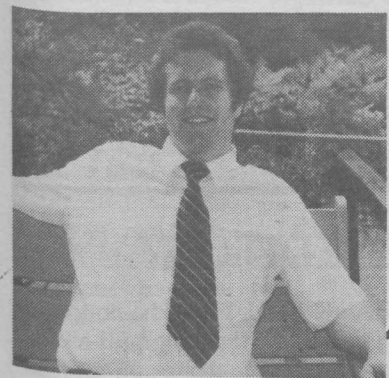


THE PRAYER JESUS WILL GET ANSWERED?

"Sanctify them through thy truth: thy word is truth." (Jn. 17:17).

Could it be, that this, our Lord's prayer was not answered? Jesus prayed that His beloved children



Chris Burke

would be sanctified through the truth of His Word. Does not the Lord Jesus always get His prayers answered? Doesn't He always pray according to His Father's will? How many preachers have I heard confirm that Jesus always gets His prayers answered. Let's notice some things about our Lord's prayer, and see if we can find the answers to these questions.

Who Was Jesus Praying For?

Jesus was praying for His eleven disciples, the charter members of His first local New Testament Church. He prayed that they would be sanctified through the

(Continued on Page 3, Col. 2)

STUDIES IN JONAH

by John Alber

Introduction:

Last week we concluded the first chapter of Jonah with the entombment of this rebellious prophet who had run away from his duty and call. There can be little doubt to anyone's mind that



John Alber

Jonah did an awful lot of living and remembering when swallowed by that fish that God had prepared for him. Thus, there was a great and sudden quickening of Jonah's consciousness while he was in the belly of this great fish. The Spirit of the Lord began His work in his heart, and you and I can see the results of that divine intervention.

This man who now speaks from the bottom of the sea, in the fish's belly, hardly seems to be the same person whom we have seen in the flight from duty in chapter one. Here, this cocky, rebellious man is dark, moody, silent, and despairing. Beneath the waves of the sea, in the belly of the fish -- this man reveals himself to Almighty God! This

(Continued on Page 4, Col. 5)

Chain smokers get rusty lunge

AMERICA, AMERICA

by Jack C. Whitt

"For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: But teach them thy sons, and thy sons' sons;" (Deut. 4:7-9)

Two of my more favored hymns which appear in our church hymnals here at Calvary Baptist Church are, "America The Beautiful" and "My Country Tis of Thee". While both are patriotic in composition, they also acknowledge God. I believe patriotism and

God go together. I can recall singing these hymns as a small, and then not so small, child in school. I always felt some emo-



Jack Whitt

tion and yes, even a sense of pride as I sang and listened to the words of these great hymns. I doubt seriously if these hymns are sung that much in our schools today. But then I wonder how many of us

older folks continue to sing these hymns and think about the words: "America, America God shed His grace on thee." Yes, God certainly has shed His grace on America. What other nations have had so much freedom and prosperity shown to it? Just think about it; freedom of worship, freedom of speech, freedom of the press, freedom to elect our nation's leaders, just to mention a few. I fear we have grown so accustomed to these privileges inasmuch we take them for granted. Sad to say, we are living in a nation that does not give acknowledgment to God for His many blessings as our forefathers did in days gone by. Now, more than any other time in the history of the United States, God's people need reminding of the godly principles this great nation was founded upon; how our fathers fought and struggled for Christian liberties. Even our political super-

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

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STUDIES IN THE LIFE OF PAUL

by John R. Gilpin

"From hence forth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Gal. 6:17).

I think this text presents to us the climax so far as suffering is concerned in the life of the Apostle Paul. At the time Paul wrote this book of Galatians, he had passed through the greater portion of the troubles that befell him. There is only a small amount of his life out before him. The most of his life is in the past, and there is just a little bit of future life left for him. He

has been cast into the lion's den already. He has been beaten. He has been left for dead when he



was stoned. Five times he has know what it was to be publicly whipped for the gospel of Jesus

Christ. His body is scarred, and on his flesh are the marks of the suffering through which he has passed. He said, "Let no man trouble me. I have proof that I belong to God and that I have been God's minister, for in my body I bear the marks of the Lord Jesus Christ."

Paul had suffered--and suffered greatly. When he wrote to the church at Corinth, he made mention of those sufferings. Listen: "Of the Jews five times received I forty stripes save one. Thrice was I

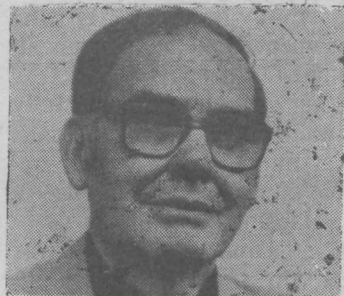
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STUDIES IN PHILIPPIANS 4:1-7

by C.T. Everman

"THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. 4:1).

The apostle Paul comes to the



Clyde Everman

close of his letter to his dear friends by a final exhortation to stand fast in the faith. He had laid down the principles of Christian living, he had then given them the perfect example of Christian living, that of the Lord Jesus Christ himself. He had told them that there were prizes, rewards to be won for Christian service. In this chapter he tells us by what means we can live godly lives. He begins this final exhortation by a very tender and loving appeal, "Therefore", refers back to what he told us in chapter 3. He had said that while there were many who professed to be Christians yet they were not. Their god was their belly, thinking only of things of the earth. In contrast, the true Christian's "citizenship"

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOME NECESSARY CONSEQUENCES OF THE HOLINESS OF GOD

"And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory" (Isa. 6:3). "These things said Esaias (Isaiah), when he saw his glory, and spake of him" (John 12:41). By comparing these two texts we see that the holiness of God is His glory.

Holiness is the fundamental attribute of God. Let us look at some Scriptures as to the holiness of God. "Who is like unto thee, O LORD, among the gods? who is

like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11). "And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army..." (II Chr. 20:12). Oh, great victories are ahead for the army that praises the beauty of God's holiness. "Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness" (Psa. 29:2). We must realize the holi-

ness of the Lord, and worship Him as such if we are to give Him the glory that is due Him. "...and give thanks at the remembrance of his holiness" (Psa. 30:4). We are glad He is holy. We would not want Him to be any other way. We give thanks for His holiness. "...holiness becometh thine house, O LORD, forever" (Psa. 93:5). "...whose name is Holy..." (Isa. 57:15). Holiness is so much the prominent attribute of God, that His name is Holy. "Because it is

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JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
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NECESSARY

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written, Be ye holy, for I am holy" (1 Pet. 1:16). His own holiness is the ground of His call to His people to be holy. "...and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). The holiness of God is a major theme of those in heaven. No man has read his Bible with understanding who has failed to see that holiness is the fundamental and predominant attribute of God.

What is holiness, especially the holiness of God? Holiness is the antithesis of sin; it is the opposite of sin; it is the absence of sin. Habakkuk 1:13 tells us of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity..." God can not and will not, with the least degree of allowance, look on the least bit of sin. I John 1:5 tells us that, "...God is light, and in him is no darkness at all." This means that there is no sin in God, not even the smallest amount. The God of the Bible is infinitely pure and holy. He is the thrice-holy God. There is not the most minute particle of sin in Him. Oh, His holiness sets Him above all men, even as far as the heavens are above the earth.

The attributes of God are those characteristics that are attributed to Him that make Him what He is. God is the sum total of His attributes. God is wise, loving, gracious, merciful, powerful,

wrathful, just, etc. The holiness of God gives beauty to all of His other attributes. They are all characterized by holiness. His love is a holy love and cannot connive at sin, nor let it go unpunished. His mercy is a holy mercy. His wrath is a holy wrath. Every attribute of God is filled through and through with the holiness of God.

Now let us look at some necessary consequences of the holiness of God. I will set forth five such. The first three are of tremendous importance, while the next two are certainly true and important. Understand that I am saying that the holiness of God makes these things necessary. I am saying that they are as sure and certain as that God is holy. God cannot compromise His holiness. This truth gives added weight to the five things I now set forth.

1. The holiness of God makes the absolute and proper punishment of sin necessary. God does



Joe Wilson

not have to save. It is optional with Him to save or not to save. He could have allowed the whole of mankind to go to hell, and remained the glorious and holy being that He was. It was up to Him to save or not save. Salvation was the choice of His own sovereign will. These things are not true of the punishment of sin. God's holy character would be dishonored, even disgraced, if He did not punish sin. The holiness of the throne of God would be irreparably tarnished should God let sin go unpunished. God's wrath against and punishment of sin is the necessary result of His holiness coming into contact with and conflict against the sin of man.

God's holiness demands the punishment of each and every sin. God's holiness can not and will not let the least sin go unpunished. Men may mock at sin, may smile at sin, may overlook sin; but not so with God. God never says anything good about sin. God never jokes about sin. God never justifies or excuses sin. God must and will punish all sin. God will punish sin as long as it exists; and as it will always exist in the hearts of the unsaved, even in hell; God will punish sin eternally.

God's holiness demands that He punish sin properly, adequately, and without mercy. Understand that the mercy of God does not do away with or even mitigate the punishment of sin. Every transgression and disobedience must receive a just recompense of reward (Heb. 2:2). Men will be judged by their works according as they are written in the books of God, and punished accordingly.

Understand this, dear friend; eternal, burning, tormenting hell is a necessity of the holiness of God. No holiness in God, no hell for man; it is as plain as that. But if there is holiness, white burning holiness, in God; there must be a burning hell - and there

surely is. Oh, you no-hellers, you must get rid of the holiness of God before you can get rid of the eternal torments of hell. Understand this: all no-hellers - Universalists, Seventh Day Adventists, Jehovah's Witnesses, Modernists of all kinds blaspheme the holiness of God. Holiness - hell; no hell - no holiness in God. Before one can get rid of hell, he must get rid of the holiness of God.

2. The holiness of God makes the death of Jesus Christ necessary, upon His taking upon Himself the guilt of the sins of God's elect. Oh, the Father dearly and eternally loved His precious Son. But He is so infinitely holy that the claims of His holiness overrode that love and demanded the death of Jesus Christ. Oh, how this shows us that the fundamental attribute of God is that of holiness. Jesus did not have to take the sinner's place; but when He did, His death became necessary. God's amazing and eternal love for His elect provided the Substitute for sinners; but, once provided, God's holiness demanded the Substitute's death.

"MY God, my God, why has thou forsaken me?...But thou art holy..." (Psa. 22:1-3). The substitute Saviour answers in vs. 3. It was the intense and infinite holiness of the Father that caused Him to forsake His own darling Son. The guilt of all the sins of all the elect were upon Christ; therefore, His Father did forsake Him. This cry in Psalms 22:1 was not a cry of David, it was a prophecy of the cry of the Forsaken Sufferer at Calvary.

"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). This cup (it is a figure) contained the wrath of God against the sins of the elect. Jesus prayed this prayer that must have pierced the loving heart of His Father. Jesus did, however, sweetly submit to the will of the Father in this. Of course, as God, He had part in determining the will of God that would keep that cup from passing from Him so that the elect would be eternally saved. The cup did not pass from Him. He drank that cup. He bore the wrath of God against the sins that He had voluntarily taken upon Himself. Oh, the holiness of God was such that He could not and would not take this awful cup from His Son.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). The captain of our salvation is, of course, Jesus Christ. He was perfect from all eternity; but in order to be a perfect Saviour, He must suffer the wrath of God against the sins of God's elect. God did not have to bring many (or any) sons to glory; but if He determined to do so (praise God, He did), then it was absolutely necessary that Jesus Christ die and atone for their sins. This verse tells us that the character of God made (if men are to be saved) the death of Christ necessary.

I greatly admire Author Pink as an expositor, but, oh how terribly does he err on this point. In

his comments on Hebrews 10, he says: 1. God could have forgiven sinners by a mere act of His will, without demanding any sacrifice. 2. God could have forgiven sinners on the basis of animal sacrifice. Neither of these is true. Pink errs, I think, in an over zealous attempt to magnify the sovereign will of God. Read the following statement carefully and thoughtfully. It was not the will of God that made the death of Christ necessary; it was the character of God. God must will to save sinners in a way consistent with His holy character. Therefore, God could not will to save sinners by a mere act of forgiveness without any atonement being made. God could not will to

accept the sacrifice of a bull or goat for the atonement of men's sins. Either of these would have dishonored the holy character of God. Pink seemingly attempts to exalt the will of God at the expense of His holiness. There can be no salvation apart from a proper and adequate punishment of sin. God's love provided a substitute for sinners; God's holiness demanded the punishment of the substitute. Yes, the holiness of God made necessary the awful death of Jesus Christ at Calvary.

3. The holiness of God makes necessary the eternal salvation of all those for whom Christ died.

(Continued on Page 3, Col. 1)

FROM THE EDITOR

THANK YOU, THANK YOU, THANK YOU. From the bottom of our hearts we thank you. You ask, whom are you thanking? All of you. We thank every member of our reading family. We thank you for reading The Baptist Examiner. After all, if we did not have any readers, there would be no need of (and really, no way to) printing this paper. Only those who have been involved in such can have any idea of the work that goes into this work. And it would all be utterly needless and useless without you, our readers. Again, we thank you for reading our paper.

Many of you are long time readers. Many have been reading this paper much longer than I have. I began in 1955. We thank God for our long time readers. Oh, we wish that all who have ever read this paper were still reading it (except of course, those in glory) - oh, what a large reading family we would have. We thank you long time readers for the many times you have renewed your subscription over the years.

