

STUDIES IN ACTS

by Willard Willis
"And when they had preached the word in Perga, they went down into Attalia." (Acts 14:25).

This makes the second time that Paul and Barnabas went through Perga. They, of course, took time to preach again to the people. They, no doubt, told them what they had already told them and expanded on what they had said. They, after preaching again in Perga, went on to Attalia.

The city of Attalia was approached by a river voyage. They, in fact, "went down into Attalia," or down the river to Attalia. This city was built by Attalus

the grace of God for the work which they fulfilled" (Acts 14:26).

You will recall from Acts 13:1-4 that the church at Antioch had sent Paul and Barnabas on their missionary journey. One can be sure that the church had not forgotten their beloved brethren. They, no doubt, had constantly remembered them in their prayers and wondered when they would return.

Our text informs us that it was by the church at Antioch that "they had been recommended to the grace of God;" that is, they had recommended them to God's favor and protection.

The church at Antioch was, by their action, a Missionary Baptist Church. They believed in, prayed for, and supported their missionaries.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts 14:27).

The statement, "all that God had done with them," says it all. They took no credit for themselves, but attributed all to their God. They, in fact, were excited because of the fact that God had chosen them for the work which they had just finished. They informed the church of the healings

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Willard Willis

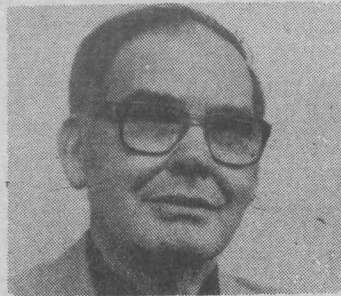
Philadelphus, king of Pergamos. He, in fact, built Attalia so he could have a convenient position for commanding the trade of Syria or Egypt.

"And thence sailed to Antioch from whence they had been recommended to

STUDIES IN PHILIPPIANS 2:1-11

by C.T. Everman

When Epaphroditus came to Rome, bringing support for Paul from the Philippian church, he brought a glowing report of how the church was still standing for the truth. While this was a source of joy for Paul, yet he also brought news that greatly disturbed Paul. The church was facing what could develop into serious trouble. One, false teachers were coming in with their false teaching. Second, two of the



Clyde Everman

women could not agree on something, and if left unsolved, could cause a split in the church. This church was very dear to the heart of Paul and he had great concern for the welfare of it. In this chapter he writes to them on what to do to prevent trouble. As we study this chapter, note the gentle, kind way he writes; suggesting, urging, not demanding the things they should do in order to maintain unity in the church. In writing to some of the other churches, Paul was not as gentle,

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"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart" (II Cor.3:3).

The most important matter for any individual is to learn about Christ and come to know Him as Lord and Saviour. Christ is not here now. One cannot go to Him personally and learn about Him in that way. How, then, can men come to know about Christ? Believers are epistles of Christ,

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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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BAPTISMAL REGENERATION - Part I

by C. H. Spurgeon

Editor's note: I have great admiration and respect for Spurgeon's sermons. I could wish that he had preached more controversial ones such as this one. This is the greatest sermon I have ever read on this subject. I urge all of our readers to carefully read it.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16).

In the preceding verse our Lord Jesus Christ gives us some little insight into the natural character of the apostles whom He selected to be the first ministers of the Word. They were evidently men of like passions with us, and needed to be rebuked even as we do. On the occasion when our

Lord sent forth the eleven to preach the gospel to every creature, He "...appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after



C.H. Spurgeon

he was risen"; from which we may surely gather that to preach the Word, the Lord was pleased to choose imperfect men; men, too, who of themselves were very weak in the grace of faith in which it was most important that they should excel. Faith is the conquering grace, and is of all things the main requisite in the preacher of the Word; and yet the honoured men who were chosen to be the leaders of the divine crusade needed a rebuke concerning their unbelief. Why was this? Why, my brethren, because the Lord has ordained evermore that we should have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. If you should find a perfect minister, then might the praise and honour of his usefulness accrue to man; but God is fre-

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THE LAW OF GOD AND THE SALVATION EXPERIENCE

by Jim Walters

"Wherefore then serveth the law?...the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:19, 24).

The Apostle asks, "Wherefore then serveth the law?" Of what use is the law and what does the law of God have to do with the salvation experience?

First, we should remember that no man can experience salvation

by keeping the law. The law cannot save us. The Apostle has been dealing with that throughout this book. For example, he says in verses ten and eleven of chapter three: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is

evident: for, The just shall live by faith." Also, verse twenty-one, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." So, as far as salvation is concerned, attempts to keep the law is the great antagonist to salvation by grace.

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HIS WORKMANSHIP

by Fred C. Beard

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

I want to speak to you on the subject of God's workmanship. When we think of workmanship, we think of the quality and the quantity. We might say of this or



Fred Beard

that person; that their workmanship is good, or maybe bad. The best that we could say is that their workmanship is excellent. And by this we would mean that he or she has quality. But man's quality of workmanship must be measured by his performance according to all the other workmen around him that are performing the same task. Now on the other hand;

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE EPISTLES OF CHRIST

written for this very purpose.

Unsaved people will not read God's Word and thus learn about Jesus Christ in that way. How many unsaved people do you suppose read and study God's Word? The overwhelming majority of them never open the Bible and read it. But unsaved people do read the lives of those who profess to be Christians. Brother and sister, they form their opinion of Christ and His salvation by what they see in our lives. Oh, what a solemn thought is this as it relates to the believer's responsibility. How careful we ought to be to endeavor to prop-

erly represent Christ before the unsaved. Believers are the epistles of Christ. One might be a poor epistle; one might be a good epistle; but either way, he or she is still an epistle of Christ.

The purpose of an epistle is to make known the character (somewhat), the mind, heart, and will of the author to the reader. I have something in my heart and mind. I want someone at a distance to know what that is. I write them a letter to reveal to them what I have in mind. The believer is to somewhat, as well

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sinner on another hill? Besides, there was a great need in the valley below. A man had brought his demon-possessed son to the disciples below for help. Oh, there was need in the valley below. Let us not think of staying on the mountain top of special and glorious blessings if it causes us to miss the opportunity of service in the valley below. It will be time enough for being only with God's people and in perpetual blessedness when this life is over. God has left us here for an important purpose and service. Let us be busy about that.

A letter must be opened. We are to be open and read of all men. We are to be bold in our witness for Christ. We are not to endeavor to be secret disciples. We are not to keep our religion to ourselves. We are to let others know by our lives and testimony that we know Christ.

A letter must be legible. It

should be clear, plain, and easily read. I get many letters across my desk. I receive many letters from foreigners. Sometimes these are very hard to read. Sometimes I have to get Wanda to see if she can make them out. I get letters from many elderly - God bless them every one. Sometimes as the years pass, their writing becomes very shaky and sometimes difficult to read. If a letter cannot be read, then its purpose is defeated.

Let us look at some things that hinder a letter accomplishing its purpose. If someone adds things to the letter, its purpose may be defeated. Oh, how often do men add to that which God has written, and thus misrepresent the Lord. The Campbellites add baptism to God's way of salvation by grace through faith. This keeps those they influence from understanding the way of salvation. Oh, when men trust in water for salvation, instead of trusting Jesus only, they are deceived; and when the blind lead the blind, they both fall into the ditch.

Men add the mourner's bench to God's letter, and multitudes are deceived thereby. Men add man's free will decision, or good works, or many other things to God's clear and plain letter. It would be a federal offense for a mail man to open a letter and add things to it, thus obscuring the intent of the original writer. A mail man would lose his job for doing this, if not punished even more. It is

an offense against God for men to add to the letter He has written.

A letter can be hindered in its purpose if things are subtracted. If one should open a letter and mark out parts of it, then the receiver would not know what the writer intended by the letter. This happens as to God's letter to men. Oh, how many preachers leave out parts of God's letter to men! I could write a long article detailing the things that men leave out of God's letter to men. Sovereign grace, church truth, the woman's place, the truth about the ordinances, the truth about heathen holidays, prophetic truth, the truth about God's law - one could go on and on.

The purpose of a letter is hindered when things therein are changed or perverted. Many of God's people do this to the letter God writes through them, thus giving a false message to those who read these letters. Oh, we need to be careful as to the letter God has written through us to the world about us. Let us deliver this letter exactly as God has written it. Let us not change, add to, or subtract from it.

There are things which stain, smudge, or blot out parts of a letter so that it is not totally legible, and understood. Sin in the life of the believer mars the letter that God has written through him. So often, the unsaved cannot read the message God has written to him through our lives because there is so much sin

therein. When I tell someone that I am a Christian, and then I talk badly, tell dirty jokes, go to places I should not go, and do things I should not do; how can that one see Christ in and through my life? My life is to be a message from God to Him, but my sin has so marred the message that it cannot be read, and makes no impression for good and for God.

If I am unkind, if I do not show real love, if I am hateful most of the time; how can the unbeliever see Christ in me? Oh, this is so very important. We are epistles of Christ to the unsaved about us. It is so important that they see Christ in us. Sin often destroys any possibility of this being the case. An unsaved woman told me that if her husband was a Christian, she did not want to be one. Our testimony and influence for Christ is one of the most important things we have. It is a very delicate thing. It can be easily lost. Once it is lost, it is about the hardest thing to get back that there is. Brother, sister, if you lose your testimony with an individual, you may never regain it.

Many professed (and real) Christians have lost their testimony with those around them. Many parents have no testimony or influence with their children. Many husbands and wives have lost their testimony with their

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Joe Wilson

FROM THE EDITOR

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...." (Jer.6:16).

As Landmark Baptists we believe that Jesus Christ started His church in the days of His earthly ministry and promised it perpetuity until His coming again. We further and surely believe that He has accomplished this to this very hour. Surely, Baptist doctrine must be as old as Baptist churches. Read that again several times.

Who can believe that our Lord waited until the last twenty to thirty years to reveal to His churches many of the truths they are to proclaim? Yet, there are some, thank God only a small percentage (but I fear they are growing), who are acting on such an absurdity. These men (and some churches) are teaching things that our Baptist forefathers never heard or dreamed of. Let me name some such things.

Men are teaching that if you do not believe the doctrines of grace, you are not saved. Our forefathers taught that men are saved through repenting of sin and believing the gospel. They never equated the gospel with the doctrines of grace. They never thought of consigning to eternal hell all who did not believe the five doctrines of grace. They never taught that only sovereign grace churches are preaching the gospel. They taught with Paul and with the Word of God, that the gospel is the death, burial, and resurrection of Jesus Christ. They taught that if a man trusted this Christ and this gospel, he was eternally saved.

I recently received a letter from a Hardshell heretic (all Hardshells are heretics) telling me that I could not have been saved in the Holy Roller church as I have testified. The letter informed me that these people did not preach the gospel. He based this on the fact that they do not preach the five doctrines of sovereign grace. Search the records and see if our Baptist forefathers taught this. Holy Roller churches do not teach the doctrines of grace, but they do teach the death, burial, and resurrection of Jesus Christ; and teach that men are to trust Him for salvation; men are teaching that you must be, or become, a Baptist or you are not saved. When I first became a Baptist, non-Baptists told me that Baptists taught this. I knew it was not so and told them so. Now I find that a few of our brethren are teaching this vile, terrible, wicked, sinful doctrine. Search the sermons and writings of our Baptist forefathers and see if they ever taught such an abominable thing. I yield to no man in my love and respect for a Baptist church. I adamantly insist that every saved person should become a Baptist. I just as adamantly insist that such is not necessary to salvation. In this I stand with Baptist history. I do not know many things that I more utterly and thoroughly detest than this awful teaching.

Men are teaching the "Priesthood of the Church" heresy. The historical position of Baptists has been the priesthood of believers - that every believer, Baptist or not, is a priest unto God. I stand with this time-honored Baptist doctrine. Until thirty years or so ago no one ever heard of such a doctrine as the priesthood of the church. The man who has been given credit for starting this doctrine is still (so far as I know) living among us. Did Jesus Christ give His churches the doctrines they are to proclaim, or did He leave it for some man to do over nineteen hundred years later? Some of the men who first used this terminology to me said that all they meant by it was that we should serve the Lord through a Baptist church. I told them that I agreed with that but why

call it by such a new-fangled name.

I was in a conference in Bristol several years ago. A brother preached this doctrine, though he did it deceitfully and sort of undercover; still it came out enough that many knew what was being said. My good friend, Don Pennington, and I discussed this new doctrine somewhat. It was not yet clear what they did believe. It was a new and developing doctrine. It was not yet clear where it would lead. I told Don that I believed they would eventually shut up salvation in a Baptist church. I have lived to see that come to pass, and the heresy referred to just prior to this one developed from this one. All "Priesthood" men do not go this far.

This developing heresy (where will it end) tells us that one is not justified, does not have the Holy Spirit, is not a son of God, cannot pray, etc. unless that one is a Baptist; at least some of the "priesthood" men tell us these things. This is not historical Baptist doctrine. It is a new invention by men.

Men are teaching that the gospel plays no part in the giving of spiritual life. This is not historical Baptist doctrine; this is Hardshell heresy. This was the dividing line between the Missionary and the Hardshells, and it was so recognized for many years. I remember when Elvis Gregory and I stood on a street in Birmingham, Ala. and discussed this thing. We talked about how awful it was that Austin Fields, Don Hackney, Harold Gill, and many others were teaching the Hardshell heresy that the gospel was not used in regeneration. One day, as I was shooting at the Hardshells, I looked up and to my surprise there was Elvis Gregory shooting back at me. He had adopted Hardshell heresy and was saying the same things that he once deplored being said by others. Oh, how this grieved my soul. This is only one example of many that could be given. (it may well be time for those of us who remain true to the historic Baptist position to start calling names, and quit putting personal friendships ahead of truth)

Some years ago The Baptist Examiner put out an issue (which is now in booklet form) on The Historical Faith of Baptists on the Sovereignty of God. Well, let those men who believe the heresies I deal with in this editorial put out a paper on the historical faith of Baptists on these four doctrines. It will be like a tract I once saw on "What the Bible Teaches About Infant Baptism": the pages of the tract were all blank.

