtless looked up to him. Probably many others spoke highly of the great prophet, Elijah. No doubt many bragged on the mighty things Elijah had done. But Elijah never speaks in this way. I don't recall a time when Elijah ever bragged about what God had enabled him to do. What if a preacher today had done what Elijah did on mount Carmel. Oh, it would be in every paper and on every T.V. The preacher would brag on his great mount Carmel revival. His popularity would shoot up. Everyone would want him for a revival. He could start getting much more money for his services.

Did Elijah go around bragging about this? Did Elijah write a book on, "How I raised a dead boy to life"? Did Elijah brag about how he had provided sustenance miraculously for a widow and her son for many months? Did Elijah brag, "I prayed, and it did not rain, and I prayed again and it did rain"? No, he did not. Elijah was a humble man. Ugly and deforming pride is not seen in this mighty man of God.

"...God resisteth the proud, and giveth grace to the humble" (I Pet.5:5). We need to be humble. God uses the humble one who will give the glory to God. Proud men take the glory to themselves; and so, God does not use them greatly. God is determined that He will not give His glory to another. I do not know a greater virtue than that of humility. I do not know anything more unbecoming in a preacher than a spirit of pride. Pride disqualifies one for the service of the Lord.

Elijah was a man of faith. He just believed the Word of God. He read, I think, in Deuteronomy where God had said that He would

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ELIJAH

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punish Israel with drought if they did not repent. Elijah believed that, prayed in faith, and God sent that drought. God told Elijah to tell Ahab it would not rain until Elijah said so. Elijah believed God and acted accordingly. God told Elijah that it was going to rain and to go tell Ahab. Elijah believed God's Word, went and faced Ahab, and then prayed on mount Carmel for the rain, and the rain came. Friends, we need more faith in God. We need not only saving faith, but we need living faith, and walking faith, and serving faith. We need to preach by faith. We need to believe day by day that God is what He says He is, and will do all that He says. We need to go forth in the power of living faith in the living God. Faith will remove from us grumbling, complaining, despair, and discouragement. Faith will take away our doubts and our fears. If we will but have faith in God; we will be lifted up, we will be encouraged, we will be rejoicing, and we will be active in the service of the Lord.

Elijah was a man of obedience. God said do something, and Elijah did it. We see this total obedience to God as one of the major things about Elijah. Oh, obedience is so necessary in Christian life and service. Elijah's obedience followed hard on the heels of His faith. If we really believe God, we will obey God - we will not dare do otherwise. I am sure that there were failures in the life of Elijah, but we do not find a recorded instance of his disobeying God. What do we have left of our Christian lives if we don't have obedience? To obey is better than sacrifice. To disobey is stubbornness, witchcraft, and iniquity. If we do not obey God, we will not have His blessings, we will not be used in His service, we will not be a blessing to others, and we will suffer great loss of rewards we could have had through obedience. Oh, my friends, one could preach a sermon on each one of these characteristics of Elijah.

Elijah was a man of prayer. Men whom God uses must be men of prayer. God has never accomplished much with any man or woman who did not pray much. The Bible says that "He prayed earnestly." Elijah stood in the presence of the Lord. I am sure that this involves his standing there in communion with God. I am sure that this is a synonym for prayer. When a man stands in the presence of the Lord, it does not greatly bother him to stand in the presence of an earthly king. Elijah stopped the rain from heaven by his prayer. Oh, he was interested in the glory of God. He saw Israel's sins as greatly dishonoring to the Lord. He prayed that the Lord would glorify Himself in bringing to pass His predicted judgments on Israel for her sins.

Elijah brought rain from heaven by his prayers. Oh, we need praying men and women who can bring showers of blessings upon us by prayer. Elijah prayed fire down from heaven. He had proposed to the priests of Baal a test by fire to prove who was truly God. He prayed a short prayer, and the mighty fire of God came down and burned the sacrifice, and the altar, and licked up the water about the altar. Oh, the mighty power of prayer. More things are wrought by prayer than this world dreams of, someone said. Friends, we can't do anything, but God can.

Let us reach up to heaven with our prayers. Let us pray down upon our lives and our churches the blessings of God. God still answers prayer, doesn't He?

Surely, it was in answer to Elijah's prayer that food and drink were provided for many months for the widow woman, her son, and Elijah. We don't read this, but likely it is true. Elijah raised the widow's son to life by the mighty power of prayer. Yes, Elijah was a man of prayer, and wrought many things by the power of prayer. Oh, let us listen to what this has to say to us. Let us see what prayer is able to do. Then let us go forth, praying much, and serve our God in the power and blessings that come to and upon us in answer to prayer. Elijah prayed, and the Jordan River was opened. It may well be that prayer had something to do with his going to heaven without dying, I don't know. Prayer was a mighty force in the life and ministry of this mighty prophet.

Let us go back to where we begin this message. I said then that Elijah was a man of like passions as we are, quoting Scripture. I want to say now that we are not men like Elijah. He was like us, but we are not like him. He had like passions as we have. He had a sinful nature with sinful desires. He had problems, troubles, and temptations like we do. But we are not like him. We do not have the courage, the dedication, the unworldliness, the faith, and the obedience that he had. We do not pray as he did. If we would be more like Elijah, we would see more of God's power and blessings in our lives and service.

Elisha asks in II Kings 2:14, "Where is the LORD God of Elijah?" It might be more to the point to ask, "Where are the Eli-

jahs of God?" God has not changed. He is still on the throne. He is still all powerful. He still answers prayer. But where are the men and women of prayer, of faith, of holiness, of courage, of dedication - where are they?

I do not believe that we will raise the dead. I doubt that we will ever call fire down from heaven. I do not think we will perform much of the physically miraculous. But, my brother, my sister, we can be used in raising spiritually dead sinners to eternal life, and what is a greater or more important miracle than that? The showers of spiritual blessings on our church is more important than showers of literal rain. The fire of God upon the preacher and the church is more important than that literal fire which came on mount Carmel.

Let us obtain by humble, believing prayer the characteristics of Elijah, and let us show them forth in the power of the Holy Spirit.

Friends, we likely will never see physical miracles, but there are more important miracles than these. Oh, to see the power of God on our church and services. To see God's people greatly blessed in the service. To see tears of repentance, consecration, and joy in our services. To see sinners under deep Holy Spirit conviction, and then brought to saving faith in Christ - oh, to see these things in our church. Let us pray much about these things. Where is the Lord God of Elijah? He is still on the throne, still able to do great and mighty things. Where are the Elijahs of God? Well, I leave that question to each heart who hears or reads this. I close with this: If I would be more of an Elijah of God, I would know more of the blessings of the God of Elijah. May God bless you all.

WHAT'S WRONG

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today, the Lord Jesus is still dealing with His own in precisely the same manner. He still threatens chastisement upon those of His own who fail to do the things that He demands. Listen: "For whom the Lord loveth he chasteneth..." (Heb. 12:6).

And that wasn't all the advice He gave them. He urged them to repent and to be zealous for His cause. Most people have in mind that repentance is a doctrine for the unsaved. Well, here we find it as a doctrine for the child of God to follow and practice. Personally, I believe today that the position of the Lord Jesus is precisely the same as His position in the church at Laodicea - namely, He is on the outside knocking at the door desirous of getting in; and He tells each of His churches to repent, or else they must be chastened.

May God grant that in this hour you shall repent, and that you will not have to be chastened. May it please our Heavenly Father that the chastening hand of God shall not have to fall upon you.