We thank you who have sent in subscriptions for others. I am sure that a large number of our readers received their first copy of TBE as a subscription gift from someone else. It would be just wonderful if all who now receive the paper would renew their own subscription and send in a gift subscription for one or many others. If the truths in TBE bless you, they likely would bless others. Anyway, we thank all of you who have ever sent us even one subscription for another.

We thank you for your letters and comments relative to TBE - at least, most of them. We are happy to receive courteously and ponder prayerfully nearly all the letters we receive. We nearly always answer such in a kind, honest, and courteous way. Feel free to write us relative to anything you read in this paper.

We especially desire to thank all of you who have, in any financial way to any amount, supported The Baptist Examiner. The Baptist Examiner is a great and expensive work. Our church is a very small church. We do verily know that we could not carry on this great work without the help of many others.

Some who used to help have dropped our support, but we thank them and God for the help they have given. Some help now and then, and we thank God for each one of them. Some maybe help only one time. We thank God for them also. Some give a small amount, some give much more. We thank God for them all, and we thank them also. Some have just started helping. We thank them and the Lord, and hope they will long continue this help.

Some, churches and individuals, help regularly. Well, we surely praise God and thank them for this. I suppose that these are maybe the main reason we are able to keep on keeping on. These feel that TBE is a great mission work - and it is. Every month they send us an offering for this work. Truly we take courage and thank God for these; and as I said previously, for all those who help financially, in any amount and in any way - once, many times, frequently or infrequently - may God bless you all.

Some of you are new readers. My, we surely thank God for you. We do sincerely hope that The Baptist Examiner will be a great blessing to you. Many people have been blessed over the years, and have learned much truth through this paper. Many now believe truths they had never heard of until they started receiving this paper. Many churches have been started through the influence of this paper. Others have been greatly blessed thereby. Many preachers are now preaching the truth through the influence of this paper. Again, we surely hope the paper will be a blessing to you. Feel free to write us about anything in this paper. We hope you will be a part of our reading family for a long time.

We thank you who pray for us. I receive many letters from those who tell me that they pray daily for this paper, for me, and for the writers in this paper. Thank you most sincerely for this. We need - we must have - the blessings of the Lord upon us, and we know that God's blessings come in answer to the prayers of God's people. Please keep praying for us here. Pray earnestly. Pray often.

THANK YOU, THANK YOU, THANK YOU. We thank God for each one of you. May the Lord's rich and wonderful blessings be upon you all. Write us when you will and can. Come to Ashland and visit with us if you ever can. Oh, I wish I could meet you - each one of you. I wish I could come to your home and visit with you awhile. It has been a great joy to me to visit some of our readers, but I cannot do much of this. Well, I suppose that most of you are saved. If so, we will meet some glad day beyond this vale of tears. I look forward to that. I think I will be able to take a little of my time in glory in getting acquainted with those who have read, prayed for, or supported this work. I think I will be able to talk with you about these things a while, and to tell you then and there how much I appreciate what you did for this work. Until then, may God bless you all.

NECESSARY

(Continued from Page 2)

Oh, how blessed is this! The same holiness of God that demands that sin be punished, that demanded that Christ die when He took the place of sinners, also demands that those for whom Christ died will be eternally saved. The salvation of all those for whom Christ died is as sure as the holiness of God. God's holiness would never permit Him to demand a double payment for sin. The holiness of God would not permit Him to punish Christ for a person's sins and then punish that person in hell for the sins which had already been punished in Jesus Christ. Christ paid for all the sins of all those for whom He died. God's holiness will not and cannot demand a second payment for the same sins.

Oh, this is wonderful! Oh, this is precious! Oh, this is blessed. If the Holy Spirit brings me to trust Jesus Christ as Lord and Saviour, I can know that Christ died for my sins. If I know that Christ died for my sins; as surely as I know that God is holy, I can know that I am eternally saved. God the Father elected a multitude that no man can number and predestinated them to be the recipients of His salvation. God the Son died at Calvary to purchase, secure, and guarantee their salvation. God the Holy Spirit must and will bring all these to salvation and eternal glory.

See how all this proves that the atonement of Jesus Christ is a limited and effectual one. It is limited as to those for whom it was made, and it is effectual to the salvation of all those for whom it was made. See how the doctrine of a universal atonement dishonors the holiness of God. It teaches that God will punish in eternal hell a multitude whose sins He had already punished in Jesus Christ. What an unholy god is the god of a universal atonement. What a thrice-holy God is the God of the limited and effectual atonement. The atonement of Christ is either unlimited and ineffectual, or it is limited and effectual. The first would dishonor and besmirch the holiness of God. The latter greatly exalts God's holiness. These are the three things I wanted to emphasize in this message. However, there are two other important matters that relate to my subject. I will deal with them now.

4. The holiness of God made it necessary that, if men are to be saved, they must be saved in a way consistent with God's holiness. Man does not have to be saved. There was no necessity on the part of God that any man be saved. But, if man is to be saved, it must be consistent with God's holiness. In His infinite wisdom and love, God has devised a way of salvation that does this. The death of Jesus Christ is an adequate and proper payment for the guilt of man's sins. The righteousness of Jesus Christ is imputed to the believing sinner. In the double imputation - of the elect's guilt to the Saviour, of the Saviour's righteousness to the believer - men are saved in a way that honors the holiness of God.

5. The holiness of God makes it necessary that there be holiness in the saved. God will save an unholy man, but God's salvation will not leave him in unholiness. Rather, it will produce eventually and eternally a perfect holiness.

In regeneration, the Holy Spirit works a hunger and thirst for holiness - He gives a holy nature that follows after holiness. In sanctification, the Holy Spirit more and more conforms the believer to the image of Jesus Christ. In glorification, the Holy Spirit conforms the believer to the image of God's dear Son as was predestinated from eternity.

Yes, a holy God will save sinners in a way that is consistent with His own holiness, and that which will culminate in the sinner being perfectly holy himself. The holiness of God makes it necessary that He do these things. And, oh beloved, that which is necessitated by the holiness of God will most assuredly be accomplished. God bless you all.

PRAYER

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truth. He prayed that, as they were in the world and witnessing to the world, that they would be delivered from the corruption of the world. Oh, the power of sin, Satan, and old self. Jesus would soon be leaving the world and He knew that His disciples needed divine power to overcome this world's influence. He loved His disciples and He was concerned that they would continue on in a life of faithful service, unhindered by the powerful magnetic influence of worldliness. As we study the lives of His disciples, we see how that they lived and died a blazing testimony for Jesus Christ. It seems that for them Jesus' prayer was answered.

We find in verse 20 of John, 17, that Jesus also was praying for all who would believe. He was praying for all believers back then, and all who would believe thereafter. Jesus was praying for us today, that we too would be sanctified through the truth. Has the prayer of Jesus become weak through time, and become old and ineffectual?

God's Eternal Will
Beloved, God's Word is eternal! It never grows old nor does it ever change. His will also is eternal. Nothing or no one can hinder God's predetermined will and purpose whatsoever. All that He has decreed will come to pass exactly as He has purposed. Jesus always did His Father's will, and He always prayed according to His Father's will. Jesus prayed that we would be sanctified through the truth, and I believe that His prayer is being answered.

The Meaning of Sanctification
Jesus prayed that we, His children, would be sanctified. He prayed that we would be set apart. He prayed that we would be a peculiar, holy, separated people while we live in this present sinful world. He prayed that we would be as lights in a dark world. Not only did He pray that we would be separated from worldliness, but also that we would be separated unto godliness. It is the desire of Jesus that we would increase and abound in good works. It is His will that our will would be to do His Father's will.

It is also Jesus' will that we grow, and to grow is to change. Oh, just think of a new-born baby that didn't grow - that wouldn't eat! Our young baby eats all of the time it seems like, and she's growing. Not only is she growing physically, but she's growing mentally as well. How unnatural it would be if she failed to grow. How unnatural is it for a Christian

not to grow?

To be sanctified is to be set apart. We need to be set apart geographically. We should be separated from sinful places and practices. We should not work or play in ungodly businesses. We should not belong to or be affiliated with ungodly organizations. We should not be affiliated with false religious organizations. We should stay far detached from the tables of idols. What do Sovereign Grace, Missionary Baptists have in common with these - "Come out from among them, and be ye separate, saith the Lord..."

We are to be separated from sinful places and practices, but not altogether from sinners. Jesus preached to sinners, He ate with sinners, and He loves and saves sinners - praise the Lord for this! Jesus wants us to pray for sinners and preach to sinners, and be an example of pure and undefiled religion. How this world needs such an example set before them, when so many false prophets have set such a perverted example, and brought reproach upon the blessed name of our Saviour.

We need to be set apart mentally. Our minds and our thoughts ought to be upon Christ and His will. Our meditations all the day should be upon God and His Word. We should increase and abound in such holy thinking. Oh, how long were our minds wholly given to perversion and our hands to sinful plowing - how can we any longer continue therein?

We need also to be set apart in our ambitions. Our goals and plans in life need to be centered around God's will. Oh, to hear Christians talk about how they plan to go here and there, and do this or that, and God is not at all in their plans. It brings chills down my spine and tears down my heart. What, is not God at the head of all your plans, and at the end of all your ways? Is He not the very goal of all life's ambitions? Yes, beloved, "take the name of Jesus with you". May He be behind you, and with you, and in front of you; and may He be at your destination.

Sanctification is a continual, ongoing, progressive process. We have been sanctified initially when we were saved, and we are being sanctified in the course of time. We are becoming more like Jesus, and less like the world. We are doing more for Jesus and less for the devil. No, it may not be apparent from day to day or week to week. We may suffer setback after setback. We may very well question our own sanctification, judging by our failures and sinful tendencies, yet sanctification is taking place. We may be the last to know it, but we are being changed, we are growing; yes, we are becoming more like Jesus Christ.

All these things being considered, we need to keep in mind that we will never arrive at perfection, as many so falsely teach. We will always sin daily. We will never serve the Lord perfectly, not as long as we still have our old nature. That is the purpose of glorification, that we will be made just like He is. Perfection, though we will not attain it in this life, ought to be the goal of every Christian. We ought to strive for it all the days of our lives.

The Means of Sanctification
"Through thy Word" is how we'll be sanctified, Jesus said. The Word of God is "quick and powerful", and it will change our lives. It can change attitudes

and actions, even the way we think. Born-again believers have a supernatural thirst for the Word of God. We don't read it or meditate on it like we should or even would like to, yet the thirst is there. We are sanctified by the Word through the preaching and teaching ministry of local New Testament churches. How important it is that we be under the Word every possible opportunity. We are also sanctified by the reading and studying of the Word, and by obeying it.

The Holy Spirit is also responsible for our sanctification. He leads us into all truth, and works in us both to will and do of His good pleasure. He tells us when we are right and when we are wrong. He convicts us of our sins, and brings to our remembrance the Word of God. He is our guide and our comforter.

The trials of our faith are part of our sanctification as well. All of life's experiences are working together for our sanctification. God tries our faith. The exercising of our faith is an important part of our growth and sanctification. Our sins and failures, our victories and defeats all work for our sanctification. In view of this we say that "all things work together for good", though for a season they bring us anguish and pain.

Conclusion
Is the prayer of Jesus being answered? Yes. Even in a sinful day, when it seems that many professing Christians and churches are indifferent to the things of God, I'm convinced that true Christians are being sanctified. How about you, dear reader? Is your life a living testimony of God's sanctifying grace? How we should all examine and re-examine our lives to see whether or not God's power is working in us to change us from glory to glory.

Amen.

COST

(Continued from Page 1)

cording to Paul's writing we are bought with a price. That alone seems to leave us with a duty to our redeemer. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20). Paul did not finish the subject there, as he told Timothy the young preacher; "Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:6). Our redemption did not come cheap. The price was so high that no man is able to pay the debt that would please the Father in His divine hall of judgment. His precious gift, His only begotten Son, that divine blood was all that He would accept because it was holy, pure, and without blemish of any sort. Let us look at yet another proof of just exactly who paid this precious price. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Notice, beloved, He said for the joy that was set before Him! Suffering? Yes, but He enjoyed death for your and my redemption. Oh, what a Saviour. Yes, we should strive to be known as Christians without having to announce it publicly.

Are we willing to pay the price of absolute sacrifice that we might enjoy true revival at all times by depriving ourselves of daily lusts, and of worldly cares?

If we are to have true revival, then we must be willing to deny ourselves with daily sacrifices. Our Lord said something to that end in His words in Matthew. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). We must deny ourselves. Are you willing to do that? The point that we are considering is, what a man must be ready and willing to give up if he intends to serve Christ in the way that it will please the Father. What will you be willing to sacrifice daily to Him? This, then, is the sense that I raise the question, "What does it cost?" I grant freely that it costs little to be a mere outward Christian. All a man has to do is to attend a place of worship twice each Sunday, and to be tolerably moral during the week, even for the most part, missing the Wednesday prayer service, and he has gone as far as thousands around him ever go in religion. All this is cheap and easy work, but it entails no self-denial or self-sacrifice. Yes, one is saved no doubt, but do we strive to gain rewards for being the elect children of God? That is the difference between laxity and sincerity.