I call on the men who hold any of the above mentioned doctrines to tell us if they have always held them. No, they have not. Everyone of them so far as I know once stood where I now stand on all four of these matters. One of these heretics in a false church in Mississippi recently told a pastor, whom they treated so badly, that Joe Wilson had changed. Well, I preached two revivals and in several conferences in the church where he learned his heresy, and I preached the same thing I preach now. Joe Wilson has not changed (come on now, be honest); these men have changed. I plead for total honesty in the discussion of these matters. Come on, you men who hold either of the doctrines I have written about, be honest; have you always (since being a Baptist) held these doctrines? You know you have not. One more question, and I must close this lengthy editorial. Where did you get these doctrines? Did you learn them from our Baptist forefathers? (you certainly did not get them from the Bible) They are new doctrines, and you know it whether or not you will be honest enough to admit it. As for me, and praise God, most of us, we would rather walk in the "old paths." Comments welcome.

EPISTLES

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as God will help him, reveal the character, heart, mind, and will of God to the unsaved about him.

Let me set forth some things that are needed in an epistle. It must be delivered. It is impossible for a letter to accomplish its purpose until it is delivered. Catholics have monasteries. These are based upon the idea that it is well for the believer to be shut up in such and have little to no contact with the outside world. This defeats the purpose of the Lord in the believer's (if any of them are believers) life. Once there was a group of Christians who formed the plan of having a city where no one but Christians lived. They felt it would be wonderful to live in such a city. Well, it will be when the time comes for us to live in heaven. But such a city would defeat the purpose of God in leaving believers here upon the earth. We are to be His witnesses. We are to seek to win lost souls to Jesus Christ. If we shut ourselves up among ourselves and avoid contact with the unsaved, how can we do that great and needed work God has left us here to do?

Peter, James, and John were on the mount of transfiguration. Jesus was transfigured before them. Moses and Elijah appeared and talked with Jesus. Peter said, this is good - and it was. He said, let us build some tabernacles and just stay here. That might sound good, but it would defeat the purposes of God. It would have been most tragic had they stayed there. What about Jesus dying for

EPISTLES

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mate. Testimony in the family is such an important matter, and yet such is lost there more easily than anywhere else. Testimony and influence can easily be lost with friends, fellow workers, and neighbors. Oh, my friend, it is often in the place where we should and could do the most good, that we have the least testimony and influence for the Lord.

Lot is an example of this. He looked on the plains of Sodom and Gomorrah. He saw the opportunity for increasing his wealth. He did not show proper respect for Abraham. He was not interested in spiritual good. He did not care that the influence of wicked Sodom would be bad for his family. He chose that part of the country. He pitched his tent toward Sodom. He moved into Sodom. Oh, when the time came that he learned that Sodom was to be destroyed, and he woke up to the awful danger to his children, and he so greatly desired their salvation; he went to his sons in law, he pled with them to get out of the city, but they laughed at him; he had lost his testimony and influence. He had so marred the letter that God had written through him, that its message was lost - how sad, how sad!

A young Christian lady felt that she should not participate in a dance. Her friends begged her to go. She finally gave in to that idol god that has destroyed so many young people - peer pressure - and agreed to go. Before going, she made up her mind that she would witness for Christ on the dance floor. She said to the young man with whom she was dancing, "Are you a Christian?" "No," he replied, "are you?" She had lost her testimony with this young man.

This epistle is not written by self. It is not the product of one's own personality traits. It is not by self or for self. The most important words in my text are, "written... with the Spirit of the living God." This letter is produced by the Holy Spirit. This epistle is the work of the Holy Spirit in, upon, and through the believer. Christian life and Christian testimony; Christian usefulness and Christian good are not the products of self effort, not the product of the flesh; but are the work of the Holy Spirit.

To expound this part of my subject, and really the whole subject, I urge you to read Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Is not this a true epistle of Christ? Do not these things describe Christ to us? Oh, we do not have these things by nature. As the Holy Spirit works His fruit in and through our lives, we become true and proper epistles of Christ to the unsaved about us. As the unsaved see the fruit of the Spirit in our lives, they can read clearly the epistle of Christ in and through us.

Now this shows us our responsibility in the matter. We are to be so yielded to the Spirit that He might produce this fruit in and through us. Yielded, surrendered to the Spirit; that is the key. The proper Christian life is the life of Christ reproduced by the Spirit in and through the

yielded and obedient believer. Yielded and obedient believers will be good epistles for Christ.

What am I trying to say in this message? I am trying to say that the unbeliever should see Christ and learn about Christ through the believer. Get that thought and you have the totality of my message, and what an important message it is. Christ is not here to present Himself to the unbelievers. The angels are not doing this work. The unbeliever will not read the Bible to learn about Christ. The unbeliever is to learn about Christ through reading your life. My friend, what are the unsaved reading about Christ in your life?

"...they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). This was said of Peter and John. Can it be said of you? Men are to see Jesus in our lives. They are to be able to tell by our lives that we have been with Jesus. If this is not true, then of what good are we. "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to cast out, and to be trodden under foot of men" (Matt. 5:13). Did you note those words, "good for nothing"? The Christian is to have the savour of Christ about him. If he does not have this, he is good for nothing. My Christian friend, if we fail to have the savour of Christ, if we fail to be a light, if we fail to be a good epistle, if we fail to present Christ to the unsaved around us; we have failed in the most important thing in a Christian's life.

Let me say to the unsaved that the failures of Christians does not relieve you or your accountability and responsibility. No unsaved person will ever be able, at the white throne judgment, to excuse his failure to repent of his sins and trust Jesus Christ as Saviour by blaming the failures of Christians. Though the Christian should blame himself for his failures, the unbeliever is not excused thereby. The unsaved do not go to hell because of the failures of Christians, but because of their own sin and rebellion.

Oh, this message is so important. I pray that God will use it to show me and my Christian readers our responsibility to the lost about us, and to move us to seek to be, by the enabling of the Holy Spirit, the best epistles we possibly can for the Lord Jesus Christ.

You're writing a gospel,
A chapter a day.
By the deeds that you do,
And the words that you say.
Men read what you're writing,
Whether faithful or true.
Say what is the gospel,
According to you?

WORKMANSHIP

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when we speak about God's workmanship we have no one to compare Him to. Yet we know that His workmanship is higher than the highest, better than the best, more excellent than anything we know of, or can imagine.

I look to the Word of God to see His Workmanship. "IN the beginning God created the

heaven and the earth." Gen. 1:1 "IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1:1-3. And what was it that God made? This is some of His work. The Word tells us that God made the heavens and the earth, that He created the light and separated it from the darkness, and He called it day and night. The Word tells us that God separated the land from the water. He called the land earth, and the waters called He seas. And God called upon the earth to bring forth grass and trees and herbs of all kinds. And God called upon the waters to bring forth all manner of fish, even the great whales. And God called forth the foul of the air. And God blessed all that He had created, saying, "...Be fruitful and multiply..." (Gen. 1:22). And God brought forth the cattle, and the beast and the creeping things of the earth. And He saw that it was good. Genesis 1:26, "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." I want you to take note to the fact that God is here speaking to some one other than Himself. And who was it that He was speaking to? Why it was the same one that we read about in John 1:1. "The Word." For the Word was with God. This is the one that John the Baptist speaks of in John 1:15-17. "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

So we see God the Father speaking to God the Son, and what He spake, they did. They created man in their own image, male and female created He them. And He gave man dominion over the earth, and over all that God had created. And God looked upon all that He had done. "And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day." Gen. 1:31. God declared it very good. You see, this was God's workmanship; and we have no one else to compare that work to. Look about you! What man can say that they have done any of the things that we have been talking about? Where were they when the stars were set in the heavens? Where were they when there was no light? Where were they when there were no fish, no fowl, and no earth? I'll tell you where they were, and where we were; we were all in the mind of God. Yes! every one of us. And I am not talking about just those that are saved, or doing good. I am talking about everyone, there are no exceptions. Now I know that that is hard to take, especially for those that say God

has no control over the wicked of this world. Listen!

There once was a man, that when he took control over a certain country, that he took all the Jews and put them in labor camps, and he had them work even until they dropped dead. This he did for many many years; and millions of the Jews died, and millions more were put to death, even the children and babies that had no idea of what was happening to them. Now, many would tell you that this man was in no way under the control of God. But not so, not so, not so. Read the Word of God! Exodus 1:8-22 Read it! In verse eight we see this new king taking control over Egypt. Verses nine through fourteen, we see him making their lives bitter, making them to serve with rigor. Verse fifteen to twenty-two, we see him charging all his people that all the male babies born to the Jews be put to death. In Exodus the second chapter we read about how Moses was born, and lived as the son of Pharaoh's daughter for forty years, then coming into a conflict with Pharaoh, he flees to the wilderness. And there Moses lives for another forty years before God calls him out, to return to Egypt to deliver Israel. So now you can see that we have, at the very least, eighty years that the Jews were being worked, and killed, and their babies killed. This was a terrible thing, and yet I say to you, God was and still is totally in control. Let us see. Daniel 2:20-21, "Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding." This man would never have been king if it had not been in the purpose of Almighty God for him to be so. Let us look again. Exodus 3:19, "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand." This was God speaking to Moses from the burning bush. Now, how was it that God knew, and knew for sure that this was true? He tells us in Exodus 4:21 "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go." God knew for sure that which was going to happen; because then and now, God has been, and is, and always will be in total control of all things, the bad as well as the good. And yes, even the wicked for the day of evil. Isaiah 45:5-7, "I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they might know from the rising of the sun, and from the west, that there is none besides me. I am the LORD there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." Don't you see? God's workmanship is in all things, the good, the bad, the pretty, and the ugly. Do I

understand it? No! But I know that it is true, because God's Word says that it is.

As we look again to our text, we must be reminded that we are His workmanship, created in Christ Jesus unto good works. And those works, they are the works that God has before ordained that we should walk in them. This is simply telling us that the work we do was decreed of God and destined to our doing. How I would like to see these good works among our people. How I would like to be found favorable in the eyes of God to be blessed with more of His before ordained good works. Oh beloved, how the Word of God humbles us, how it sets us straight as to what we are. We have nothing to brag, or boast about. Everytime that I hear someone saying how that they are doing this or that; and giving this or that; I am reminded of Isaiah 14:12-14, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations: For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Too many times we, yes we, even the chosen of God, are guilty of the I-its problem. What we ought to say, "If the Lord will, we shall live, and do this or that." James 4:15

Yes, no matter what we do, we will do the will of the Lord. For His workmanship is what we are, and His works are what we do. Therefore we have nothing to be puffed up about, and nothing to brag about. Why, we cannot even brag about believing on the Son of God, for our salvation is not founded upon what we do, but upon what He has done. "We are made nigh unto God by the blood of Christ" (Eph. 2:13). In that He shed His blood on the tree, there paying the sin debt for all that would be saved. "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead:" Acts 13:29-30. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39).

All of our works, be they good or be they bad, could not gain us salvation. This is what Paul was saying; and this is what I am telling you. Are you of His workmanship created in Christ Jesus unto good works, which God hath before ordained that you should walk in them?

The Word of God tells us in Romans 10:9-13, "That if thou shalt confess with thy mouth the Lord Jesus,

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The Baptist Examiner Forum I

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

Is it all right for a Baptist church to have gospel sing(s)? If so, should she use singers other than sovereign grace Baptists? Is it all right for a woman to speak in such?

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"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Timothy 3:14,15)

My answer to all three parts of the question, if I understand "gospel sing" correctly, is "no". The kind of gospel sing where "all kinds" of Christians gather together to sing and supposedly praise God may sound good at first, but some observations about their participants and purposes show them in a different light. In most gospel sings the participants vary in a range of beliefs concerning salvation (mostly Arminian) as well as a wide range of conduct in Christian service. Tongue speaking, disorderly conduct, and a desire to excite the hearers into a "highly spiritual state" through means of the flesh and its pride of achievement, are nearly always present. Let me explain the last two of the three aspects of a "gospel sing" just mentioned. By disorderly conduct, I mean, 1. women participants, singers, speaking, testifying, or preaching to a mixed audience, and 2. songs and speech that give the hearers false information about salvation and the ways of the sovereign eternal God. The desire to excite the hearers into a state of response through fleshy ability, both in word and song, becomes an art among some gospel groups.

I enjoy seeing people happy and praising the Lord through genuine praise evoked by the Holy Spirit and Him alone. Certainly man-made efforts evoke a response, but the end result usually matches the means. I Corinthians 14:40 says, "Let all things be done decently and in order." This applies to anytime the local assembly meets for a service. The elements I have just mentioned certainly do not meet that admonition nor do they contribute toward it.

I cannot see much that is Scripturally God-honoring in a "gospel sing". On the other hand, if a New Testament Baptist church has a fellowship meeting where some other singers (solos, duets, quartets, etc.) from sister churches come to participate

through specials, and it is a part of the fellowship meeting, I see nothing wrong with that. I greatly enjoy it. Scriptural songs stir the hearts of God's people without the man-made emphasis and this kind of service truly glorifies God. In services like that we can say with the Psalmist, "PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." (Psalms 147:1)

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Let me begin this answer by saying that my definition of a Baptist Church and the definition of some who read the Examiner will be totally different. I only recognize Landmark, Sovereign Grace, Missionary Baptist churches as true Baptist churches. Therefore, these are the only churches I have in mind in this answer. I personally could care less what Arminian so-called Baptist churches do. I also want you to understand that what your church does is your business. I am only giving my opinion. I certainly would not say if you did this, you would not be a church or that you would be committing a great sin. Let me answer the first question asked here and then the rest of the questions will take care of themselves.