VI. To this church at Laodicea Jesus also offered a promise. To each of these churches He made a promise to the overcomers, and He has done likewise concerning this church. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to

sit with me in my throne, even as I also overcome, and am set down with my Father in his throne" (vs. 20, 21).

What mighty promises are these! What compensation is this - just to know that the man who lives in a worldly church is lukewarm and given over to the things of the flesh - just to know that the individual who overcomes, who actually repents, and who lives for God a zealous life - that that one is going to be able to sit on the throne with Jesus throughout eternity. Surely this is a compensation that is worth fighting for, it is worth being hated for, it is worth any kind of persecution that we may have to go through, it is worth any kind of difficulties that we may have to endure - just to be able to sit down with Christ upon His throne.

May God grant that you as a saved man or woman, shall be faithful to Him in all things. Then if it please our Heavenly Father, may you thus be one of the overcomers. If you have not been saved, may you overcome the devil through the blood of Jesus Christ now, and then live for Him, not as a lukewarm Christian, but as every child of God should live.

PREDESTINATION

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going to be studying the general theme, "God's Predestination" or "Five Golden Links in God's Plan of Redemption."

Let's turn to Romans chapter 8. In Romans 8:28-30 we have

PLANTED IN THE LIKENESS

by Herb Evans

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26,27).

A good brother showed us a letter, which he had received from someone who was upset with him regarding his application of Galatians 3:27 to water baptism. The fellow's argument was that since strict Baptists teach that the book of Galatians and the book of the Corinthians were written to local churches, the passage could not read, "as many of you as have been baptized," for they were already water baptized members of the church. He argued further that Paul would not have said "as many," he would have said whatever included all of them! The poor brother did not notice that the preceding verse said, "Ye are all the children of God," which would mean that all children of God (according to him) might not have been mystically, invisibly baptized into Christ due to the words, "as many of you (children of God) as have been baptized into Christ." A simple explanation would be that some of the believers were awaiting baptism and were receiving instruction to its meaning.

The Old Testament saints were baptized unto Moses (I Cor. 10:2), but unlike the baptism of Galatians 3:27, only a single aspect, identification with Moses, is in view here, for no one was ever said to be in Moses. There are, however, multiple aspects involved in the baptism into Christ (Gal. 3:27; Rom. 6:3-5), in that the word "into" has a composite meaning of "towards or in reference to" and "within" and involves a baptism which portrays both "identification" and "position" of a believer in Christ. Romans 6:3-5 expands this identification and position. There is, however, no demand in either passage for a mystical, universal Christ or baptism.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:" (Rom. 6:3-5).

Not even John R. Rice, who edited an interdenominational periodical and believed in a universal, mystical, invisible church and a universal, mystical, invisible baptism of all believers, would surrender Romans 6 to mystical baptism. He believed correctly that Romans 6 refers to water baptism.

Again, the mystically baptized, who did not see, hear, feel, or sense the baptism (they were merely told that they were mystically baptized), have a problem. If the "us" refers to Christians or to the children of God, why would it say, "so many of us as were baptized," if all the children of God are truly mystically baptized into Christ upon conversion? Romans 6 teaches baptismal identification but goes on to teach identification with His death. How in the world could you get mystically baptized into death? Another problem in making the so-called "mystical baptism" synonymous and simultaneous with the new birth is, the new birth is a birth! The baptism of Romans 6 is a death! How can the Holy Spirit element (with Jesus the baptizer--Matt. 3:11) be synonymous with death, when He is very much alive? How can the body of Christ (if it is the element in contradiction to Matt. 3:11) be synonymous with death, when it is very much alive?

If we allow the baptism of Romans 6 to be what it is, water baptism, and that baptism pictures the death, burial and resurrection of Christ and our identification with Him (and these) and pictures the entrance into His representative body, we are consistent with the context. It is a figurative "planting," a figurative "burial," and a figurative "likeness." It is simply a figure or likeness. An invisible, mystical likeness would be a contradiction of terms. But someone says, "There is no water mentioned in Romans 6!" There is no Spirit mentioned there either!

God's Foreknowledge

The first link we find here is God's foreknowledge. Now the word foreknow, or foreknowledge, can mean two different things. The first meaning is that God knows ahead of time everything that is going to take place. He knows the end from the beginning. The Bible says this very plainly and very definitely in many Scriptures. If God did not know everything ahead of time, then we could not trust Him with our salvation. God could be fooled--He could be surprised by events and happenings that He did not know would take place. And then God would just be reduced to a being of chance instead of a being of destiny. But God can never be taken by surprise. The God of the Bible is a God of omniscience. He knows everything (Continued on Page 8, Col. 1)

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PREDESTINATION

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ahead of time.

Beloved, the God that I worship, the God that I serve, knows the end from the beginning. He is intelligent, and His understanding is unlimited. There are no surprises with God. God is never fooled. Listen to what the Scripture says in Acts 15:18: "Known unto God are all his works from the beginning of the world." This tells us that God knows all of His works--everything that has ever happened from the beginning of the world and everything that will happen in the future. Also notice Romans 4:17, "...God... calleth those things which be not as though they were." You see, beloved, with man there are a lot of things that are yet to be done. With God they are already done.

Now if God doesn't know all things ahead of time, how could He predict the future with such accuracy? How could God tell us beforehand about the rise and fall of certain nations, about the coming of the Antichrist, about the destruction of Jerusalem, about the restoration of Israel--unless He knew beforehand all of these things. In Isaiah 46:9-10 we see beyond any shadow of a doubt that the God of the Bible is a God of foreknowledge. Listen: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done..."

Because God knows His people ahead of time, He can predestinate their salvation. God has predestinated the salvation of every born again believer. He has elected His people from the foundation of the world. The Scripture says in Ephesians 1:4-5, "According as he hath chosen us in him before the foundation of the world...Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Listen to me, beloved! Before God ever caused the grass to sprout, before God ever caused an acorn to burst from the soil, before a sunflower came from beneath the sod, God had already chosen us in Christ Jesus.

Let me ask you a question. How old are you today? Maybe you are 25 or 50 or 75 years old as far as your life on this earth is concerned, but do you realize that if you are a child of God you are actually older than this world? Before this world ever came into existence, before there was ever one little piece of dirt put here on this earth, God had already chosen you in Christ Jesus unto salvation. Now that is the foreknowledge of God. God foreknew every born again believer before the foundation of the world. That is one of the grandest truths of the entire Bible--that God knew you, that God chose you, that God elected you to salvation before He ever made this world.

Message II

Now, beloved, don't be afraid

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of anything that is in the Word of God. If God says in His Word that we are chosen and elected unto salvation before the foundation of the world, let's accept it, let's believe it and let's rejoice in it. We might not understand it, but let's believe it because God says it.

You know there are some people who throw out the book of Revelation because they cannot understand it. They say that the book of Revelation is a sealed book--a closed book--a mysterious book. They say there is no use wasting time studying the book of Revelation. Now, beloved, God would not put 22 chapters of the book of Revelation in the Bible if He did not want us to study it. And God would not put the great truths of election and predestination in the Bible if He did not want us to study them. So I say again, let's not be afraid of anything that is in the Word of God.

You know, the world has a very distorted and false picture of God. You will find that many religious periodicals picture God the Father as an old man. Jesus is sometimes pictured as a sissified, effeminate character clothed in a white robe. Now, beloved, this is all rank idolatry! No one living today knows how the Lord Jesus Christ looked when He walked this earth. The pictures of Christ in religious periodicals, in dime stores and in art galleries are all mockeries and frauds against the name of our Lord. We know that the Jesus of the Bible is a different person than the Jesus we see in these pictures.