Let us look at some of the things that it truly costs to be a true Christian. First, it will cost him his self-righteousness. He must cast away all pride and high thoughts, and conceit of his own goodness. He must be content to go to heaven as a poor sinner saved only by grace, and owing all that to a merciful God who granted him free grace. Humble himself to the bidding of Christ completely. He must be willing to give up all trust in his own morality, respectability, praying, Bible reading, church-going, and sacrament-receiving, and trust in nothing but Jesus Christ to lead him into all these things by the person of the Holy Spirit. Then, and only then, will he be truly following his Lord. This, then, costs him his own self-righteousness, and brings self denial! This is our first sacrifice, denying ourselves. This means meeting Christ daily on His terms. It is a daily sacrifice. It truly costs a man his self-righteousness to become a true Christian.

Second, it will cost a man his willful sins. Oh, yes, this hurts, but he must be willing to give up every thing, every habit, every practice which is wrong in God's sight. He must set his face against it, and quarrel with it, break off from it, fight with it, yes, crucify it. Then he must labor to keep it under control. Whatever the world around him may think has nothing to do with it. He must do this honestly and fairly. There must not be a separate truce with Satan over any special sin that we love. He must sever all ties with the devil by self-denial.

He is to count all sins as his deadly enemies, and hate every false way. Whether little or great, open or secret, all his sins must be thoroughly renounced.

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FEBRUARY 16, 1991
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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

Has Elijah already come back? Malachi 4:5.

JOHN LENEGAR
126 N.
Washington St.,
No. 5,
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD;" (Malachi 4:5). "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:11-13).

I believe that in harmony with the Words of Jesus, the spiritual fulfillment of Malachi 4:5 was fulfilled in spirit and power in John the Baptist. I also believe that Elijah will physically come back at a future time, even as the Jews do. Some men teach that Elijah and John the Baptist are the same person in that John fulfilled the prophecy of Malachi 4:5. I believe, however, that there are two different men spoken of in the quotation from Matthew that I have just quoted. We need to remember that there are two comings of the Messiah: the first being at the time of Jesus' earthly ministry and the second when He returns to the earth in the not too distant future.

Note verse 11. Jesus says that Elijah will come again. The future tense, and futuristic present tense make this verse refer only to Elijah. John was already dead and buried when Jesus spoke this. Malachi 4:5 has not been fulfilled in the fullest sense as it will be at a yet future time. Then note verse 12. Jesus is now saying that John the Baptist came typifying Elijah. He came, was not recognized, and was rejected (did to him whatsoever they wished) and was killed. We read in Luke 1:17 concerning John the Baptist, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." So he did. He was the forerunner of Jesus the Messiah and that is what Jesus is referring to in verse 12. John was an Elijah-like forerunner just before the first coming of Jesus. He prepared the way. He declared

plainly in John 1:21-23 that he was not Elijah. Even when Jesus called him "Elijah which was for to come," He put a condition on that designation when He said "If ye will receive it"; Matthew 11:14. Jesus in Matthew 17:11-13 is talking about two different men; one the Elijah of Malachi 4:5 and the other John the Baptist who came in the spirit and power of Elijah. Double imagery is in view here as it is in various other prophetic Scriptures. Malachi 4:5 will yet be fulfilled by Elijah himself.

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624



PASTOR
Grace
Baptist Church
Gladwin, Michigan

Let me begin this answer with three verses of Scripture.

Malachi 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."

Matthew 17:12: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."

Luke 1:17: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

I do believe that Elijah has come back to the earth and that he is coming back again. I believe he was there at the Transfiguration, and I believe he will be one of the two witnesses in the tribulation period. I do not believe that Christ had reference to him in Matt. 17:12. I do not believe that John the Baptist was Elijah incarnated. I think that Malachi 4:5 has reference to Elijah coming during the tribulation period. Read Malachi 4:6. If that is the reason for Elijah to come in the days of Christ, he failed miserably. This prophecy is for the turning of the nation of Israel back to God. I think that Malachi compared with the work and results of the witnesses in Revelation will bear this out.

Let me now try and explain Matthew 17:12. I believe this verse is explained by Luke 1:17. Elijah did not return himself or in the form of John the Baptist. John the Baptist came in the power and spirit of Elijah. In my opinion there can be little doubt that John the Baptist is referred to in Matthew. We know that Jesus had said he would come in the spirit and power of Elijah. We have no evidence of Elijah actually coming at that time. I think

Jesus is telling them that John had come in the power of Elijah and that they had rejected him and persecuted him. We know this to be true of John the Baptist.

To answer the question; No, Elijah has not already come back, except at the transfiguration. He is coming back to fulfill Malachi 4:5 during the tribulation period. May God bless you all.

CLYDE T. EVERMAN
108 Burdall Ave.,
Ft. Mitchell, Ky.
41017



DEACON
Calvary
Baptist Church
Ashland, KY.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5).

There are some who say that this prophecy was fulfilled by John the Baptist when he came as the fore-runner of Jesus Christ at His first coming. It is true that it had been prophesied that John would come, (Isaiah 40:3) and John said, "I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esias" (John 1:23). But when asked if he was Elias (Elijah) he said "I am not;" and when asked if he was that prophet his answer was "no" (John 1:21). When Christ came the first time it was to redeem His people from their sins, and it was John the Baptist who went "before him (Christ) in the spirit and power of Elias" (Luke 1:17). While John came in the spirit and power of Elijah, he was not Elijah.

The prophecy of Malachi 4:5, 6 is to be fulfilled before the return of Christ to judge the world, "before the coming of the great and dreadful day of the LORD." It is then that Elijah the prophet will come. When Christ was asked by His disciples concerning the saying that Elias must first come, He "answered and said unto them, Elias truly shall first come, and restore all things" (Matt. 17:11). This was said after John had been put to death; therefore, He could not have been speaking of John. In the next verse, He did refer to John when He said, "Elias is come already, and they knew him not... Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:12, 13). As John came in the spirit and power of Elijah, it could be said that "Elias is come." But he was not Elijah the

prophet spoken of in Malachi. That Elijah is yet to come and it would seem that he is to be one of the "two witnesses" spoken of in Revelation 11. At that time he will again have power to perform miracles similar to those he performed when on earth before he was caught up into heaven as recorded in I Kings.

COST

(Continued from Page 3)

"...Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit..." (Ezek. 18:30-31). We do not like to admit to our short comings because it hurts to admit that we are weak. It is easy to see the mistakes of others, but when we put the shoe on it seems just a little too tight. It puts too much pressure on the old corn toe, and we try to lean back on the age-old excuse that; "after all, I am only human." That, my brother is the most horrid excuse that we may offer. Daniel 4:27, says, "...break off thy sins by righteousness..." Then we see something else in the Scripture that causes us to believe that the endeavor to live a better Christian life is a very personal thing for the believer. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:16-18).

Our sins are often as dear to us as our children; we love them, hug them, cleave to them, and actually it would seem; delight in them. To part with them is something like cutting off a right arm, or plucking out a right eye. But it must be done, our willful sins must be sacrificed. Beloved, such is the cost of a true Christian. The "weeper," Jeremiah, wrote something interesting concerning straying people. "...but in the time of their trouble they will say, Arise, and save us. But where are thy gods (note the little "g") that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord." (Jer. 2:27-29).

Third, it will cost a man his love of ease. He must be diligent when it comes to Bible reading and prayer. He must be careful, and I do mean very careful about how he uses his Sundays, the Lord's Day. Loitering at home, doing nothing, or working at something that he has plenty of time to do at other times. Non-respectful of the Lord's Day. He may say, "well the ox was in the

ditch." Beloved, it is too often that we push the ox into the ditch for a ready excuse. That ought not to be. We must stand daily on our guard, like a soldier on enemy's ground, lest Satan be found tempting us. We must take heed to our behavior every hour of the day, in every company, in every place, in public as well as private, among strangers as well as at home. A Christian must be very careful over his time, his tongue, his temper, his thoughts, his imagination, his motives, and his conduct in every relation of life. In attending these things he may come far short of perfection, but there is none of them that he can safely neglect. The Bible says; "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat" (Prov. 13:4). Anything that requires exertion and labor is extremely against our nature as Christian doers. It goes against the grain of our hearts. But the soul can have no gains without pains. Yes, to be a true Christian, it will cost a man his ease. To become negligent is to slip back into the miry pit that God lifted him from in the first place. Yes, to be a true Christian one must be very careful every moment of his wakeful life.

Fourth, it will cost a man the favour of the world. He must be content to be thought ill of by man if he pleases God. He must count it no strange thing to be mocked, ridiculed, slandered, persecuted, and yes, even hated by some. He must not be surprised to find his opinions and practices of religion despised and held up to scorn. He must submit to be thought a fool by many, an enthusiast, a fanatic-to have his words perverted and his actions misrepresented. In fact, he must not marvel even if some call him mad. Our Lord and Master said; "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also" (John 15:20).

Beloved, we believe the foregoing thoughts and ideas concerning the Christian duty of us all is some of the things that we believe that the Master would have us practice daily as true disciples of His. Of such is the account of what it costs to be a true Christian. Granted, the list is heavy, but where is the item that could be removed. When the ship is in danger of sinking, the crew thinks nothing of casting the cargo overboard. When a limb is mortified, a man will submit to any severe operation, even to amputation, to save life. Surely a Christian should be willing to give up anything; yes, everything that stands between him and his heavenly reward. Beloved, a religion that costs nothing in the way of submission, repentance, etc., is worth very little in my humble opinion. A cheap Christianity without a cross to bear, will prove in the end a useless, worthless, religion without crowns of reward...Amen.

JONAH

(Continued from Page 1)

chapter describes a new consciousness of this prophet, a distress found in his heart because of his sin. In a real sense of the word, his soul was filled with the

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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

If a church member is separated from his or her mate, but not divorced; and is dating someone else, what should the church do?

DAN PHILLIPS
865 Bethel Drive
Bristol, Tenn.
37620



PASTOR
New Testament
Baptist Church
Bristol, Tenn.

have anymore fellowship with said one until they repent and ask to be restored.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, OH 43614



TEACHER
Grace
Baptist
Church
Toledo, OH

Separation does not release one from the marriage vows, therefore, one separated from his or her mate has no right dating some one else. This would be unfaithfulness against the mate, and sin in God's sight. You are still married and will be unless death or divorce takes place.

Death or divorce severs the relationship once and for all; separation does not. You will be held responsible to live with your mate until death severs the relationship, or you can get a Scriptural divorce.

The Lord Jesus made it plain that adultery/fornication is grounds for divorce. In Matthew 19:9 Jesus says, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doeth commit adultery."

Are there other grounds for divorce? Right off I can hear many say, no way! I am amazed at older preachers who claim to have studied the Word and know so little about divorce. Let us look at I Corinthians seven one through 15. In verse 10 Paul says this is what our Lord has already taught. However, in verses 12 through 16 he says in essence, "I will give further revelation under inspiration, since this question did not come up before, and goes on with his exhortation." I Corinthians 7:12 says, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." Now look at verse thirteen, "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

The word depart in Verse 10 comes from CHORIZO. Vine says it means to put apart, separate, means, in the middle voice, to separate oneself, to depart from, in marital affairs. So if, your mate departs from you, in my estimation, you have grounds for divorce. However, you are still married until the divorce is final.

Now if one is separated from his/her mate, and is dating another and is a member of the church, the church should bring him/her before the church; and if after the church has talked with him/her and this one continues to carry on this affair, he/she should be excluded. Therefore not to

The predominant feeling among some of our churches today is that they should do nothing. This fact is evident by their inactivity in practicing discipline towards offending church members. They seem to feel that the church should not get involved in the personal matters and relationships of their members. They have the same attitude towards members of other churches that do the same thing. In fact, today, they are more likely to receive someone that does this as members in good standing, rather than to practice the discipline that is needed to correct the situation.

When a church member is separated from his or her mate, and is not divorced, they have absolutely no business in dating. They should, first and foremost of all, concentrate on saving their marriage. The husband and wife are bound together for life. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband" (Rom. 7:2). Many choose to neglect this fact, but it applies to the man as well as it applies to the woman. There are Scriptural releases for dissolving a marriage. One is stated in the above verse, death. There is also one for the act of fornication. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:31-32). There is also the separation of relationship between believers and non believers relative to desertion in I Corinthians 7.

What should the church do in this matter? The church should, under the leadership of the pastor, attempt to bring about a reconciliation of the marriage. This type of activity, by a church member, is a falling short of the standards that a church member should be following. The member has fallen short of the mark. The Bible word for falling short is to trespass. In the eighteenth chapter of Matthew we are given

the Bible procedure for discipline. This procedure begins in verse fifteen. It is not hard to understand, it is definitive. There are three steps involved. Since the pastor is to be the leader in the church, he should go to the separated members and talk to them alone. If the member will not hear the pastor, he should go a second time and take one or two other members of the church. Finally, if the member will not hear, the whole church should be apprised of the matter, and if they will not listen to the church, they should be excluded.

Exclusion does not, however, end the matter. The church should continually seek a reconciliation of this matter, and if there are other churches involved, they should support the church that has disciplined its member and should not in any way encourage the excluded member, except to encourage them to reconcile with their church. If churches of like faith would not condone the things excluded members do, there would be more strength in church discipline.

