

THE BIBLE AND REWARDS

by Jon Rule

In Biblical times, a reward was given for three reasons.

In the first place, a reward was given as a garland or as a prize for victory. I find the same is true in the Word of God, that rewards and crowns are to be issued on the basis of victory.

I find a great deal of confidence in this, merely in the fact that there will be awards and crowns given on the basis of victory. I have no stock, and I place no countenance, in the preaching of non-denominationalists, that the church that Jesus Christ built has failed, or will fail. There will be rewards issued and crowns issued on the basis of victory.

Might I also say it is somewhat of a challenge to us that there must be victory in order to be crowned? It is not enough simply to be in membership with a New Testament Baptist church. We must be victorious. It is not enough simply to carry the name "Baptist," and to be nominal Baptists. We must be victorious.

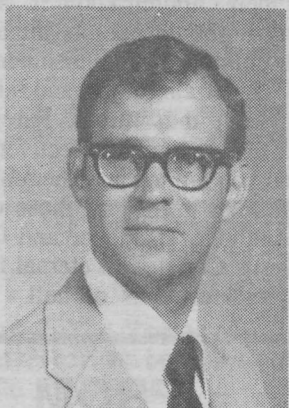
In Biblical times, crowns were issued on the basis of reward for services rendered.

In Matthew 20, Jesus spoke a parable about a householder who hired laborers to go into the field, to labor. In the morning, about the third hour, he hired some laborers and they went forth, and they labored all day.

During the day he continually

hired more laborers, up until the eleventh hour, and they labored from that time -- from the time they were hired.

At the end of the day, the pay was the same for all -- one penny. Jesus taught His disciples



Jon H. Rule

a great lesson, he said, "Can I not do as I please with my own? Many are called, but few are chosen."

Brethren, I believe that we today live in the eleventh hour of this age -- that we today are living on borrowed time, and that Jesus Christ is soon to come.

Thanks be to God, He still has Himself a people. He still has Himself a remnant who are worthy of rewards in this day, as they were a thousand years ago.

I find also that in Biblical

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ARE YOU SAVED

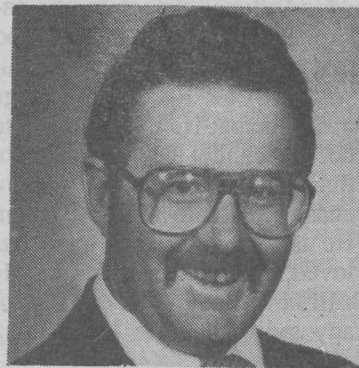
by Sam Wilson

I John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

I write this article on the subject: Are you saved? John tells us in our text that the reason he writes to them is that they might know they have eternal life. I hope to accomplish the same thing with this article. I hope to provide assurance, or a lack of it to those who read this article. By lack of it, I mean that if one has made a false profession and been deceived, I hope this article will help them see that. None will be saved until they see themselves as lost.

Let me start by making some general observations about this question: Are you saved?

First: this is the most important question I could ask you. More important than are you rich? More important than are



Sam Wilson

you popular? More important than are you happy? More important than are you healthy? There is a saying that goes like this: "If you have your health, you have everything." That saying is a lie. You might be the

most healthy human being that has ever lived and yet if you are not saved, you are in a miserable condition. You might be in the worst health of any human that has ever lived, and yet if you are saved, you are in great condition. I think of dear Sister Adeline Kern from the church here in Gladwin. She is suffering from Ahlzheimer's Disease. For a few years now she has been in miserable shape physically; but praise God it is well with her soul. She has something that sickness cannot take away. She has Christ as her Lord and Saviour. Beloved friend, health is not everything; Christ and salvation are! I ask you today this very important question: Are you saved? Please be honest with your answer. I will show some ways later whereby we might know we are saved. Examine your testimony in light of these.

Secondly: this question con-

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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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DARE TO BE A DANIEL

by Ray Waugh, Sr.

In our humanity, we may assume that we live in a scientific, a technological, and even an intellectual age, if you will. And we do! I believe that we can validate this in many ways. In fact, as I have noted in considerable detail in the multifaceted mes-



Ray Waugh, Sr.

sage, "All Space Men are Earth Men," except for the antediluvian age wherein men reached a scientific, a technological, and an intellectual expertise of incomparable supremacy, our generation has exceeded all others. This may very well be in accord with that Scriptural Word, "...Seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

It would seem, too, that our present world is full of some rather strange facts. In this respect, anthropologists of some note have informed us that within the last century there were Eskimo young folk who would put their older folk outside their dwelling places in the winter-time. Needless to say, those older folk who were handled in such a

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WHY I CORINTHIANS 12 DOES NOT REFER TO THE UNIVERSAL CHURCH

by A.W. Pink

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "The Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which we will ever be deeply



A.W. Pink

thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to

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REPENTANCE FROM SIN AND FAITH IN CHRIST

by T. T. Martin
(1862-1939)

"...repent ye, and believe the gospel" (Mark 1:15). "...repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). "...and ye, when you had seen it, repented not afterward, that ye might believe him" (Matt. 21:32). "...except ye repent, ye shall all likewise perish" (Luke 13:3). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15). "...Sirs, what must I do to be saved: And they said, Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30, 31).

Wherever repentance and faith are mentioned in God's Word without one exception, repentance comes before faith. There is a faith that comes before repentance; but it is pure historical faith, and does not result in salvation. "...he that cometh to God must believe that he is..." (Heb. 11:6); the demons believe in God's existence, that He is; Thomas Paine believed in God's existence, that He is. But the faith that results in salvation invariably comes after repentance; "...and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:32).

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOME THINGS GOD CANNOT DO

"If we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:13). There are some amazingly wonderful promises in the Word of God. At times we might find it difficult to believe such promises (Romans 8:28 for an example). This will cause us to lose some of the blessing, peace, joy, and contentment that we could have; but it will not annul the promise. We may believe that some things are not for our good. This will rob us of the peace we could have. However, that thing will still work with other things for our good. God will keep His promises whether we believe them or not -- praise

the Lord.

Some people will object to the subject of this sermon. They will say that God can do anything. They will say that it is dishonoring to God to even imagine that there are some things He cannot do. A little clear thinking on the subject should answer these objections and clear the matter up. It is no disparagement to God to say that there are some things He cannot do. Rather, we would highly dishonor God to say otherwise. If God can lie, or steal, or cheat; then what kind of God would He be? No, no, we must believe that there are some things God cannot do; otherwise we would besmirch His holy charac-

ter.

We must understand that the impossibility of God doing some things does not lie in any lack of power. It lies in His character and in His will. God can do anything He wants to do; but because of the holiness of His character, there are some things He cannot want to do. God's character controls His will. He cannot will contrary to His character. His will controls His power. He will not put forth His power to do that which is contrary to His character. I am sure that, when we think about it a little, we will

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JOSEPH M. WILSON, EDITOR

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SOME THINGS

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agree that there are some things God cannot do; and we will consider this wonderful, blessed, and one of His most glorious attributes, or perfections if we don't want to call it an attribute.

God cannot grow old with the accompanying infirmities of age. "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding? (Isa. 40:28). Men are born, grow strong, grow old; and old age has many infirmities. I am beginning to find out about some of them. Men weaken with age. Many afflictions often come upon them. They cannot do mentally or physically what they once could. God is the everlasting One. He does not grow weary with age.

God cannot die. It is appointed to men once to die, but not so with God. Men live their few appointed days upon the earth, and they are gone. But God cannot die. When Jesus died on Calvary, it was in His human nature that He died. His divine nature could not die. God is the ever-living one.

God cannot change. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). "...with whom is no variableness, neither shadow of turning" (Jms. 1:17). "For I am the LORD, I change not..." (Mal. 3:6).

What a glorious, blessed, encouraging truth is this; the immutability of God. Who could believe in a God that could change? Who could trust or depend upon a God that could change? The immutability of God is the bedrock foundation of true faith. It is the foundation of assurance. Convince me that God can change and the sun of hope is blotted out of my sky.

God cannot change in His nature. He is always the same God that He always has been, and always will be. He cannot change in His being. He cannot cease to be. He cannot be any different than He now is. He cannot change in His love. Those whom He now loves, He always has loved, and always will love. He will never love them any less or any more than He loves them



Joe Wilson

now. His love is not based on their behaviour, but on His own unchanging affections and will. He loved them as much in their days of great sin as He will love them in heaven. He loves them when they are good and obedient. He loves them when they are bad and disobedient. He loved Peter when Peter made the great confession of Matthew 16:16. He loved Peter when Peter denied even knowing Jesus. Oh, the greatness of His love. Jesus loves me, this I know; and that is the greatest blessing of my life. Human loves change. I have gotten to where I dread marrying people. They walk down the aisle as if they loved one another so greatly; and by the time they get outside the church, they are nearly ready for a divorce. It hurts when love stops. Praise God, His love will never end. "...Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. 31:3). Multitudes believe that God loves everyone, even those who are never saved. This verse informs us that He will draw unto Himself every one whom He loves - praise the Lord.

He cannot change in His holiness. He is always the thrice-holy one. His holiness does not change with the changing standards of society. The standard of His holy law, the Ten Commandments, is always the same. I have been deceived by men. I have been very disappointed in men, even in dearly loved ones; but I have never been deceived by nor disappointed in God. I have seen good men go bad. I have imagined they would be guilty of. God cannot change in His holiness. God cannot change in His wrath. His wrath is the necessary consequence of His holiness dealing with sin. God must show and exercise His wrath against sin. Every sin and transgression must receive a just punishment. God will not relax the claims of His holiness, nor grant a mercy that is not based upon a proper punishment being executed.

God cannot change in His wisdom. He is the all wise God. No man can fathom the depths of the wisdom of God. He cannot change in His knowledge. God can never learn anything because He has always known all things. All the events of time have always been present to the knowledge of God. No event of the future will surprise Him; He will not forget the events of the past. I could go on and on. God cannot change in His being nor in any of His attributes. Let us praise God for this. It means more than we might realize.

God cannot change His mind - oh, what a precious and encouraging truth is this. Imagine where we would be if this were not true. God could decide to do one thing today, change His mind and do differently tomorrow. God could decide to save us today, and then decide not to save us tomorrow. Oh, what assurance could we have if God could change His mind? What prophecy could we believe if God could change His mind? He could have prophesied that Jesus would come into the world to save His people from their sins; then He could change His mind and not have sent Him. Oh, the folly men do when they imagine that God can change His mind. Surely they have not thought of the dreadful consequences of such.

God cannot lie. "...God, that cannot lie..." (Titus 1:2). The Bible says that all men are liars. I am sure that not one of us will say that he has never lied. Praise God that there is One who cannot lie. God cannot tell a lie, and He cannot act a lie. He will never deceive us. Men will tell something that they can manage to say they have not actually lied, but they knowingly and deliberately leave a false impression. They say something in such a way that, though not actually a lie in exact words, causes the hearer to believe that which is not true. I call these men liars of the worst sort. God will not do this. Why will some men argue against the subject of this article and say that there is nothing that God cannot do? Surely, we all will agree that God cannot lie.