It is sad that the world has such a distorted picture of God. I was reading one religious paper some time ago that had God pictured as an old grandpa sitting in a rocking chair so helpless that He couldn't do anything. The writer of the article said that God is helpless, that God is disappointed over certain events and declared that God is often frustrated in His own purposes. As I read that article, I said to myself, "That preacher certainly doesn't know the God of the Bible." Beloved, the God of the Bible is never disappointed. The God of the Bible is never frustrated. The God of the Bible is never helpless. Beloved, if God wanted to, He could destroy the whole human race today, and He would be perfectly justified in so doing. When you study the Bible, you find that the whole Bible from Genesis to Revelation pulsates with the greatness, the power and the majesty of Almighty God.

Message III

Let's continue to look at the first link in God's plan of redemption--foreknowledge. The Scripture says, "Whom he did foreknow, he also did predestinate..." (Rom. 8:29). We find in this verse that the word "foreknowledge" is used in a very special sense. It doesn't mean that God looked at us in advance and saw that we would be good or that we would believe or that we would be holy; but when it says that we were foreknown by God, it means that God looked upon us with favor and that He chose us as His own peculiar people. Beloved, God did not choose us because we were holy. He chose us in order to make us holy. Listen again to Ephesians 1:4-5, "According as he hath chosen us in him before the foundation of the

world, that we should be holy and without blame before him in love." When did He choose us? Before the foundation of the world. Many people have the idea that God foresaw that we would be good or that we would believe and endure to the end. And on that basis of foreknowledge, they believe that God chose us to salvation. Nothing could be further from the truth.

To answer the question, "Why did God choose to save us?" turn to II Timothy 1:9. Listen: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Now this tells us that our salvation was all according to God's own purpose. In other words, God chose us and saved us because it pleased Him.

Now let's come back to the word--foreknowledge. As I said a moment ago, the word foreknowledge doesn't just mean that God looked at us in advance, but it means that God looked upon us with special favor. Let me give you some Scriptures. In Amos 3:2 God said to Israel, "You only have I known of all the families of the earth..." Now when God said this, did He mean that He was ignorant of the other nations of the earth, that He had no knowledge of the other families of the earth? Certainly not! When God said to Israel, "You only have I known of all the families of the earth..." He meant that He looked upon Israel with special favor. He looked upon Israel with a special love. He looked upon Israel as His special people. And the same thing is true of born again believers. When the Scripture says, "Whom he did foreknow, he also did predestinate..." it means that God looked upon us with special favor and with a special love. It means that God chose us out of Adam's fallen race and elected us unto salvation and made us a peculiar people--His people!

Did you know the Scripture says that God does not know the unsaved? The unsaved are not foreknown by God. Let me give you the Scripture. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:23). Now I think you can understand what the word foreknow means when you look at this verse of Scripture. Jesus is going to say to the unsaved at the great White Throne Judgment, "...I never knew you..." Now does that mean that the Lord Jesus Christ doesn't know anything about the unsaved, that He is ignorant of the facts of their lives? Does that mean that Christ never knew about their ungodly deeds? Certainly not! It simply means that He never knew these people as His own. He never knew them as His own peculiar people. And that is what the Lord Jesus means when He says to the unsaved at the great White Throne Judgment, "...depart from me, I never knew you." He never knew them as His own.

He knows us, praise God! He knows every born again believer. He knows every child of His. In fact, the Scripture says, "...The Lord knoweth them that are his..." He knew us before

the foundation of the world. And that is what the Scripture means when it says, "...whom he did foreknow, he also did predestinate..." He looked upon us with special favor and chose us before He ever formed the world.

KNOW YE

(Continued from Page 1)

give assurance of our hearts that causes the solid peace and joy. But it is self deceit and ignorance for those who presume they are Christians, but are walking carelessly with their hypocrisy of which they themselves have never discovered it. They never know that the hell fire of torments is ready to devour them the next day. A man who does not examine himself is the man that the saving grace of Jesus Christ is very far away from. His imagination, his desires and expectation seems right to him, yet he is still blind and lame and trusting his sincerity of his religion only. Can you not say with David after his self examination, "Search me, O God, and know my heart: try me, And know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

Then secondly we find in the text, "...prove your own selves." Make a solemn choice of God for your portion and blessedness. Set not your heart on the world and with all its glory and pleasure and promotions. Settle it in your heart, that the Lord is an all-sufficient portion. God alone is more than all the world. Be content with your self. Spend time before the Lord in seeking earnestly, in searching your heart sincerely, willing to forsake all your sins and to resign yourself unto God and service to the local church to serve Him in holiness and righteousness all the days of your life. Lay hold on the promises of His assurance of giving grace and strength. Attend conscientiously upon His Word as the means of your conversion. Come to every sermon you hear in the church with this thought of God talking with you. Set upon the constant and diligent use of serious and fervent prayer. He that neglects prayer is a profane and unsanctified sinner. He that is not constant in prayer is a hypocrite. One of the first things of true conversion to prove appears in that it sets men to prayer. Forsake yourself away from evil company and forbear the occasions of sin. If God ever changes your heart, it will be seen in the change of your company. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness" (II Cor. 6:14). Oh that you may prove yourself that you are a child of God. Oh that you will be shown to others by your good works. "Even so faith, if it hath not works, is dead being alone" (James 2:17).

Then thirdly is to know yourself in the knowledge of His saving grace. Our text says, "...Know ye not your own selves, how that Jesus Christ is in you..." It is a good thing to know that Christ is in you. If you are declining spiritually, you will find little joy in this life or in the future. A person with a chronic illness gets no pleasure from anything he does. His food

is tasteless; he sleeps unsoundly; he has no energy to work or play. If the image of Christ in you has faded, you are ill. You will not taste the sweetness of the promises nor enjoy any rest in Him. You will limp painfully to every duty, wondering whether you have strength enough to see it through. Why don't you renew your repentance. Here is the counsel of Christ to the church at Ephesus: "...repent, and do the first works..." (Rev. 2:5). The Lord is simply saying, repent so that you may once again do your first work. Therefore go and search your heart as diligently as you would your house if you suspected a murderer was hiding, waiting to cut your throat in the night. When you renew your repentance, then renew your faith in God's promise to pardon. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Repentance is to remove the tendency of sin and faith is to restore strength. Even if your godly character has wasted away to almost nothing, faith can quickly restore its strength. "...Know ye not your own selves how Jesus Christ is in you..."

Then lastly, enquire yourself if you are really a child of God. The last portion of our text says "...except ye be reprobates." I don't intend to have you with your eyes half open seeing as "men as trees" walking. The Word is profitable for doctrines as well as reproof. A genuine conversion lies in the thorough change of the mind, emotion, and will. The Holy Spirit is the author of conversion. It is a work beyond man's power. We are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Christians, look back upon yourself. Reflect upon your swinish nature, your filthy mud, your once in the mire. Behold your slime corruption. Do not your own clothes abhor you? "Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9:31). How then should holiness and purity love you? Be astonished and marvel at His grace.

As a true believer, he enquires himself and sees the unreasonableness, the unrighteousness, the deformity and the filthiness of sin; so that he is affrighted with it, loathes it, dreads it, flees from it and even abhors himself for it. He writes "unclean" upon all his parts and powers and performances. He discovers the filthy corners that he was never aware of and sees the blasphemy, and theft and murder, and adultery, that is in his heart, of which before he was ignorant.