JONAH

(Continued from Page 4)

fullness of his own self-ruin as the sea was full of salt water. The reserved sorrow of his sinning all of a sudden came up before his face. Oh, if sinners would only acknowledge the fruitage of their wicked and ungodly way! But beloved, that will not be the case unless the Spirit of God converts the sinner. Nevertheless, when the soul is awakened by God in salvation what bitterness of one's self results. That is godly repentance - repentance that can only come after the sinner has been made alive in Christ Jesus.

Prayer!

Here in this chapter, Jonah, that rebellious prophet of God that has been brought back to life by the Holy Spirit of God, describes for us his mournful and dismal condition. Several lessons ought to be noticed in this portion of Scriptures. First, let's turn our attention to the great distress of Jonah; and then, the earnestness of his prayer.

I. The Great Distress

"I cried by reason of mine affliction" (Jonah 2:2). What a distress Jonah must have felt! Pharaoh's army sank into the deep and felt this same distress. The world in Noah's day also experienced this distress when God destroyed the world by a great universal flood. Many in the world have experienced such great distress because of a calamity of one kind or another, but few have had such distress as Jonah! Please, note what Jonah said, "For thou hadst cast me into the deep, in the midst of the seas; and the floods

compassed me about: all thy billows and thy waves passed over me" (Jonah 2:3). Beloved, this seems to be a picture, at least to me, of the sinner's plight. Let me show you what I mean. The Psalmist David wrote these words, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me" (Psa. 69:1-2). As with Jonah, sin will always cast one into darkness and dismal dismay. God's punishment because of our sin is often very intense! Jonah was a living example of that Divine chastisement!

"Out of the belly of hell cried I" (Jonah 2:2). The confinement of Jonah was like the lower world, the region of hell - the place that God has prepared for the devil and his fallen angels. No wonder we see such great distress in Jonah's words! Jonah's sin, and then the divine judgment of God upon it, pierced his very soul, darkened his only prospect, and led him to utter despair. Jonah said, "I am cast out of thy sight" (Jonah 2:4). Perhaps this, cast out away from God, was the worst of it all; and yet, was it not a just retribution for one who had fled from the very presence of God. Will not the sinner in hell be far from God for all eternity? The hope of deliverance seemed no longer a reality because of the condition that Jonah found himself in; and yet, in this simple prayer, Jonah knew that the God of heaven was going to release him from his place of imprisonment.

Please notice what Jonah said about his prayer, "and he heard me" (Jonah 2:2). Someone suggested that throughout the prayer of Jonah he wavers between the tendency to despair and that of faith which leads one to hope in God's sure deliverance. However, if one sees this prayer of Jonah as the result of God's Holy Spirit moving him, then, instead of Jonah wavering, this entire prayer literally breathes out the atmosphere of sure deliverance in spite of the dire circumstances in which this rebellious prophet found himself.

II. The Earnest Prayer of Jonah

Beloved, sorrows within, and sorrow around one, and sorrow above one, is that which God often uses to bring men to cry out to Him! Jonah is no different! With the moving of God's Holy

Spirit within his wicked heart, now, Jonah's heart is able to properly respond towards God. Sinners apart from this divine intervention can not pray to God and have their prayers answered. Backsliders can be reclaimed, and that by the confession of the sinner - but only because they already belong to God. Jonah knew full well that God was going to deliver him. The child of God knows today that he will be delivered; yea, in the hour of his own rapture. His sins have already been forgiven, removed as far as the East is from the West. He knows full well that he will never stand before God and answer for his sins because when the Lord of glory died on the cross, He paid for the sins of His own; therefore, his sins have been blotted out and removed by Almighty God because of that sacrifice of His dear Son in their behalf.

Jonah prayed intensely to God - "I cried" (Jonah 2:2). Prosper-

ity in the life of God's dear children tends to lead them toward neglect in this one area, prayer; however, distress makes it earnest and ardent. This does not have to be the case, but is true more often than not! King David is one man that seemed to pray out to God throughout his life, not just when he needed the Lord. Augustine once wrote, "Many, silent with their lips, have cried aloud with their heart." Jesus taught us to go into our closet and pray unto the Lord! How many today pray like the Pharisees did in Jesus day? Now, Jonah knew that his prayer must be directed unto Jehovah God; and when the disciples asked the Lord to teach them to pray, He taught them to direct their prayer towards the God of heaven. We could do no better today!

Would you believe the place from where Jonah prayed, "Out of the belly of hell cried I" (Jonah 2:2). Where was Jonah? He was in the belly of that great fish that God had prepared for him. Oh beloved, there is no place amiss for prayer! The voice of God's dear child is heard wherever he cries in distress. The Psalmist David had this to say: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15). Again, David wrote, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him" (Psa. 91:15). Here, in Psalms, we have the true language of prayer! Oh beloved, if we would read the Psalms and study the prayers of king David, the child of God would learn how to offer words of adoration and praise to the God of heaven.

God had called Jonah and he prayed unto his God in the fish's belly. Prior to our conversion, God did not hear our prayers, but now that we have been made alive by His Spirit, we not only can pray, but the Holy Scriptures tells us that God hears His own. "I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice" (Jonah 2:2). Thus, the God that had cast him down into the pit of death, lifted him up. Because of the faith given to us by God there is a voice in prayer which our God quickly hears. Therefore, let us be people that avail the use of this blessed privilege, prayer. May our God bless you!

PAUL

(Continued from Page 1)

beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger

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PAUL

(Continued from Page 5)

and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:24-28).

You can't read this without the realization that the Apostle Paul had truly suffered for the cause of the Lord Jesus Christ. Every time I read it, I am brought face to face with the thought of how little we moderns suffer for the cause of the Lord Jesus Christ, compared with the sufferings of the Apostle Paul. When Paul was in jail, he wrote: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

Did Paul suffer? You can hear the chains rattle as he wrote this letter--chained to a Roman soldier at the time. If you want to see some of his sufferings, see him as he writes to young Timothy just before Paul was called home. We read: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (II Tim. 4:10).

If you will read this, you will find that all of his helpers that had been with him in his ministry had departed, except one -- namely, Dr. Luke. Demas loved the present world and had gone to Thessalonica. It doesn't say what had caused Crescens to depart, but Crescens had gone to Galatia. Titus, to whom Paul wrote one of the books of the Bible had likewise forsaken him. Demas, Crescens, and Titus -- all three faithful, true men -- turn their back upon him. Only Luke stood with him.

Listen again: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: The Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words. 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. 4:13-16).

Paul is in prison. I expect it is cold there in that dungeon. I wouldn't be surprised but what the cold breeze is causing Paul to shiver. He is an old man now. In the preceding verses he refers to himself in such a way that you know he is aged. The circulation of his blood isn't what it once was. Here he is in prison. Feeling the drafts in that dungeon and knowing that winter is coming on, he said, "When you come, Timothy, don't forget that cloak that I left in the home of Carpus. I want you to beware, though, on the way, of Alexander the coppersmith. He has been a thorn in my flesh. He has done me lots of evil. You are to beware of him. Of course the Lord will take care of him, for He will reward

him for his evil deeds. But the sad thing about my ministry is that all men have forsaken me."

Can you imagine the Apostle Paul, great man of God that he was, used of God as he was, the writer of the greater portion of the New Testament so far as the books are concerned, who had traveled innumerable miles to preach the Gospel of the Lord Jesus Christ in missionary endeavor to the extent he said that he sought to build not on another man's foundation -- great logician, great writer, great preacher, great missionary, great soul winner, he has come down to the end of his day, to be forsaken. It is just a little while until his soul will pass out to meet the Lord. He said, "I have come to the place that all men have forsaken me." You can't read these Scriptures without the realization that the Apostle Paul is a man who has suffered for the cause of Jesus Christ.

I. Suffering Is A Gift of God.

We read: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

Faith is a gift of God. You would never believe on Jesus Christ if God didn't give you faith. Just like He makes you willing, just like He chose you before the foundation of the world, just like He gives you repentance, He likewise gives you faith whereby you might believe. Paul said: "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" (Eph. 2:8, 9).

You would never believe if God did not give you faith and the same God that gives us faith to believe on Jesus Christ says that He also has given us, in the behalf of Christ, to suffer for His sake. I tell you, the same God that gave you faith to believe on Jesus Christ, that same God has given you another gift -- the gift of suffering. It is a gift from God.

I rather imagine that you and I like the most of God's gifts exceedingly well -- health, rain, food, sunshine. My, how we like those gifts! But when I talk about suffering being a gift of God, I am satisfied that the majority of you would say, "If it suits the Lord, I will accept it, but I would just as soon the Lord kept that gift for somebody else." Brother, sister, believe me when I say that suffering is a gift of God.

II. Suffering Is Ordained of God

We read: "For I will shew him how great things he must suffer for my name's sake" (Acts 9:16).

This is the day that Ananias came to see Saul. He had just been saved three days. Only three days ago did God appear to him on the roadway to Damascus and saved him. Now he is just about to get his eyesight back through the ministration of Ananias. God says to Ananias, "I will shew him how great things he must suffer for my name's sake." Paul has just been saved, and God has put him into the ministry. God says concerning Paul, "He is going to have to suffer as my minister."

Notice again: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto" (I Thess. 3:3).

You can see from these verses that suffering is specifically or-

dained of God. Suffering doesn't come to a child of God by accident. In fact, there is no such thing as an accident in a world governed by a Triune God. Everything in this world takes place according to the pre-determined, foreordained plan of Almighty God, and even our afflictions are an appointment of the Lord.

Now sometimes you and I make appointments and we don't keep them. Sometimes we make appointments and we just don't think too much about them. Sometimes we may even make them seriously, and then are prevented from keeping them. Beloved, there is one thing about God's appointment; He keeps every one of them.

We read: "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Beloved, you are going to keep this appointment so far as God is concerned. Also we are appointed unto these afflictions. If you have had to suffer in the name of Jesus Christ, and for the cause of Christ, there is one thing you need to remember, not only is suffering a gift of God, but suffering is an appointment of the Lord in our behalf.

Ordinarily, in this series of messages, I have confined myself to the life of Paul, but I want to turn to the life of Peter and confirm this. Listen: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even here unto were ye called..." (I Pet. 2:20, 21).

In the light of this Scripture we need to remember this truth, suffering is an ordination of Almighty God -- we have been called unto it.

I don't know whether it helps you or not, but I tell you, it helped me a lot when I saw this in the Bible for the first time. The troubles, the sufferings, and the afflictions through which we pass, the hardships, the heartaches, and all the problems that go with a Christian's walk and life in this world, all come from the hands of God.

Now I can't say that I like all of it, and I can't say that it makes me happy, but I have learned this through the years, it is my business always to pray, "Thy will be done."

III. Suffering Is For The Elect's Sake.

Paul shows us why it is that we suffer. Listen: "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:9-10).

Did you ever stop to think that sometimes we suffer and that suffering is because we have sinned. Then sometimes we suffer and that suffering is not because we have sinned. It is not because God wants to make you better, although it may have resulted in your personal purification. Sometimes we suffer just for a purpose -- that one of God's elect shall come to know Him.

We see that in the experience of the Lord Jesus, for we read: "Jesus answered, Neither

hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:3).

This is talking about the man who was born blind and who has been healed. The disciples stood by, and argued, and talked about why he was born blind. Did the parents sin? Did the parents mark him because of their sin: or was it because God knew he was going to be a big sinner and God cursed him with blindness in advance. God said, "It is neither of these, but that the works of God should be made manifest in him."

I am ready to grant you that God causes us to suffer for one reason or another. I grant you that sometimes God causes us to suffer because of our sins. Sometimes it is that He might be glorified, but it is also true that we suffer for the elect's sake, "...that the works of God should be made manifest in him."

IV. If a Christian Lives For Christ, He Can Expect To Suffer.

The Apostle Paul said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

I ask you, have you ever had any persecution? Have you ever suffered any for the cause of Christ? Well, beloved, if you haven't, it is pretty good logic and fairly good reasoning that you haven't lived too much for the Lord Jesus Christ. This verse tells us that those who live godly in Christ Jesus shall suffer persecution.

Years ago, a man came to me at the close of service after I had said something about the difficulties through which I was passing, and the suffering that I thought I was undergoing, and he said, "Brother Gilpin, I don't understand. I have gone to church and I have heard you preach a lot of times, and I don't understand why it is that you suffer for the cause of Jesus Christ. I never suffer any." I said, "Brother, if I lived like you live, I wouldn't expect to suffer either."

I say this to you, my brother, my sister, the man who is living in life to take a compromising position concerning the Word of God, both as to his living and as to his preaching, and as to his testimony, isn't going to have any persecution. All that are living godly in Jesus Christ though shall suffer persecution. It is a definite admonition of God.

V. Some Compromise To Escape Suffering.

There were those in Paul's day who compromised to escape suffering. Listen: "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ" (Gal. 6:12).

Now what does he mean? He says, "Some people are willing to bring you back under the law." Why? So they won't have to bear the stigma of the cross of Christ.

Today, people think highly of the cross. Women feel like they enhance their beauty if they wear the cross around their neck. Most church buildings have a cross on it, or in it. The cross is looked upon today as something that is respectable. Beloved, that wasn't true in the days of the Apostle. It wasn't true in the days of our Lord Jesus Christ, for they crucified my Lord just in order to make His death all the more ignominious and shameful. Listen,

beloved, the cross in Jesus's day wasn't popular like it is today. Paul said, "These people are willing to put you back under the law. They are willing to circumcise you, and to try to cause you to keep the law to be saved. Why? Because they don't want to suffer persecution for the cross of Christ."