God cannot break a promise. Oh, the precious promises of God. I do not believe that a child of God will ever find himself in a situation for which there is not a promise of God. We need to study the promises of God. They cover every condition and every situation we can ever be in. They cover every need we can ever have. If we would study, believe, and rely upon the promises of God; we would have more joy and peace. Fear and discontent will flee from faith in the promises of God. Men sometimes make promises that they do not intend to keep. God would never do this. Men sometimes make promises that they intend to keep and then find themselves unable to do so. God has the power to keep every promise that He has ever made. The Bible says of Abraham, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20-21). Brother and sister, you can depend on God; He will never let you down. Learn His promises, believe them, apply them to your-

selves and you will have great joy, peace, contentment, and victory thereby.

God cannot fail to carry out a threat. Oh, it is so different with men, especially today. My Aunt Hattie (I loved her much) told me that when her father told her that if she did something, she would get a beating, she knew it was true. She said that sometimes she thought it was worth a beating, and so she did it anyway; but she always got the threatened beating. Parents are not like that today - and their children know it. How many times do parents threaten their children with punishment if they do certain things, and fail to carry out that threat. Parents, your threats lose all effectiveness when you fail to carry them out.

God has threatened those who die without repentance and faith in Jesus Christ with eternal hell. Oh, the torments of hell - the

eternal, burning, agonizing torments. God will be true to His Word. He will not change His mind. He will not fail to carry out these threats. God is faithful in carrying out His threats as He is in keeping His promises. If God would fail to keep a promise, it would be to His eternal dishonor. If He should fail to carry out a threat, it would also be to His eternal dishonor. God will not dishonor Himself by failing to do what He has said He would go - promise or threat. Hell will be an eternal testimony to the veracity of God.

God cannot sin. All men are sinners. From the womb to the tomb, men are sinners against God and His Word. There is only One who cannot sin, and that is the Triune God of the Bible. Understand what I mean by this. I do not mean that something that is

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FROM THE EDITOR

"...he that winneth souls is wise" (Prov. 11:30). What is it Biblically to win a soul? Well, when a soul is won, that soul is saved. Anything previous to that soul being actually saved is not soul winning. This should help us to determine the answer to my question.

It is not soul winning to live a good life that influences a sinner to consider his need of salvation or to desire salvation, or to be later saved. Living a good life for the Lord is important. God will reward one for such. Such may play a part in the winning of a soul, but it is not Bible soul winning.

It is not soul winning for the preacher to preach an evangelistic sermon when no one is saved. This is good. It may play a part in the later salvation of a soul. We Sovereign Grace Landmark Baptist preachers should preach more gospel sermons than most of us do. God will reward one for preaching such sermons, but just preaching such, and no one being saved, is not Bible soul winning.

It is not soul winning to go out visiting and inviting people to church. This is good. God will bless one for this. If one who is thus invited attends the church and is saved, this had a part in it, and will be rewarded. But this is not soul winning. And the vast majority of those whom you thus invite to church will never darken the door. Still, this is good; but it is not Bible soul winning.

Witnessing to the unsaved and giving them the gospel, when they are not saved as you do this, is not soul winning. It is good to do this. All believers ought to do this. God will bless and reward for this. This may be used in the later salvation of that soul, but this is not Bible soul winning.

It is not soul winning to pray for a soul to be saved. This is good. It may result in a soul being saved. It will be rewarded, but in and by itself it is not soul winning.

I do not mean to discourage any of the above. They are all good. They will be rewarded by the Lord. They may have a part in the later salvation of a soul. We ought to all do more of the above. However, since a soul is won when, and only when, that soul actually experiences salvation; none of the above constitute Bible soul winning.

What is Bible soul winning? I mention two things. When a preacher preaches a sermon, and a soul is saved then and there, that is soul winning. When an individual believer witnesses to a lost person, and that person is saved then and there; that is soul winning. Nothing else is soul winning. Since a soul is not won until he is actually saved, nothing short of actual salvation is soul winning. Other things may play a part in the winning of a soul, but unless a soul is actually saved, these things are not soul winning.

The above criterion of what actually constitutes Bible soul winning should speak strongly and cuttily to probably all of us. If "he that winneth souls is wise" what does that make us? If "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3), where does that leave us. If, "Follow me, and I will make you fishers of men" (Mt. 4:19) is true, what does that say about you and me?

By the above criterion, I have never won many souls to Christ. Oh, how I have failed in this important part of my ministry. I have not won many souls in my preaching. I have not won many souls in personal witnessing. If the above criterion be true, most of our kind of churches are not soul winning churches. Most of our preachers are not soul winning preachers. Most of our members are not soul winning Christians. I mean that as to any great extent we are not soul winners. Is our failure to win souls one of the major reasons why we criticize the methods of Arminians as to soul winning? Is this why I have heard so many of our kind ridicule soul winning? Is this why some of our kind seek to re-define soul winning, making it mean something other than the actual salvation of souls?

Again, I do confess that the failure to win souls is probably the greatest failure of my ministry and life. I confess this to my sorrow and to my shame. Oh, I do desire to be a soul winner in the time that remains to me. Please pray for me as to this.

I suspect that I shall be greatly criticized as to this editorial. Well, please know that I have not lessened my conviction of the doctrines of grace one iota. Brethren, can we not be sovereign gracers and be soul winners at the same time? Well, let the criticisms come. I will receive them courteously and ponder them prayerfully. I do ask that my critics pray for me if they will. May God bless you all. Comments welcomed.

SOME THINGS

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sinful is not sin if God does it. I do not mean that God doing something changes it from sinful to sinless. Some men have foolishly suggested this. The statement that God is a law unto Himself, though true when properly understood, has been used to teach that no matter what God does, though it would be sinful in man, is not sin in God. It is not that something wrong would be right if God did it - it is that God cannot sin at all.

"Whosoever is born of God doth not commit

sin..." (I John 3:9). I have heard of some men who foolishly and wickedly argue that this verse means that no matter what a Christian does, it is not sin. It does not mean that at all. It means that the new nature cannot sin. But man still has the old nature, and he does sin. Sin is sin no matter who does it. If God did it, it would still be sin. But God cannot sin. Why argue about it? We all know that this is true. Why then do some men oppose my subject and say that there is nothing that God cannot do?

God cannot act contrary to His holy nature. Even the almighty power of God cannot do that which is contrary to the nature of God. God can do anything that

He wills to do. Man cannot do this, but God can. Man can will and purpose and plan, but often cannot carry out what he wills and plans. The best laid plans of mice and men go oft astray. "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand" (Pro. 19:21). All men's planning and acting is utterly helpless against the counsel of the Lord.

God can do whatever He wills to do, but He cannot will to do that which is sinful and wrong. The unsaved man cannot will contrary to his sinful nature. His will is bound by that sinful nature. How foolish for men to teach that the sinner, of his own

will, can come to Christ in repentance and saving faith. He must be regenerated, must be given a new nature, in order to do this. Those who teach the free will of the natural man in salvation just do not understand the truth about man's depravity. Man cannot will contrary to his sinful nature. God cannot will contrary to His holy nature -- it is as simple and plain as that. God's power is equal to the performing of anything God wills, but God's will is bound by His holy nature and cannot will contrary thereto.

This truth -- there are some things that God cannot do - is very, very important. It is the bedrock foundation of any real faith in God. We could have no

confidence in, respect for, or worship of a God who could do the things I have said in this article that God cannot do. God cannot change, He cannot lie, He cannot sin, and there are other things He cannot do. This fact does not detract from God. Rather it adds greatly to His glory. Our hope for time and eternity depends on the truth that there are some things that God cannot do. May God bless you all.

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times rewards were to be given as a badge of royalty. I don't doubt for a moment that none of us lay any claim whatsoever to princeliness or to royalty insofar as the world is concerned. All you have to do is look around into the face of your neighbor and you will see the truthfulness of I Corinthians 1, where the Word of God declares that God hath not chosen the wise nor the rich, but He has chosen the base things of the world. He has chosen the things which are not, to bring to nought the things which are.

Thanks be to God, we who are saved by the grace of God have an eternity to look forward to, in which we will be crowned and we will be rewarded as princes and kings.

Brethren, that thrills my heart. I don't think we Independent Baptist preachers are ever going to be given a great deal of responsibility insofar as the world is concerned. No political figure has yet called Jon Rule to ask his opinion about the affairs of the world, although I have some. But thanks be to God, when the age is closed up, Jon Rule is going to be given the garland and the wreath of a king and a prince, and he shall rule and reign with Jesus Christ.

The Bible speaks of five rewards, or five crowns, that shall be offered in the future.

The Old Testament speaks of many rewards. The Old Testament says that our wives are a reward unto us. The Old Testament says that our children are our crown, and that is very precious to us who have children. But I speak particularly of the five crowns which are in the future.

I. There is a crown of life, according to Revelation 2:10 and James 1:12, and this crown of life will be issued to those who have endured tribulation and persecution. I think it is very interesting that those of us who in this life, live in the bondage of death itself -- namely, this body, yet look forward that we will be given a crown of life, which is just the opposite of what we endure.

That crown of life will be issued on the basis of those who have endured martyrdom. I don't know if I shall ever qualify on that basis. I don't know if Jon Rule would have the courage and the strength to lay down his life for Jesus Christ. I hear a lot of preachers tell about how great a witness they would be, like Stephen, if they were called upon. I'd be more apt to be like

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STUDIES IN JONAH JONAH PRAYING

by John M. Alber

Several weeks ago we considered the prayer of Jonah; today, I would like to once again consider that subject, but from a little different point of view. What we find in verse one of Jonah two is that sinner who had been running away from Jehovah God, but who is now running towards God; for beloved, there was no one else to whom Jonah could go.

Jonah had now recognized and openly acknowledged that it was Almighty God who had placed him in his circumstances. Is that not what the apostle Paul tells the new creature in Christ Jesus to do? "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

In reality, what is taking place here in Jonah's life is repentance. Just what is repentance? Repentance always follows regeneration. They cannot be separated as such; for repentance is the outward evidence of God's Holy Spirit bringing to life a once dead sinner. Thomas Paul Simmons writes, "Sin Admitted - Conviction. Man must see himself as unlike God and in rebellion against God. He must see the opposition between his condition and the holiness of God. He must see that God abhors his condition and state." Mr. Simmons then goes on to show that repentance is, "Sin Abhorred - Contrition. Godly sorrow enters into repentance. When one sees himself as he appears before God he is brought to regret his sin and to Abhor it. Sin Abandoned - Conversion. Repentance is not complete until there is an inward abandoning of sin which leads to an outward change of conduct."

Thus, after repentance takes place in the heart of a believing sinner, hope becomes the expression of that believing sinner. That is why Jonah said, "I am cast out of thy sight; yet I will look again toward thy holy temple" (Jonah 2:4).

In verse 7 - his soul fainted; his hope faded - then we are told that Jonah remembered the God of heaven and he prayed to God. The blessed results of all of this: God Almighty delivered Jonah from certain doom.

Would you note this prayer of Jonah. It was praise for a deliverance that he had already realized! Note verse 6 - "O LORD my

God." The Psalms is a book that reveals the outpouring of the heart of godly men in times of deepest distress as well as in other experiences of life. The Scriptures are meant to be the source of comfort and hope to us too as believers in Christ Jesus. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

You see, beloved, Jonah's plight was the results of - consequence of his disobeying and provoking the God of heaven! There is no question, but that Jonah recognizes that it was God who was the source of his chastisement; it was God who had cast him into the sea. He had no one to blame but himself.