I am not in favor of Baptist churches having gospel singings. First of all, I see no Biblical example or commandment for this. I cannot imagine Paul going to a gospel singing and not preaching. We should be very careful about adding things to the church service that was not practiced by the early church.

Secondly, I am very suspicious of a service designed to worship God that does not include the preaching of God's Word. Why would we want to have a service that leaves out the preaching of God's Word? Is singing that much more enjoyable than the preaching, and hearing of sermons? It seems to me that such a service takes the emphasis away from where the emphasis ought to be in church services. I realize that this would be separate from the normal church services, but I still disagree with this format.

Thirdly, I oppose this because of the way they are usually conducted. First, you will have more people at the Saturday night singing than at the Sunday morning preaching service. People seem to think they have done their job if they attend a singing. What an insult to the preacher and to God's Word when people

will go to a singing but miss preaching. Secondly, gospel singings usually turn into entertainment services rather than worship services. Singers are applauded for their ability. Is this worshipping God? There are women uncovered and speaking out. Many of them giving testimony before and after the songs. I do not believe we would allow this at the Grace Baptist Church in Gladwin. There is the practice of bringing in outside singers from other churches. If I am not going to be careful about the practices of the church then I should not be pastor. The words of these songs must be examined. The singers must be informed of church policy concerning women speaking etc. Well, that is my opinion. I am not in favor of our churches having gospel sings. If you think I am wrong, then tell me Biblically, why? May God bless you all.

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"I will sing of mercy and judgment: unto thee O Lord, I will sing." (Psalm 101:1).

Seven times in the book of Psalms God's people are called upon to "make a joyful noise unto the Lord." I believe that this has reference to singing and making melody in our hearts unto the Lord as Paul instructed in Ephesians 5:19. Who else could glorify God in singing and making melody than a Baptist church?

This is another area of practice that I feel we "Sovereign Gracers" have fenced ourselves out of because we are afraid of being identified with the Holiness or the Southern Baptist Convention. Is not singing a form of worship for the child of God and for the assembly? Does not God get glory from the voices of His children when they sing praises unto Him? Certainly the answer is yes.

Now before I get too far along with my affirmative, let me make it absolutely clear that I am not talking about churches putting on a talent show to gratify the flesh in showing off voices and musical talents for the praises of men. Neither am I saying that we should substitute the preaching of the Word of God with a singing or so-called cantata. I am suggesting that God's people can be spiritually blessed and up-lifted by singing and the hearing of good Scriptural singing. God created man with emotions. I am afraid that many folks have been mis-led into thinking that emotions are sinful, because other religious groups show

emotion. However, let us ask ourselves this question; how can I express joy and gladness in the things of God without some emotion? How many times have preachers and song leaders said to their congregations, "make a joyful noise unto the Lord," while everyone, including the song leader, acts as though they are in mourning? Psalm 98:4,6 and Psalm 100:1 says that we should make a joyful noise unto the Lord. That word "noise" means to literally break out in joyful sound.

Psalm 95:1,2 the Word says. "COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." The word noise in these verses gives the idea of joyful sheep happily bleating in the presence of their shepherd. Can this be the expression of human emotion? Indeed it is. What do you suppose the Holy Spirit had in mind when Isaiah wrote Isaiah 55:12? "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

Yes, I believe that it is all right for a Baptist church to have so-called gospel singing as long as they are conducted in a manner that does nothing more or nothing less than glorify God. I might even suggest that we may be falling short by not having such. Where in the Word of God does it say that all worship services have to consist of a cut and dried song, prayer, announcements, another song, preaching, closing song, and prayer. Let us not fence ourselves out of giving God glory in Psalms and hymns and spiritual songs, singing and making melody in our hearts unto the Lord.

As to the second part of the question, I am convinced that those who participate in a Baptist assembly must be Baptists of like faith and order. There are churches that are out of order for one reason or another, but that kind of decision must be made by each local church. It is not for me to tell any church what to do.

Third, I do not think that it is proper or Scriptural for a woman to instruct, preach, or pray in the public assembly. (1 Timothy 2:11,12).

However, someone may want to ask the question, "If women are to keep silence in the assembly, what about singing specials?" I will not answer that question at this time.

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"Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness" (Psa. 30:4). "O COME, let us sing unto the LORD, let us make a joyful noise to the rock of our salvation" (Psa. 95:1).

Singing has always been a great part of worship to God. After crossing the Red Sea, Moses

led the congregation of Israel, (at least three million), in a song of deliverance. Then Miriam led the women in a similar song (Ex. 15:1-21). After the rapture of the saints, there will be in heaven, the greatest of all "gospel singing." "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests and we shall reign on the earth" (Rev. 5:9, 10).

Everywhere in the Scripture where the saints are told to sing, it is to be to the praise and honor to God and to thank Him for His mercy and goodness toward us. Many of our songs which we sing today do not meet that standard, even in our regular services. Too many times they glorify man instead of God. Too many times they are patterned after songs of the world.

In answer to the questions, if a church wishes to have a special time of singing, and the songs are songs that give praise and honor to God, there would be nothing wrong in doing so. In fact it could be of great good to the people. The service should be the same as any other service of the church. As we use preachers and teachers only from other churches of like faith, in like manner the singers should be only from such churches. The Holy Spirit had the apostle Paul answer the question concerning the women speaking in church (this would be a church service), "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law" (I Cor. 14:34).

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and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." The Philippian jailer asked of Paul; "What must I do to be saved?" And Paul's answer was "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). This same Paul makes it very plain to us in his letter to the Ephesians that our believing is not of our own volition. But, "According as he hath chosen us in him (Christ Jesus) before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by

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The Baptist Examiner Forum II

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

Explain Luke 23:34. Were all for whom Jesus prayed later saved? Was Jesus' prayer unanswered? Can an unsaved person be forgiven for some sins, but not all sins?

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I do not know if all those in question were saved later. I do know that this sin was not laid to their charge. When Jesus prays, His prayers are always answered for when the all wise and omniscient Saviour prays, he knows just what he is doing. He would never pray for something that the Father would reject, for they are in harmony.

You will notice that our Lord did not ask the Father to save these people, but rather to not let this sin be laid to their charge. In one of our conferences, a preacher made the statement that every one of those who had part in crucifying Jesus was saved, because Jesus prayed for them. No one agreed with him as far as I know, because the Bible does not say so.

Can an unsaved person be forgiven for some sins, but not all sins? Beloved, I do know one thing for sure, and that is whether these, or any of these went to hell that they would not have to suffer for crucifying the Son of God because He prayed that it would not be laid to their charge. He did not mention any other sins.

In John seventeen Jesus prayed for those whom the Father had given Him, the elect. He prayed that they would be with Him, and beloved, everyone of them will be saved and will be raptured, called up to meet the Lord in the air and be with Him forever more. Romans 8:28-39 makes this very plain and I am very much encouraged with this portion of God's Word. I rest my soul's salvation upon this. I know he foreknew me because he called me by grace and gave me this assurance. Praise God, I'm waiting for His call to meet Him in the air. I'm not waiting for the undertaker, but rather, the upper-taker.

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"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them;

for they know not what they do. And they parted his raiment, and cast lots" (Luke 23:33, 34). There are three groups of people mentioned during the crucifixion of Christ. These groups are designated by the word "they" which is used five times in these two verses. There were those that were hostile towards Jesus and cried loudly that He might be crucified, in verse twenty-three. Then there were those that were the followers of Jesus and they bewailed and lamented Him in verse twenty-seven. Then there were the soldiers that cast lots for His raiment in verse thirty-four. In verse thirty-three the first "they" refers to the whole group that was in attendance. The second, third, and fourth "they" refer to those that were instant with loud voices that He be crucified. The fifth "they" refers to the soldiers that parted His raiment and cast lots for it.

The word them in verse thirty four has reference to those that called for Him to be crucified, but did not know what they were doing. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:8). It is for this group of people that Jesus asked forgiveness of the Father. The petition that Jesus makes to the Father is not a request for the salvation of those people, it is a request that they not be charged with any guilt concerning His crucifixion. In other words, He asks His Father not to charge this sin to their account. The word forgive means to send away or let off. It is a request that signifies the remission of the punishment due to sinful conduct. It has reference to a singular act, in this case, the crucifying of Christ.

There are two examples to support this reasoning. First, we have the case of Stephen. He preached to those that were stiff-necked and uncircumcised in heart and ears. He told them that they were betrayers and murderers who had received the law, but had not kept it. "And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:58-60). Again, this is a reference to a single act, the stoning of Stephen. "Lay not" carries the same meaning as forgive in that it requests that a charge not be set or placed upon the sinful conduct. The second example involves

the young man, Saul, now Paul, that saw and consented to the stoning of Stephen. Paul wrote to Timothy concerning those that had forsaken him and the ministry as well as those that had done much evil towards Paul. "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge" (II Tim. 4:16). "Laid to their charge" has reference to the act not being charged to their account. Again, this is a reference to the punishment that would be due for this sinful conduct.

Whether or not the Father answered Jesus' prayer is not revealed to us in His Word. It will be revealed, I believe, at the time when all those that were involved stand to be judged. Whatever is done will be done according to the will of the Father. We do have the example of the prayer in the garden where Jesus asked the Father to allow the cup to pass from him. "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). It was not within the will of the Father to answer that prayer. The same is possibly true for other prayers. In my opinion, they were not forgiven unless they, at a later time, came to a saving knowledge of Jesus Christ.

For the above reason also, an unsaved person cannot be forgiven of some sins until he has been forgiven for the rejection of Christ, which he does by nature. We know that he cannot pray and have some sins forgiven. "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). What if Christ prayed for him? That again, lies within the will of the Father.

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I don't know that any here at the cross are any different than other sinners. Neither do I assume that Christ changed the means of forgiveness for them, because of the occasion. Sinners are forgiven through the blood of Jesus Christ. (Heb.10:10-19; I Pet.1:18)

Christ is showing here that the Father is satisfied with His sacrifice. That all those He died for

would believe and receive forgiveness, Even those that with wicked hands crucified and killed Him. No sin is charged to the account of the believer. Whereas all the works of the unbeliever will be judged.

On the cross Christ was mediator of all who believe. If by the grace of God all that were at the cross that day came to believe they would be forgiven. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Christ is illustrating the sufficiency of His sacrifice; that it would cover even the gross wickedness of those at the cross.

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Christ prayed to the Father for the forgiveness of sin. Forgiveness is with God, the Father. He has the power to forgive sin. No one but God can forgive sin. Jesus while on earth, could forgive sin. He did forgive sin, he has the power to do so. because he was and is God. Christ in His weakest hour was able to pray to God for the forgiveness of sin. In His most helpless hour, (as we would look at it from the standpoint of man), Christ was able to save and to pray to the Father for the forgiveness of sin.

While Christ was here on earth in the days of His flesh, he prayed to the Father in His great high-priestly prayer for those the Father had given to Him out of the world. He prayed for those that were given to Him before the foundation of the world. They were given to Christ by the Father in the everlasting covenant made before the world was. This was an agreement made between the Father and the eternal Son of God in eternity past.

When Christ prayed for those that were given to Him, he did not pray for the world. He did not pray for every individual of the race of mankind. He prayed for His people, His sheep, that they in particular would be saved.

It is my teaching and belief that all those for whom Christ prayed were later saved. Christ's prayer is always answered. "And I knew that thou hearest me always..." (John 11:42). This tells us then that there was never a time that the prayer of Jesus went unanswered, unless it was when he prayed for the cup of suffering to pass from Him; but even then it was answered, for Jesus said to the Father: "...nevertheless not my will, but thine be done." (John 22:42).

There was on the day of Pentecost about three thousand souls added to them. All of these Jesus prayed for. Not only these, but all of those who have been saved since that time til now, and all of those who will be saved in time yet to come. Jesus said in His prayer to the Father, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

Those who took part in the crucifixion of Jesus, and were not in that number of the elect chosen in Christ before the founda-

tion of the world, were guilty of the blood of Christ. They were guilty of putting Him to death. It is true that they did not know that they were putting the Lord of glory to death. Had they known they would not have put Him to death (I Cor. 2:8). Those who were at the crucifixion of Jesus, that were later saved, were the ones that were concerned in the prayer of Jesus.

I cannot quite see how that an unsaved person can have some of His sins forgiven. An unsaved person will not have any of his sins forgiven unless or until that person comes to Jesus drawn by the Father.

The question may have to do with those who crucified Jesus and never were saved, were they forgiven of the sin of putting Jesus to death but was never forgiven of all the other sinning that they did? If Christ did not pray for the world, which he did not. they were in the world of the non-elect, then they were not included in His prayer.

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Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4-5). God's choice of those that believing was made before the world ever was. And He did not choose them, and then leave their believe up to them. Ephesians 1:6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." God made them accepted, How? "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Oh, can't you see the wondrous workmanship of the Almighty God? Everything in its place and everything in its time. Nothing is left to chance, and nothing is left to man to make a mess of; Praise God.

See His workmanship, and know in your heart that you are one of His; created in Christ Jesus unto good works. Believe on Jesus the Son of God, and God the Son.

BAPTISMAL

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quently pleased to select for eminent usefulness men evidently honest and sincere, but who have some manifest infirmity by which all the glory is cast off from them and laid upon Himself, and upon Himself alone. Let it never be supposed that we who are God's ministers either excuse our faults or pretend to perfection. We labour to walk in holiness, but we cannot claim to be all that we wish to be. We do not base the claims of God's truth upon the spotlessness of our characters, but upon the fact that it comes from Him. You have believed in spite of our infirmities, and not because of our virtues; if, indeed, you had believed our word because of our supposed perfection, your faith would stand in the excellency of

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STUDIES IN THE LIFE OF PAUL Part 8

by John R. Gilpin

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:1-4).