"...Know ye not your own selves..." Is your heart's desire to know the whole mind of Christ and not willing that one sin will not be discovered nor be ignorant of nor duty required? The reprobate is willingly ignorant; he does not love to come to the light. Oh that you will examine your heart. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." May God bless you. Amen.

SIN VI

(Continued from Page 1)

The Lord Jesus spoke to the religious community in His day in Matthew 23:33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And, we read in Hebrews 9:27, "it is appointed unto men once to die, but after this the judgment." Luke 13:3 relates, "Except ye repent ye shall all likewise perish." The sinner tries to ignore this coming judgment.

Robert Ingersoll was once speaking against the doctrine of eternal punishment. A drunkard stood and said, "Make it strong, Bob, for a lot of us fellows are depending on you." You may ignore and deny this doctrine, but that doesn't do away with it.

In the day of John the Baptist, there was fear. We read in Matthew 3:7, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" According to many, this teaching is held as unreasonable, cruel, and God-dishonoring, but according to Isaiah 5:14, "Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." If you will examine the context you will see that it is speaking of those who do not regard the work of the Lord.

We can think of man as a two-fold being: one dealing with material and the other immaterial, or the spiritual and carnal being. The Lord Jesus in Matthew 10:28 said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" My! but these are strong words! Sinner, you certainly should fear the Almighty Creator of both soul and body.

The Scriptures teach the conscious existence of the lost after death. Listen to Luke 16:22-23, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes being in torments."

Then, Abraham says in verses 25-26, "Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

There is certainly an air of finality in these Scriptures. There is much false teaching going on in this old corrupt earth giving false hope to the unrepentant. The rich man was in torments, and there was no relief to be had. The following extract from a well-known writer is worth consideration: "The rich man and

Lazarus, I am not free to regard as a parable, while having no controversy with those who so regard it. Not only is it not called a parable, but names are introduced, a thing without precedent in our Lord's parables. I prefer to look at the rich man and Lazarus as actual characters, whose history in this world and beyond is solemnly traced by the Lord for the moral profit of men everywhere."

The punishment of sin -- "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." When man sins he earns wages. By and large, these wages are not wanted, but he will receive them. When Adam sinned against God, it plunged every generation following him under the same penalty. Adam was a representative of all his progeny. Every man, by nature, is guilty with Adam's guilt, just as every believer is righteous with Christ's righteousness. These wages earned will be paid in a specific place. One day, in the very near future, God's time table will come to the time of judgment. In Hebrews 9:27 we read, "And it is appointed unto men once to die, but after this the judgment."

My friends, every one of us will stand before the Lord Jesus in judgment; some unto eternal happiness and bliss and others unto everlasting death or punishment. The ones whom Christ saved by His grace shall stand before Him to be judged according to their works in service. Rewards or lack of rewards will be meted out to those who come before Him at this judgment. Listen to II Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Many of God's children will suffer loss because of simply not obeying the commands of God. Still speaking of the judgment of the saved, let us read some Scriptures concerning it. I Corinthians 3:13-15, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Let us speak now concerning those who hate this great and Almighty God, who refuse to honour Him, who curse and blaspheme His name. There are those in the end time who will pray for the rocks and mountains to hide them from the face of the Lamb. Revelation 6:16 states, "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." There is no escape from the receiving of the wages of sin. It is appointed by God that the unbeliever will stand in judgment before Him.

Let us turn to Revelation 20:11-15, "And I saw a great white throne, and Him that

sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

There are those who stand in this judgment who will say to the Lord that they don't belong there. They will say unto the Lord these words, as recorded in Matthew 7:22-23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." The reason that the Book of Life is present at that judgment is to prove that their names are not written in it. Sinner friend, the Spirit says in Revelation 22:17, "And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely". May the Lord bless you and yours.

STUDIES

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know all the circumstances, can present the situation to God in their prayers.

Peter and John, it is said, reported to their own company all that the chief priests and elders had said unto them. Their own company and the chief priests and elders were two opposing factions. The two groups represented two teams on the field of life. The chief priests and elders, according to Acts 4:15, had huddled together in an effort to mold their strategy. Now Peter, John, and their company huddle together and prepare their strategy.

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" (Acts 4:24, 25).

Peter, John, and their own company, in the Scriptures before us, are saying that there is no way for them to lose. The chief priests and elders must rely on only the energy of the flesh while the apostles and their company have the God who made heaven,

earth, and the sea on their side. Why should they fear man when the God who made and sustains man was with them? Why should they fear a few snakes when they were riding on an elephant? The God, after all, whom they were serving, had said through His servant David, "Why did the heathen rage, and the people imagine vain things?" The reference here is to the hostility which was brought against the Messiah. Why did the heathen rage, or why did they, as a unit, act so bitterly against the Messiah? What prompted such bitter action? Why did they rush violently together to destroy Him? Why did they "imagine vain things?" The word "vain" relates to something that is empty such as an empty vessel, or something that is useless. The meaning is that all their plans and schemes against the Messiah were useless. They would have been just as effective if they had beaten the air with their fists. Why, in fact, would anyone contend with God? Why would a mouse pick a fight with a tiger?

It will be found, after all is said and done, that God did not lose one fight. It will be found that He did all His pleasure. It will be found that none staid His hand. "The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against His Christ" (Acts 4:26). Who was it that the kings and the rulers were opposing? He was the Lord or, as they said in verse twenty-four, the one who made heaven, earth, and the sea. The devil threw the best he had against God's plan. He activated the kings of the earth and the rulers. These went forth together, or as a unit, against the Lord God and "against His Christ," or His anointed.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28).

The allied forces of Herod and Pilate thought that they were doing a lot of damage against the Lord Jesus; but God, in all their actions, caused them to serve Him. Rather than doing their own things, or performing their own strategy; they were doing that which God had planned before to be done. They, rather than fighting against God's purpose, were aiding it. Those, too, who killed fifty million of our fathers and mothers during the Dark Ages did not alter God's purpose in the least. The same is true in the affairs of earth today. God, in fact, will do all His pleasure. These passages of Scripture are a great commentary to I Corinthians 2:14 where we read that the natural man receiveth not the things of the Spirit of God. Herod, Pilate, Gentiles, and people of Israel were the natural world. They were Adam's fallen children whose father was the devil. They all loved darkness rather than light, and they were all united on one front against God's holy child Jesus. The word here for "child" relates to sonship without any respect to being young or old.

The wrath of this united force,

even though meant for evil, would result in good to all the elect. Psalms 76:10, in fact, states: "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." God, then, would bring meat out of the eater. He would bring water out of the rock. God, in fact, in His eternal counsel, had predestined all the events that surrounded the life, death, and resurrection of His Son. It was that which He had "determined before to be done." It is not only that He predestinated those events, but He has also predestinated certain ones to believe on His Son.