It is interesting to note, the apostle Paul never called himself a prisoner of Nero or Rome (Eph. 3:1; 4:1; 2 Tim. 1:8; Phil. 1:9) but of Jesus Christ. He was happy to be a bond slave of the Christ! Why point this out here? Because Jonah was not about to say that his plight was because of the mariners in chapter one that had thrown him overboard! "For thou hadst cast me into the deep" (Jonah 2:3). He knew much better than that! Jonah had seen the hand of God in that great storm, in the casting of lots, but, beloved, in the hour of deepest distress he recognized and remembered God as he never had before. Here, in our text, Jonah chapter two, our prophet of God found that God is easily entreated by the humbled soul! Oh yes, God does not hear the prayers of sinners, but He does hear the prayers of His own - John 9:31.

Jonah did not confine the presence of Almighty God to the temple that was located in the city of Jerusalem, nor did he believe that God would only hear the prayers of His people uttered in that holy place! The woman at the well, John 4, asked the Lord the simple question: "where do men worship God?" The Lord gave this answer, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Beloved, you do not have to come to church to pray; in fact, the Lord taught us to enter into our own closet and pray to God. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee

openly" (Matt. 6:6).

Thus Jonah prayed with the full assurance that God heard him. Oh beloved, God's ear is ever open to the cry of His children. "and thou heardest my voice" (Jonah 2:2).

You don't have to worry about that great truth! If you belong to God, then, beloved, you can be assured that as He heard Jonah in the bottom of the sea, in the belly of that great fish, He will also hear your prayers! Oh, that is shouting grounds!

Four Divine Thoughts In All of This: 1. The Great Agony of Jonah - likewise, our Lord went through great agony as He died for our sins! 2. The Great Anguish of Jonah - likewise, our Lord went through great anguish as He hung on that old rugged cross. 3. The Great Threatening Situation in which Jonah found himself - likewise, our Lord went through a very great threatening situation that last week of His life. 4. The Great Deliverance of Jonah from the place of certain death and doom - likewise, our Lord was gloriously delivered from the place of death.

As Jonah was thrown overboard by the mariners: 1. He was afflicted very much. 2. He felt great fear. 3. Then, the dread of uncertainty fell upon him. 4. The terrible anguish of certain death taunted him. 5. Hell held him in its grip.

Those sailors were only God's divine instrument! As Jonah prayed to Almighty God it is very interesting to see the thought pattern taking place from the book of Psalms. Though they are not exact quotations, the same thoughts as found in Psalms, can be detected in Jonah's prayer. First, Jonah 2:2, "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." Note Psalms 120:1, "In my distress I cried unto the LORD, and he heard me." Secondly, Jonah 2:3, "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." Note Psalms 42:7, "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me." Thirdly, Jonah 2:4, "Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple." Note Psalms 31:22, "For I said in my

haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee." Fourthly, Jonah 2:7, "When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." Note Psalms 142:4-5, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living." Fifthly, Jonah 2:9, "They that observe lying vanities forsake their own mercy." Note Psalms 31:6, "I have hated them that regard lying vanities: but I trust in the LORD." Sixthly, Jonah 2:9, "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD." Note Psalms 3:8, "Salvation belongeth unto the LORD: thy blessing is upon thy people."

Beloved, Jonah had a right to pray to Almighty God! He now belonged to God, and as one of God's dear children, Jonah cried out. He cried out to the covenant-keeping God of Abraham, Isaac, and Jacob. He cried out to his God! No longer in that defiant attitude of chapter one that had landed him in the bottom of the sea, but with a changed heart. Can you see the transformation in his life in verse nine of this chapter? "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD" (Jonah 2:9). The phrase, "But I" reflects a far different spirit and attitude than what we have seen in Jonah's previous life. Oh beloved, is there not a lesson here for us? We were the enemy of God, and our God reached down and touched our lives. Once we were unlovely, cruel and by nature, at enmity with God; but then, when God touched our life, when His Holy Spirit quickened us, and thus, we were made alive, like Jonah, we now can and should cry aloud to our great and wonderful God that saved us and made us His dear children! May our God bless your heart with these words and may these words cause you to look up and say, thank you Lord for all that you have done for me.

The Baptist Examiner Forum I

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

What is a Landmark Baptist? How do they differ from other Baptists? How does one become a Landmark Baptist?

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

This verse teaches us that Jesus did indeed start a church while He was here upon this earth. I believe the word "my" distinguishes His church from any and all others. I believe that every saved person should seek out the church Jesus built and become a member thereof. Enough on that, let me get on to answering the questions at hand. My answers will be brief, because they must be. Sermons could be written on this question.

The first question is: What is a Landmark Baptist? I state first that it is the only kind of Baptist that there truly is. Anything that calls itself Baptist and is not Landmark, is not a true Baptist church. When we use the term landmark we have reference to the way in which that church was founded. We mean that one church had to have come from another church that came from another, and that came from another church and so on back to the church Jesus built. This is the only logical way for the church Jesus started to perpetuate. In order for man or beast to endure until the end, one must come from another. In order for Christ's church to endure, one must come from another. The Bible clearly teaches that authority for His work on this earth is given to the church. Common sense tells us that a part of that work is the starting of other churches. I wish I had space to go into details on this, but I don't. If one church does not have to come from another, then any man or woman may start their own church. The many different denominations we have today can all be traced to a human founder, except the Baptist church. By being a member of such institutions, you are saying that the church Jesus started was not good enough for you. I might add that the historical position of Landmark Baptist churches is also salvation by the sovereign grace of God. The false idea of an Arminian Baptist is a new thing, and is not recognized as being a church by this writer. So, a Landmark Baptist is a person

who believes that a church must be started by another true church that descends back to the church Jesus started.

The second question is, How do they differ from other Baptists? Much of that has already been explained in the first answer. We differ in that we do not believe a man has a right to start a church. We usually differ in the nature of the church. We usually differ on the way of salvation. We usually differ on the woman's place in the church. My answer would be more brief if you ask in what ways we are alike. I might also add that Landmark Baptists are in the main much more demanding, practically, than other so-called Baptist churches. A major difference is that Landmark churches are started by a sister church and non-landmark churches are started by men. I guess the major difference is that landmark Baptists are true churches and others are not.

The third and last question is: How does one become a Landmark Baptist? This is simple. Find a Landmark Baptist church. Submit yourself for membership by baptism and join. Let me urge each reader who is not a Landmark Baptist to do just that. May God bless you all.

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



"Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28).

Simply stated, a Landmark Baptist is one who believes and asserts the sole validity and unbroken succession of Baptist churches down to the present from their founding by the Lord Jesus Christ during His human lifetime on the earth. The church is always local and visible. There is no such entity as a universal church, nor has there ever been, except in the inventive human mind.

Often those who disagree with these truths accuse us who hold them of harboring and promoting an "exclusivistic ecclesiology". Our ecclesiology is indeed exclusivistic, but not by our invention, or promotion. The sole validity and exclusiveness of the local church is taught by Word and example of the Lord Jesus Christ and those to whom He committed it in Holy Scripture. It was not a movement founded in the latter half of the nineteenth century by J. R. Graves, James M. Pendleton, or any other person. Those men and others pointed to and highlighted these truths, but did not invent what was already established from the time of Christ and held by many

in every era of time and at some place since the Lord Jesus founded the church.

Landmark Baptists differ from other Baptists mainly in the areas of ordination and ordinances, although the area of missions and even eschatology are also different in concept and practice. Since we believe in the sole validity of Christ's church, ordination in no other man-made organization can be acceptable to our congregations. A true church must be started by another true church. Likewise, baptism cannot be valid unless it is administered by the authority of a true, local, New Testament Baptist church properly founded, for Jesus gave the authority not to everyone, but to His church.

Another difference between Landmark Missionary Baptists and others is the practice of "close communion". Only baptized members of a given assembly can participate in the observance of the Lord's table, Whose indeed it is. Most other churches practice "open communion" and also participate in ecumenical, or co-operative programs which Landmark churches refuse to join or support.

Landmark Baptists await Christ's coming as do others, but we do not believe all saints constitute "the church". Those in true local New Testament Baptist churches are members of the church and eligible for inclusion in the Bride of Christ. All of the other saved are in the family of God, but not the church. There are other differences, but space limits us to go on.

For one to become a Landmark Baptist, he, or she believing and embracing these Bible doctrines just mentioned, must join a true church of like faith and order. Once a member of a true assembly of Landmark Baptists, they can learn more of the Scriptural teaching, while serving the Lord in and through His church. May God be pleased to add many new Landmark Baptists to His churches, and may they be faithful till He come.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



It should not be necessary to label any Baptist as a Landmark Baptist, for all Baptists should be Landmark Baptists, just as all who wear the name Baptist should be Missionary Baptist; all should believe the doctrines of grace. What do Landmark Baptists believe that make them different from others who wear the name Baptist? Webster's definition for "landmark" is, (1) "a mark to designate the boundary of land; any mark or fixed object, as a marked tree, a stone, a ditch,

or a heap of stones, by which the limits of a farm, a town, or portion of territory may be known and preserved". (2) Any prominent feature of the landscape, as a tree, or house, marking a particular loyalty". Using this definition, a Landmark Baptist is a member of a Baptist Church that stands as a landmark of the church which Jesus Christ founded (Matt. 16:18), the one which He gave authority to go forth and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Landmark Baptists believe that the church is local, not universal. They also believe that for a church to be one of the Lord's churches it must have come from a line of churches that extend back to the church which Christ Himself founded. They also hold to the belief that only those churches that link back to the first church have the authority to baptize, therefore they will only receive as members only those who have received such baptism. I might add that more Baptist blood has been shed over this doctrine than for any other. As the church is a local body, they hold that only the members of a particular church are to partake of the Lord's Supper. As Christ gave the commission of His church to preach the gospel, baptize believers, and to teach them the all things which He had commanded, Landmark Baptists believe that church is "the pillar and ground of truth" (1 Tim. 3:15).

To list all that Landmark Baptists believe would be impossible in the limited space which I have, but I believe these I have listed are the main things which distinguish them from other churches that bear the name of Baptist, some of which, while holding to much of the truth of the Scripture, yet had a beginning that does not connect to the line of churches back to Christ. Churches started with no connection to that line are not true churches. Some churches bearing the name Baptist, at one time, stood as landmarks in that line that extends back to the first church, have since had many or all the landmarks removed. The church that baptized me more than 67 years ago, at that time stood as a mighty oak marking it as a landmark as one of the Lord's churches, has now removed most of its marks. The tree has been cut down, only a stump of that landmark remains.

In answer to the question, How can one become a Landmark Baptist, that one must first repent of his sins and trust in the shed blood of Christ for remission of his sins. He is then to be immersed (baptized) by the authority of a Landmark Baptist church thereby becoming a member of that church. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). By a study of the Word and putting into practice what he has learned will not only mark him as a Christian, but also as a Landmark Baptist.

SAVED

(Continued from Page 1)
cerns all people who do or do not read this article. You cannot push this aside and say it does not apply to you. This question is relevant for everyone. It applies to all races. It applies to both sexes. It applies to people of all positions; whether they be rich or poor, prince or pauper. This question will determine the eternal destiny of all men. You must not avoid this question.