I remember some years ago talking to a heretical preacher of another denomination who believed strongly in falling out of grace. He told me that the Apostle Paul was his model. Well, I am pretty well agreeable to go along with that and make the Apostle Paul my model too. Then he said one reason why he had, chosen Paul as the model for his life was the fact that Paul believed in falling out of grace, and that he too believed in falling out of grace. Well, he and I had to part company so far as Paul was concerned right then. It is true that the Apostle Paul uses the expression, "Ye have fallen from grace," but beloved, it is not true that the Apostle Paul meant thereby that one can be saved by the grace of God today, and lost by sins that he may thereafter commit. Paul never taught that one could be lost spiritually after having been saved. If you will study carefully these first four verses of the fifth chapter of Galatians, you will find that Paul is talking about individuals who have turned to the law, and who are seeking to be justified by the law.

May I say to you at the very outset that no man can be saved by the law. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

Here, then, is a verse that tells us that man who is seeking to be justified by works, never has become a child of God. He has never been saved, and he has never been justified. He is still in his sins if he is trying to be justified by the works of the law.

Now the Apostle Paul in Galatians 5:4 says that the man who is trying to be justified by the works of the law has fallen from grace. That is, he has fallen away from the principles of grace. He is seeking justification by the works of the law rather than by the grace of God. He is in his sins. He is an unsaved man. He never has been justified, and he never has become a child of God. Who then, I ask, can fall from grace? Simply that individual who is seeking to justify himself by his own works - that individual who never has been saved by the grace of God - that individual who is

depending upon his works for salvation and justification. That man, beloved, is fallen from grace.

I ask then, beloved, to particularize, who has fallen from grace? And I'll answer it in a very particular manner. Every Methodist is fallen from grace; every Campbellite is fallen from grace; and every Holy Roller is fallen from grace - that is, if they believe what their church teaches. I say to you, every individual who believes in salvation by works has fallen from grace, and if a man believes in salvation by works he is an unsaved man - he has never been saved and he has never come to see that Jesus Christ died for all of his sins.



Therefore, that individual has fallen from grace. In other words, the man who falls from grace is a man who never has been saved. He never has been in the grace of God. He is just seeking to save himself and be justified by his own works, which Paul declares is an absolute impossibility. He says that if that is your experience, then you have fallen from grace.

I'd like to go further and tell you that this Word of God very clearly gives to us a remarkable revelation as to security in the writings and the teachings of the Apostle Paul. I'd like to read to you a number of these teachings whereby you can see that all the way through the books Paul wrote, he believed, and taught and preached strongly the doctrine of the security of the believer.

I. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:5-8).

Notice the word "impute." It means "to charge," and it says, "Blessed is the man to whom the Lord will not charge sin."

I ask, is there such an individual? Is there such a person in this world that God will not charge with sin? I thank God that there is. God will not charge a believer with sin. Why? Because He has already charged that believer's sins to the Lord Jesus Christ.

The Word of God tells us that all of our past sins are paid for, and we are saved therefrom the day that we come to believe in Jesus.

Listen: "Whom God hath set forth to be a

propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

The day that you believe in Jesus Christ all your past sins are blotted out. From that time on God will not charge a sin to a believer. Why? Because He charged them to the believer's substitute, the Lord Jesus Christ.

How then could a man lose his salvation? How then could a man be anything other than secure? How then could a man be anything else except eternally saved? His past sins are blotted out the day that he believes in Jesus and God promises never, never to impute or charge another sin to that individual, but rather to charge them to the believer's substitute, Jesus Christ.

II. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21).

Go back to the Old Testament to the early chapters of Genesis and you will find the story of the entrance of sin into the human family. You will find how that sin became a reality. The result of that sin was that every individual died spiritually. Paul says that just like every individual died spiritually, as result of sin, so every individual who believes on Jesus Christ has eternal life. Beloved, our eternal life in Jesus Christ is just as certain as our eternal death that we had in Adam.

I tell you, you can't read this passage in Romans 5:21 without seeing this truth plainly and forcefully presented to us, that death came as a result of sin. Everybody died because of sin. Everybody that believes in Jesus Christ has eternal life in the same measure.

III. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Many times in life you and I have fallen back upon this Scripture, believing it, accepting it, and trusting God in the light thereof. We have taken for granted that all things work together for good to them that love God. Therefore in the light of this Scripture, if we are saved once, we are saved eternally. If all things work together for good to them that love God, then no man could ever be lost by sin that he commits after he is saved. It certainly couldn't be for his good for him to lose his salvation, and go to hell, after he had trusted Jesus Christ and had been saved. Beloved, as long as Romans 8:28 is in the Word of God, we know assuredly and positively that when we are saved once, we are saved eternally. We can never be lost by sins that we may thereafter commit, because all things work together for good to them that love God.

IV. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

I ask you, whose persuasion are you following? Are you following the persuasion of the Campbellites, who teach falling out of grace? Are you following the persuasion of the Methodists and the Holiness and all the Arminian sects who teach falling out of grace? Or are you following the persuasion of the Apostle Paul?

Paul says, "I am persuaded." Now what was his persuasion? He names nine agents and agencies - infernal, internal, and external and he says that none of these nine, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Beloved, there are not enough devils in hell or outside of hell to take a saved man out of the hand of God when once that man has trusted Jesus Christ and has been saved by the Son of God.

V. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

I like to read through the Word of God to find this word "everlasting," and to notice how it is used. I find that the word "everlasting" is used 43 times in the New Testament to qualify the life we have in Christ Jesus, so 43 times we are told we have everlasting life in the Son of God.

It is also interesting to notice how the word "everlasting" is used elsewhere in the Word of God, to describe other things. For example, in Romans 11:16 the word "everlasting" is used to describe the eternity of God's existence, for it refers to Him as an ever-lasting God. Then in II Timothy 2:10 Paul talks about the duration of Christ in Glory, that it is an everlasting duration. In II Peter 1:11 he tells that the duration of Christ's kingdom is an everlasting duration. In Matthew 25:46 he uses the word "everlasting" to predicate the destruction or the punishment of the wicked, and he says the punishment is everlasting.

Now notice, the word "everlasting" describes the eternity of God's existence. It describes the duration of Christ in glory. It describes the duration of Christ's kingdom. It describes the punishment of the wicked. Therefore, as long as God exists, as long as Christ's glory exists, as long as Christ's kingdom exists, as long as the wicked are punished, just that long do we have everlasting life. Or to put it in this wise, if the character of God should come to an end, if the duration of Christ in glory should end, if the duration of Christ's kingdom should come to an end, and if the punishment of the wicked should ever end, then, and then only, could the saved man be taken out of the hand of God, for the saved man has eternal, everlasting life, described by the same word that describes the eternity of God's existence, the duration of Christ in glory, the duration of Christ's kingdom, and the punishment of the wicked in hell. I say to you, 43 times the word "everlasting" describes our life we have in Christ. Surely it is a 43 to 0 certainty that the salvation we have is absolutely secure in Jesus.

VI. "...Jesus Christ: who shall also confirm you unto the end..." (I Cor. 1:7, 8).

Here the Apostle Paul gives us

a statement relative to our security. The word "confirm" means "to make endure." And how long is it He is going to make us endure. Unto the end.

Beloved, that is long enough for me. So far as I am concerned my security is definitely certain and positive, and I know that I am saved in Christ Jesus because the promise is that He is going to make us endure unto the end.

VII. "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" (I Cor. 3:14, 15).

Here the Apostle Paul tells us that a man's works may be burned up. His rewards may be burned up, but his salvation shall remain secure.

Beloved, I think there is many an individual today who is in a false church, spending his life building up a false system of religion. I think there are people perhaps many of them, who are in a false church, or false denomination, and they are spending their lives building up heresy and an heretical organization. They may think there is going to be a reward for them, but when they come down to the end of the way, the Word of God says that those folk will have their works burned up, but they themselves will be saved, yet so by fire. Everything they hoped for by way of reward will be gone, but their salvation will remain intact.

When I read this Scripture I often think, there's going to be a lot of people in heaven's poorhouse. They are not going to have a single reward. All of the works will be burned up, and all they will have left is just their salvation. I am not doubting the fact that they will be saved, but all their works will be burned and they will be in the poorhouse of heaven without a single reward throughout all eternity.

VIII. "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. 1:22).

Notice that word "sealed". This verse tells us that He hath sealed us. The same word is used again, for we read: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

For how long are we sealed? Until the day of redemption. When is redemption? Let's let the Scripture answer Scripture. Listen: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Here Paul is talking about the redemption of the body, and he says that the redemption of the body will take place when Christ returns in glory. Now come back to Ephesians 4:30 and II Corinthians 1:22, and what do these verses tell us. They tell us that we are sealed unto the day of redemption, which is the time when Christ comes to redeem the body. Beloved, He is going to keep us sealed and safe and secure until the hour of the second coming when He redeems this flesh, and, beloved, if He keeps us that long, I don't think there will be any doubt but what He will keep us throughout a never

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ending eternity.

That word "sealed" has always been an interesting word to me. I go back and read how Daniel was being put in the lion's den. When the old king signed the decree to cast old Daniel down in the lion's den, he took his signet ring and put it down upon the wax and sealed it, so we read in Daniel 6:17. He thus sealed the decree that Daniel was to be put in that lion's den. What does it signify? It signifies that it couldn't be changed. In other words, Daniel had to go into that lion's den, because the king had sealed it with his official seal.

The same thing is true in the book of Esther. We read in Esther 8:2 how there was an edict that went forth from the king, and how he sealed that edict with his ring. When he did so, it had to stand.

Beloved, Jesus has sealed us. We are sealed unto the day of redemption. Our salvation has to last until this physical body itself has been redeemed, and that will take place at the second coming of the Son of God. I tell you, you and I are secure until Jesus puts in His appearance in the air.

I am pretty well satisfied if He keeps us until He redeems our bodies, we won't have anything to worry about. With our bodies redeemed, we are certainly not going to be sinning then. The body itself will be redeemed just as the soul is, and there can't be any more sin within the body. We are sure, secure, and saved forever.

IX. "Therefore if any man be in Christ, he is a new creature..." (II Cor. 5:17).

The word "creature" is the word for "creation." Everything that God made was His creation.

I ask you, after God had created this world, could it have been uncreated? After God had created everything that was created and placed within this world could it have been uncreated? You say, "Brother Gilpin, that is talking senseless. That is foolish talk to talk about uncreating what God has created." Well, beloved, it would be just as easy for this world, and everything within it, to be uncreated as it would be for a saved man to lose his salvation, because every saved man is a new creation in Christ Jesus. It would take the same power to uncreate a saved man, and make him a child of the devil as it would to take this world and put it back in an uncreated state as it was, prior to the first chapter of Genesis.

X. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

The word "perform" is the word for "finish." In fact, in the Revised translation it is translated "finish." What it actually says is that God is going to finish what He has begun.

Beloved, God doesn't start things and then stop. God never starts something without finishing it.

I hate to see a man start something and never finish it. I hate to see an individual start a house and never build it. I remember one house that was started. It stood there until it almost rotted and fell down, but it never was finished. The house never was completed.

I say to you, beloved, God doesn't do things like that. God finishes what He begins, for Paul says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

XI. "and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

This is one of the great prayers that Paul prayed. And what is the prayer? He is praying for us so far as body, soul and spirit are concerned. From a theological standpoint, we might say that we are trichotomous; body, soul and spirit; and Paul prayed that body, soul and spirit shall be preserved. How long? Unto the coming of our Lord Jesus Christ.

Then Paul finishes his prayer by saying, "Faithful is he that calleth you, who also will do it." In other words, Paul says, "I know He is faithful, and He'll do exactly what I have prayed."

Talk about a man losing his salvation! The prayer is that we'll be preserved blameless unto the coming of the Lord Jesus Christ.

XII. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Do you have that persuasion? Do you have that confidence? Are you persuaded that God is able to keep that which you have committed unto Him?

If a man had \$1,000 in his pocket, he would be most foolish to walk around the streets with that \$1,000 in his pockets. What would be the sensible thing to do? Why, go to the bank and push that money through the window to the teller and let him keep it. Why? Because the bank is in the business of keeping money. It is their business to protect it, and care for it, and keep it.

Beloved, listen, a man is foolish to try to keep what he can't. If I were trying to keep myself saved, I'd think I was just as foolish as if I were to carry \$1,000 around in my pocket. The day I was saved, I committed my soul into the hands of the Lord Jesus Christ, and I have this assurance that He is able to keep that which I have committed unto Him against that day.

XIV. "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" Paul says, "God had some preaching for me to do, and I had to do it. The Gentiles had something to hear, and they were to hear it through me. God delivered me out of the mouth of the lion so they could hear it." This would indicate that there was a time when they threw Paul over into the lion's den. I imagine the lions came out and looked him over. I can see one

old lion now as he walked all the way around Paul and sized him up, and then goes back and tells the rest of the lions, "Boys, it is no use. There not a steak on him. He is all backbone. Then they walked away and didn't eat him.

Beloved, listen, the reason those lions didn't chew on Paul was because God was delivering him, and God was going to keep on delivering him until his preaching was finished. Paul said, "That leads me to believe that He is going to preserve me unto His heavenly kingdom, preserve me physically to carry on His ministry, and preserve me spiritually unto the heavenly kingdom."

Beloved, I can't read verses like this without the fullest assurance that we have security in the Lord Jesus Christ.