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29). Self cannot be found in this passage. They looked away from self-energy, self-knowledge, self-wisdom and power to that one, as they said, who made heaven, earth, and sea. They asked Him to "behold" the problem and "grant" the ability needed to confront it. They knew that they were weak, but that He was strong. They knew that they were prone to flee; but they knew that He could make them bold, even before the council of the nation. The entire nation of Israel was against them, but God was for them; and if God was for them, who could be against them? They acknowledged that they hoped to gain nothing from the skirmish. All they wanted to do, as they said, was to "speak thy word," and to do such with "boldness." "By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." (Acts 4:30). They had asked for boldness to speak His Word. Now, they ask that He manifest His presence and His recognition of them by stretching forth His hand to heal and to perform signs and wonders. You will note that they made no request for their own well-being. They had nothing in mind but to honor Him.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Some, after reading this passage of Scripture, may wonder why God doesn't respond in this manner to our prayers today. They suppose that we would be more bold and have greater response from those we witness to. God, if He were to use one of us in a large audience to heal a lame man, would give us an immediate platform where we would witness to all, even as was true of Peter and John in Acts 3:1-11. God, however, today, wants us to live and witness by faith and not by sight, feeling, or sound. It is as stated in the following Scripture: "Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). Note, also, from the following Scripture that faith involves that which is not seen: "Now faith" (Continued on Page 10, Col. 1)

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is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

It is said in our text (Acts 4:31) that "they were all filled with the Holy Ghost, and they spake the word of God with boldness." To be filled with the Spirit is to be under His influence relative to knowledge, wisdom, and power. He made them what they could not possibly be without Him. They, without Him, would have been like a donkey trying to win the Kentucky Derby; but with Him, they were the front runners in every area wherein He was influencing them. They, in other words, though Him, were sure winners whereas, without Him, they would have been certain to lose. The same can be said of each of us today.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common" (Acts 4:32). This fact was not true of those who were opposed to them. Each of the opposition team were out for himself. There was not a love for each other and for the cause which would prompt them to act in such a manner as did those under the influence of the Spirit. God the Spirit made the difference. He caused all to think alike and act alike without regard for their own interests. His purpose here was to magnify Jesus Christ, and that is what He was doing. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me" (John 15:26).

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you" (John 16:13, 14).

Our text (Acts 4:32) informs us that those the Spirit influenced were "of one heart and of one soul." God the Spirit, in other words, does not lead people in opposite directions. Some say that Baptists, Methodists, etc., are all being led by God the Spirit. This can't be a fact since those the Spirit influences are of one heart and one soul. Some, in fact, teach salvation by works while others teach salvation by grace. Both of these cannot be right. We, of course, are fully convinced that salvation is by grace and not of works (Ephesians 2:8, 9).

It is said that, "neither said any of them that ought of the things which he possessed was his own; but they had all things in common." This action was not natural because the natural man doesn't react like this. We are

dealing with the spiritual here as is proven by the following Scripture: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them; because they are spiritually discerned" (I Corinthians 2:14). The summation of Acts 4:32 is that God the Spirit placed Jesus of Nazareth above everything else. This, after all, is why God the Spirit came to earth.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). This is what it was all about. This is why they were of one heart and one soul. This is why they had all things in common. They, in fact, with this frame of mind, were entirely devoted to one purpose, and that being to "speak thy word" (Acts 4:29), that word being that Jesus of Nazareth was alive from the dead. This, in fact, was the very message which had caused the Sanhedrin and the elders to threaten them. It is still the great message to the world today. That is that His grave is empty -- that He conquered death for all who believe on Him as their personal Savior and Lord. Our text informs us that "great grace was upon them all". The meaning here is that they received favor from God to the extent that many people heard them and heeded their message. God, then, caused their efforts to bear much fruit. There was no drought as far as the result of their witnessing was concerned.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4:34, 35). The fact that their worldly goods were laid at the apostles' feet has a great message for us in that we, if we put God first, will not suffer as a result. Look at the following Scripture:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6:31-33). We are to see from Acts 4:34 and 35 that our God is the faithful God. He keeps His Word.

"And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:36, 37). This act by Barnabas was a great act of faith in God and a great act of devotion to the cause, the cause being to "speak thy word" (Acts 4:29). He cared not for the fact that he was growing older each day and may need his money for

We can't outgive the Lord.

retirement. He cared not that tomorrow he may need to buy food to eat and clothes to clothe himself. He, in fact, committed his future into the hands of his God. He said, in essence, with Job of old, "Though He slay me, yet will I trust in Him..." (Job 13:15). May God give us faith like that of Barnabas.

TRUE GOSPEL

(Continued from Page 1)

The true gospel is a call to discipleship, a call to follow Christ in submissive obedience, not just a plea to make a decision or pray a prayer. "You can't have your cake and eat it too." Christ stated that a man cannot serve two masters. The true gospel liberates not only from the penalty of sin but also from the power of sin. Justification and sanctification are distinct but not isolated. The work of Christ is a complete salvation, we are in the process of being conformed into His image. There is no such thing as an habitually carnal Christian. The power of sin is broken as Romans 6:14 states. However, the vast majority of Christians believe that faith without works is saving faith. It is true that no human work can merit salvation, but it is equally true that divine power causes us to do works after we are saved. Acknowledgment of Christ's Lordship is not a human work. Those who will not receive Him as Lord are guilty of rejecting Him. Salvation is a gift, yet it costs everything. Salvation is a sovereign work of God. The Bible defines it by what it produces, not by what one does to get it. No aspect of salvation is merited by human works. It is all of grace. As a part of His saving work, God produces repentance, faith, sanctification, and obedience in the recipient of His sovereign grace. (Eph. 2:8-10, Titus 3:5-7, Mat. 7:1-17, II Tim. 2:25, Phil. 1:6). Since God is not dependent on human means in producing these elements, any salvation that fails to experience these elements is not really a saving work of God. Take the rich young ruler of Matthew 19 for example. Dr. John MacArthur says this about him. "Our Lord gave this young man a test. He had to choose between his possessions and Jesus Christ. He failed the test. No matter what he believed, since he was unwilling to forsake all, he could not be a disciple of Christ. Salvation is for those willing to forsake everything. And the issue here was clearly this man's salvation, not some higher level of discipleship subsequent to conversion... Most of our work in evangelism is to get people to the point where they sense their need for salvation. This young man had come to that point before he ever asked Jesus the question. He was the perfect evangelistic target. He was ready to sign the card, raise his hand, walk the aisle, or whatever.... To the human eye, he looked like the hottest evangelistic prospect the Lord had encountered so far. He was ripe. He was eager. There was no way he would get away without receiving eternal life. But he did. He left not because he heard the wrong message, not even, because he didn't believe, but because he was unwilling to forsake all that he had and commit himself to obedience. Jesus set up an insurmountable barrier for the man. Instead of taking him from where he was and getting him to

make a "decision," Jesus chased him off. What kind of evangelism is this? Jesus would have failed personal evangelism class in almost every Bible college or seminary I know! He gave a message of works, and at this point did not even mention faith or the facts of redemption. Nor did He challenge the man to believe. He failed to get closer. He failed to draw the net. He failed to sign the young man up. After all, when a person comes along saying he wants eternal life, you can't let him get away, right? Wrong. Our ideas of evangelism cannot indict Jesus; rather, He must judge contemporary methods of evangelism. Modern evangelism is preoccupied with decisions, statistics, aisle-walking, gimmicks, prefabricated presentations, pitches, emotional manipulation, and even intimidation. Its message is a cacophony of easy-believism and simplistic appeals. Unbelievers are told that if they invite Jesus into their hearts, accept Him as personal Savior, or believe the facts of the gospel, that's all there is to it. The aftermath is appalling failure, as seen in the lives of multitudes who have professed faith in Christ with no consequent impact on their behavior."