Thirdly; this is a question that you should not be angry at me for asking. I know of a man who had a good profession of faith say that he would be angry if someone asked him if he was saved. Why? We should be glad that someone cares enough about our souls to ask us if we are saved. Why would we be angry at someone for asking such an important question?

When people get angry at us for knocking on their door and asking them if they are saved, they are only showing their ignorance. I remember visiting a house here in Gladwin and asking some of the family there about their salvation. The father was not home. The next day the father came to my house and said how much he appreciated us caring enough to come and witness to him and his family. This is the way it should be. We should not be angry, but glad, when asked this question. This father sure made me feel good about the effort we had put forth.

Fourthly, this is a question that you can know the answer to. I believe you can and you should have assurance of salvation. I am not saying that a truly saved person will never doubt or question his salvation. I am saying that they do not have to. I believe the Bible teaches that we can know we are saved. We do not have to hope it. We can know it. May this article help in bringing about this knowledge to some who might be doubting.

Fifthly; this is a question that you can only answer for yourself. No one else can answer this question for you. Not your husband, wife, parents or pastor. This question is between you and God. I remember a man who came forth one time and said he was lost and had never been saved. His family tried to convince him that he was wrong, and that he really had been and was saved. This is something the family could not know. It is dangerous to try and convince a lost man he is saved. I ask this question of you personally; are you saved?

Sixthly; I ask this question because there are many who are deceived about salvation. The Bible tells us that "many will say Lord, Lord..." Yet this many will be lost and cast into hell. The devil has done a masterful job of deceiving people. He has come up with so many false ways of salvation that men have flocked to them. They are trusting in the wrong things and truly believing they are saved. They are trusting in emotion rather than experience. Make sure that you are not one of the deceived. Every pastor will tell you a story about people in their church about whom they worry. People who do not have the fruit of salvation. People they worry about having been deceived or else just saying they are saved to please mom and dad. This question (Continued on Page 9, Col. 1)

The Baptist Examiner Forum II

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

What does it mean to be saved? Explain thoroughly?

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC.



We find the answer to every question; religious civil or otherwise in the Bible, and so the answer to this question.

To be saved means to know the Lord. To know Him as Saviour, Lord, and Leader; caretaker and protector.

To be saved means that one is saved from perishing. To perish means that one is utterly destroyed as to any worth. To perish, means one is come to ruin that such is worthless. So to be saved is to be saved from ruin. Saved to a state of usefulness and happiness in this world and in the world to come.

To be saved means to be saved from destruction. In salvation the life is saved and the soul is saved. Destruction of the soul and the body is not annihilation. To annihilate would be to put out of existence, to demolish. When Christ spoke of the soul and the body being destroyed in hell, He meant that the soul and the body would be put to a state of worthlessness. So to be saved is to be saved from ruin and destruction. (Matthew 10:28).

When Paul and Silas were put in jail in Philippi, they sang and prayed until midnight. At midnight an earthquake came. The prison doors were opened. The keeper of the prison, awaking out of his sleep, seeing the prison doors open, drew his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice for the prison keeper not to harm himself. The jailer then called for a light, and sprang in, and came trembling, and fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" This trembling jailer showed the condition of a person who wants to be saved (Read Acts 16:25-34).

Only Jesus can save the soul. I do not mean that salvation is apart from the Holy Trinity. The three persons in the Godhead have to do with the salvation of the soul. Salvation is of the Lord. I mean that one cannot save him or herself.

To be saved is to be saved from the place where the worm dieth not. When Christ spoke of being cast into hell, He had reference to being cast into a place where there was fire, "...into the fire that never shall be quenched." (Mark 9:43). To be saved is to be saved from the eternal burning of an eternal fire that never shall be quenched.

To be saved, means to be saved to everlasting joy and happiness, to the praise of God and for His glory.

To be saved means that we are kept by the power of God and not by our own power. We are in the hands of Christ and of God and are therefore reserved and preserved unto the coming of the Lord Jesus. This is salvation, this is being saved.

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

TEACHER
Grace
Baptist
Church
Toledo, OH



"Moreover whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30). The essence of what it means to be saved is encapsulated in this verse, for any statement concerning salvation must begin and end with God. The word saved means to be made and kept sound and safe. The word salvation carries the same meaning. They both speak of deliverance and are associated with preservation.

First of all, if one is ever to be saved, a recipient of salvation, that one must have been predestinated by God to receive the greatest gift that man could ever be given. Salvation is a gift from God based upon a God made, God executed plan, without any assistance from man. The verse says that God did predestinate, or choose, those whom He would because of His foreknowledge. Those whom He would choose would be conformed to the image of His Son. This choosing is not salvation, but is unto salvation. "but we are bound to give thanks always 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" (II Thes. 2:13).

Secondly, is the calling of them that are to be saved. The verse said that God called after He predestinated. He uses the gospel as the method of calling those whom He has chosen. The gospel is the good news about the life, death, and resurrection of Jesus Christ. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4).

This calling is to those that are sinners, so that they, as Christ was made alive, might be made alive by being born again. To be born again, saved, is to be made alive. To be unsaved, lost in sin, is to be dead both physically and spiritually.

Salvation is necessary because of the way man is by nature. He is dead in trespasses and sins. He is alienated from God. He hates God. He is the enemy of God. His imaginations are only evil continually. His heart, body, and mind are corrupt. He lives daily under the power and penalty of sin. The penalty of sin is death, both physical and spiritual, as well as eternal separation from God.

To be saved is to be drawn near to God, to be adopted by Him and to love Him as a father. It means to be made alive spiritually. It means to have a friend that is closer than a brother. It means to be made into a new creature, with a new body, a new mind, and a new heart. It means to be set free from the penalty of sin. It means to live forever. To be saved is to be delivered from sin and to be preserved as an object of God's love forever.

Thirdly, this all becomes possible because of justification. When God chose, He provided the way, the gospel, and the means, the sacrifice of His only begotten Son to secure the deliverance of His people. The law of God seeks punishment for sin. All sin will be punished either in the sinner or in an acceptable substitute. The only substitute that God will accept for sin is the blood of His Son, Jesus Christ. When a sinner hears the gospel and receives Christ as his saviour, the blood is applied to cover his sins and God no more sees the sin, but the blood. The sinner has been justified because God sees him just as if he had never sinned.

Fourthly is the fact of glorification. Glorification is the state into which believers will enter when they depart this world after having been brought into the likeness of Christ while in this world. Salvation changes our manner of life, glorification will change our bodies. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21).

What does it mean to be saved? It means that a totally depraved, helpless sinner, is chosen by a righteous God, to be called out of his sinful condition, by irresistible grace, to have the precious blood of Christ applied to his sins, and then be preserved forever.

BIBLE

(Continued from Page 3)

the missionary in England, who, when he was about to be burned, said, "Tie the ropes tight, boys. When the fire gets hot, I might want out."

It may very well be that we will be called upon to lay down our lives for Jesus Christ. That will qualify us for the crown of life. Oh, that we might be like our pilgrim forefathers who considered it the greatest act of life to die for Jesus Christ.

II. There is the crown, which is the incorruptible crown. This is the crown that is awarded for self-mastery.

Not long ago I preached a message on Biblical fasting. I have never heard it preached on, and I have read very little on the subject, but my heart has been challenged by the Biblical doctrine of fasting.

I always thought that the only time you ever fasted is when you got so concerned about a lost soul or a problem that you forgot about eating. Then it suddenly occurred to me that I had never gotten that concerned about any problem.

I started doing a little reading and studying on the subject, and I found that Daniel fasted, not because of a problem, yet God laid a problem on him because of his fasting.

I find that the epitome, the peak, of self-mastery in the Word of God is fasting and prayer.

III. There is also a crown of righteousness.

II Timothy 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

If there is one prayer for my life, it is that the Holy Spirit of God, by His ministry through the Word, would lay on my heart the burden of the second coming of Jesus Christ. I believe it would change our lives, it would change our ministry, it would change our preaching if we would urgently declare that Jesus Christ might come this moment.

IV. There is another crown, which is a limited crown -- a crown of glory. This is just for preachers. I Peter 5:1: "The elders which are among you I exhort, who am also an elder." I Peter 5:4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

This last year I have undergone a time of testing as never before in my life. I have been in the ministry some six years -- active full-time preaching and principalizing, and this year I went through a period of four months of difficulties. Talk about being under the juniper tree! I was under the juniper tree. I was more like Jonah sitting on the east side of the city of Nineveh, all disgusted and downhearted, because God hadn't blessed my ministry and given me a revival.

I find among Independent Baptist preachers that I have talked with the past year, a great number are experiencing a time of real trial and real testing. If I could limit my remarks to just one crown, it would be this one: that there is a crown laid up in heaven for those preachers who faithfully

declare Jesus Christ and Him crucified. There is a crown of glory that fadeth not away, reserved in heaven for Independent Baptists who declare the truth. Thanks be to God!

V. There is also a crown of rejoicing, and this is the crown that will be given to those who have witnessed faithfully to the saving grace of Jesus Christ.

I Thessalonians 2:19: "For what is our hope, or joy, or crown of rejoicing?"

There are some things, in general, I want to say about these crowns.

First of all, all five crowns will be awarded on the basis of faithfulness. In I Corinthians 3:5-8 and I Corinthians 3:12-15, Paul makes this very clear, that these crowns and these rewards will be issued on the basis of faithfulness. Brethren, God requires one thing of us, and that is to be faithful.

Do you remember the problem in the church at Corinth? In the first chapter of that book they were having a little trouble with sectionalism. One was saying, "I am of Cephas;" another, "I am of Paul;" another, "I am of Apollos;" and here comes a do-gooder and says, "I am of Christ." Paul rebukes them sharply in I Corinthians 3, by telling them that what we need is to get the perspective of the preaching in the right view.

Brethren, we need to get our ministry in the right perspective. Paul said, "Some plant, and some water, but God giveth the increase."

Now, preachers, that knocks the props out from under you when you get a little proud about the work that God is causing to flourish around you. All of us, I am sure, like to feel that "this is my kingdom: I am king of the hill here." Brother, it is God that giveth the increase. God required one thing of us and that is faithfulness.

We, as Independent Baptists, can't expect any great revival, using our methods and our message, in the last days. I am afraid that we are preaching to a bunch of reprobates, as it was in the days of Noah. I am afraid that they are turned over for judgment, and the only thing that the preaching of the gospel does is confirm them to hell.

You know, the preaching of the gospel not only converts, but it confirms in uprightness. It is a savour of life unto life to some, and a savour of death unto death to others (II Cor. 2:16).

Brethren, God requires one thing, and that is faithfulness. It may be that our ministry will amount to nothing more than to confirm to hell this generation. So be it! Let us be faithful and preach the precious gospel of Jesus Christ. We will be rewarded on the basis of faithfulness.

These crowns are going to be awarded only to a select few. II Timothy 2:5: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

A man can hit a home run in a ball park, but unless he operates within the prescribed rules of the game, that home run is nullified. For example: If he doesn't step on the bases, it is no good.

(Continued on Page 8, Col. 5)

STUDIES IN THE LIFE OF
PAUL - PART 14

by John R. Gilpin, Sr.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16).