In other words, some people will compromise rather than suffer. I am sure that that was true in Paul's day, and I am sure it is just as true today. I am sure that there are people today, preachers for example, who compromise as to the truth. They don't stand for it. I know preachers that I am sure know a whole lot more than what they preach. I am satisfied that I know men that know much more about the Bible than they allow their congregation to realize that they know. Why? It would make them unpopular to be true to the Book.

A man told me a few months ago that so far as he was concerned, he knew that I was right when I contended that Jesus established a Baptist church when He was here in the days of His flesh, but he wouldn't dare to preach it, for he would have all the people in town down on him.

I remember several years ago when I was just a boy preacher that a man said concerning me, "He is just a boy. When he gets older, he won't say that the woman's place in a New Testament church is a place of silence. When he gets older he will learn to temper his message." Now what he meant by "temper" was "compromise." He just spelled it a little differently to the way we would spell it.

Beloved, I say to you, some people will compromise on the doctrines of grace; they will compromise as to the church that Jesus built; they will compromise on the subject of the second coming; and they will compromise on many of the great doctrines of the Bible, just in order not to suffer persecution.

VI. We Are To Share With Others Who Suffer For The Gospel.

Paul tells us that we are to share with others when they have to suffer. Listen: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (II Tim. 1:8).

Paul says, "Timothy, don't be ashamed of me. You have been my son in the ministry. Don't be ashamed of the testimony of the Lord, or of me, His prisoner, but be a partaker of the afflictions of the gospel."

Notice again: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me" (II Tim. 1:16, 17).

Paul refers to one man in particular who wasn't ashamed.

Suppose today the Apostle Paul were standing on the street chained to a soldier. What would you think about it? What attitude would you take toward it? Would you then be ashamed to say that you were a Pauline Baptist? Would you be ashamed to walk up to him and shake hands with

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him? Would you be ashamed to walk up to him in the presence of his enemies and identify yourself with him?

In the early days of our country when Baptists were being persecuted because they opposed the union of church and state in the original 13 colonies, when a Baptist preacher was whipped publicly, another man spoke out in defense of the preacher, and he was immediately stripped to the waist and whipped too. I ask you, if today conditions were as they were then, and it was unpopular today to stand for certain truths as it was in the days of the thirteen colonies, would you speak out in behalf of the individual who might be suffering? Paul tells us that we are to share with others who have to suffer for the cause of Christ.

There is one man who comes to my mind, whom I think I will always love regardless of what might happen, or regardless of what attitude he would ever take toward me in the future. One day when I was in court on trial, and my life's ministry was at stake, this man, who was a professional man, went out of his way to leave his office and come into the courtroom where I was. Just as the judge sat down, he walked up and stood in the presence of the judge and the jury and everybody in the courtroom and shook hands with me publicly. I tell you, beloved, you can thank God for the man who is willing to suffer, or share with you in your suffering.

Every once in a while I meet somebody who has his problems in the ministry, and I try my very best to share with that individual, and to relieve that individual of his problems. I try my very best to share with him in the problems through which he is passing. How many, many times in my life, and in my ministry, have I passed through experiences of that kind, and I thank God for the privilege I have of sharing with preachers, and laymen, and brethren in their suffering.

VII. We Are To Endure Suffering - We Are Not To Give Up.

Sometimes it seems so easy for us to give up. Sometimes we just want to give up, and it seems much easier for us to give up than to go on. Paul says: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5).

I think it is so easy when we have difficulties and problems just to give up and to step aside and say, "Well, I am not going to have any more of these problems. I am just going to step aside." There are some preacher friends that I know very well in life who have had that experience. They have said, "I am not going to take it any longer."

Beloved, that would be the easiest thing for any of us to do. I don't know of anything that would be any easier than to just step aside.

Yes, Paul said we are to endure suffering and not to give up.

VIII. God Gives Us Grace To Endure The Suffering That Comes To Us.

We read: "For in that he himself hath suffered being tempted, he is able to

succour them that are tempted" (Heb. 2:18). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16). "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

Beloved, I recognize the fact that there is suffering in store for every child of God. Any child of God who stands for the truth can expect to suffer. At the same time, I thank God for the fact that He gives us grace every day to endure it.

Look at Paul's own experience, when he says: "And he said unto me, My grace is sufficient for thee..." (II Cor. 12:9).

Paul says, "Three times I have suffered with this thorn in the flesh. Three times I went to God, but each time God said no. Now I have gotten to the place where I rejoice in that thorn. God gave me grace. His grace is sufficient."

Beloved, I thank God for this truth, there is never a trial that comes in the life of a child of God but that God gives us grace to bear that trial.

IX. Suffering in This Life Is Worth More Than Worldly Riches.

Suffering in this life is worth more to you than all the riches of this world. If you were as rich as Croesus, if you had all the money of the millionaires and the billionaires of this world, you wouldn't be as well off, as if you were to suffer for the cause of Christ. Listen: "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:26).

In the preceding verse it tells us that Moses had chosen to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. Here were the treasures of Egypt. They all belonged to Moses. Moses was the crown prince. He was the heir. Moses saw the riches of Egypt on the one hand, and he saw the suffering on the other, but he esteemed the suffering of Christ as worth more than the riches of Egypt.

Brother, sister, I ask you, when some little problem comes your way - when some difficulty arises in your life tomorrow, just remember this, that little problem amounts to but mighty little.

You and I have never suffered very much for the cause of Christ. A lot of our suffering has been because of our stupidity, and our own mistakes, and our own errors, and our own sins. We have never suffered much for Christ. But remember this, when the time comes that you have to suffer for the cause of Christ, it

is worth more than all the worldly riches that this world can in any wise at all pile at your feet.

Paul said: "If we suffer, we shall also reign with him..." (II Tim. 2:12).

Beloved, if you suffer, you are going to reign with Him. How I thank God for this message. What a blessed truth it is! What a blessing it has been to me as I have been studying the life and the ministry of Paul, just to read about the sufferings through which he passed, and what they meant to him, and what he has made them to mean to me.

As you go your way each day, whatever suffering may come your way, I pray God that tomorrow He will give you grace to stand for Him, and that you shall be a better Christian than than you have been today.

May God bless you!

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is in heaven and they are looking for the return of the Lord Jesus Christ, who would make them like unto Himself. On this basis he urges them to "stand fast in the Lord." He addresses them as "brethren" and twice he repeats the word "beloved." He states that these "beloved brethren" are "longed for." They are on his mind and heart. He longs to see them. They are his "joy and crown". At the return of Christ Paul is saying these dearly beloved ones, those who had believed through his preaching will be part of his reward, his joy and crown. In I Thessalonians 2:19, 20, Paul said, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

At the judgment seat of Christ, Paul's heart will be filled with joy at the sight of all those for whom he labored so long and hard, and suffered so much. The crown of rejoicing is the soul-winner's crown. What a crown the apostle Paul must have waiting for him! What will be our crown, or will we receive a crown of rejoicing?

"...So stand fast in the Lord, my dearly beloved." God requires steadfastness of His children, "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). Paul wrote to the church at Ephesus, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13). How sad it is to see those who once stood fearlessly for the truth, turn to the wiles of Satan! How sad to see churches that once "contended for the faith," but now no longer stand for the doctrines of the Bible! In my life time I have seen many, who once stood firm for the Word of God, become as Paul expressed it, "a castaway" (I Cor. 9:27). I have seen many churches that only a few short years ago, stood for the truth, that have since gone into error, many of whom I fear have had their candlestick removed.

"I beseech Euodias, and beseech Syntyche, that

they be of the same mind in the Lord" (Phil. 4:2).

Paul now takes up a problem in the church at Philippi that, if not corrected, could become very serious. It would seem there were two women in the church, Euodias and Syntyche, who could not agree on something. What that was we are not told, only that they did not have "the same mind in the Lord." The important thing is that this was causing a division in the church. Remember, divisions in the Corinthian church was one of the major problems of that church and Paul had to write them in rather harsh words to correct the problems. He fears the same thing will happen in the Philippian church, therefore he lovingly and kindly urges Euodias and Syntyche to forgo their difference and "...to be of the same mind in the Lord."

"And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life" (Phil. 4:3).

To whom Paul addresses this is not known. Some believe it to be Epaphroditus, who delivered this letter to the church. Whoever it was, he refers to him as a "true yokefellow" and urges him to help these ladies to settle their differences. He was to be a "peacemaker" between these two. Christ said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Much trouble could be avoided in our churches if we had some peacemakers. Evidently these two women had been of great help to Paul, they had "...labored with me in the gospel" No, they were not elders or bishops, not even assistant pastors, neither deaconess. God has decreed that men are to fill these positions in the church, but this does not mean there is no work for the women. Paul writes in many places in his letters of the faithful women who have been of great help to him in the service of the Lord. There are many ways in which devout women can serve the Lord in the gospel. Just as the man has his place in the church, God has likewise given the woman her place. "Labor in the gospel" implies much more than speaking in the church. As the Christian lives from day to day, his conduct, his manner of life is a testimony of what that person is. His or her whole life should be a "labor in the gospel."

There were other fellow laborers with Paul whom he did not call by name, but the important thing is, their names are in "the book of life." In that book are the names of all who are saved, and all who are not "...found written in the book of life was cast into the lake of fire." In Revelation 13:8 it is stated that all that dwell upon the earth, "...whose names are not written in the book of life of the Lamb slain from the foundation of the world..." shall worship the beast. Also we are told that these same ones "...names were not written in the book of life from the foundation of the world..." (Rev. 17:8). This implies that the names which are in the "book of life" were there before the foundation of the world. Whose names are in

that book? All those whom God foreknew, predestinated, called, justified, and glorified (Rom. 8:29, 30), are already in that book and were there before the foundation of the world.

"Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). It is not only a privilege but also it is a duty of Christians to rejoice in the Lord. "Rejoice in the Lord" is a command. Why should we not rejoice when we think of all that has been done and is being done for us? We are to rejoice that we have a Saviour that even while we were dead in trespasses and sins, He died that we might be made alive. We are to rejoice because our names are recorded in "the Lamb's book of life," whose "citizenship" is in heaven, and in heaven there is reserved for us an inheritance, an inheritance that is "...incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice..." (I Pet. 1:4, 5, 6). When are we to rejoice? Always, at all times, under all circumstances, not just when we are on the mountain top, but even when we are in the valley. One may ask, "How can one rejoice when trouble comes, when one faces many of the troubles of life, sickness, death of a loved one, etc.?" We are not asked to rejoice in these but, "Rejoice in the Lord." When we recall all that we have in the Lord this should cause us to rejoice in this regardless of the circumstances. The apostle Paul, in thinking of his many trials in this life, stated, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). For fear his readers may not get the message, Paul said, "...and again I say, Rejoice." I wonder if we get the message, "Rejoice in the Lord." When? "Always."

"Let your moderation be known unto all men. The Lord is at hand" (Phil. 4:5). The Greek word for "moderation" has been translated "forbearance," "moderation," "gentleness," "consideration for others," and "sweet reasonableness." One translation gives this verse, "Let your forbearing spirit be known to all men. The Lord is near" (N.A.S.). Beck's translation has it, "Every body should know how gentle you can be. The Lord is near." The meaning is that the Christian is to live a life in such a way that courtesy and kindness is shown to others. We might say it is the opposite to stubbornness and thoughtlessness. Christ Jesus is given as the supreme example of "meekness and gentleness." It is described in the chapter on charity (love) which states "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (I Cor. 13:4).

This "gentleness" or "consideration" is to be "...known unto all men." This is the difficult part of this

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command. To some people it is easy to be considerate and kind and gentle. But there are others to whom it is quite difficult to show such a spirit. The hard part, the real test is to show gentleness and kindness to those who are unkind and unthankful. Paul had commanded us to rejoice "always" and that is followed by the command to be gentle and forbearing to "all men." The reason for this command is because "the Lord is at hand." Some believe that what is meant is that the Lord is nearby, that we are in the Lord's presence. While this is true that we are always in the presence of the Lord, I believe that Paul is referring to the near return of the Lord for His saints. This seems to have been the watchword of the early churches. In I Corinthians 16:22 the apostle Paul exclaimed "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." This is given in the margin, "Let him be accursed; our Lord cometh." The fact that "our Lord cometh," should be an incentive for us to obey the command to be considerate and kind and gentle to others. If one is looking for the return of his Lord at any moment, that one can afford to be courteous and kind even to those who demand unfair things, those who are not worthy of respect. The hope and expectation of the Lord's return should cause a spirit of forbearance in the heart of every Christian toward "all men."

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Here we have another command which is hard to obey, which few, if any, obey. "Be careful for nothing," "do not worry about anything." By connecting this with the last words in verse 5 where it is said, "The Lord is at hand," why should we worry? The expectation of His near return should not only inspire us to gentleness and kindness, but should also banish the need to worry. In the words that follow we are shown how worry can be done away with, that is with believing prayer. Instead of worrying, of which we are all guilty, we are urged to turn to God and seek His help and guidance, "...in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Note we are to take "every thing" to God. There is nothing too great for God's power, neither is there anything too small to be beyond His care. Prayer, as used here, is the act of devotion, "supplication" the asking of a need, "requests" are those things for which we ask of God.