A.W. Tozer in his article "No Saviourhood without Lordship" summed up the false teaching as follows: "Mankind appears to have a positive genius for twisting truth until it ceases to be truth and becomes down-right falsehood... This fact was brought forcibly to mind recently by hearing again the discredited doctrine of a divided Christ so widely current a few years ago and still accepted in many religious circles. It goes like this: Christ is both Savior and Lord. A sinner may be saved by accepting Him as Savior without yielding to Him as Lord. The practical outworking of this doctrine is that the evangelist presents and the seeker accepts a divided Christ. We have all heard the tearful plea made to persons already saved to accept Christ as Lord and thus enter into the victorious life... Now, it seems odd that none of these teachers ever notice that the only true object of saving faith is none other than Christ Himself; not the "saviourhood" of Christ nor the "lordship" of Christ, but Christ Himself. God does not offer salvation to one who will believe on one of the offices of Christ, nor is an office of Christ ever presented as an object of faith. Neither are we exhorted to believe on the atonement, nor the cross, nor on the priesthood of the Saviour. All of these are embodied in the person of Christ, but they are never separated nor is one ever isolated from the rest. Much less are we permitted to accept one of Christ's offices and reject another. The notion that we are so permitted is a modern day heresy, I repeat, and like every heresy it has evil consequences among Christians... It is altogether doubtful whether any man can be saved who comes to Christ for His help but with no intentions to obey Him. Christ's saviourhood is forever united to His lordship."

The true gospel evokes the results that God intended. God's gift of faith and repentance are divine works and have divine results. If there is no holiness in the life, there is no heaven. If there is no conviction, there is no conversion. Sinners must turn

from sin or they will burn in hell. I believe that those who only want Christ as Saviour are those spoken of in Matthew 7:13-14 as entering in at the wide gate. The strait gate of repentance and faith that produces a changed life is not popular with those who are not sheep.

With this introduction, let me introduce the featured message for this issue. It was prepared by Pastor Charles Arnett of the Union Baptist Church in Englewood, Ohio. It has been my pleasure to associate with him for the past four years. It deals with just one of the reasons "lordship" salvation is biblical.

Repentance in regard to the duty and necessity of sinners in complying to the offers and invitations of the gospel in the environment of modern evangelism.

John Flavel, a 17th century puritan, wrote, "Christ and His benefits are inseparable: we can have no saving benefit apart from the person of Christ. Many would willingly receive His privileges who will not receive His person; but it cannot be; nay, we must accept His person first, and then His benefits; as it is in the marriage covenant, so it is here." (1) We might well continue Flavel's analogy and say just as many people claim the privileges of marriage without any commitment, so many try to claim the saving benefits of Christ apart from any commitment to Him. It seems axiomatic that any genuine commitment to Christ necessitates repentance. Yet, it is even taught in some evangelical circles that the preaching of repentance is heresy. Flavel also said, "As the three offices are undivided in Christ, so they are in the believer's acceptance; and before this trial no hypocrite can stand, for all hypocrites reject and quarrel with something in Christ; they like his pardon better than his government." (2) Does it surprise you that even the puritans had to battle with easy believism? Jesus warned us that many would claim His name who weren't truly saved, Matt. 7:21-23. He said that only those who do the will of God would be saved. It is this author's opinion that much of today's popular evangelism omits a clear call for repentance. Peter, in Acts 3:19, connects conversion to repentance. However, I am afraid that in a zeal to see converts many are promoting a salvation without conversion.

THE MEANING OF REPENTANCE: Repentance has three nuances. First, repentance is used sometimes to suggest the change in life that is the result of a change in mind and purpose. Second, repentance is used to indicate the regret or sorrow that produces a change in actions or a change in mind. Third, repentance is used to define the change of mind and purpose of one who comes to Christ in faith. The sinner changes his mind about the desirability of sin and purposes to live for Christ.

In II Corinthians 7:8-7:13 we find all three usages. In verse eight we cannot mistake the emotional element in repentance. Paul had wrestled with what he had written in his first letter about the incestuous man. We see that he was vacillating; he was sorry that he had been so bold, but now he isn't sorry; he now rejoices. Note that Paul contrasts rejoice, which is an emotion, with repent. We con-

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TRUE GOSPEL

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clude that the repentance of verse eight is emotional or sorrow. Then in verse nine we find the Corinthians sorrowed to repentance. Here the emotional led to a change of mind and change of actions. Repentance in verse nine was a change of mind and actions caused by sorrow. Also in verse ten godly sorrow works repentance. In summary; In verse 8, the emotional element was in repentance and in verse 9 and 10 the emotional element accompanied repentance. Now verse 11 shows us the change in life that followed the change in mind and purpose.

Thus, in the words of Dr. Paul Jackson, "We believe that repentance is a change of mind and purpose toward God prompted by the Holy Spirit; that it is characterized by godly sorrow for sin as offensive to God and ruinous to the soul; and that true repentance is inseparably related to true faith," Luke 13:1-3; 15:7; Acts 8:22; Rom. 2:4; II Cor. 7:10; Acts 20:21. (4) This agrees with the last paragraph of Article VIII of the GARBC statement of faith, "We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith." Repentance is a change of mind and purpose. The GARBC article of faith includes repentance in saving faith. According to that article, if we preach salvation by faith we are calling on sinners to repent.

THE DUTY TO PREACH REPENTANCE: One of the last instructions Jesus gave His disciples before His ascension was this; "Repentance and remission of sins should be preached in His name among all nations,..." Luke 24:45-48. Notice that in these instructions repentance precedes the remission of sins. It certainly does not come after justification. Should we preach repentance? Jesus said we should.

Jesus said in Luke 5:32, "I came not to call the righteous, but sinners to repentance." At least part of the great purpose of God in the incarnation was to call sinners to repentance. We recognize that the overall purpose of God in the incarnation is His glory; He has ordained that glory be accomplished, in part, by the repentance of sinners. In Luke 15:7-10 Jesus spoke of the "joy" in heaven when one sinner repents. He was talking about sinners getting saved.

Let us consider the example of the apostles: We find Peter preaching repentance in Acts 2:38. Paul told king Agrippa that in his obedience to his commission that he preached that Jews and Gentiles should repent, Acts 26:19, 20. Also Paul, throughout the epistles, lets us know his main concern was preaching the gospel. Therefore Paul equated preaching repentance with preaching the gospel. Paul said he was determined to know nothing save Jesus Christ and Him crucified, I Cor. 2:2. Knowing that in Paul's obedience to Christ he preached repentance, we come to the conclusion that for Paul, the preaching of the person and work of our Lord and Saviour included the duty of sinners to repent.

Paul tells us the Lord is coming again to take vengeance on those who do not obey the gospel, II Thess. 1:8. The gospel is to be obeyed; it is not simply an invitation; it is an imperative; it is a command. How is the gospel to be obeyed? By repentance. If we preach the gospel, we must preach repentance; we cannot preach the gospel without calling on sinners to repent and to believe on the Lord Jesus Christ.

THE DUTY OF SINNERS TO REPENT: First, repentance is commanded by God. "God... now commandeth all men every where to repent." Acts 17:30. What God commands is man's duty. In Acts 17 Paul is preaching the duty of repentance in the context of evangelism. Hence, repentance is an evangelical duty.

Second, sinners must repent because they are enmity against God. "The carnal mind is enmity against God," Rom. 8:7, 8. The natural man is hostile toward God; he hates God with all his mind and heart. Sinners are not a bunch of nice people, who are simply ignorant of the love of Jesus. No! If they could they would get a ball bat and drive God off His throne. Man needs to change his mind and purpose about the rights of God, and about his own sinfulness if he is going to be saved. Dare we tell sinners they can have the benefits of Christ without receiving Him whom they hate? Please note what we find in Rom. 8:7, 8; the carnal man hates God, and he cannot do anything different. But he must if he is to be saved. The sinner is in an awful fix!