I would remind you at the very outset that the Bible is definitely a textbook on missions. If I had the time to do so, it would be very interesting and instructive to preach to you from the Old Testament showing the references to missions. However, though I have not time to do this, I would like to turn to the Gospels and read you some verses, that you might see the Bible is a great Book on missions.

We read: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Mt. 28:18-20).

Now this is the Great Commission as is recorded in the Gospel of Matthew. The Gospel of Mark also gives the Great Commission in a little different words. Listen: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Luke also gives to us the Great Commission for we read: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48).

Then in the Gospel according to John we read: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

Then the book of Acts likewise gives us a similar commission. Listen: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

These were the last words of the Lord Jesus Christ on earth. I am sure that if one who is exceedingly close and dear to you were dying, that you would stoop low beside the bed to catch the last faint whisper by way of a message that might come from the lips of that loved one. It seems somehow that people al-

ways treasure in a particular way those last words that friends speak ere their departure from this life. Well, beloved, these are the last words of the best friend that you and I ever had -- namely, the Lord Jesus Christ, and His last words were words by way of a missionary commission, for He tells us that we are to be witnesses in Jerusalem, in all Judea, and in Samaria, and unto the uttermost part of the earth.

I say, beloved, you can't read words like these, from these four Gospels and from the book of Acts, without the realization that the Bible is definitely a Book of missionary endeavor.

Likewise, when we come to the life of the Apostle Paul we are impressed with the same truth. In fact, you can't read the words of the Apostle Paul in the text that I have read to you, without realizing that the Apostle Paul was definitely a missionary in heart, in action, in thought, and in deed, for he says, "I am debtor." It was a debt that Paul owed -- a debt that he owed to the Greeks, to the barbarians, to the wise and the unwise, and that debt was the Gospel of the Lord Jesus Christ.

I am just as sure that you and I owe the same debt as did the Apostle Paul. If I mistake not, I am just as much in debt to the world as was Paul. I may not realize it, I may not do as much about it, I may not be as conscious of it, and that consciousness may not cause me to do what Paul did, but the fact remains, I am just as much in debt to this world as was the Apostle Paul.

Then Paul goes on in my text to say, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Notice, Paul knew he was in debt. He realized that he was a debtor to the whole world. Therefore, he said, "I am going to do something about that debt. I am going to pay that debt to the best of my ability. I am ready now to preach the gospel to you that are at Rome also."

Then still further in this text it is declared to us that he is not ashamed of the gospel of the Son of God. He declares that the gospel is the power of God unto salvation -- to the Jews and to the Gentiles -- and that he is not ashamed to preach that gospel to all men. I think his life later proved that was true. If you will read the book of Acts, from the beginning of his ministry to the end, as it relates to him, I think you will agree that the Apostle Paul was never ashamed of the gospel of the Son of God.

If you will read my text, you will find this thought: he was the debtor (Rom. 1:14), he was the ready (Rom. 1:15), and he was the unashamed (Rom. 1:16). I say to you, the Bible is a missionary Book, and the Apostle Paul certainly proves to us that he was a missionary in every respect.

I want you to notice particularly some Scriptures relative to Paul and missions.

I. "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of

Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. 15:19, 20).

You can't read this without realizing that Paul certainly was a missionary. He takes Jerusalem as a focal point and starts there with his ministry. He says, "...from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ." How far was Illyricum? A day's journey? How far was Illyricum? A week away? How far was Illyricum? Well, beloved, I am rather of the opinion that Illyricum was fully 800 miles from Jerusalem, and maybe even more, and the Apostle Paul says, "I have started at Jerusalem, and round about, I have preached the gospel unto Illyricum."

He tells us, furthermore, that he has preached the gospel in an effort, striving not to preach the gospel where somebody else has already preached, but he had gone into places where pioneer mission work was to be done, for he says, "...lest I should build upon another man's foundation."

Most of us are content to build upon another man's foundation. Most of us are willing to let the other man take the initiative. Most of us are content to let somebody else blaze the trail. Most of us are content to let somebody else pave the way. Not so with the Apostle Paul. Instead, as a pioneer missionary desiring to preach where nobody else had ever preached, he went round about from Jerusalem to Illyricum, with the gospel of the Lord Jesus Christ.

II. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16).

Paul didn't deserve any particular praise for what he did. You and I don't deserve any particular praise for anything we do in standing for the Word of God. In fact, as Paul says, "There is nothing for me to glory of when I preach the gospel. It is a necessity that is laid upon me. God laid this burden upon me, and it is a necessity given unto me, and furthermore woe be unto me if I preach not the gospel."

I am wondering about you, beloved, I am wondering if you do not feel somewhat that same burden.

When I was a boy in college, I had a feeling that God was calling me to be a missionary, and I even thought at one time that God had called me to go to China as a missionary. Later on, as I prayed, I was definitely convinced that God didn't call me as a missionary, but I am just as definitely convinced that God did call me to be a helper unto missionaries, and that I have been all through my ministry. I thank God because of the privilege I have of helping the cause of missions and scriptural missionaries. As I say that, beloved, I say "Woe be to me if I would fail to stand by the man who is preaching the gospel of the Lord Jesus Christ."

III

Here is another verse that presents to us a still further picture

of Paul as a missionary. Listen: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (II Cor. 1:11).

You will notice that Paul is writing to the church at Corinth. This was his second letter to the Corinthian Christians, and he says, "You are helping together by prayer for us." Here was a group of people at Corinth that were helping Paul when he was miles removed from them. They were helping him by praying for him and for his ministry.

I don't know whether the majority of people realize how much comes from prayer or not. I am afraid that most of the time we think that prayer means but very little. I am satisfied that the majority of us just fail to realize how much value comes from prayer. I am amazed when day by day I pick up a letter and someone will say, "I can't do anything else but pray for you," as if to say, "I am not doing much. All I am doing is praying." I'll say this, beloved, if that individual is really and truly praying for me, that individual is doing perhaps more for me than he could do in any other way.

Now the Apostle Paul says to this church at Corinth -- worldly, carnal, and ungodly as they were -- Paul says, "You are helpers to the gospel." How? By their prayers for him.

I wonder about you. How much do you pray? The poet has said, "More things are wrought by prayer than this world dreams of." I wonder how much you pray. I wonder if you remember The Baptist Examiner every day when you pray. I wonder if you remember missionary activities that we have an interest in when you pray. Beloved, the Apostle Paul reminded these folk at Corinth of the fact that they themselves were helping him in his ministry by praying for him as he carried on his missionary endeavor.

IV. "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, and envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (II Cor. 12:20).

You say, "What does that have to do with missions? Beloved, it is the words of a missionary. He is writing to the church at Corinth. It is the church that was made up of a bunch of babies. It is the church that was still on the milk diet. It is the church that was still in their juvenile stage. Paul said, "When I come to you, I am afraid that I will not find you what you ought to be. Furthermore, I am afraid that you are not going to find me to be like you would like me to be. I am afraid that I will find backbitings, and tumults, and wraths, and whisperings, and debates, and problems of all kinds when I come to visit you." He is saying this: "I am your missionary. I came to Corinth and I preached the Word of God unto you as a missionary. I supported myself when I was in your presence. I didn't even allow

you to finance me. I came as a missionary and worked with my own hands and supported myself, and I am afraid now that I have gone from you for five years that when I come back to you, I will not find you growing like you ought to grow. I am afraid that I am going to be disappointed in you, and you are going to be disappointed in me." What is he saying? Simply this: He is afraid that this church at Corinth, which was a missionary church, which was the outgrowth of his missionary endeavors -- he is afraid that this church has not developed like it should.

Paul was a peculiar missionary. He wasn't like some missionaries. Some missionaries say, "Well, the Lord called me to preach the gospel. He didn't call me to baptize. He didn't tell me to teach people. He just called me to preach the gospel." That wasn't like the Apostle Paul. Paul took for granted that when God called him, God called him to preach the gospel. God called him to baptize those who had been saved, God called him to teach those that were saved, and God called him to be interested in them. Even after he had been gone from them five years, the Apostle Paul was still concerned about this church at Corinth, that he wrote to them, definitely concerned about them. He wanted them to grow to the extent that they themselves would be interested in Paul, and he would be interested in them, and they would find a mutual spiritual self-satisfaction. Beloved, that was the kind of a missionary the Apostle Paul was.

V. "For your fellowship in the gospel from the first day until now" (Phil. 1:5).

What does Paul mean when he refers to the fellowship that these Philippian Christians had in the gospel? Well, beloved, I think the Apostle Paul had been supported financially more by the Philippian Christians than by anyone else; therefore Paul says, "I remember you when I pray, and I thank God for you. I make request with joy concerning you." Why? Because of their fellowship in the gospel from the first day until then. These Philippians had fellowship in the gospel.

You say, "I wish I could be of help to the missionaries. I wish I could do something to help them." Well, beloved, I have indicated several things that you can do. You can certainly pray for them, and surely you can fellowship with them by your gifts.

This church at Philippi was an unusual church. Paul said they were the only church that had communicated with him concerning giving and receiving when he departed from Macedonia. Listen: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only" (Phil. 4:15).

This church at Philippi had been the most consistent of all givers so far as the Apostle Paul's ministry was concerned,

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STUDIES IN PHILIPPIANS

4:8-13

by C.T. Everman

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

"Finally, brethren -- In this chapter Paul concludes the instructions which he has given to the church at Philippi. In this letter he has presented Christ to his readers. In many aspects, now he sums up all and urges them to think on these things. The peace of God of which he had told them involves not only the heart but also the mind. In Isaiah 26:3 we find it said, 'Thou will keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' To think on those things makes one realize that he is commanded to do them. 'As a man thinketh in his heart, so is he.'

"Whatsoever things are true--". Everything that is true, honest and just toward God and man; Christians are to practice. The Christian's duty is not only to faithfulness to God, but in his dealings with man he is to do all that is right. The word "true" refers here to everything that is, the reverse of that which is false. Christians are to be true to their promises, true to their word, or as the saying goes, "a man's word is as sure as his bond", should be true of every Christian. One who is false in his dealings with others, false in his promises, false in his speech, and false in paying his debts, brings much reproach upon the cause of Christ.

"Whatsoever things are honest, whatsoever things are just...", means that which is worthy of respect and that which is right. Many things are not worthy of respect. The Christian should not think on those, that is, those things should not be allowed to control our thoughts, but things that are honest (honorable) and just are the things that should control our thoughts and our minds. Whatsoever is pure, lovely, and of good report, "Pure" means in chaste, in thought, in feelings, in the relationship of others. "Lovely" means whatsoever that is dear to you, what is pleasing. The thought is; a Christian should not be sour, crabbed, disagreeable, but of a pleasing pleasant disposition. A Christian who is sour and crabbed is a very poor witness for the cause of Christ. "Whatsoever things are of good report", means the worth talking about. The Christian must keep his thoughts on things that are not base, not things of the world, but on things which are worth while. "If there is any virtue, and if there be any praise," means that in addition to the things of which he has listed, if there be any truly virtuous things, we are to think on them. We are to study and practice them. The thought is that we are to keep our minds off the base things of the world and center them on heavenly things. The Psalmist David was inspired to write much the same thought when he said, "The law of the

LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes... the judgments of the LORD are true and righteous altogether" (Psa. 19:7-9). The one who will "think on these things" will be able to guard against wrong thoughts, "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9).