XV. "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

Beloved, if you believe in falling from grace, you will have to call God a liar, because the God who can't lie has promised eternal life. It is one of two things: it is either calling God a liar when we preach falling from grace, or else it is accepting the security of the saved and saying, "God, I believe you are telling the truth."

I say to you, that is pretty hard preaching when you think about all of our unsaved friends who are Arminian and who believe in falling out of grace. This is pretty hard preaching, but that is the truth. What they are actually doing is calling God a liar, yet the Bible says that God can't lie, and the God who can't lie has promised eternal life to us in Christ Jesus.

XVI. "...Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity..." (Titus 2:13, 14).

This would tell us that Christ has redeemed us from all iniquity. Then if He has redeemed us from all iniquity, what is there for us to go to hell for? How could we lose our salvation? How could we be anything else but secure?

We also read: "...having forgiven you all trespasses" (Col. 2:13). "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Notice, he talks about all iniquity, all trespasses, and all sin, and they are all forgiven in Christ Jesus. If all of my iniquities, and all my trespasses, and all my sins are taken care of in Christ Jesus, pray tell me what there is for me to go to hell for. I am bound to be eternally secure in the Lord Jesus Christ.

XVII. "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation..." (Heb. 5:8, 9).

First of all, let's notice the meaning of that word "author." It means "the beginner." Now what kind of salvation was Christ the author of? He was the author of eternal salvation.

Beloved, He didn't begin the "falling out of grace" kind of salvation. That was left for heretics to start. The kind that Christ came to bring is eternal salvation, and by His suffering He became the author of eternal salvation.

XVIII. "By so much was Jesus made a surety of a better testament" (Heb. 7:22).

The word "surety" means a "co-signer." When you go to the bank to borrow money, you will find very soon that the fellow who lends the money, is not the fellow who writes the ads for the newspapers. I learned that a long time ago. I used to read how easy it was to borrow money. I used to read those newspaper ads, and I found the first time I ever went to the bank to borrow money that the fellow who writes the ads is certainly not the fellow you have to deal with when you borrow money.

Perhaps, if you borrow money, you have to have a co-signer on your note. Beloved, that is exactly what Jesus Christ is. He is our surety, He guarantees. Just as a man guarantees a bank note is going to be paid, so Jesus Christ guarantees our salvation. He is our surety. He is our co-signer.

XIX. "For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more" (Heb. 8:12).

Notice God's promise. He said, "...their iniquities will I remember no more." If God just forgets about our sins, how can a man go to hell for sins that he commits after he has been saved? The promise is, "...their sins and their iniquities will I remember no more." How, then, could we have anything else but everlasting salvation?

XX. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

Notice, Christ obtained eternal redemption for us.

Go back to the Old Testament. What kind of redemption did the Jew have under the law? Beloved, the best you could say is: it was an annual redemption. Every year they had to go through the same offerings and experiences. Every year they had to go through the same sacrifices. Every year on the great day of atonement they had to go through the same performance. Why? Because that only took care of their sins for one year's time. They had an annual redemption in the Old

Testament, but thanks be unto God, we have an eternal redemption in the Lord Jesus Christ.

XXI. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

You will notice it says that Jesus came to redeem. What does the word "redeem" mean? The word that is translated here in Galatians 4:5 is the Greek word "exagorazo." "Agorazo is the word that would describe you going into a supermarket to buy. Now, to put the "ex" in front of it means that you buy with the thought in mind that you are not going to sell.

For example, there are some things you buy that you might re-sell. Somebody comes along and offers you a profit, and you are glad to sell. You would be glad to make a profit. But there are some things that you buy particularly for yourself, and you don't expect to part with them. You expect to hold on to them forever. So far as you are concerned, you buy them with the thought in mind that you are never going to part with them.

Beloved, that is the word "exagorazo." It means "to buy out of the market," with the thought in mind that you will never again expose that article to sale. That is the kind of redemption we have. The word "redeemed" in Galatians 4:4, 5 means that Christ has suffered for us. He has paid our sin debt. He has bought us out of the slave market of sin. He has bought us for His own peculiar private property, and we are never again to be exposed for sale. I say, beloved, the meaning of the word "redemption" guarantees eternal security so far as our souls are concerned.

CONCLUSION

While it is true that a child of God can never lose his salvation by sins that he may thereafter commit, it is also true that a child of God can lose his blessing. He can lose the joy of his salvation. He can lose his happiness. He can lose his assurance to the extent that he will be a miserable individual. I think there is many a person who has fallen back in the ways of the world and has become contaminated by the world to such an extent that he has actually lost the blessedness of his first experience.

Yes, beloved, it is true that we can lose the joy. But thanks be unto God, our salvation can never be lost. It is an eternal salvation we have in Christ Jesus.

I'll go back to the Campbellite fellow that I referred to in the beginning, who said that Paul was his model, and I'll agree with him; but I won't agree with him when he said that Paul was his model since Paul believed in falling from grace. I'll go back and say that I agree with Paul that every man who is trying to save himself by his own works has already fallen from grace, and further I'll go back and say that Paul is my model too, when we come to consider this glorious doctrine of security in Christ Jesus.

May God bless you!

ANNOUNCEMENT

Pastor Merrel Kaley has started a work in Loyalton in northern California. They are meeting for the present in the home of Brother Allen Durfee. So far as I know, Elder Kaley believes and teaches the same truths that we teach in The Baptist Examiner. Brother Kaley writes that they need help and support. He especially mentioned the following. Some copies of booklets and tracts, especially "Trail of Blood" and "Footsteps of the Flock." Song books. A piano; he says he can get a good one for \$250. Brother Kaley believes there is potential for a good work. If you desire to help any, send your help to Elder Merle Kaley, P.O. Box 485, 30 W. 2nd St., Loyalton, Ca 96118. If you desire to send books or tracts that we sell, you can send designated money to us and we will send them at our cost. Pray for Brother Kaley, and this work.

BAPTISMAL

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man and not in the power of God. We come unto you often with much trembling, sorrowing over our follies and weaknesses, but we deliver to you God's Word as God's Word, and we beseech you to receive it not as coming from us poor, sinful mortals, but as proceeding from the eternal and thrice holy God; and if you so receive it, and by its own vital force are moved and stirred up towards God and His ways, then is the work of the Word sure work, which it could not and would not be if it rested in any way upon man.

Our Lord having thus given us an insight into the character of the persons whom He has chosen to proclaim His truth, then goes on to deliver to the chosen champions, their commission for the holy war. I pray you mark the words with solemn care. He sums up in a few words the whole of their work, and at the same time foretells the result of it, telling them that some would doubtless believe and so be saved, and some on the other hand would not believe and would most certainly, therefore, be damned, that is, condemned for ever to the penalties of God's wrath. The lines containing the commission of our ascended Lord are certainly of the utmost importance, and demand devout attention and implicit obedience, not only from all who aspire to the work of the ministry, but also from all who hear the message of mercy. A clear understanding of these words is absolutely necessary to our success in our Master's work, for if we do not understand the commission it is not at all likely that we shall discharge it aright. To alter these words were more than impertinence, it would involve the crime of treason against the authority of Christ and the best interests of the souls of men. O for grace to be very jealous here.

Wherever the apostles went they met with obstacles to the preaching of the gospel, and the more open and effectual was the door of utterance the more numerous were the adversaries. These brave men so wielded the sword of the Spirit as to put to flight all their foes; and this they did not by craft and guile, but by making a direct cut at the error which impeded them. Never did they dream for a moment of adapting the gospel to the unhallowed tastes or prejudices of the people, but at once directly and boldly they brought down with both their hands the mighty sword of the Spirit upon the crown of the opposing error. This morning, in the name of the Lord of Hosts, my Helper and Defence, I shall attempt to do the same; and if I should provoke some hostility--if I should through speaking what I believe to be the truth lose the friendship of and stir the enmity is upon me, and I must deliver my soul. I have been loath enough to undertake the work, but I am forced to it by an awful and overwhelming sense of solemn duty. As I am soon to appear before my Master's bar, I will this day, if ever in my life, bear

my testimony for truth, and run all risks. I am content to be cast out as evil if it must be so, but I cannot, I dare not, hold my peace. The Lord knoweth I have nothing in my heart but the purest love to the souls of those whom I feel imperatively called to rebuke sternly in the Lord's name. Among my hearers and readers, a considerable number will censure if not condemn me, but I cannot help it. If I forfeit your love for truth's sake I am grieved for you, but I cannot, I dare not, do otherwise. It is as much as my soul is worth to hold my peace any longer, and whether you approve or not I must speak out. Did I ever court your approbation? It is sweet to everyone to be applauded; but if for the sake of the comforts of respectability and the smiles of men any Christian minister shall keep back a part of his testimony, his Master at the last shall require it at his hands. This day, standing in the immediate presence of God, I shall speak honestly what I feel, as the Holy Spirit shall enable me; and I shall leave the matter with you to judge concerning it, as you will answer for that judgment at the last great day.

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration. We will confront this dogma with the assertion, that baptism without faith saves no one. The text says, "**He that believeth and is baptized shall be saved**"; but whether a man be baptized or not it asserts that "**... he that believeth not shall be damned**"; so that baptism does not save the unbeliever, nay, it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism, but if he believeth not, he shall be in any case most surely damned. Let him be baptized by immersion or sprinkling, in his infancy, or in his adult age, if he be not led to put his trust in Jesus Christ--if he remaineth an unbeliever, then this terrible doom is pronounced upon him--"**... he that believeth not shall be damned**." I am not aware that any Protestant church in England teaches the doctrine of baptismal regeneration except one, and that happens to be the corporation which with none too much humility calls itself the Church of England. This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard, the Book of Common Prayer, and that in words so express, that while language is the channel of conveying intelligible sense, no process short of violent wresting from their plain meaning can ever make them say anything else.

Here are the words: we quote them from the Catechism which is intended for the instruction of youth, and is naturally very plain and simple, since it would be foolish to trouble the young with metaphysical refinements. The child is asked its name, and then questioned, "Who gave you this name?" "My godfathers and godmothers in my baptism;

wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Is not this definite and plain enough? I prize the words for their candor; they could not speak more plainly. Three times over the thing is put, lest there should be any doubt in it. The word regeneration may, by some sort of juggling, be made to mean something else, but here there can be no misunderstanding. The child is not only made "a member of Christ"--union to Jesus is no mean spiritual gift--but he is made in baptism "the child of God" also; and, since the rule is, "if children then heirs," he is also made "an inheritor of the kingdom of heaven." Nothing can be more plain. I venture to say that while honesty remains on earth the meaning of these words will not admit of dispute. It is clear as noon day that, as the Rubric hath it, "Fathers, mothers, masters, and dames, are to cause their children, servants, and apprentices," no matter how idle, giddy, or wicked they may be, to learn the Catechism, and to say that in baptism they were made members of Christ and children of God. The form for the administration of this baptism is scarcely less plain and outspoken, seeing that thanks are expressly returned unto Almighty God, because the person baptized is regenerate. "Then shall the priest say, 'Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that his child may lead the rest of his life according to this beginning.'" Nor is this all, for to leave no mistake, we have the words of the thanksgiving the priest say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church."

This, then, is the clear and unmistakable teaching of a church calling itself Protestant. I am not now dealing at all with the question of infant baptism: I have nothing to do with that this morning. I am now considering the question of baptismal regeneration, whether in adults or infants, or ascribed to sprinkling, pouring, or immersion. Here is a church which teaches every Lord's Day in the Sunday School, and should, according to the Rubric, teach openly in the church, all children that they were made members of Christ, children of God, and inheritors of the kingdom of heaven when they were baptized! Here is a professedly Protestant church, which, every time its minister goes to the font, declares that every person there receiving baptism is there and then "regenerated and grafted into the body of Christ's Church."

"But," I hear many good people exclaim, "there are many good clergymen in the church who do not believe in baptismal regeneration." To this my answer is prompt. Why then do they belong to a church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, gravely question their

morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short of perjury, if not absolute downright perjury; but those who do so must be judged by their own Lord. For me to take money for defending what I do not believe--for me to take the money of a church, and then to preach against what are most evidently its doctrines--I say for me to do this (I judge others as I would that they should judge me) for me, or for any other simple, honest man to do so, were an atrocious act, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality. Sirs, when I accepted the office of minister of this congregation, I looked to see what were your articles of faith; if I had not believed them I should not have accepted your call, and when I change my opinions, rest assured that as an honest man I shall resign the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sabbath Day and talk against the doctrines of your standards? For clergymen to swear or say that they give their solemn assent and consent to what they do not believe is one of the grossest pieces of immorality perpetrated in England, and is most pestilential in its influence, since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness: it is in fact an open testimony from priestly lips that at least in ecclesiastical matters falsehood may express truth, and truth itself is a mere unimportant nonentity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer Book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not much matter what a man does believe so long as he is charitable towards other people. If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it. If this be really their creed, by all means let them have full liberty for its propagation. My brethren, those are honest churchmen in this matter who, subscribing to the Prayer Book, believe in baptismal regeneration, and preach it plainly. God forbid that we should censure those who believe that baptism saves the soul, because they adhere to a church which teaches the same doctrine. So far they are honest men; and in England, wherever else, let them never lack a full toleration. Let us oppose their teaching by all scriptural and intelligent means, but let us respect their courage in plainly giving us their views. I hate their doctrine, but I love their honesty; and as they speak but what they believe to be true, let them speak it out, and the more clearly the better. Out with it, sirs, be it what it may, but do let us know what you mean. For my part, I love to stand foot to foot with an honest foe. To

open warfare, bold and true hearts raise no objection but the ground of quarrel; it is covert enmity which we have most cause to fear, and best reason to loathe. That crafty kindness which inveigles me to sacrifice principle is the serpent in the grass--deadly to the incautious wayfarer. Where union and friendship are not cemented by truth, they are an unhallowed confederacy. It is time that there should be an end put to the flirtations of honest men with those who believe one way and swear another. If men believe baptism works regeneration, let them say so; but if they do not so believe it in their hearts, and yet subscribe, and yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle, for honest men will neither ask nor accept their friendship.