This praying and supplication must be done in the spirit of thanksgiving, "with thanksgiving." Someone has said that what Paul is telling us is, "To be anxious in nothing, prayerful in everything, thankful for anything." When we do this, a

blessing of great value will result, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

The word used for "keep" is a word for "guard" as used in a military sense, as a soldier who stands on guard against the enemy. The meaning here is that there is a peace which only God can give, a peace that stands on guard. This peace "passeth all understanding." It is far beyond what we would expect and for which we might hope. One may wonder how that one who is so crippled up, that one who is in dire circumstances can be so cheerful and happy in spite of the circumstances. The answer is; God has given that one a "peace that passeth all understanding," a peace that stands on guard of the "hearts and minds through Jesus Christ." For Christians who take "everything to God in prayer," Christ is the place of rest and peace. They are under His care, His peace guards as a soldier guards an army camp against the enemy. Those who are in Christ Jesus, those who take everything to God in prayer will have that peace that is beyond understanding. They can say with the poet:

"When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Thou hast taught me to say,
It is well, it is well with my soul."

To be continued.

CHRIST OUR PRIORITY

by C. D. Cole

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37).

Of all the words that have been overworked in the business world the last few months it is the word "priority." So often when we wish to buy anything, you must get a priority. This means that if you are able to get a certain piece of paper it will entitle you to purchase what you want before others. It means you will be first or before others.

I want to use the word in a higher and more important sense. In the sense of our relationship to Jesus Christ. He should be our priority. We should put Him first. His claims upon us should have preference. The Roman world gave priority to military might--they put emphasis on the sword and fell. Christ said, they that take the sword shall perish with the sword. Greece gave priority to philosophy, to human wisdom, to education. The Greeks thought the gospel was foolishness, but the foolishness of God is wiser than men, and Greece fell. Some today give priority to business--business is their god. Like the physical corpse they have money over their eyes. And some give priority to pleasure. Pleasure is everything to them.

Christ should be our priority because we were His priority. He put us before His own comfort, when He went to the cross to be punished for our sins. He came not to be ministered unto but to minister.

Many people have claims upon us, parents, children, neighbors, country. And these claims will be enforced if we try to ignore them. That is the purpose of all human law, to make us treat each other right.

Christ has proper claims on all of us. His claims came before all others. He does not enforce His claims at least in the present. He urges His claims in His Word, but does not enforce them. We must voluntarily make Him our priority. As your pastor I must press His claims upon you, but I cannot and must not try to enforce them. If you do not want to honor Him with your life and purse we do not want you to do it. We want your help--we need your help--we don't want your help to be given with a frown but with a smile. If anybody deserves service with a smile it is our blessed Lord. I am afraid there is little glad service. Christ wants our love for Him to constrain us. If ye love me keep my commandments.

Now let us look at some of the grounds of Christ's claim:

I. The right of creation. He has claims upon us because He made us. He was in the world and the world was made by Him. Without Him there was not anything made that was made. If you make something on your own time, you have a pretty good claim to it. Nobody can rightly take it from you. Christ is our Creator and has the claims of a Creator.

II. The right of redemption. Redemption is a big word in the Bible. Christ is our redeemer.

A. He redeemed us from the curse of the law. To do that He became a curse for us. "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" (Galatians 3:13).

B. He redeemed us by His blood. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

Does that make any appeal to you? How would you feel towards a man who would save you from temporal death by giving his own life? I'm afraid it just doesn't get hold of us, what Christ has done for us at Calvary.

III. The right of conquest. Christ is a Soldier as well as a Redeemer. His redeemed are captives of Satan and must be taken from him. Christ is captain of our salvation. Satan gets the use of our hands and feet because he has our hearts. To take us from Satan, Christ must do something to our minds and hearts. This is the work of conversion. Elements in conversion: conviction, repentance, and faith.

Conclusion: In a certain home of several children there was received a box of toys called Noah's Ark. This was a miniature ark made out of wood with a number of animals made out of wood. The children played flood by putting the ark in the bathtub and letting in the water. The ark with the animals inside floated gracefully on the rising waters. All were safe in the ark. Children played to their heart's content. Then they pulled the stopper and the water receded and the ark rested on dry land on the bottom of the tub. What would they do next? Ask mother. She said do what they did in the Bible story, offer a sacrifice. Noah took some

of the animals and offered them up as a burnt offering to God. But what would they offer up? What would they part with? The giraffes were too pretty, the elephant was too big, the horse was needed, and the cow gave milk and they could not part with her. Finally little baby sister said, "look here is a sheep all bruised and broken, it has a broken leg, it isn't worth anything, let's sacrifice it." That's the way they did in the days of Malachi. "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD" (Malachi 1:13).

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structures were based upon cherished Biblical principles. Yes, men, women, and children more than now, realized the importance of giving pre-eminence to God in the home, the church, the schools, and the whole realm of society at large.

In our early years of development and for many years thereafter, we were rightly considered a Christian nation. Can we still be considered as such? What does my reader think on this question? Our coins bear the inscription, "In God We Trust". But how many Americans truly trust God? To a very large segment of our society, God has simply become a by-word (Continued on Page 9, Col. 3)

REPENTANCE

Show pity, Lord! O Lord, forgive;
Let a repenting rebel live;
Are not Thy mercies large and free?
May not a sinner trust in Thee?

My crimes are great, but don't surpass
The power and glory of Thy grace:
Great God, Thy nature hath no bound,
So let Thy pardoning love be found.

Oh, wash my soul from every sin,
And make my guilty conscience clean!
Here on my heart the burden lies,
And past offences pain mine eyes.

My lips with shame my sins confess,
Against Thy law, against Thy grace;
Lord, should Thy judgment grow severe,
I am condemned, but Thou art clear.

Should sudden vengeance seize my breath,
I must pronounce Thee just in death;
And if my soul were sent to hell,
thy righteous law approves it well

Yet save a trembling sinner, Lord!
Whose hope, still hovering round Thy word,
Would light on some sweet promise there,
Some sure support against despair.

--Isaac Watts

BOOK REVIEW

We have some new books in our bookstore. We have "The Battle For Baptist History" by I.K. Cross. This is an excellent book. I would advise all who believe as we do about Baptist church history to add this book to their libraries. It is a good summary and review of Baptist history. But its best part is showing how many modern Baptists (?) have re-written Baptist history under a Protestant influence. The author shows how wrong these men are, and that Baptists have never been Protestants. I highly recommend this book. It is a paper back of 200 pages and sells for \$6.95. Order from our book store where the profit goes into our book ministry.

We also have "Classic Sermons On Christian Service." This is a part of the Kregel Classic Sermons series. It is compiled by Warren W. Wiersbe. There are twelve sermons by some able and well known preachers. All of the sermons deal with the matter of serving the Lord. Oh, we all need these kind of sermons today. We fail so much in Christian service. This is a paper back of over 150 pages. It sells for \$8.95. Order from our book store.

We also have "Classic Sermons On The Cross of Christ." The first statements concerning the preceding apply to this book as well. The book contains 12 sermons by different well known preachers on the death of Christ. We can never read or hear too much on this most important and central Bible subject. The book is a paper back of over 150 pages and sells for \$8.95. These sermons will warm your heart.

LETTER FROM A FRIEND

Brother Joe: Being fully convinced of your total commitment to an omnipotent, omniscient and omnipresent God, One who not only knows of the affairs of His creatures but indeed has predestined and directs those affairs of all men, I ask to be allowed to give a testimony to His grace. Patience - and bear with me.

Some thirty years back, after that I had been converted from the milk of the Word, and had been introduced to the "strong meat" of total and absolute sovereignty, I providentially came across a copy of Spurgeon's "Sermons on Sovereignty" (hardback) and was enamored with its content. As you are most likely aware, my original copy was subsidized and released by Calvary Baptist in Ashland, Ky. And inasmuch as I can determine Calvary was the only distributor of this little gem, possibly under the leadership of John R. Gilpin, Sr. at the time.

I know that I searched this land over for any copy, new or second hand; and for the most part I found same to be practically nonexistent. However eventually I located a second copy in the Chapel Library, at that time in Naples, Florida and now associated with L.R. Shelton Jr. in Pensacola, Fla.

Falling into the same regrettable error as yourself, I managed to lose track of my own copies, giving away or loaning out.

Remembering that Calvary Baptist had been responsible for this book being in print, I contacted John R. Gilpin Jr. in view of getting a re-issue in print. There were some barriers in the way at the time, and we weren't able to work anything out. I think that at that time Brother Bob Ross held some sort of copy rights. Consequently I was then forced to resort to my endless search. And except for one other copy it was a fruitless search.

Now for the miraculous manner in which our Lord can and does "tie all the ends together." For many years I have been fellowshiping and corresponding with Brother Timothy Pietsch, missionary in Tokyo, Japan, and he was to write me that he was in a controversy with some of the John R. Rice school of theology and doctrine. He sent me copies of their corresponding charges against himself for openly preaching and teaching sovereignty. In the course of events they charged him with heresy -- and declared that Spurgeon was never a committed sovereign grace proponent.

Such antics spurred me into action and I managed to locate my last copy of "Sermons" and immediately sent same to Brother Tim. He was so impressed with this book and indicated that he longed for a number of copies to share with some missionary peers who shared a like view of the God of Holy Write. Ergo, I really got busy. In all of my contacts I did finally receive a letter from a fine preacher friend of mine in Louisiana. He told me that "someone" by the name of Ross in some town in Texas would be a likely source of information. With my recalling that "Sermons" last came out of Calvary Baptist and remembering the association of Bob Ross with Calvary at one time in the past, I then had a faint clue. Hence my

contact with you, and your gracious reply as to the address of Brother Ross. Upon my inquiry to Pilgrim Publications I was told that at the time they weren't in position to handle the expense of the publishing -- but there was a publisher available who could handle the matter for the sum of four to six thousand dollars. Brother Bob informed me that if such a sum could be raised, then he would repay any donor within a period of two years. So we found a source, located someone to publish -- but were in dire need of the funding.

In the course of time I was to mention the status quo of this matter to my Brother Tim, never even suggesting nor hinting for him to get involved in the business end. However he informed me, and almost immediately told Ross that he and his wife had some money in the bank that they could spare in subsidizing "Sermons." And the die was cast.

Now if you care to strengthen your faith, and/or to validate same, simply take a look at a modern day miracle performed by a Sovereign Lord in behalf of His elect. A chance encounter some twenty plus years ago with this valuable little book, my own providential acquaintanceship with Tim Pietsch, my inquiry down in Louisiana and then my subsequent contact with Joseph M. Wilson and then on to Pasadena, Texas and Tokyo. I believe that both you and I have some measure of an active imagination at times, still never in one's wildest dream could we envision a plot such as was predestined and performed by our precious Lord.

As I said the fact that "Sermons" originally "came out" of Calvary Baptist, coupled with the miraculous, providential moving of our God in the matter, work together to perform the mission impossible. From Ashland, to Charleston, to Tokyo, and then back to Charleston, then down to Bentley, Louisiana, back to Charleston, over then to you in Ashland, on to Pasadena, Texas, and finally to Tokyo, Japan again, where our Lord already the sufficient funds just waiting His pleasure. My! My!

So here is an indisputable, irrevocable fact -- and you can "take that to the bank." An omnipotent Lord is one of unlimited or infinite power. An omniscient Lord is one of unbounded, unrestricted knowledge. An omnipresent Lord is one who is present at the same time in all places. Add to that the indisputable fact that our Sovereign Lord has pre-planned, pre-destined all things, and you will get a glimpse of One who can take that jumble of remotely related factors and creatures, and proceed to cause it to resemble a "natural" progression of events. All praise and glory to Him.

In closing I knew that I didn't "owe" you a farthing for your help, still the Holy Ghost would have troubled me if I hadn't so acted. I sort of hope that Brother Tim will be moved to return my old hardback copy, after that he receives a quantity of the new release. Such clothbound copies do make for a better library edition, and I have some sentimental attachment to that old jewel. As for you, I intend by His grace to continue my search for any existing copies of the original, and if and when my Lord is pleased to reward my search I

covenant to share a copy with you. No charge, free and postage paid -- all of grace.

Roy Snell

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or a curse word. How many people acknowledge God as the source and sustainer of their existence? Even many who claim to believe in God show no evidence of such a belief in their lives. There are others who have no real convictions about God one way or the other. But then, what about those of us who know we have truly been saved by God's grace? Do you and I give glory to God? How strong are your convictions about God? Should we be any less a Christian than to stand for the same faith as did our forefathers? Of course not. It is the love for God and His Word that sets the Spirit-filled Christian apart from all others. If the sincere milk of the Word is not sought after, diligently used, and eagerly fed upon, we must be in a low and dangerous condition of soul. It is time for God's people to stand up and be counted.

The modern day American citizen is missing the true meaning behind what made this nation so great. They need to be reminded of why "God shed His grace on thee", and if God removes His grace because of our continued disregard and failure to heed His Word, we then have but to receive His fiery indignation and just recompense of reward.