Right thinking must be put into right actions. It is one thing to learn a truth, but quite another to put it into practice, to make it a part of self. Paul wrote the church at Thessalonica that he thanked God because they had received the word which they had heard from him as the "Word of God, which effectually worketh also in you that believe." Paul is now telling the Philippian brethren that these things which he had told them, having heard and received them, having seen them practiced by himself, they are urged to "do" them. As a result, "the God of peace shall be with you." In verse 7 the promise was made that "the peace of God" would keep (guard) them. Here we are told that the "God of peace" will be with us. This means more than that He will be present, but also that He will manifest His presence. Not only will He be with those who "do" these things, but He is ever there to help and will keep their minds on the right things and will aid them in doing them. It is when we learn and do these things that we have that "peace of God which passeth all understanding" to guard our hearts and minds. It is then "the God of peace" shall be with us. Someone has said, "With the peace of God to guard us and the God of peace to guide us - why worry?"

"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity" (Phil. 4:10).

Paul now turns to the purpose for which he wrote this letter. That was to express his gratitude to the Philippian church for the offering which they had sent him. He had referred to their kindness and concern for him, in fact the entire letter expressed his appreciation of their love for him. Here again, he expressed his appreciation for their gifts. "But I rejoiced in the Lord greatly." Note his joy is "in the Lord." He was well aware that the gifts which they sent him were prompted by Christian love. His joy was due to the fact that "now at the last your care of me hath flourished again." It would seem that there had been quite some time since he had heard from them. The Philippian Church had supported Paul from time to time by their gifts. Now after a long time they had again sent aid. He "rejoiced greatly" that he again heard from them. Their message and

their gifts were proofs of their love and concern for him and for their love for Christ. This long period of lack of communication was not due to their lack of concern for him, but the lack of opportunity, "wherein ye were also careful, but ye lacked opportunity." It may have been due to the fact that they had lost sight of Paul. Remember that the journey of Paul as a prisoner from Palestine to Rome involved quite a period of time, including a shipwreck, and being stranded upon an island. Whatever the cause of delay, Paul did not consider it was because of their lack of concern for him.

"Not that I speak in respect of want for I have learned, in whatsoever state I am in, therewith to be content" (Phil. 4:11).

Paul hastens to say that his "rejoicing greatly" is not that his needs had been met, but it was to learn of their continued love and concern for him and their love for the cause of Christ. Even though he was a prisoner, chained to a soldier, yet he did not refer to his distress, He had "learned in whatsoever state I am, therewith to be content." The word "learned" carries the meaning "learned by experience" Paul's contentment had to be "learned." This is a most difficult lesson to learn. Paul had to go through many difficult times in his life before he learned the lesson of contentment. But He had learned that God, in His providence, was in control of all things. It is said that the word "providence" comes from two Greek words, one meaning "before" and the other means "to see." Therefore God's providence means that God sees it beforehand. It means more than that God simply knows beforehand, providence means much more. It means that God works beforehand to arrange circumstances and events to bring about His purposes. A most striking example of God's providence is that of the life of Joseph. His brothers, through jealousy, sold him as a slave. As a result of an evil woman's lies he landed in prison. Here he remained until God used him to interpret Pharaoh's dream. Because of this he was made second in command in Egypt. After 20 years he was reunited with his family. In recalling the events of his life, he told his brothers, "God did send me before you to preserve life" (Gen. 45:5). He also told them, "But as for you, ye thought evil against me, but God meant it unto good" (Gen. 50:20). The apostle Paul had learned that God's providence was working in his life for good. This was the reason he could exclaim, "And we know that all things work together for good to them that love God, to them that are called according to his purpose" (Rom. 8:28). When we as Christians have learned this lesson, regardless of the circumstances, regardless of our state, we can say with Paul, "I am, therewith to be content."

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (Phil. 4:12).

Paul continues to explain how he has learned to be content under all situations in which God's providence had placed him. He

knew how to be in want for he had been in great need. He knew how to have abundance for there had been times when he had plenty for his personal needs. It has been said that it takes more grace to face abundance than to be in need. If we are in need our hearts are turned to God for help, but if we have an abundance of goods, too often we are prone to say, like the church at Laodicea, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). Paul was not like that for he said, "every where and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need." The word used for "instructed" means "learned the secret." In all of Paul's travels, his imprisonments, in times of hunger, in times of plenty, all that had occurred to him had taught him the secret of being "content." When Paul said he has been "instructed" in these he meant he had only learned this by degrees. The lesson, which most of us learn with great difficulty, is the lesson of being content with what God's providence provides for us. Too often we murmur and complain when we do not get what we want. Paul had experienced both abundance and to be in want.

These changes had taught him to be calm and confident even in the midst of the most difficult circumstances. He had learned that his joy and peace did not depend upon his natural possessions nor upon his physical comfort. Even under the most trying conditions he could sing songs of praise to God. On Paul's first visit to Philippi, he, along with Silas, was beaten with many stripes and cast into prison. Can you not see these two men of God lying in a cold prison cell, bleeding from the beating which they had received? Yet it is said, "And at midnight Paul and Silas prayed, and sang praise unto God: and the prisoners heard them" (Acts 16:25). Yes, Paul had learned the secret of contentment in every state in which he found himself.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The secret of Paul's contentment is Christ. Paul is abiding in Christ, being in Christ he can say, "I can do all things through Christ which strengtheneth me." Christ is the source of all his strength. Paul had written in chapter 1, "For to me to live is Christ" (v. 21). In chapter 2 he told his readers, "Have the same mind in you, which was also in Christ" (v. 5). In chapter 3 he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (v. 14). These four statements give us a summary of what this letter to the Philippians is about. Someone has said, "The service of Christ, the humility of Christ, progress toward the perfection of Christ, the invincible power of Christ -- for Paul this was the sum and substance of life."

"I can do all things" means "I have the strength for all things." This strength comes from Christ. It was given to Paul because he was "in Christ," in Him, "that strengtheneth me." The all things refer to the purposes of Christ, the will of Christ, the service of Christ. Whatever Christ called on Paul to

do, He grants Paul the ability to do. This is true of all those who are "in Christ." Christ said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Just as the branch apart from the vine can not bear fruit neither can the Christian bear fruit apart from Christ, "without me ye can do nothing."

To be continued.

PAUL

(Continued from Page 6)

and Paul refers to it in Philippians 1:5 when he said that they had had fellowship with the gospel until now.

I remember years ago a man preached a sermon on missions. A woman told me afterward that she would never be satisfied until the day that she could support a missionary all alone. I don't think that she ever did come to the place that she could do so, but I will say this, she caught the message of having fellowship with missionaries. Beloved, God's people can do so.

VI. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing" (I Thess. 1:8).

Paul is writing to one of the churches that he has established while on a missionary tour, and he says, "There sounded out from you the Word of God."

Beloved, every church ought to be a sounding board whereby the message of the Lord goes out. I believe that our church in Ashland has a remarkable missionary opportunity through The Baptist Examiner, for there sounds out every week a message -- a message that is for the lost, a message that will help the saved, a message that will indoctrinate those who are God's own, a message that will be the means of causing God's people to stand for the Word. There ought to be a "sounding-out" on the part of every church, every week, just as was true of this church at Thessalonica.

I am impressed over and over again by the multitude of letters that come to us and how that some of them make mention of the fact that they were saved as a result of reading The Baptist Examiner. Others tell how The Baptist Examiner had helped them to grow doctrinally. Others told how The Baptist Examiner had been a "shot in the arm" in their behalf, to give them encouragement to stand. I remember one man in particular made mention of the fact that if it hadn't been for The Baptist Examiner he would have given up a long time ago. Beloved, we have an opportunity every week to sound out the Word of God.

That was true of this church at Thessalonica. This was one church that Paul had established, and now from this church sounds forth the Word of God.

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PAUL

(Continued from Page 7)

VII. "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him" (Eph. 3:1-12).

This is the story back of Paul's great missionary endeavor. Notice Paul talks about a mystery. That word "mystery" is an unusual word in the New Testament. Now a mystery in the Bible isn't something you can't understand, but it is something that you have to be taught in order to understand. It is something that has to be revealed to you in order that you might understand it. I say, beloved, a mystery isn't something that is impossible to understand, but it is something that you learn as a result of a revelation that is given to you.

For example, a lodge (the Lord forgave me even for using a lodge as an illustration) has its ritual, and that ritual is supposed to be hidden from the public. There is not anything that is impossible to understand. It is just something you don't know unless you are taught. It is the mystery of that particular organization.

Now the Apostle Paul says that there are several things that he calls mysteries, and in this passage he refers to one of these mysteries. Now what is the mystery that he is talking about? If you will read the entirety of the chapter, I don't think you will have any trouble understanding it.

All of the universal church

crowd says that the mystery here is the church, which is just as near the truth as a universal church man ever comes, especially since there is no hint that Paul is talking about the church.

What is the mystery then? The mystery is that the Jews and the Gentiles shall be saved alike by the gospel of the Lord Jesus Christ, for it says, "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."

Beloved, that was a mystery. A Jew couldn't understand how a thing like that could take place. That was impossible so far as a Jew was concerned, for him to think that God would save a Gentile just the same as God would save a Jew was an impossible mental conception.

Go back to the Old Testament and you will find that once upon a time God saved a man by the name of Abel. He acted only for himself. He thought only of himself and the only person that he had in mind when he brought his bloody lamb was Abel. The gospel hadn't gotten any farther. There was no greater concept of the gospel than that the gospel would take care of that one individual.

A little later, on the night of the passover, a father took a lamb and killed that lamb, and offered it in behalf of his family. He wasn't thinking of the family next door; he wasn't thinking of the family to the right nor to the left; he was thinking of his family -- his family only, and his family alone, and that lamb was killed as a sacrifice instead of the first-born son of his home. Beloved, the gospel had gotten a little growth. Abel was thinking only of himself; the father is thinking now in terms of a family. The concept of the gospel is growing.

A little later a high priest laid aside his priestly garments of glory and beauty, divested himself of all those wondrous garments that he wore ordinarily, and put upon himself plain white linen trousers and coat, and on the great day of atonement which took place once each year, he offered a sacrifice -- this time not for one man, and not for one family, but for one nation -- the Jewish nation.

Beloved, the concept of religion, the concept of salvation, the concept of redemption, the concept of missions had grown. It isn't Abel thinking about one man, it isn't the father thinking about one family, but it is the high priest thinking about one nation. That was as far as the concept of religion ever got in the Old Testament.

Don't you remember how Jonah fought and rebelled and did everything he could to keep from being a missionary when God would send him over to Nineveh? He didn't want to think about those Gentiles at Nineveh being saved. Beloved, all through the Old Testament, nobody ever got any further along understanding missions than that the Gospel was for the Jews, and the Jews alone.