We ourselves are not dubious on this point, we protest that persons are not saved by being baptized. In such an audience as this, I am almost ashamed to go into the matter, because you surely know better than to be misled. Nevertheless, for the good of others we will drive at it. We hold that persons are not saved by baptism, for we think, first of all, that it seems out of character with the spiritual religion which Christ came to teach, that He should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony by way of type into her ordinances essential to eternal life; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process, but Jesus Christ claims for His faith that it is purely spiritual, and how could He connect regeneration with a peculiar application of aqueous fluid? I cannot see how it would be a spiritual gospel, but I can see how it would be mechanical, if I were sent forth to teach that the mere dropping of so many drops upon the brow, or even the plunging a person in water could save the soul. This seems to me to be the most mechanical religion now existing, and to be on a par with the praying windmills of Thibet, or the climbing up and down of Pilate's staircase to which Luther subjected himself in the days of his darkness. The operation of water-baptism does not appear even to my faith to touch the point involved in the regeneration of the soul. What is the necessary connection between water and the overcoming of sin? I cannot see any connection which can exist between sprinkling, or immersion, and regeneration, so that the one shall necessarily be tied to the other in the absence of faith. Used by faith, had God commanded it, miracles might be wrought; but without faith or even consciousness, as in the case of babes, how can spiritual benefits be connected necessarily with the sprinkling of water? If this be your teaching, that regeneration goes with baptism, I say it looks like the teaching of a spurious church, which has craftily invented a mechanical salvation to deceive ignorant, of the most profoundly spiritual of all teachers, who rebuked Scribes and Pharisees for regarding outward rites as more important than

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BAPTISMAL

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inward grace.

But it strikes me that a more forcible argument is that the dogma is not supported by facts. Are all persons who are baptized children of God? Well, let us look at the divine family. Let us mark their resemblance to their glorious Parent! Am I untruthful if I say that thousands of those who were baptized in their infancy are now in our gaols? You can ascertain the fact if you please, by application to prison authorities. Do you believe that these men, many of whom have been living by plunder, felony, burglary, or forgery, are regenerate? If so, the Lord deliver us from such regeneration. Are these villains members of Christ? If so, Christ has sadly altered since the day when He was holy, harmless, undefiled, separate from sinners. Has He really taken baptized drunkards and harlots to be members of His body? Do you not revolt at the supposition? It is a well-known fact that baptized persons have been hanged. Surely it can hardly be right to hang the inheritors of the kingdom of heaven! Our sheriffs have much to answer for when they officiate at the execution of the children of God, and suspend the members of Christ on the gallows! What a detestable farce is that which is transacted at the open grave, when "a dear brother" who has died drunk is buried in a "sure and certain hope of the resurrection to eternal life," and the prayer that "when we shall depart this life we may rest in Christ, as our hope is that this our brother doth." Here is a regenerate brother, who having defiled the village by constant uncleanness and bestial drunkenness, died without a sign of repentance, and yet the professed minister of God solemnly accords him funeral rites which are denied to unbaptized innocents, and puts the reprobate into the earth in "sure and certain hope of the resurrection to eternal life." If old Rome in her worst days ever perpetrated a grosser piece of imposture than this, I do not read things aright; if it does not require a Luther to cry down this hypocrisy as much as Popery ever did, then I do not even know that twice two make four. Do we find--we who baptize on profession of faith, and baptize by immersion in a way which is confessed to be correct, though not allowed by some to be absolutely necessary to its validity--do we who baptize in the name of the sacred Trinity as others do, do we find that baptism regenerates? We do not. Neither in the righteous nor the wicked do we find regeneration wrought by baptism. We have never met with one believer, however instructed in divine things, who could trace his regeneration to his baptism; and on the other hand, we confess it with sorrow, but still with no surprise, that we have seen those whom we have ourselves baptized, according to apostolic precedent, go back into the world and wander into the foulest sin, and their baptism has scarcely been so much as a restraint to them, because they have not believed in the Lord Jesus Christ. Facts all show that whatever good there may be in baptism, it certainly does not make a man "a member of Christ, the child of

God, and an inheritor of the kingdom of heaven," or else many thieves, whoremongers, drunkards, fornicators, and murderers, are members of Christ, the children of God, and inheritors of the kingdom of heaven. Facts, brethren, are dead against this Popish doctrine; and facts are stubborn things.

Yet further, I am persuaded that the performance styled baptism by the Prayer Book is not at all likely to regenerate and save. How is the thing done? One is very curious to know when one hears of an operation which makes men members of Christ, children of God, and inheritors of the kingdom of heaven, how the thing is done. It must in itself be a holy thing truthful in all its details, and edifying in every portion. Now, we will suppose we have a company gathered round the water, be it more or less, and the process of regeneration is about to be performed. We will suppose them all to be godly people. The clergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary Christians, and the godfathers and godmothers are all gracious persons. We will suppose this--it is a supposition fraught with charity, but it may be correct. What are these godly people supposed to say? Let us look to the Prayer Book. The clergyman is supposed to tell these people, "Ye have heard also that our Lord Jesus Christ hath promised in His gospel to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments." This small child is to promise to do this, or more truly others are to take upon themselves to promise, and even vow that he shall do so. But we must not break the quotation, and therefore let us return to the Book. "I demand therefore, dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" Answers "I renounce them all." That is to say, on the name and behalf of this tender infant about to be baptized, these godly people, these enlightened Christian people, these who know better, who are not dupes, who know all the while that they are promising impossibilities--renounce on behalf of this child what they find it very hard to renounce for themselves--"all covetous desires of the world and the carnal desires of the flesh, so that they will not follow nor be led by them." How can they harden their faces to utter such a false promise, such a mockery of renunciation before the presence of the Father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of high heaven they profess on behalf of this child that he stedfastly believes the creed, when they know, or might pretty shrewdly judge that the little creature is not yet a steadfast believer in anything, much

less in Christ's going down into hell. Mark, they do not say merely that the babe shall believe the creed, but they affirm that he does, for they answer in the child's name, "All this I stedfastly believe." Not we stedfastly believe, but I, the little baby there, unconscious of all their professions and confessions of faith. In answer to the question, "Wilt thou be baptized in this faith?" they reply for the infant, "That is my desire." Surely the infant has no desire in the matter, or at the least, no one has been authorized to declare any desires on his behalf. But this is not all, for then these godly, intelligent people next promise on the behalf of the infant, that "he shall obediently keep all God's holy will and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends, you who know what true religion means, can you walk in all God's holy commandments yourselves? Dare you make this day a vow on your own part, that you would renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh? Dare you, before God, make such a promise as that? You desire such holiness, you earnestly strive after it, but you look for it from God's promise, not from your own. If you dare make such vows I doubt your knowledge of your own hearts and of the spirituality of God's law. But even if you could do this for yourself, would you venture to make such a promise for any other person? For the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain? There is not room for two opinions among men determined to observe truth in all their ways and words. I can understand a simple, ignorant rustic, who has never learned to read, doing all this at the command of a priest and under the eye of a squire. I can even understand persons doing this when the reformation was in its dawn, and men had newly crept out of the darkness of Popery; but I cannot understand gracious, godly people, standing at the font to insult the all-gracious Father with vows and promises framed upon a fiction, and involving practical falsehood. How dare intelligent believers in Christ to utter words which they know in their conscience to be wickedly aside from truth? When I shall be able to understand the process by which gracious men so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with the utterance of such false promises and untruthful vows. My brethren, does it not strike you that declarations so fictitious are not likely to be connected with a new birth wrought by the Spirit of truth?

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LAW

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All unsaved men are under the law (cf. Rom. 2:14, 15) and they are by the law trying to save themselves. If you ask the nonchristian, "Why do you think you will go to heaven?" Their usual answer is something like: "I try to live by the Ten Commandments, I obey the golden

rule, I am good to my neighbor," etc., etc. They are trying, under the law, to be self-righteous or to work their way to heaven.

Scripture and experience both teach us that no one can earn heaven. Men will always break the law. Man's nature is such that when given a law we invariably break it. Adam and Eve couldn't even keep one commandment! The law cannot save and yet man is always trying to earn heaven by the law. Even though Ephesians 2:8, 9, says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Self-righteousness and by trying to save themselves by the law is the great antagonism to salvation by grace. "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

Now the antinomian (against law) sees this and throws all the law out. Since the law cannot save, then they have no use for the law at all. They preach no law and against the use of the law; and thusly, they are striking a blow toward the very character of God, do immense harm to Christianity and often leave men condemned in their sins!

How so? The answer is in the relationship of the law of God to the salvation experience. The law is indispensable in the salvation experience.

I. THE CHARACTER OF GOD

First, if men are to truly experience salvation, they must know God. They must experience God and know Christ in truth if they are to really receive Christ. No one can receive Christ without knowledge of Him. They must know who Christ is and what He has done or else He is nothing to them. They must know God. Not everything about God, we will never know that, but we must at least have enough knowledge of God's character so as to distinguish Him from that imaginary god that is so often found in the perverted, wicked minds of men!

How are we to know God? By the law. The law reveals the character of God. The Apostle Paul said, "Wherefore the law is holy, and the commandment is holy, just, and good" (Rom. 7:12). If the law is good, then the One who devised such a grand scale of righteousness must also be good. Since the law is holy, just and good; then we know that God also is holy, just, and good. The law then reveals the high moral character of the mind that framed it. It shows the holiness of God, the goodness of God and the justice of God.

But the Antinomian has set up this antithesis between law and grace in an ultra-dispensational manner to where the Old Testament is solely the dispensation of law with no continuum in the New Testament and the New Testament solely the dispensation of grace. Then they preach against the use of the law in the New Testament dispensation and that the law and the Old Testament are antithetical to grace and the New Testament. People then begin to think of the law as not only the enemy of grace, but as the enemy of God also. They make a psychological

association of grace as with God and the character of God. But the law as against grace and therefore against God! So instead of the law being that which is rightly a reflection of the moral character of God, it becomes that which is against God and the character of God! So people begin to discard much of the Old Testament and take up the New Testament. They discard the law of God and take up the grace of God and they discard the judgment of God and take up the love of God, and all of that leaves them with a perverted view of a Holy and just God!

It is no wonder that many people today don't believe in the judgment and wrath of God! It's no wonder that many don't believe in a literal hell! "Oh", they say, "God is love and Jesus is just too kind and loving to send anyone into eternal torment!" It doesn't seem to matter that Jesus spoke more of hell than anyone in the Bible and that He spoke of it as a place of everlasting misery and torment. That He used such descriptive phrases as: "Outer darkness," as, "There shall be weeping and gnashing of teeth." Such statements as, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; These shall go away into everlasting punishment: It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched" (Matt. 25:30, 41, 46; Mark 9:43). All of these teachings seem to have little or no effect on them, because they have this perverted view of God that refuses to accept Him as stern, absolute Justice. Why? Because they have discarded the law of God that reveals God as He really is!

The antinomian will say, "you need a personal relationship with God." But who is the God they are to have this personal relationship with? To many, He is not a God who is holy, ineffably holy, "Of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). Not a God who is just; one who cannot just pass over iniquity. He must judge sin, condemn it and punish it, either in the sinner or the sinner's Substitute: the Lord Jesus Christ. God is just. He gave His only begotten Son up to die rather than to impugn His just character.

By preaching no law, antinomianism has forced people back to basically only the one attribute of love. Without law there is no sin and no wrath of God for sin. Though the Scripture says, "God is angry with the wicked every day" (Psa. 7:11). There is no hell, "Christ is just too kind and loving! Though Christ spoke more of hell than anyone! By preaching no law, antinomianism further perverts the thinking of man who already has a perverted mind about God anyway (Rom. 8:7). Many think they may know God, but it is often a god from a depraved, perverted imagination that has no resemblance to the God of Holy Scripture!

II. CONVICTION OF SIN

Secondly, if one is to experience (Continued on Page 10, Col. 1)

LAW

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ence salvation, he must experience conviction for sin. The old axiom, "No conviction, no conversion" is still true.

If men are to be saved, then what are they to be saved from? Just Hell? No! Christ did not come and die just to make an escape route from Hell, for sinners! The Lord Jesus Christ came and died to save His people from their sins (Matt. 1:21).

What is sin? "Unbelief," says the Antinomian, "That's the only sin you need to be concerned about. That is the only sin that will send you to Hell." Then believing, you might say, cancels our unbelief. "Go by your feelings," says another, "if it feels right it can't be wrong."

"No, no, conscience," says still another, "let conscience be your guide."

The clear teaching of the Holy Scripture is that every part of man's soul was affected in the fall of Adam, and man is now totally depraved. Every faculty of man's soul is infected with sin, and so his emotions tend toward sin the same as his mind that the Scriptures declare to be enmity against God (cf. Jn. 3:19, Rom. 8:7). So feelings then can be very deceptive.

Conscience as well, whether or not you believe it; is a separate faculty of the soul, is fallen and tainted with sin and so cannot serve as an infallible guide to right and wrong. Although the conscience can, to a certain extent, make a distinction between right and wrong. That is, it can tell us that it is right to do right and wrong to do wrong. But as far as to what is right and what is wrong, that it cannot determine. It is just as fallen and perverted with sin as the affections, mind and will. So, it is impossible for man by the activity of conscience alone to determine what the perfect will of God is. Further yet, conscience can be even more perverted by false teaching. For example, a Roman Catholic could unintentionally damage an icon of one of the Catholic saints and his conscience could bother him for the damage. Yet, his conscience hasn't bothered him at all for breaking the second commandment of not to make any graven images!