Third, sinners must repent because of the nature of saving faith. We read in Rom. 10:9, 10, that to have heart faith in the risen Lord is salvation. It is the "Lord" that has risen from the dead. The heart is the center of man; we might call it the control center of man cf. Proverbs 23:7. When a person believes in his heart that the Lord, the Master, the Owner, the Ruler has risen; he believes that Jesus Christ the Lord has a right to rule him. When a sinner, who is going his own way, believes in his control center that Jesus is the living Lord of his life, he has repented. The believing sinner changes his mind about who has a right to rule in his life and consequently purposes to live for Christ. Obviously, this is the relation between saving faith and repentance spoken of by the GARBC article VIII. Believing on the Lord Jesus Christ includes turning from sin as well as turning to God. This is supported by I John 5:9-10. To believe the record that God gave of His Son is needed for salvation. Rom. 14:9 gives us an important element in that record. The Lord died, and rose, revived that He might rule (or Lord) both the dead and the living.

Fourth, sinners must repent because of their profession. In our baptism we profess to have died with Christ and to have risen with Him to a new life, (Rom. 6:1-6). If our profession is to be honest, then we repented when we believed. Unless one would want to claim that baptism is a meaningless symbol.

THE EXCLUSION OF REPENTANCE IN MUCH OF TODAY'S EVANGELISM: First the Theological Exclusion. A well known study Bible states in

the notes at the back, "Repentance... is a valid condition for salvation when understood as a synonym for faith. It is a false addition to faith when understood as a prerequisite, requiring the cleansing of the life in order to be saved." John Calvin claims it is "repugnant to Scripture" to include faith in repentance. Calvin based his argument on Paul "testifying both to the Jews, and also to also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. He views faith and repentance as two distinguishable ideas. The author of the study Bible sets up a straw man. The men that I know who preach repentance do not preach, "Clean up your life before you can get saved." Repentance simply means a change of mind and purpose about the rights of Christ in your life. That will produce a changed life. In Mark 10 we read of rich young ruler who wouldn't be saved because he would not turn from His riches and turn to Christ; hence he would not repent. We know that riches will not send a man to hell, but a refusal to commit oneself to Jesus will.

Second, repentance is left out of today's preaching because of a fallacious interpretation of Romans 10:13. There are those who are teaching that calling on the Lord is to say the sinner's prayer. They go from that to teaching that praying is a synonym for faith. In that type of interpretation salvation is achieved, not by a biblical faith in the Lord Jesus Christ; but by sincerely asking Jesus to be your savior. Even a cursory glance at Rom. 10:13 reveals that it implies a recognition of the authority of the Lord Jesus Christ. When the Scripture speaks of the name of the Lord it speaks of the authority of the Lord. We read this prophesy in Zeph. 3:9, "...That they may call upon the name of the Lord, to serve him with one consent." There we see that men call upon the name of the Lord that they may serve Him.

Third, there seems to be a cultural exclusion of repentance. Pragmatism, empiricism, and individualism are the three fundamental mind sets of American culture. We need to guard against becoming children of this culture. Preaching repentance isn't pragmatic when trying to incorporate sinners, who demand their individualism, into the church. This can best be illustrated by an example of trying to win someone without repentance. Let us roll play a modern evangelistic approach.

"Sir, wouldn't you like to be a

Christian? We have a wonderful program for your children. A youth group for the teens that provides activities that all kids like, saved and unsaved alike. You know if we don't give them something to do, the world will. We have things to entertain the younger children also. The carnal nature of children just love our activities. We even have jazzercise classes for your wife. I am sure she would enjoy that. Give her something to do. It probably would build her self esteem. And you, did you know we have men's golf every Saturday. We surely would not expect you to stay home and read your Bible and pray in preparation for Sunday."

Of course we are not surprised when he raises his fist toward heaven and screams out, "I will not have this man to reign over me," Luke 19:14. We quickly explain to him that he doesn't have to let Christ rule over him; he doesn't even have to like Christ; he simply has to ask Jesus to come into his heart. He will become a Christian, and we can incorporate him into the most exciting organization in the world today, the church.

THE SOURCE OF REPENTANCE: The GARBC statement of faith article X states that the new birth is "brought about by our sovereign God," and that repentance and faith are the "fruits" of regeneration. Note, fruits are plural, again indicating to us there is a distinction between repentance and faith. Now fruit is a product produced by an agent.

STUDIES IN I PETER 4:1-11

by C.T. Everman

"FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (Verses 1, 2).

"FORASMUCH", since Christ suffered (died) for us, that is since Christ died, not for His own sins, but to pay for our sins, we should "arm" ourselves "with the same mind" The word "arm" carries the idea of putting on that with which to confront the enemy, as a soldier would arm himself as he prepares for battle. How can we arm ourselves with the same mind as Christ? One way is to live lives that honor God, that is cease from sin. Christ lived a life free of sin from birth until he bowed His head on the cross and said,

Repentance is produced by the new birth which is produced by our "sovereign God."

Peter teaches that God has exalted Jesus "to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins," Acts 5:31 11:18. We need to recognize that we preached to dry bones, and only God can give them a change of mind and purpose. Truth is not perceived by the natural man and cannot be, I Cor. 2:14. The natural man may know all the facts, but that doesn't change his mind. He is dead in trespasses and sin. But that doesn't discourage the Christian. We have a great expectation. We are taught in II Tim. 2:24-26 to witness and preach with patience; maybe God will give the sinner repentance. You never know who God might be pleased to give repentance.

CONCLUSION: We have no responsibility to appeal to the carnal needs of man. We are not to meet his carnal psychological or sociological needs in order to get him to make a decision and be incorporated into the church. We do have a responsibility to God to preach for conversions. It is the gospel that is the power of God unto salvation not our programs. Churches aren't praying for revival because they don't need it, they are getting along without it. A sinner can be convinced to parrot a prayer without a change of heart. But a sinner cannot repent and believe on the Lord Jesus Christ without a work of the Holy Spirit.



Clyde Everman

"It is finished." As He suffered, He suffered for our sins. It was our sins that He took to the cross. He suffered to free us from the penalty of sin. Now that we are free from the penalty of sin we must no longer live in sin. "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Now that we have been born again, born from above, now that we have a new nature within us, there must be changes in our behavior. There will be a change in how we live the remainder of our lives here on earth. We must no longer live to satisfy the "lusts of men" (lusts of the flesh). We should live lives "to the will of God," lives that are obedient to His will.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;" (v. 3).

As new born children of God we begin a new life. The life we lived before is past. Sins which we had committed in the past

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A SCRIPTURE ENIGMA

Solve this, send us the correct answer and receive five free subscriptions to The Baptist Examiner.

1. The tribe to which Korah belonged?
2. The son of Ruth?
3. That by which the sheep know the shepherd?
4. David's eldest brother?
5. The man whom Philip brought to Christ?
6. The father of Ahab?
7. The birthplace of Paul?
8. The man who "boasted himself to be somebody"?
9. The city given by Joshua to Caleb?
10. The prophet who said, "I am not better than my fathers"?
11. That which Pharaoh's daughter promised to Jochebed?
12. The man who was, "blessed because of the ark of God"?
13. The place where Elkanah lived?
14. That of which Jacob made pottage?
15. The man who was "greatly beloved"?

The first letters form a precept much needed today. What is it?

THE BAPTIST EXAMINER

DEC. 9, 1989

PAGE ELEVEN

CAN YOU IMAGINE THIS?

Paul advising the church at Philippi to receive or use in any way the excluded member of the church at Corinth?

"...let him be unto thee as an heathen man and a publican" (Matt. 18:17). "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus...with such an one not to eat" (I Cor. 5:5,11).