Several times in the history of God's people, great revivals have set the course and reaffirmed a commitment to God. It happened with Israel in the days of Ezra and Nehemiah. It has happened in more recent times before the turning of the century and in the early part of the century with preachers like D. L. Moody, Charles H. Spurgeon, and Billy Sunday. And get this: they did it without the aid of a microphone or television. These preachers had great convictions as they labored and sacrificed, seeking a willing ear, and I would suppose not always having a nice air-conditioned building with padded pews to preach in. Perhaps some even had to skip meals. And if I should dare to say, many of the preachers preached over thirty minutes to a congregation that hungered after God's Word because the Holy

Spirit made the Word alive and effectual to both preacher and listener. Maybe I'm drifting from my subject a bit, but the point I try to make is that love for God and godly principles, once so highly valued in this country, has diminished greatly. Naturally we live in a more modern, fast paced-life today than did our forefathers, and this has caused the love of many to wax cold. People's attentions are more diverted to self-accomplishment and personal gain. No matter, however we may try to justify this trend in our society, the fact remains, we have no excuse for neglecting God, and God will hold us accountable as an individual and as a nation. "Except the LORD build the house, they labor in vain that build it: Except the LORD keep the city, the watchman waketh but in vain" (Ps. 127-1). We labor in vain if we put aught before God. The excuse "I just don't have time: will not stand in the court of our Holy God.

What about the words of II Chronicles 7:14? are they not for today, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Then we read in Deuteronomy 6:10, 11, 12 that it is God who give prosperity and we must never forget this fact as we, like the children of Israel, were prone to do. "And it shall be, when the LORD thy God shall have brought thee into the land which he swears unto thy father, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage." Do not these Scriptures speak about America today? But let us pursue more about our heritage and our forefathers. There is abundant evidence that great and notable men in our history had strong faith in God. Listen to just a few quotations from some of them: "The first and almost the

only book deserving of universal attention is the Bible" (John Quincy Adams). "All of the good from the Saviour of the world is communicated through this book; but for the book we could not know right from wrong. All the things desirable to man are contained in it: (Abraham Lincoln). "Go to the Scriptures...The joyful promises it contains will be a balsam to all your troubles" (Andrew Jackson). And then there was Noah Webster who said, "The moral principles and precepts contained in the Scriptures ought to form the basis of all civil constitutions and laws. All the miseries, and evils which men suffer, from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible."

Why is it so different today than during the old days of our forefathers? For one thing we can see that the early Christians saw God at work in their whole cultural society. God was taught in the schools, revered in the home, worshipped in the church, yes, and even discussed at social gatherings. Yes, things have changed, today the Bible has been banned from our schools. Humanists and the so-called atheists continue to oppose the Bible as something to be taught and valued in today's society where educated men have all the answers to life's issues. But then we know that God has something to say about man's ideas as we see in Psalms 2:1-5, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. he that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Yes, we can see forces against God today as never before. The rise in the cults and the occult. Others claiming to possess powers to heal the sick and to foretell future events. This only shows Satan is hard at work in our society today teaching his vicious lies and deceiving those foolish enough to listen to him. Satan has fostered an age of the "new morality." No absolute right or wrong, everyone doing that which seems right in his own eyes. But also, take heed, America, you are paying very dear for your sins. remember, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Ga. 6:7). Yes America, you are sowing to the wind and reaping the whirlwind. You are reaping a harvest of unprecedented crime, homosexuality, drug abuse, pornography, teenage pregnancies, family breakdowns; because God has been pushed aside and the people are looking to the false god of this world, Satan. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of

(Continued on Page 10, Col. 1)

REMEMBER THE WILDERNESS

The Word of God tells us
Beware! lest thou forget
The house of your bondage
From which you are brought.

When thou shalt have eaten
And by God's hand are full,
Remember the wilderness
And all of that quail!

God's people had plenty
But were not satisfied;
Their murmurings God heard
And with a plague many died!

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this world, against spiritual wickedness in high places" (Eph. 6:12). Yes, our primary battle is not physical but spiritual. We can see the spiritual wickedness working in our society; in our government, in our schools, and our homes.

God has blessed America in the past because of the Christian influence that once prevailed throughout the land. I do not know if this influence will ever return to America or not. I do believe that if it does, it will be because of widespread revival in the hearts of God's people brought about through unceasing prayer, more Spirit-filled preaching of God's Word, and humbling ourselves before God, and seeking His forgiveness and healing of our land.

Many are of the opinion that religion is personal, therefore keep it within the doors of your church. It's an unpopular subject with most, so don't talk about it, you might offend someone. Even professed Christians many times do not desire to share their faith with brothers and sisters. How sad! I suspect in many of these cases it is because they have no faith to share and have never yet experienced God's gift of salvation. May God have mercy on such. Have Christians become cowards because Christ is an unpopular subject with the world? May we have the boldness of our forefathers to proclaim Jesus to a lost and dying world.

Yes, the United States has more in abundance of liberty, materials, and prosperity than any other nation. But will it last? Our text in Deuteronomy, Chapter 4 should be our reminder of what a great God we have and to take heed to His Word; lest we forget the things which our eyes have seen and lest they depart from our heart all the days of our life.

I close with the words once spoken by Thomas Jefferson: "Can the liberties of a nation be secure, when we have removed the conviction that these liberties are a gift of God." May God continue to shed His grace upon America.

HOW ARE WE "DEAD TO THE LAW"?

by Martyn Lloyd Jones

In what sense, then, is the Christian dead to the law? Let me remind you that in this context, the Law means God's moral Law, God's moral demands upon mankind. We have a perfect summary of it in the Ten Commandments. Paul is not here talking about the ceremonial law, he is not saying that all who believe the gospel need no longer offer their burnt offerings and sacrifices. He is addressing Gentiles as well as Jews, as we have already noted in verse 1. He is talking about God's moral Law, God's moral demands upon mankind; and he says that we are dead to that law. But only in this sense, that we are no longer 'under the law.' That is the phrase used in chapter 6, verse 14: "...sin shall not have dominion over you: for ye are not under the law, but

under grace." We are no longer under it as a covenant of works. We are no longer in the position of trying to save ourselves, to justify ourselves, to sanctify ourselves and to make ourselves fit to stand in the presence of God by keeping the Law. That was our position; that is still the position common to the whole of mankind. God said to the Jews in particular, through Moses, Do this and thou shalt live, which means, if you keep this law you shall be justified. He told the whole human race when He made known His Law at the beginning, that if men kept it He would be satisfied. That is what is meant by being under the law; it means the Law as a means or method of saving ourselves, of being justified before God, of being sanctified in the presence of God. The glory of the Christian gospel is that we are no longer in that position; we are now under grace. We are no longer trying to justify ourselves by works, or by conformity to the Law. "...Christ is the end of the law for righteousness to every one that believeth", as Paul will say later in chapter 10, verse 4. It is in that sense, and in that sense only, that we are dead to the Law. It does not mean for a moment that we should have no interest at all in the moral Law of God and its demands. It should never be taken to mean that because we are Christians we may say, Ah, we are not now interested in what the Law says. That is a most dangerous form of antinomianism, and it is utter contradiction to the plain teaching of the Scripture. Indeed the whole purpose of salvation is to enable us to keep God's Law..."

The Apostle Peter says in his First Epistle, "...pass the time of your sojourning here in fear" (1:17). Why? Because God has said, "Be ye holy, for I am holy". How am I to be holy? Read the Ten Commandments and you will discover the answer. Our Lord Himself said, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill...Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven' (Matthew 5:17-19). Similarly, take Ephesians 6, verses 1 and 2. Here Paul is writing to Christian families and this is what he says: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; (which is the first commandment with promise)" , the promise being 'that thy days may be extended in the earth'. The Christian must never say farewell to the Law. Thank God, we are no longer under it as a way of salvation; but we are to keep it, we are to honor it, we are to practice it in our daily life. James in his epistle says, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (James 2:8).

Now all this teaching is found in the chapter we are studying. Observe Paul's way of praising the Law. "The law is holy, and the commandment holy, and just, and good".

Do not dismiss the Law, do not say that you have nothing to do with the Law. The Law of God is perfect, and we are to keep it. We are not under it, there is no condemnation; it is not the way of salvation; but that does not mean that we have no interest in it.

But in the next chapter of our Epistle we have a still more clinching proof. Look at what the Apostle says in verse 3 of chapter 8: "...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." For what purpose? (In order) "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Paul is not only referring to Christ's death for our sins; he is saying that the object of salvation is to enable us to carry out the righteousness of the Law. Finally, consider what he says in this Epistle in chapter 13, verses 8-10, and in doing so, remember that he is writing to Christian believers: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not coveth"; -- note that the Apostle is quoting the Ten Commandments--"and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." That is how Christian people are to love! Therefore, as Christians, we must never say, foolishly and wrongly, I have nothing to do with the Law at all; you should never preach the Ten Commandments, I am under grace, I have finished with the Law. The apostle Paul preached the Ten Commandments to the Christian saints in Rome, and they are as applicable to us today as they were then. They are still a wonderful setting forth of the kind of life that you and I should be living. Beware of antinomianism. It is, in a sense, in order that we might be enabled to live according to the Law, and thereby bear fruit unto God, that Christ came and died for us, and rose again. It is in order that we might do this that we are bound to Him, married to Him, found in Him, incorporated in Him. And His power working in us, and through us, enables us to fulfil the righteousness of the Law.

Tell 'em about the Gospel, I Cor. 15:1-4, the death, burial, and resurrection of the Saviour. Tell 'em about the brass serpent on the pole in the likeness of Him on the cross that has the pure healing, if we look upon Him trustingly, John 3:14-15. Show 'em the necessity of the New Birth, John 3:3-8. Show 'em how all are under sin, Rom. 3:23. Show 'em that even, if sin does kill, God made a way to prevent us from dying the second death, Rev. 20:6, by giving us the Gem of Heaven, His only begotten Son, that we might have life everlasting, free from the wages of sin, Rom. 6:23. Show 'em our weakness, and His love for us while in our weakness, Rom. 5:6, 8. Show 'em how that salvation is as close as the heart is to the head, Rom. 10:9-11, 13. Some will believe, some won't. But that is the job of Him, the Spirit. Our job is to tell them about Jesus.

After they are made disciples, have believed, then they are to be marked. How do you mark em? Baptism! By following their Lord. Notice, I said, "Following," not going ahead of the Lord, in believer's baptism. I believe it is a little difficult to follow one's Lord, until He is his Lord. We sometimes get the cart ahead of the horse, instead of behind in the proper manner. Give them the proper sort of baptism, with the proper authority. We find only one proper lineage of baptism in the Scriptures. Tell

'em about a man sent from God, John the Baptist, with authority straight from the throne of grace. His followers became disciples of Christ, and were members of the First Baptist Church in Jerusalem, where our Lord built it on the solid rock of God's Holy Word. That building may have been destroyed, but Christ's church has not failed, and the cohorts of hell will not now, or ever, prevail against her. Tell 'em about the complete Triune Council of the Godhead being made manifest all at the same time when Jesus was baptized with and by the proper authority. The voice of God was heard plainly while seeing the Holy Spirit in the form of a dove, and our Lord, the Lord of Glory, standing out deep in the river Jordan. Oh! What a sight to behold! God giving approval of the action of His Son. Dear brother, the authority for proper baptism is in the Lord's church, Amen. Tell 'em about being buried with him in baptism, Rom. 6:1-10.

Now, it is time to Mature 'em. How? By just simply teaching 'em the things of God as we are told, that they might grow in grace and in the knowledge of the truth, Christ, II Peter 3:18; full of grace and truth, John 1:14; freedom of truth, John 8:32; what it means to follow the way which is truth, John 14:6. Tell 'em why we can't go against the truth, II Cor. 13:8. They will grow. Amen.

THE FEAST AND THE GUESTS

How sweet and awful is the place,
With Christ within the doors,
While everlasting love displays
The choicest of her stores!

While all our hearts, and all our songs,
Join to admire the feast,
Each of us cries, with thankful tongue, --
"Lord, why was I a guest?"

"Why was I made to hear thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?"

'Twas the same love that spread the feast,
That sweetly drew us in;
Else we had still refused to taste,
And perished in our sin.

Pity the nations, O our God!
Constrain the earth to come;
Send thy victorious word abroad,
And bring the strangers home.

We long to see thy churches full,
That all the chosen race
May with one voice, and heart, and soul,
Sing Thy redeeming grace.

--Isaac Watts, 1709

THE THREE M'S

by Waldo Whiddon

The three M's, Make 'em, Mark 'em, and Mature 'em! That is the call given to us as missionaries when we are given the Great Commission. According to Matt. 28:19, we are told to go to them and make disciples. Why go? Simply because they will never come to us; it is not the nature of man to do so. The Lord said, "Go ye!"

BOOK REVIEW

We have some new books in our book store. We have a print of an old classic, a commentary, "The Epistle of James" by Joseph B. Mayor. This has been long regarded as one of the greatest commentaries on James. It is very full and deals with the critical matters relative to this book. It also gives clear, spiritual, and good comments on the book itself. The book may be too technical and deal too much with the Greek for many of our readers. But where one can wade through this, or just jump over it (and there is much of it), he will get many blessings from this book. It is large paper back of over 600 pages. It sells for \$18.95. It can be had in hard back for \$24.95. I believe this book would be a worthwhile addition to a pastor's library. Order from our book store where the profit goes into our book ministry.

THE STORY OF REPENTANCE BOTH TRUE AND FALSE

by Roy Mason
(1894-1978)

We have been asked to deal with this topic, and it should prove helpful to all, or there is much confusion and misunderstanding on this subject.