To determine what the will of God is we are shut up to the Holy Scriptures. Just as the heathen may know there is a God from observation of nature. As Romans 1:20 says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Though the natural man may know there is a Creator, and his conscience may impress upon him his obligation to worship that Creator; yet he cannot until it is first revealed to him who Jesus Christ is and that He is the only way to that Creator - God. Likewise, though the conscience may impress upon man to do right, he cannot unless he first knows what is right, and the only way to know what is right is by the moral law of God.

As for unbelief being, "the only sin to be concerned with or the only sin that condemns": It may be the mother of other sins, but other sins are also offensive to God; and I read in Revelation 21:8 that the "abominable, murderers, whoremongers, sorcerers, idolators and all liars," as well as "unbelievers" are all condemned to the Lake of Fire.

What is sin? The Apostle John clearly answers in I John 3: 4, 5: "Sin is the transgression of the law." Then how can men be brought to conviction for sin when there is no preaching of the law? "For by the law is the knowledge of sin" (Rom. 3:20), said the Apostle Paul, and again, "I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7).

The average Antinomian "soul-winner" gives the impression that man is just a little less holy than God. He will go out and tell the sinner, "God loves you and Christ died for you, He died for all sinners." Then to convince his subject that he is a sinner, he will say something like, "We are all sinners, I'm a sinner and you are a sinner, we are all in the same boat. Because Romans 3:23 says, 'For all have sinned and come short of the glory of God.' Now you are not as good as God are you?" Now, anyone with half sense will admit he is not as good as God! But that doesn't even tell him what his sins are, let alone convince him that he is a sinner, guilty and condemned before an all holy, sin hating God!

What was it that brought Paul under conviction for sin? He said it was the law. In particular, the Tenth Commandment: "Thou shalt not covet." The Apostle had been a top notch Pharisee and thought he was righteous by keeping the law and outwardly he was; he kept the law. He said he was a, "...Hebrews of the Hebrews, as touching the law, a Pharisee; concerning zeal persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:5, 6). Paul thought he was blameless until the Holy Spirit brought to bear upon his soul covetousness. This wasn't some mere external law that he could physically keep, but it was inward of the heart and mind, then Paul, with all of his Pharisaical ambition, was convicted that he too was a sinner.

When the Holy Spirit applies God's laws and men see they have broken the Law; that they are guilty under the law and thereby have offended a thrice Holy God and that God is just and must punish every transgression of that law, it is then that they are convicted of sin. It is then that they know and feel their condemnation and know that they can no longer rely on their own self-righteousness. It was under the condemnation of the law that the publican went up to the temple and "...smote upon his breast, saying, God be merciful to me a sinner" (Lk. 18:13). The Lord Jesus had no dispensational qualms when He dealt with the Samaritan woman. He used the law to bring about her conversion. Specifically, the Seventh Commandment: "Thou shalt not commit adultery." He brought it clearly to her mind when He said, "Go call thy

husband." She said, "I have no husband." Then He really drove her sin home with, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly" (Jn. 4:16-18).

Some might say that this is still under the dispensation of law; since it was before the death and resurrection of Christ. Then what about the Apostle Paul? Clearly, it was after the death and resurrection that he was converted and we have seen how the law was instrumental in it.

No conviction, no conversion! Do away with the law and you do away with transgression. Do away with transgression and men have no sin. Then without sin they have no conviction for sin and no repentance for sin and hence, no true conversion. Then what they end up with is an "easy-believism" gospel which is another gospel (Gal. 1:6-9) and a false salvation. "Easy-believism" is just repeat a little prayer, or go to an altar, or do something physically that says you accept Jesus Christ and you're saved. Scores of Antinomians have gone to this and are leaving multitudes in a delusion of having salvation when in reality they are still in a state of condemnation!

But with the law of God man is convicted of sin; the law condemns him in his sin and shows man his guilt. Then in turn, shows man his need of repentance.

III. THE NEED OF REPENTANCE

The Antinomian in saying, unbelief is the only sin you need be concerned with, have tragically done away with repentance. Even if they did believe in repentance they really couldn't preach it. Because they preach no law to define sin, to convict of sin and hence, to convince the sinner of the need of repentance. So they simply say repentance is not necessary. However, the Lord Jesus said it was necessary. He said, "...except ye repent, ye shall all likewise perish" (Lk. 13:3, 5). After Jesus, the Apostles also preached repentance: Peter said in Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out..." The early church at Jerusalem understood that repentance was a grace given to every convert. After Peter rehearsed the matter of taking the gospel to the Gentiles, the church's reaction was, "...Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). The Apostle Paul preached repentance with faith in Acts 20:21, and said in Acts 17:30, "...God... now commandeth all men everywhere to repent." And right on through the New Testament repentance is preached as necessary to salvation.

Repentance is to turn away from sin; to turn from disobedience to God's Law. But the Antinomians can't preach the Law and so invented the concept of "carnal Christians." A misnomer and heresy of professing Christians who have no change in their lives, but continue on in the way of the world; living in sin. No repentance, never conviction for sin, no true conversion, because no law is preached.

IV. THE NEED OF THE SAVIOUR

But when the law is preached, then the Holy Spirit uses that law to bring conviction. Then a man knows he is a guilty, condemned hell-bound sinner. His sin weighs upon him as a great burden and he can see that there is an infinite distance between himself, a sinful creature and a very Holy God. Then he turns his eyes toward Christ and can see that only in Christ is that great distance spanned. And he hears Jesus saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Then he knows his only means of salvation is not by works of righteousness, but by faith in the Lord Jesus Christ. "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

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and of the opposition they had encountered. I'm sure their eyes brightened when they informed the church relative to the many Gentiles who had accepted Jesus Christ as their personal Savior. Paul, no doubt, told of the stoning he had received and how he was dragged out of town and left for dead. Tears, no doubt, filled the eyes of many as they listened to the report by Paul and Barnabas.

"And there they abode long time with the disciples" (Acts 14:28).

The next we hear of Paul and Barnabas is in the next chapter where they attended the council in Jerusalem. This council, it is believed, occurred in A.D. 51 or 53. Their first missionary journey occurred, it is believed, about A.D. 45 or 46. We have then an interval of about five to eight years. We are not informed as to what they did during this particular interval. One, however, can be sure that they were not retired or on vacation from the work. It could be that some of Paul's journeys, of which we have no record, occurred during this interval.

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1).

This matter of circumcision should have been settled back in Acts 10:11-15 where Peter was shown that blood-washed Gentiles were on an equal status with the blood-washed Jews. These "certain men" from Judea, in fact, were saying, in essence, that the Gentiles were "common." They were saying such by the fact that they were saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." We know from Acts 10:15 that Peter, and thus all believing Jews, were not to call the Gentiles "common" simply because they had not been circumcised. The blood of the Messiah had put all believing Jews and Gentiles on an equal basis. The "certain men" in the text before us, then, needed to see what Peter had seen or to hear the same from Peter. You will recall from Acts 11:1-18 that Peter had informed the church at Jerusalem of his findings and had convinced them of the same (Acts 11:18).

The fact that the "certain men" from Judea "taught the brethren,"

appears to say that they were converted Jews. I doubt that the old "hard line" Jews would have been given the opportunity to teach the brethren. These "certain men" must have taught some truth. It, however, was truth mixed with error. We have a multitude of this kind of teachers today. They, in fact, teach that eternal life depends partly on Jesus Christ and partly on ourselves. They say such when they inform us that we can lose eternal life.

We have, then, in the Scripture before us, the first internal dissension in the Lord's church. The church had been struggling against external foes, and now her foes become internal. The powers in high places had now moved inside the church and were trying to destroy the church from within.

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2).

Paul and Barnabas, according to Acts 14:27, had just returned from the field of battle -- the field of battle where Paul had been stoned, dragged from the city and left for dead. He may, in fact, have been scarred from the stones that had struck him. They, on returning home, where there should have been peace and tranquility, became engaged in another battle. Paul found that his Christian life was a constant fight. Later on he would say, "I have fought a good fight." His tombstone could well read today, "He fought a good fight for his Lord."

Paul and Barnabas "had no small dissension and disputation" with "certain men" from Judea. They, as is true of an umpire, faced them eye to eye. They did not take one step backward because they knew they were right. Paul, no doubt, said, in essence, the same thing to the "certain men" from Judea in Romans 8:3 when he said:

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

That which was "no small dissension and disputation" continued in Antioch until it was determined by the church that this matter should be referred to the church at Jerusalem and that all would abide by whatever decision was reached there. The church at Antioch therefore selected Paul and Barnabas and "certain other of them" to refer the "dissension and disputation" to Jerusalem. The parties to the dissension, once they reached Jerusalem, were to refer their controversy to the apostles and elders. The apostles, after all, had walked and talked with Jesus and were well versed on what He had taught on the matter at hand. We, today, cannot run to Peter and John, but we can run to the Holy Scriptures. They are a "lamp to our feet and a light to our path."

It is likely that the "elders" in the church at Jerusalem -- the "elders" to whom the controversy was referred -- were men such as is described in Acts 6:3, that is, men "full of the Holy

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Spirit and wisdom. You will recall that Stephen was one of these men. It is generally agreed that the journey Paul and Barnabas made to Jerusalem is set forth in Galatians 2:1-10.

"And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren." (Acts 15:3).

The statement, "being brought on their way by the church," is clarified by I Corinthians 16:6 where we read:

"And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go."

We are to understand, then, that to be brought on their way by the church, is to be cared for by members of the Lord's body. It is similar to being picked up along the road by a member of the Lord's church. It, of course, goes further than being picked up. The person, in fact, is housed, fed, etc.

The journey from Antioch to Jerusalem was a route which went through Phenice and Samaria. The church at Jerusalem had already witnessed in these Reas; as we have previously seen. You will recall that it was in Samaria that Philip had so faithfully preached the word of God. The Lord Himself had also visited the area of Samaria. You will recall that Simon, the magician, was from Samaria. He, it is likely, was still living in Samaria when Paul and Barnabas passed through on their way to Jerusalem. It is possible that Simon may have been one of those who "brought" them "on their way."

Paul and Barnabas, as they traveled through Phenice and Samaria, declared the "conversion of the Gentiles." This fact, it is said, "caused great joy unto all the brethren." There must first be great concern before there can be "great joy." The Jews in Phenice and Samaria were glad for the opportunity to share the gospel message with Gentiles. They had been given the greatest treasure in the world, and they were filled with "great joy" when they learned that it was being shared with the Gentiles.

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them." (Acts 15:4).

I'm sure that Paul and Barnabas, when "received of the church," were received with great hospitality. There, no doubt, was a great love from both sides. There, no doubt, was excitement in the voices of everyone as they conversed with each other. I'm sure that the love and warmth expressed was even greater than that which I used to experience when I visited the old country church at Arabia, Ohio. I was always received by the church at Arabia with great love and warmth. It is still true of the church of Arabia today. She, however, is now at Deering, Ohio, rather than Arabia.

The church at Jerusalem, no doubt, experienced one of the

high points in their existence when they heard Paul and Barnabas declare "all things that God had done with them." They, after leaving the house of worship, must have repeated over and over to each other the things which Paul and Barnabas had conveyed to them. They, in particular, must have talked about the healing of the man at Lystra, the fact that the people at Lystra called Barnabas, Jupiter and Paul, Mercurius, etc. They, of course, were very pleased to hear of the many heathen who had believed on the Lord Jesus Christ.

"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to commend them to keep the law of Moses" (Acts 15:5).

This "certain sect of the Pharisees" did not know that we are all one in Christ Jesus. They did not know, as Peter was taught before visiting with Cornelius, that the Gentiles were not to be considered as "unclean" or "common." The blood of Jesus Christ had placed the Jews and Gentiles on an equal basis. Physical circumcision had to be cast aside. It was now the circumcision of the heart which made a difference. The uncircumcised now were circumcised Jews who were unbelievers.

We are to see in the "certain of the sect of the Pharisees," powers and principalities in high places which were opposing the Lord's church. They were opposing the finished work of the Lord Jesus. They, in fact, were saying, in essence, that Jesus Christ had finished nothing -- that all were still under the law of Moses as far as obtaining God's favor was concerned. People say the same thing today when they try to add works as a means in being regenerated. They, too, are saying that the blood of Jesus is not enough to cleanse us from our sins.

Paul answered the question regarding the law when he said:

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

"And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe" (Acts 15:6, 7).

I understand that the Greek word for "disputing," as used here, means inquiry or deliberation. We, when we think of disputing, think of possible anger being involved. It appears, however, that the matter at hand was simply an effort to resolve the problem through inquiry and deliberation. There, in fact, was "much" inquiry and deliberation before Peter laid the matter to rest. He, after all, had been the means God used to show how the wall or prejudice had been torn down by the sacrifice of Jesus Christ of Nazareth.

God, it was true, had been worshipped by way of the Jewish temple where only the circumcised were invited. Worship was

now to be made by way of the Lord's church in which were the circumcised and the uncircumcised. All, of course, were circumcised in the heart. Jesus, in fact, when advising the Samaritan woman where worship would be exercised, said:

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23).

Peter, at one time, had been of the same opinion as the "certain sect of the Pharisees," that is, that the Gentiles were unclean or common. Peter, in fact, in Acts 10:14, had said:

"But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean."

God's reply to Peter, and of course to those who were disputing the matter, is found in Acts 10:15 which states:

"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."

"And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us; And put no difference between us and them, purifying their hearts by faith." (Acts 15:8, 9).

A "certain of the sect of the Pharisees" were contending that the believing Gentiles needed the outward sign of physical circumcision before they could be true worshippers of God. They also taught that it was necessary for them to keep the law of Moses. Peter, however, points out that "God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us; and put no difference between us and them..."