The Lord Jesus Christ came to this world and when He left He gave a commission and said, "Go ye into all the world, and preach the gospel to every creature," but ears were stopped, hearts were hard, and emotions didn't respond. Those Jews had heard the commission that Jesus gave, but they never

accepted it. They couldn't grasp the idea. To be sure, Simon Peter did, and the church called him upon the carpet immediately and said, "Why did you go into the home of that Gentile Cornelius and preach the gospel to him? You have done wrong." They hadn't gotten the message. The message hadn't gotten hold of them. They hadn't gotten hold of the revelation that God had given them in the Old Testament.

Even when the Apostle Paul carried on his missionary work the majority of the people hadn't caught the message. In the Old Testament Abel thought of one man, the father on the night of the passover thought of one family, the high priest thought in terms of one nation. It never got beyond that until one blessed day God reached down and picked Paul up, and took him to a heavenly trysting place, and made a revelation unto him, and this revelation was that the Jew and the Gentile will be saved in exactly the same manner by the same gospel.

Oh, what a revelation! What a mystery! They ought to have understood it, but they didn't. It was a mystery that had to be revealed by God, and the day that God made that revelation unto Paul, Paul then wrote this third chapter of Ephesians about the mystery -- the mystery of world-wide missions.

Paul said, "Whereof I was made a minister..." Paul was called to be a minister of world-wide missions. Every man who today is preaching the gospel of Jesus Christ is likewise a minister of world-wide missions.

Furthermore, in the 9th verse he says, "And to make all men see what is the fellowship of the mystery..." he wanted people to have fellowship in the mystery of world-wide missions. You can have fellowship by praying for world-wide missions. You can have fellowship by giving of your means to support others who carry on world-wide missions. You can have fellowship by going yourself in a world-wide missionary endeavor as a missionary. Paul said, "I want you to have fellowship in this mystery." Furthermore he tells us that mystery was an old mystery, for it was from the beginning of the world. Listen, beloved, God knew all about missions before Abel ever brought his sacrifice. God knew all about world-wide missions before the father acted as the priest for the family. God knew all about world-wide missions before even the high priest offered that sacrifice on the great day of atonement. It was an old mystery that had been known of God from before the foundation of the world.

Paul says, "Now it has been made known, and it is to be made known by the church." Now why didn't Paul say, "Made known by the mission board?" Why didn't Paul say, "God has given me a great revelation -- a revelation of world-wide missions -- and he has called me to be a minister of it, and it is to be made known by the mission board?" Paul didn't say that. Instead, Paul says that it is to be made known by the church.

I tell you, beloved, our Lord is ignorant when it comes to mission boards. He just by-passes mission boards.

Beloved, who was it that sent the Apostle Paul out? Listen: "Now there were in the church that was at Antioch

certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3).

Notice, it was the church that sent Paul out. It was the church that sent these missionaries out. And when they came back from their missionary tour, who did they go to, to make a report?

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

Notice, when Paul went forth to do missionary work, he was sent out by the church, and when he came back home, he came to a church to make a report -- the church that had sent him out.

Now let's notice who sent Paul on his second missionary journey: "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:40).

Beloved, it was a church that sent Paul on his first missionary journey, and it was a church to whom Paul made a report when he came back at the end of the journey. It was a church that sent Paul out on his second missionary journey. I tell you, so far as this mystery of world-wide missions is concerned, that Paul brings to us in this third chapter of Ephesians, this mystery is to be made known by the church.

The Lord is going to get glory in the church throughout all ages as it carries out this work, for we read: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

How long is the church going to last? Oh, there are a lot of folk who try to get rid of independent churches. I know there are lots of people who are afraid lest the ecumenical movement will be the means of swallowing up all types of true churches. I know there are a lot of folks who say that the day of the church is not to last long, that it is going to pass out of existence. Beloved, I come back to the words of Jesus when He said, "...I will build my church; and the gates of hell shall not prevail against it." Also Paul said that He is going to get glory unto Himself through the church, world without end.

Beloved, believe me, my God is going to see to it that this mystery of worldwide missions is carried on, world without end, until Jesus Christ comes back to this world a second time, and God is going to get all of His glory not through mission boards and not through missionary organizations, but God is going to get His glory through His church, world without end, as that church carries out a missionary program.

Yes, Paul was a missionary. You can't read this without realizing that the Apostle Paul was a missionary, and all this

was only according to the eternal purpose of God. Listen: "According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).

Yes, beloved, it is the eternal purpose of God that is being worked out. The church was in God's eternal purpose. Missionaries were in God's eternal purpose. The preaching of the gospel was in God's eternal purpose. It was in God's eternal purpose that we carry out this mystery of world-wide missions unto the end of the age.

Beloved, I am glad I am a member of a missionary Baptist church. I am glad we can have fellowship, and that we together can have fellowship with the missionaries that preach the truth to the end of the age. I like Paul's type of missionary endeavor. I like to have part in it. I like to have fellowship in it, and I say God bless the missionary work that is carried on in the light of Paul's example as a missionary.

May God bless you!

BIBLE

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That is what this word "lawfully" means. Unless we labor within His prescribed regulations of the game, our striving is of no benefit, and we are not crowned.

Let me say to you what I think that means. I believe it means that these crowns are not going to be awarded unless the striving is done under the authority, and by the ministry, of a New Testament Baptist church.

You say, "You mean a man can't look for Jesus Christ's coming outside of a New Testament church?" Yes, I suppose you can, but the book of Revelation tells me that there is a New Jerusalem, and it is going to be composed of only a select few. It is the Bride, the Wife of the Lamb, and I want to be in her, here, as well as there.

One more thought, and that is, these crowns might be lost. II John 8: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

I am not talking about salvation. A man that says you can get saved and lost, and saved and lost -- you show me a man that believes that, and I'll show you a man that doesn't have any idea what Jesus Christ has done for him. I am not talking about salvation. I am talking about crowns and the thing that John is talking about in the book of II John is apostasy and heresy.

You say, "That leaves me out!" Oh, no, it doesn't. There is such a thing as apostasy, and to be an apostate you must first of all adhere to the truth, and then depart.

I read of the churches in the Book of Revelation, and this makes me fear. It doesn't leave us out who are New Testament Baptists. I say, let's look to ourselves and make ourselves sure that we lose not our reward by apostatizing into heresy.

I am afraid that there are some "Demases" among us. I am afraid there are some who shall depart. God, keep Jon Rule from it! God, keep Independent Baptists from it! There is such a thing as losing

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our reward, and I think in this last year I was as close to it as I have ever been in my life.

May God help us, brethren, and comfort us, and give us consolation by the Holy Spirit of a sovereign God, that we stand firm doctrinally and practically in these last days.

May God bless you!

SAVED

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tion is too important to be deceived about. Make sure you are saved.

The second thing I want to do is explain what I mean by saved. Several years ago while working in Tulsa, I asked a young man if he was saved. This young man of around twenty had no idea what I was talking about. He had never heard of salvation as we know it. He said the only thing he knew about being saved was like if someone were drowning or in a fire and someone saved them from that. I told him that was close, only the salvation I spoke of was of much greater importance. Can you imagine a person living in America and not having any idea what I meant about being saved. Oral Roberts must have missed this guy.

I want to mention some things that I do not mean by this question. I do not mean; Have you been baptized? Baptism has no saving power at all. There are many deceived into thinking they are saved simply because they were baptized. There is no saving power in the waters of baptism. Many have been baptized and are in hell today. I do not mean; Are you a member of some church? I don't know how many times we have been told while on visitation here in Gladwin; "I am a member of Sacred Heart Parish." My reply is always, "that will not save you." There are many who think that because their name is on a church roll, they are going to be saved. Judas was a church member, yet was not saved. I do not mean; Have you ever made a decision? Have you ever walked an aisle? Have you ever bowed your head and raised your hand? These are all games and gimmicks that the arminians play with the souls of men. None of these have saving power. I don't mean do you perform good deeds? Your good deeds are a stench in the nostrils of God. You could never do enough good to out-weigh your evil. Goodness will not save you. I don't mean; Do you feel good about yourself? The important thing is how God feels about you.

What I mean by being saved involves two questions. Are you absolutely positive you are going to miss hell; and are you positive you are going to heaven? I will explain some other things about salvation later on. Your answer to these two questions is very important. It does not matter where you spend time here on earth. It does matter where you spend eternity. You will spend it either in the horrors of hell; or the glories of heaven. Whether or not you are saved will determine this.

Let us now ask some questions whereby we might determine our salvation.

First, We ask, Have you had a born again experience? Do you

know today that you have been made alive spiritually? We know that we are alive physically; we can know that we are alive spiritually. Every experience will be different. Some will be very traumatic, while others are not. To help understand this, we ask some other questions. Has there been a time in my life when I felt the burden of my sins? A time when the load was becoming unbearable and I desperately needed relief. Has there been a time when I realized my sins were against a thrice holy God and that I stood before Him guilty? Has there been a time when I was truly sorry for my sins and by the grace of God, repented of them? Have I believed in my heart that Jesus died for me on Calvary's cross? Beloved, this is what I mean by a born again experience. As I said earlier, all these experiences are different in some ways, but these elements must have been present in your life. Are you saved? Examine this question in light of your experience.

Secondly, I ask you if you have confessed Christ before men? Romans 10:9 and 10 teach us that salvation consists of belief in the heart and confession with the mouth. These verses imply that a requirement of salvation is confession. I believe Paul is teaching that true salvation will bring about confession. He is not teaching that confession is a part of the saving work of the triune God. He is teaching that when one is truly saved, they will evidence that salvation by confession. I worry about so called secret disciples. I believe there will come a time when they will confess Christ as their Saviour. First, there is confession at the time of salvation. A letting people know that God has saved you. Second, there is a confession after salvation. This involves our witnessing to those who are lost and our sharing with those who are saved. Many of us should perhaps question our salvation based on our failures to confess Christ in the form of witnessing. We seem to fail greatly in this area. Are you saved? May we examine ourselves based on our confession.

Thirdly, I ask you, do you love the Lord Jesus Christ? Paul told the church at Corinth, "That if any man love not the Lord Jesus Christ, let him be anathema maranatha." I once heard a preacher ask the question in a sermon, "Can a man be saved and not love Jesus Christ?" To me that is an easy question to answer. No, a man cannot be saved and not love Christ. How could we not love someone who has done so much for us? You might say, "what if I don't know if I love Christ?" I would urge you to find out. That is a frightening position to be in. We know we love our spouses and our children, surely we can know if we love Christ. Beloved, I believe that with salvation, God gives us a love for Christ. That is a part of the package of salvation. Let me mention some ways in which we might determine whether or not we love Christ. First, if you love someone you spend time thinking about him. We all know this is true. I will not take time to elaborate on these points because that is another sermon in itself. I will mention these and urge you to meditate upon them.