WHAT REPENTANCE IS NOT

It is not being sorry that one has been caught. In the Scriptures were read, "the sorrow of the world, worketh death." This is the sorrow people have when they are caught in their sin and crime. Probably every criminal in every penitentiary has this kind of repentance. But if turned out, they would go and do something as bad or worse.

Bawling and crying and taking on is not repentance. A lot of the altar and mourners' bench taking on is no deeper seated than the tear glands and vocal cords. We have seen this sort of thing during revivals and in a few weeks the mourners were back into their old habits. Sorrow is not repentance anyhow. The Bible says that "godly sorrow worketh repentance" (See II Cor. 7:8-11). Sorrow however is an element in repentance and must precede real repentance. No one repents of a thing until they are sorry it happened.

MEANING OF THE WORD REPENT

Greek word means, "to change one's mind." The thought of sorrow and change of purpose is in the word. We might express it like this: "Repentance of sin is such a sorrow for sin and abhorrence of sin -- such a change of mind about it, as leads the sinner

to turn away from it with all his heart." Let us note some usages of the word. (Job 42:5, 6; Luke 10:13; I Thess. 1:9; Acts 26:20).

REPENTANCE ON PART OF UNSAVED SINNER

The sinner must in every case repent of his sin. He must with changed mind and attitude, turn from his rejection of Christ, his attempts to save himself, his wrong doings. And - he must turn unto Christ, receiving Him as the One who died to pay his sin debt. For involved in salvation is turning from and turning unto (see I Thess. 1:9). Genuine repentance and saving faith always go together - like the two sides of a coin.

A SAVED SINNER

When a person turns to Christ, then Christ assumes that person's sin debt, and settles it -- past, present, future. "...our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity..." How many have a warped conception of this, and assume that Christ pays for our past sins, but that we must take care of the ones committed following conversion. This is a strange mixture of justification by Christ plus works. The truth is, Christ becomes the surety for all our sins that we have or ever shall commit.

Those who don't see this think that for every sin the Christian commits, he must get individual forgiveness for, or else be lost. And some assume that if a person commits some great offense and



gets struck down before it is repented of, that he goes on to torment. What a perversion of the plan of salvation! That puts our safety up to us and conditions it upon our repenting separately for every sin. The truth is, the blood of Christ covers every offense that we shall ever commit, if we trust to it. Every sin is already paid for. This raises an important question:

Why should a saved person repent? Because the new nature, and the indwelling Spirit of God will impel him to. And in order that he may be restored to fellowship with God. Sin in the life of a saved person does not destroy relationship but it does destroy fellowship. Your child can disobey you and still remain your child, but such disobedience injures your fellowship with that child. The child repents and asks forgiveness - not in order to be reinstated as a child, but to get back on right terms with you. Only as a Christian lives with no known sin unconfessed and unrepented of can that Christian have a life of full blessing and happiness. Every truly born-again person knows the unhappiness of God's frown. "Trust and obey, for there's no other way to be happy in Jesus but to trust and obey."

HATRED OF ABSOLUTE AUTHORITY

"...John: Who bare record of the word of God, and of the testimony of Jesus Christ...And from Jesus Christ, who is...the

THE BANANA TREE

Three monkeys sat in a banana tree,
Casually discussing things which are said to be.
When one monkey said listen you two!
There is a certain rumor goin' round that cannot be true.
This thing how man descended from our noble race,
Why the very idea is a terrible disgrace!

To begin with, there ain't no monkey gonna leave his wife,
Starve his babies and ruin her life.
And there ain't no mother monk gonna leave her monks,
With some other monkey to bunk,
Or toss them around from one to another,
Till they scarcely know which ones their mother.

Another thing you'll never see,
Is a monkey build a fence round his banana tree!
And just leave all those bananas go to waste,
Forbidding all other monkeys to taste.
He said if I build a fence around my banana tree,
Hunger would force you to steal from me.

Nor will a monkey go out at night, get in a stew.
And with a gun or a knife,
Take another monkey's life.

Yes man descended the onery cuss,
But he never descended from one of us!

--Author unknown

Since we are living in an age where men call evil good and good evil, it is no wonder that, in modern America, champions of the word of God (King James Bible) and the Lord-ship of Jesus Christ, as absolute authority, are reproached, scoffed at, cursed, and rebuked by government, religion, and even the brethren, while atheists, agnostics, modernists, Bible correctors, Bible deniers, and Bible doubters are held in high esteem.

It is any wonder that preachers and churches and colleges, who help, obey, join, love, and seek favors from a Babylonian, antichrist, government system are esteemed and commended.

Still, who does God respect and esteem? He respects the three Hebrew children who would not bow but not those who did bow. He holds Daniel in high esteem for praying publicly but not those who obeyed the government ordinance not to pray. He sustains Moses' parents for disobeying the Egyptian social service edicts but not those who surrendered their children to them. He commends John's defiance of government but not those who compromised to avoid imprisonment or exile.

Although, abandoned, exiled, and forsaken by the world, government, religion, and the brethren, heroes of the faith still can sing, "No, never alone! No, never alone! He promised never to leave me, never to leave me alone!"

--by Herb Evans

FALSE CHARGE OF NEPOTISM REFUTED

I quote from a letter from Brother Ray Hiatt.

"I never heed the grapevine for it is a low instrument. However, there is an occasional grandswell of sentiment which, though it is idle griping, yet has the power to hurt. Over many months I have heard you charged with nepotism concerning your son, Sam. Many voices echo this. These voices are little more than idle minded carplings, but they do raise a serious issue... The grapevine says that the Examiner is becoming a Wilson family organ rather than a godly journal. I disagree with this assessment, but it is hanging about in the air. I merely wish to make you aware of it."

Nepotism: showing favoritism to relatives (as by giving them positions because of their relationship rather than on their merits. (Webster).

Liar: one who tells lies. "A righteous man hateth lying..." (Prov. 13:5).

I do not know who all Brother Hiatt has heard this from, but whoever they are, they are all liars. If any of them desire to challenge this charge, I will print what they say in their defense in The Baptist Examiner. Since coming to this position, I have noted so many times, professing Christians telling lies - and it not seeming to bother them at all. A liar is a dangerous person. A lie is exceedingly difficult to fight and put down. It is even more diffi-

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A NEW DECADE

by Paul Jackson

A new decade has been ushered in and an old decade has come and gone. Much could be written about the decade of the Eighties. Many changes took place during the previous decade. Man advanced tremendously in intelligence and that brought many changes in technology. There is about nothing that is not computerized today. There are few diseases that plague men today that medical technology doesn't know about. Some of these diseases are very curable and some are still baffling the minds of the most intelligent. The Bible is clear concerning the advancement of mankind. Paul said, "Ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7).

The new decade will bring about many changes. Only God knows what will be introduced in the Nineties. Will man discover a cure for cancer and Aids? Most probably. What is man expecting to happen in the new decade? It is still a mystery as to what will come, but there are some things that are sure to be the same.

God will be the same. God is eternal, and will remain the same. God is sovereign, and will remain the same. God does not change with the times. Only man tries to change God to parallel his own thinking. To listen to men today, one would think that God is sitting in Heaven wringing His hands and waiting on sinful man to act. It is just not so! The Psalmist said, "The Lord hath

prepared his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19).

Salvation has not changed. It is still freely given to men by God's sovereign grace. God is still saving those He chose in Christ before the foundation of the world. God is still calling them by His gospel. God is still calling out men to proclaim that gospel. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ" (II Thes. 2:13-14).

What do God's children look for in the new decade? They must look for the coming of Jesus Christ in the clouds to call in His elect children. Many Biblical scholars believe that the Lord will return before the turn of the century. It is getting awfully close to that time. Do you look for His coming? When was the last time you looked for Him? He will not come for those who do not look for Him. Paul said, "So Christ was once offered to bear the sins of many and unto them that look for Him shall he appear the second time without sin unto salvation" (Heb. 9:28). This new decade may be the last for the child of God. I pray God's blessing upon each of you.

OUR 1990 BIBLE CONFERENCE



The editor preaches at our conference.



The feeding trough.



Jimmy Swindell, Alice Norvis, and Jean Bishop.



Some more theologians.



Some theologians at our conference.

Paul teaching that tithing is not for this age? "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..." The last part of this certainly teaches proportionate giving, and the tithe is the proportion taught in the Bible.

IMPRESSIONS OF CBC 1990 CONFERENCE

A great conference, preaching the Word, singing, sweet fellowship and it was good to see many Christian friends and to meet new ones.

Bobby Blount, Griffin, Ga.

Outstanding preaching, fellowship, food, and joy with some of God's dearest and most precious people. Thanks to our great God and His dear church for such a

great Bible conference where God is exalted and lifted up from the first word to the last word.

John Alber, Hobbs, NM

The conference was a blessing to me. The preaching was from heaven, the messages inspirational and instructive, the food was very good, and the fellowship was so precious and a blessing to me. Thanks to Calvary Baptist Church, her pastor, and his wife. God bless you in your labor.

Herbert Cole, King, NC

FALSE

(Continued from Page 11)

cult when the liar tells his lies to others, but does not have the courage to tell them to the person he is talking about. I surely appreciate Brother Hiatt passing this on to me. I hope that all who are guilty of this lying on me and the Baptist Examiner will repent before God, confess their sin, Get God's forgiveness, apologize to me (will put such apologies in TBE), and do all they can to straighten this matter out. I am most sincere in this desire. I desire this for their good, for how can they prosper spiritually while guilty of such lies?

I wonder why these men have told these lies (or women). I suppose that some of it is due to jealousy as to who appears in The Baptist Examiner. But, really, there is no need for this. I ask this question: how many of the men who have told these lies have sent me an article for TBE which I did not use? There are a few men whom I have removed from the pages of TBE, for various reasons. I sincerely wish those reasons could be straightened out, and I could again use these men. But I use nearly everything that any man sends me for the paper. If some brother should tell you this "nepotism" lie, ask him how many articles he has sent in to me for TBE that I have not used.

I had this same problem when Brother Gilpin was editor of The Baptist Examiner. For the last few years of his editorship, I was

in the paper frequently. I had some men criticize me as to this. I asked them how many articles they had sent to Brother Gilpin that he did not use. None of them ever mentioned such a thing happening to them. Why will men be too lazy (or for whatever reason) and not write articles, and then criticize my using someone too much? Why?

Many of you know that I have done everything in my power to get more men to write for The Baptist Examiner. I have begged men to write for the paper. Brothers, I will use most of you if you will send me something to use.

I wonder why these men (or women) have told these lies. Are they just trying to hurt T.B.E., or Sam, or me. It seems that this is what they desire to do. Why brother? Have I wronged you in any way? Why do you hate me, Sam, and TBE so badly that you would tell lies on me to hurt us?

If it is not jealousy, or desire to hurt, I do not know why men have made these charges. They certainly are not true. I prove this irrefutably. I have just finished going over all The Baptist Examiners of 1990, checking out this very point. Here is what I found. I have the papers here to prove what I say. I am not here referring to The Forum. We have two Forums. We have eight writers in those Forums. I do not think it would be a fair charge to accuse me of Nepotism because Sam is one of the eight Forum writers. What will you accuse me of as to the other seven Forum men?

Here is what I found in 1990 as to articles relating to this false charge. Sam had 5 articles in TBE during 1990. Brothers Cook, C.D. Cole, Paler, and Wilmoth each had three articles. Surely 5 to 3 is not enough for a charge of Nepotism. Now look at the following. I used ten articles by Spurgeon in TBE in 1990. Ray Brown had six. John Alber had eleven. Willard Willis had twenty-one. Waldo Whiddon had nine. John Gilpin, Sr., had eleven. Don Pennington had eight. Harold McSwain had seven. Clyde Everman had fifteen. John Pruitt had six. Fred Beard had eight. T.T. Martin had five. All of these who are living could have had me if they had written more.

Now, where is your charge of nepotism? Here are twelve men who were used more in TBE in 1990 than my son, Sam, was. And none of these twelve are related to me, so I cannot be charged with nepotism as to using them.

TBE is not becoming a Wilson family organ. As editor, I am in it regularly, but no one can charge me with nepotism as to that. TBE is a godly journal. It always has been, and so long as I am editor, it will continue to be. It could be improved a good bit; I am well aware of that, more than anyone else. But to improve the paper, I need the help of preacher Brothers who will write good articles for the paper. Maybe some who have lied in this matter will repent, get right with God as to this, and then write me some articles for the paper. I would be glad for that.

Sam had five articles in TBE in 1990. He could have had more, for I am constantly trying to get him to write more. I hope he will. He is a good preacher and a good writer. I need him to write more for me than he does. But, how many of our preacher brothers have I begged to write for the paper? Not just Sam, but many others.

Well, I have refuted the false charge of nepotism. I wonder if some who made this charge will now repent of their sin in this. I hope so. Comments welcomed.

ANNOUNCEMENT

The West Griffin Baptist Church of Griffin, Georgia will have its third annual Bible Conference March 1-3. Services will be Friday night; Saturday morning, afternoon, and night; and Sunday morning and afternoon. The church will furnish noon and evening meals for all who attend. There will be twenty speakers or so. This is a great church with a very able pastor. I know and love these people dearly. I urge you to attend this conference if you can. You will be blessed thereby. Pray for this conference. For further information call pastor John Pruitt at (404) 228-7545 (home) or (404) 229-4485 (church).