STUDIES IN I PETER 4:1-11

(Continued from Page 11)

must be put away. Look at some of the sins of the flesh of which men are guilty, "lasciviousness" which means absence of restraint, indecency, one of the sins that comes from the heart (Mark 7:22). Another is that of "lusts" which means more than sexual desires, but includes all unlawful desires. The expression, "excess of wine" carries the idea of "overflowing of wine" or drunkenness. Revelling and banqueting means rioting and feasting, that is drunken parties or feasts. Abominable idolatries or unlawful idolatry, this is in the worship of pagan gods of which Paul spoke of which the Christians were commanded not to partake (I Cor. 10:14). The word "abominable" means contrary to the law and justice, illicit, criminal. These acts of idolatries were outlawed by the Roman government. You can imagine how bad they must have been. This does not mean that all have been guilty of all of these, but this is a list of some of the sins which those who are now saved may have "walked" in times past.

"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:" (v. 4). Those with whom the child of God once shared in the sins mentioned, think it strange that he now no longer shares their enjoyment of these. They do not understand the reason that one has left them. They "think it strange." As a result, they speak evil of you. This is one way the Christian may find himself reviled for his well-doing. His one-time friends, and buddies now begin to say and do evil things against him.

"Who shall give account to him that is ready to judge the quick and the dead" (v. 5).

The "who" refer to the people who "speak evil". They shall give an account to God Who stands ready to judge both the quick and the dead, those who are alive as well as those who are dead. Men may think they are getting away with their sins, but there is coming a time when God's judgment will fall on all. Revelation 20:12-15 gives us a description of that final judgment for the wicked.

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (v. 6).

"For this cause" refers to the end to be reached, or for something to be gained. The reason why the gospel was preached unto them, "that they might be judged." All sin must be judged. Sinners who do not trust Christ while living in this life must face judgment hereafter (v. 5). Those whose faith is in the shed blood of Christ have had their sins judged at Calvary where Christ paid the penalty for them. This then is why the gospel was preached to those who have since died. The words, "them that are dead" refer to Christians who had died. It does not mean that the gospel was to be preached to the dead. No, there is no second chance as some claim. The gospel had been preached to them, and they had believed while they were alive. As a result of their belief they had been judged by men while here on earth. This could mean that men put them to death for their faith. When one becomes a Christian, he can expect persecution from the world. Many have become martyrs and are now in heaven. While their bodies are not yet made incorruptible, their spirits are with God.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (v. 7).

Peter has told the Christians how to face trials and troubles in this life. Now he states that this life of trials will end. All through the New Testament, Christians are commanded to look for the return of Christ. Even though He does not come during our life time, we face death which can come at any moment and at the most will come shortly. Death is to each one the end of all things in this life. With this thought in mind, we are commanded to be sober, watch, and pray. To "be ye sober" means be of sound mind, keep your mind steady and clean. The thought here is not to go off on some tangent, some wind of doctrine. It means keep a well balanced mind. The sober-minded Christian is one who thinks things through without jumping on the first idea that comes along. The opposite of sober-minded are those who are "tossed to and fro, and carried about with every wind of doctrine,--" (Eph. 4:14). Not only are we to be sober, but we are to "watch unto prayer." If we are sober in mind, we will watch unto prayer. Someone has well said that if our prayer life is confused, it is because our mind is confused.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (v. 8).

"And above all things,"

the most important thing for Christians conduct is to have love one for another. Over and over in the Scripture we are commanded to love each other. The Apostle Paul said in I Corinthians 13, that great chapter on charity (love), that of all the things which he had named, only faith, hope, and charity would remain, and charity was the greatest of these. Christ said to His disciples, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The Apostle John said, "We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

Why is so much importance placed on our love for each other? Because it is the greatest of our characteristics as children of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:" (I John 3:1). As His children should we not have some of His characteristics? A "fervent charity" is a warm deep love toward each other. The word "fervent" means extended, intent, earnest, a love that is real. Do we have that kind of love toward our Christian brethren? If we have fervent love for one another what is the result? Paul said, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:4-6). How well does our love for one another measure up to this? A fervent love for the brethren "cover the multitude of sins." It is ready to forgive again and again. This is how God treats us, and as His children we should show the same kind of love. "Love thinketh no evil" (I Cor. 13:5).

"Use hospitality one to another without grudging" (v. 9). One way love for the brethren is shown is by showing hospitality to fellow Christians. When Peter wrote this, those who became Christians often needed help from other Christians as they became outcasts from their former friends and relations. Missionaries, who left their home churches and friends and traveled from place to place to preach and teach the Word, often needed material support and help from other Christians and churches. Without help from other churches it would not be possible for many missionaries to continue their work. There is much urging in the Scripture for practicing hospitality (see Rom. 12:3, I Tim. 3:2; III John 5-8). Many friends can be gained by your hospitality. Some of the kindest and dearest friends my wife and I have, we came to know by sharing our home with them.

The phrase "without grudging" or without murmuring implied that hospitality may be a task one may be tempted to complain about, even while showing hospitality. We need to remember that as we minister to others "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

"As every man hath re-

ceived the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (V. 10).

This verse tells us that every Christian has received some gift from God, a gift that is to be used for His benefit and for the good of others. The work of each one is to be according to the gift which God has given him, (I Cor. 12:4-11). These gifts are not all the same, but they are all God given and are to be exercised for His glory. The "grace of God" has assigned every one of His children a service to perform and makes him responsible as a steward to do it. The members of a church are compared to the members of a human body (I Cor. 12). Each has a function, and one member can not do that of another member. This means

one member is not to be envious of another member because that one has a function in God's service which he himself does not have. One minister should not be jealous of another minister. Remember, God has set in the churches as it has pleased Him. All gifts are given to edify the church and to glorify God.

(Editor's Note: I am glad to have this study here by Brother Everman. I knew it had gotten lost. I did not know how or where. I have no idea how it showed up in this issue. Since I did not send it to the printer for this issue, I must have sent it earlier. The printer must have misplaced it for some time, and found it and inserted it in this issue. I do not feel responsible (this time), but I apologize to Brother Everman and the readers.)

SISTER GILPIN'S EIGHTY THIRD BIRTHDAY PARTY

Sister Gilpin was 83-years old on October 21st, 1989. On the 19th, several people from the church and her local family met with her to observe her birthday. She has been a faithful servant of the Lord for many years. She was a great help to her husband, John R. Gilpin, Sr., through his ministry. Thousands remember her hospitality, kindness, helpfulness, and spiritual devotion to the Lord. She has been a great blessing to Calvary Baptist Church throughout its history. She is unable to attend services now,

but when she was able, she was present. She worked hard to get others to attend the services. Her presence was always a strength and blessing to the pastor. We love her dearly.

She is now in the Elmwood Village Convalescent Center at 5400 Apple Blossom Lane, Ashland, Ky. 41101. You might want to write her a letter or send her a card. As brother Gilpin might say, "She is doing pretty well for the shape she is in." Her condition is fairly good. Please remember her in your prayers.



Sister Gilpin with her pastor and his wife.



Part of family with Sister Gilpin.

ANNOUNCEMENT

Elder Dan Phillips is available for a few revival meetings each year. He is a very fine, sound, and able preacher. He is a Christian gentleman in every sense of the word. He and his ministry

would be a blessing to any church. I urge the churches to use Dan as much as he feels he can be away from his church. Write him at 273 Old Bethel Rd., Bluff City, Tenn. 37618, or call him at (606) 764-3771.