We are to see, then, that it was not physical circumcision which placed the Jews and Gentiles on an equal plane, but it was the blood of God's Lamb, Jesus Christ. God's Son also fulfilled the law of Moses and then died so as to remove the penalty of the law from every believer.

Peter points out that God purifies the heart "by faith." This faith is faith in God's Son -- faith in the man Jesus Christ of Nazareth who left nothing for the sinner to do as far as regeneration is concerned. It is only "believe on the Lord Jesus Christ and thou shalt be saved." Those who would add circumcision, the law of Moses, joining the church, being baptized, or any other kind of work, are saying that Jesus did not do enough to save us from our sins. The old song is certainly correct when saying, "Jesus paid it all, all to Him I owe. Sin had left a crimson stain. He washed it white as snow."

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear" (Acts 15:10).

To tempt God is to provoke Him to displeasure. It was obvious that God had already accepted the Gentiles. God, in fact, had given God the Spirit to them. Those therefore who were attempting to impose rites upon the Gentiles so that God would accept them, were tempting Him

or provoking Him to anger. They were trying to go contrary to God's will for the Gentiles. Those groups today who add any kind of work, as far as regeneration is concerned, are also tempting God, or provoking God to anger. They too are saying that the Lord Jesus did not mean what He said when He said, "It is finished."

Those who were teaching that the Gentiles had to be circumcised and keep the law of Moses were seeking to place a "yoke" upon their necks. Those who teach any form of works for salvation today are doing the same thing. Our Lord took our yoke away, and those who try to put it back must answer to God. Our hearts, as Peter said, are purified by faith -- faith in the finished work of God's Son. Hell will be hotter for those who tried to be saved by works than for those who did not try at all. This is because they downgraded the finished work of Jesus Christ. They, in fact, tried to climb into heaven some other way than God's way. This fact made them "thieves and robbers."

Peter points out further that it had been proven by themselves and the fathers that neither had been able to bear the yoke of circumcision or the law of Moses. Why, then, put the same yoke on the Gentiles? What were they trying to prove, or what did they hope to gain? Jesus Christ and only Jesus Christ was able to bear the yoke, and this He did for us. Look therefore to Him -- look to Him by faith and live. Look away from Him in unbelief and die in one's sins.

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (Acts 15:11).

The word "grace" means, "unmerited favor." And what is unmerited favor? A simple illustration would be that of someone you had never known giving you \$1,000. You had never known the person or done anything for them, yet they hand you \$1,000. One can go a step further and say that the \$1,000 is yours no matter what you may do in the future. It is grace today and grace tomorrow. No strings are attached to it. It ceases to be grace if there is even one string attached to it. The same applies to the "grace of the Lord Jesus Christ." He, in fact, through His grace, has given us eternal life; and eternal life is just what it says it is, that is, eternal life. It would not be eternal life if we ever lost it. There are those who say that they know of people who lost eternal life. My reply is that they never had it to lose. They, perhaps, only thought that they had eternal life. Let me say again that eternal life is not eternal life if one can lose it. It is only a promise of eternal life if one is required to do certain things to keep it. See Romans 4:1-8.

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them" (Acts 15:12).

Paul and Barnabas had been sent to Jerusalem by the church at Antioch in an effort to clarify whether or not the Gentiles needed to be circumcised and to keep the law of Moses in order to be saved. Peter had spoken to those present and had said that "through the grace of the Lord

Jesus Christ we shall be saved." Now Barnabas and Paul confirm the fact that God had been using them to witness to the Gentiles. God, in fact, through them, had wrought miracles and wonders among the Gentiles. He, in other words, confirmed by miracles and wonders that the Gentiles had been accepted by Him. He, for example, had healed the lame Gentile at Lystra even as He had healed the lame Jew at the temple gate. God thus showed that neither the Gentiles nor the blood-washed Jews were "common" or "unclean."

The "certain of the sect of the Pharisees" had stated their case. Peter had stated that which he believed relative to the matter at hand. The result was that "all the multitude kept silence, and gave audience to Barnabas and Paul" as they declared how God had used them in witnessing to the Gentiles.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:13, 14).

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but rather harsh in dealing with their errors. To the Corinthian church he wrote, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3). To the churches of Galatia he wrote, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6). "O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth..." (Gal. 3:1). But to the Philippian church he does not use these harsh words, but in a kind gentle way he urges them to maintain unity and continue to serve Christ.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. 2:1, 2).

Paul begins this discussion by using the word "if" which does not mean there is a possibility of it not being so. The meaning is "Since there is consolation in Christ, and since there is comfort of love, and since there is fellowship of the Spirit, and since there are bowels (tenderness) and mercy," since this is true, or in view of this, Paul is saying, "Fulfill ye my joy." He had spoken of his joy each time he thought of them, each time he prayed for them. He rejoiced that they were standing

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for the gospel, now he states that they can make his joy complete. How can they do this? "Be like-minded, having the same love, being of one accord, of one mind." Paul knew that in order to keep down trouble in the church, the members must be of one mind. This does not mean that each member must be exactly like all the other members. To be of one mind is to have the mind of Christ in you. There will be difference in gifts, difference in abilities, yet all must be working for the same thing.

They had received love and consolation, as well as tenderness and mercy from Christ and had fellowship with the Spirit, now they could fulfil or complete Paul's joy for them by being like minded, having the same love for one another as Christ had for them, by being of one accord, of one mind. They had experienced the tender mercy of our Lord, now that tender mercy should be shown toward one another. He is saying "Prove yourselves, that you are tenderhearted and full of compassion toward one another." If Paul could know that they stood fast in one spirit, with one mind, striving for the faith of the gospel, his cup of joy would be full. Would not any pastor's cup be full to overflowing to see his members standing in one spirit, with one mind standing for the faith? Paul, a prisoner in Rome was having his troubles, but he said his joy would be full if he could learn that this church at Philippi was showing unity among themselves. Note the basis for that unity, like-minded (of the same mind), the same love, being of one accord. In order to have this unity there must be unity of hearts. It is impossible to have true unity by laying aside our beliefs, or doctrines. There can be no "fellowship of the Spirit" unless there is leadership of the Spirit, and if each one is lead by Him there is unity of mind and soul.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3,4).

The two main things which cause divisions in our churches are named here, strife and vainglory. Strife or contention means quarreling or rivalry among the members of the church. Paul was most anxious that the disagreement which existed between those two women in the church would be settled before it split the church, the church which was very dear to his heart. "Vainglory" means empty pride or glory. Someone has said it means any vain opinion about one's self. It means a desire to show how much one knows or can do, to draw attention to one's self in order to win praise. Paul

warns against this, "Let nothing be done through" these motives. But, instead of doing this, "but in lowliness of mind let each esteem other better than themselves." Instead of trying to boost one's self, trying to make a name for one's self, take a lower place. Paul has just been pleading for unity of thought, now he asks for "lowliness of mind." Strife and vainglory will destroy unity in any church, but "lowliness of mind" will ever help to maintain unity. To "let each esteem other better than themselves" is just the opposite of vainglory, or self esteem. Paul wrote in Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." The Christian who is humble has submitted himself to Christ to be a servant, to be used for God's glory, and for the good of others. Thinking and caring for others instead of self is the duty of every Christian.

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

In order to drive home what he has said by humility and service to others Paul gives the supreme example of this, no other than the Lord Jesus Christ. There could be no higher example given. "Let this mind be in you" carries the thought that Jesus Christ is to be our example, our model in our humility. What is brought out here is the fact that Christ left a place of indescribable glory and took upon Himself the most humble form of humanity, and did for us what no other could do. Should that not cause us to humble ourselves? To have the mind of Christ is to have His way of thinking, His humble and loving devotion for others. In setting forth Christ as an example for the Christian to follow, he now tells some the humbling things which He did.

"Who, being in the form of God, thought it not robbery to be equal with God (6): But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (7): And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

In urging the members of the Philippian Church, as well as us, to have the mind that was in Christ, Paul makes a most profound statement in relation to the person of Christ. This statement is considered by many as the greatest doctrinal statement in the New Testament concerning the Lord Jesus Christ. This statement begins with Christ in eternity past and ends in eternity future.

"Who being in the form of God" takes us back to the eternity past, before the world was created, before man was formed from the dust of the earth. There, Christ existed as God. The phrase, "in the form of God" does not

mean His physical shape, but refers to His nature, His character, His very being. Paul is not saying that Christ was like God, but that back there in eternity He was God. Before He humbled Himself to become man, before He took on the form of a servant, He existed as God. The phrase, "thought it not robbery to be equal with God" has given rise to much discussion as to its meaning. The N.A.S. translation of verse 6 is, "Who, although He existed in the form of God did not regard equality with God a thing to be grasped." The meaning seems to be that although being God, He left heaven and all its glory and came down to earth. He, the eternal Son of God, laid aside all the glory which He shared with the Father to become man. He did not lay aside His deity. He was God and has always been God. There has never been a time when He was not God. He did not lay aside His divine nature, but He did lay aside His glory, He did not grasp or hold on to that glory, but laid it aside in making Himself of no reputation and taking on "the form of a servant." Here again we have the same word "form." As Christ existed from eternity in the "form of God," so now coming to earth He took on Himself, the form of a servant. In heaven He shared the very nature and attitudes of God. On earth He takes on the very nature and attitudes of a servant. In taking on the form of a servant, He did not give up the form of God. As I have stated, He gave up the glory of heaven but not His divine nature. While here on earth He never ceased to be God. This is a very important truth that is taught throughout the Scripture. This is a truth that many today deny, even many who are leaders in the Baptist ranks.

The One who was equal with God, Who was God, Who made all things (John 1:2), Who was supreme Ruler over all things, now becomes a servant, One who is wholly submissive to His Father's will. The phrase, "made in the likeness of men" tells us that Christ became man. The word "likeness" means a similarity, but not exactly the same. Christ was truly man, yet He was not exactly like all other men. His humanity was not His entire self. While He was truly man, He was truly God. There are those who teach that Christ was only man, while there are others who teach that He was only God, not man. Both are wrong. The Word teaches that He was both God and Man. Paul wrote that He was made of the seed of David according to the flesh, but He was declared to be the Son of God by the resurrection from the dead (Rom. 1:3, 4).

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

"And being found..." that is existing as a man, he humbled Himself. The meaning of "in fashion as a man" is that He took on all the attributes of man. He appeared as other men. He be-

came hungry, He slept, He became weary, He was tempted yet without sin." He humbled Himself, and became obedient to death." Christ left heaven and all its glory and came to earth to die for His people. The One who had formed man from the dust of the earth now "took on the form of a servant and was made in the likeness of man." While here on earth He was obedient in all things, "and he became obedient unto death." He observed and obeyed the law of God in every detail. He came to earth to do the will of God, "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:7). He became obedient unto death, He obeyed even though that obedience brought death. His voluntary humiliation and obedience brought death, a death that was most terrible and revolting, "even the death of the cross." The cross was considered a symbol of disgrace and shame. The victim died a slow torturous death. This was the method of execution by the Roman government that was used only for the worst of criminals such as murderers, thieves, robbers, etc. Under the law of Moses a curse was placed upon any one who suffered death by crucifixion, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

This account was given to show a supreme example of true humility and thinking of others instead of self. Remember Paul said, "Let this mind be in you, which was also in Christ Jesus." As we think of what Christ did for us, the sacrifice He made, should it not cause us to cease to do things, "through strife or vain glory"? Should it not cause us to have concern for others rather than ourselves? What unity we could have in our churches and between churches if we would only have the "mind" (attitude) of Christ!

"Wherefore God also hath highly exalted him, and given him a name which is above every name (v. 9): That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (v. 10); And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Paul does not stop with the account of Christ's humiliation, and His suffering for others. Isa-

iah said of God, "He shall see of the travail of his soul, and shall be satisfied:..." (Isa. 53:11). "Wherefore" or as a result of what He did, God hath highly exalted Him. Not only did God bring Him forth from the grave, but He gave Him back all that He had given up to come to earth. He is now seated at the right hand of God, a place of the highest honor. His name is above every name. He had been granted power over all, in heaven, on earth, and under the earth. Again He shares with the Father all the glories of heaven from which He laid aside to come to earth. "A name which is above every name." A name is that by which one is known. In the Scripture, one's name often described what one did or described his character, his position, or his nature. Christ's name stands above every name. No other name can compare with that name. He and He alone is called the Redeemer, Saviour, Christ the Anointed of God. He alone is the eternal Son of God. No other has the rank, the power, the authority that Christ Jesus our Lord has.

Men may scoff at that name, may use that name lightly, a name that many use in profanity, but there comes a time when every knee shall bow to Him. All men, in heaven, on earth, and under the earth (in hell) shall acknowledge Him as ruler over all. That He is the sovereign ruler of this universe. The saved will bow to Him in worship, the unsaved will bow, will submit to His power, His authority. Every tongue will confess, acknowledge that Jesus Christ is Lord, He is the supreme Ruler. The word "Lord" as used here denotes ruler, sovereign. The meaning is that all, saved and unsaved shall acknowledge Him as the One who is God of all. Even those who are burning in an eternal fire will acknowledge that He is Lord. All this will be to the "glory of God the Father". All that Jesus Christ did and is doing glorifies the Father. In His prayer to the Father, Christ said, "I have glorified thee on the earth: I have finished the work which thou gavest me do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:4, 5). There are many today who refuse to acknowledge Christ as God, but there comes a time when they will and this will not only be glory and honor to God the Son but also to God the Father.

(Out of sequence. See previous issues).

ANNOUNCEMENT

The editor will be speaking December 7-9 at the Main Street Baptist Church in Burnside, Kentucky. The church is located downtown on Main Street. For further information call the pastor, Elder Wendell Furlong at (606) 561-8637. This is a great church. I would love to see you at these services.

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