Secondly, if you love someone you like to hear about him. How I worry about people who profess salvation and yet seldom attend

church to hear God's Word preached. How I worry about people who say they are saved, and yet you cannot get them to talk with you at all about the Lord. They will discuss politics, education, athletics, but shy away from speaking and listening about Christ. Thirdly, if you love someone, you like to talk about him. Our love for Christ should cause us to constantly talk about Him. We should be worse than grandparents talking about their new grandchild. Our love for Him should make Him the chief subject of our conversation. Fourthly, if you love someone, you like to read about him. God blessed us with a book about Jesus. That book is the Bible. If you have no interest in the Bible, it could be because you have no interest in Christ. The Bible should be like a love letter from a loved one afar off. We should find great joy in reading about Christ. Fifthly, if you love someone, you like to please him. We should have a desire to please Christ. Not to have this desire surely throws our salvation into question. Sixthly, if you love someone, you will be jealous of his name. If someone spoke of our wife or children as they often speak of our God, we would be fighting mad. We should be jealous of His precious name. Seventhly, if you love someone, you will want to talk to him. I remember when Julie and I were courting. We ran up big phone bills calling back and forth between Oklahoma and Michigan. We looked forward to talking to each other because we loved each other. We have an open line of communication with God. It costs us nothing. Why is it we so neglect prayer? If we have love, we must only assume that our love has grown cold. Eighthly, and lastly, if you love someone, you will want to be with him. We should be longing for the soon return of Christ. We should desire to be with Him. Are you saved? Do you love Christ?

Fourthly, I ask you, do you love other saints? It is impossible to be a God-lover and a brother-hater. We are taught in James, that you cannot be saved unless you love the brethren. We can examine our salvation based on our feelings towards those who are born again. I am not saying that we are to be so loving that we overlook heresy and sin. We should be so loving that we pray and work towards truth and restoration. Are you saved? Do you love the brethren?

Fifthly, I ask, do you feel the presence of the Holy Spirit? Does this Spirit bear witness with your spirit that you are a son of God? This is the best way of assurance. Having a proper relationship with the Holy Spirit will give a greater comfort than anything I know. We should feel His power in our life. We should feel the results of His assigned work in us. His teaching, comforting, leading, and strengthening. This is a power that you cannot mistake. Oh, that we would see a mighty working of the Spirit in our lives and churches! Let us not be so afraid of appearing Pentecostal, that we neglect the gifts and workings of the Spirit. Surely, you can examine your salvation by the relationship you have with the Holy Spirit.

Sixthly, I ask, do you have peace with God? It matters none if you are at peace with yourself. I have had people tell me this. What matters is; do you have

peace with God? Can you rest easy at night knowing that if you die, you will go to heaven. Do you know that your sins are forgiven and that you will not have to suffer hell for them? Beloved, that is peace with God. Are you saved? Do you have peace with God?

Seventhly, I ask, do you obey His commandments? Jesus said, "If ye love me, you will keep my commandments." I do not mean by this that you will live without sin. I know that we all sin against God. What I mean is that you will not stay in sin. You will not love sin. You will not wallow in sin. You will hate sin. You will desire and seek to live according to God's Word. What a damnable heresy is this new doctrine denying Lordship salvation. To say you can be saved and yet never have Christ as Lord of your life is pure blasphemy. This is a most dangerous doctrine. Beloved, salvation will bring about a changed life. It will make you a new creature. If you do not desire to be obedient to God's Word, then you are not saved. I make no apology for that statement. If the only thing you want out of salvation is to escape hell, I fear for your soul. Salvation includes a desire to please and obey God. Are you saved? Do you make a habit of obeying God's Word?

Eighthly, I ask, do you participate in and enjoy the things of God? I was just talking with a young man in the study here. I told him that I had little confidence in the profession of a person who seldom attends church. I use that as an example. If you are not interested in spiritual things, it is probably because you are not a spiritual person. Let me ask you a few questions. Do you pray often? Do you faithfully attend church? Do you pay tithes and offerings? Do you enjoy fellowship with other children of God? Do you witness to the lost and try to proselyte the saved? Do you make a special effort and enjoy the Lord's supper? Do you join in the singing and praying at church? Are you a good listener at church? If you cannot answer yes to most of these questions, then you had better sincerely question your salvation. Saved people enjoy these things. Are you saved? Do you enjoy the things of God?

Ninthly, I ask you, do you have an interest in lost souls? This should frighten us. I see so little effort and even desire for lost souls to be saved. Why is it that Paul had such a burden to see people saved and we don't? Is your "hearts desire and prayer to God for Israel that they might be saved?" Can you wish yourself "accursed from Christ" for others? The coldness that we have for lost souls is going to kill our churches. How can saved people, whom God has done so much for, fail to have a burden for lost souls? May God give us a glimpse into the hell that awaits them and maybe that will stir our cold hearts. Are you saved? Do you have a desire, and do you work towards the salvation of others?

Tenthly, I ask, do you love the world and the things in it? It is not major sins that are destroying our churches and the people in them. It is worldliness. We are just too involved and wrapped up in the things of this world. The Bible tells us that "if we love the world, the love of the

Father is not in us." If our affections toward God are what they should be, then our hatred of the world will be what it should be. We can judge our salvation and our spiritual temperature by our concerns with this world. Are you saved? Can you pray with John, "Even so come, Lord Jesus?" I think much of our failure to desire a soon return of Christ is because of our worldliness. Surely, since Christ has done so much for us, we have a desire to see Him face to face. We should long for the day when we go to be with the Lord. Are you saved? Do you have a desire for the soon return of Christ?

Well, let me draw this article to a conclusion. I hope that each reader will examine his salvation in light of the above question. Perhaps one who is lost will think much upon this and the Spirit of God will use it. Let us all know the importance of salvation. If we are saved, may we give constant praise to God for it. If not, may the Holy Spirit convict you of your sins and grant you repentance and faith in Jesus Christ as your Lord and Saviour. I ask you one more time in closing. **ARE YOU SAVED?**

DARE

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fashion did not give the younger folk any more trouble, at least not in this life.

Some of these learned men have told us, also, that some of the so-called less civilized tribes of earth had an equally-final way of disposing of their older folk and others who did not measure up to the physical standards or physical requirements of the tribes. The word is that when the "unwanted ones" could no longer be productive, fend for themselves, and participate in the required religious activities and rituals, the physically-vital ones of the tribes arranged for them to be outside the village walls or gates at eventide. Understandably, wild animals quickly and perhaps unceremoniously disposed of them. The "unwanted ones," then, were no longer a threat or a burden on the younger ones.

Euthanasists of our day may suppose that they have discovered some new humanitarian way of disposing of the "unwanted ones" who no longer measure up to what they may speak of as the "living standards" of the society of which they are a part. Quite obviously, all who are so involved may suppose that their means of keeping society vital may be thought of in terms of sophistication, when, in reality their methods are rather primitive.

Many of us may boast that our civilized scientific, technological, and intellectual advances are such that we no longer need to resort to such inhuman treatment. We certainly do not await the winter or the spring thaws to take our "unwanted problems" down to the sea. Neither do we attempt to satiate the hunger pangs of wild animals with the fleshly bodies of our "unwanted ones."

There is one word, nonetheless,

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that has been suggested which precludes our being too self-righteous about our supposedly-civilized attitudes. Mr. Ralph Nader and others, and that not without some basis in fact and justification, have been rather vocal regarding the manner in which we treat older folk and some of the other "unwanted ones". These have deplored the manner in which some of the younger folk of this generation have abused and warehoused the older folk when they could no longer be productive, fend for themselves, or participate normally in living activities.

Survival

Such pragmatic efforts or human devices may not be the result of considered, rational forethought on the part of the younger folk. Therefore, we would not want to suppose that the younger and the more vital members of our society have moved with malice aforethought against the "unwanted ones." Rather, the younger and vital ones, in too many instances, perhaps, have been oriented to a "survival-of-the-fittest philosophy" which has been indoctrinated in them or encouraged by those who now are "unwanted ones."

This may be one of the inescapable tragedies of our day. On the one hand, men have deceived themselves and each other into supposing that they have a real concern for their fellowmen or their neighbors. On the other hand, these same men are adamant and often resolute in ensuring that the "survival-of-the-fittest thesis" is indoctrinated into the hearts and the minds and the lives of all of America's children from the earliest moments of their intellectual awakening, through the hours of their most advanced intellectual development, and then throughout their greatest intellectual exploits and accomplishments.

Understandably, those who suppose that it is their responsibility to make the ultimate decisions concerning the "unwanted ones" obviously are living by the philosophies of godless men. Their interests certainly are contrary to those of the Lord Jesus Christ. These may appear to be religious, and some of them may suppose that they have attained a degree of righteousness by their "keeping of the Law," their "performance of certain religious rituals," or their following through with "good works." It should be evident to all who have any measure of rational capability, however, that all who are so involved in such definitive decisions never have heard the cry of the Jesus who went to Calvary, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto you; how often would I have gathered thy children together as a hen gathers her brood under her wings, and you would not!"

These young folk, then, are involved in promoting the "survival-of-the-fittest thesis" as being necessary to their own survival and earthly security. Too

often, perhaps, they rationalize their unscriptural biases and their satanic prejudices by concluding that the "unwanted ones" are weak, decrepit, and a burden, or a drain on their generation's society. Such an attitude certainly helps the younger folk to presume that the "unwanted ones" are no longer capable of thinking rationally, logically, or definitively.

Resultantly, it is assumed by many of the younger folk that there is no way that the "unwanted ones" can ever understand really all of the supposedly-good changes which they are making in the realm of the religious, in the churches, in the area of Christianity, or in the scientific, technological, or the intellectual realms. Therefore, it is anticipated by the vital ones of the time that the "unwanted ones" will ever keep a rather low profile with respect to such things as theology, doctrine, and practices or practical matters as they relate to the religious or the secular realms. When there are those among the "unwanted ones" who have the audacity to interject themselves and their thoughts into society and thereby fail to keep a low profile, the younger folk are able to separate them from the functioning social milieu by categorizing them as "senile," "off their rocker," or as being "just a little bit crazy."

At times it would seem that our society is oriented so completely to the "survival-of-the-fittest thesis" that the young people who run into opposition from the "unwanted ones" can appeal their cases to some of the professionals of our time. Thus, the medical, the psychiatric, and even the judicial processes are brought to bear on the "unwanted ones" so they can be removed completely from the "flow," if you will, of the milieu of society as it exists in our day and in our time.

Success

If we have any true understanding of the Scriptures, we can know that every such unholy effort of men is wholly satanic. The truth is that God in every age and in every generation has employed older people and some other "unwanted people" for some of His most important tasks.

We may remember Enoch, for example. He was one of God's choice servants who lived some 365 years. The Scriptures tell us, "And Enoch walked with God; and he was not, for God took him." Enoch had a testimony which has spanned the ages. That testimony rings true even now for men of faith. As one of God's chosen men of the ages, Enoch looked across the generations, the centuries, the millennia, the epochs, and the ages and said, "Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against Him!"

There was another man of many years who was called upon by God for a very high responsibility. That one was Noah, who was near his six hundredth year when God declared to him, "The end of all flesh has come before me; for the earth is filled with violence through them; and, behold,

I will destroy them with the earth." Certainly Noah was an older man when God spelled out his responsibility in the words, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." Noah was even older when God said to him, "Be fruitful and multiply, and replenish the earth."

Then, was it not an aging Abram whom God chose to become the father of His earthly people, and as well, His heavenly people? God is most exact and descriptive. Therefore, all who are able to read the very plain words of God to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make thy name great; and thou shalt be a blessing; and I will bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed," should understand His interest in using an older man.

For both His earthly and His heavenly peoples, God is most exact. We hear the word, "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Thereby, we have the assurance, "So then they who are of faith are blessed with faithful Abraham." God goes on to explain to all who might have any questions regarding His sovereign Call of Abram, and through him, His earthly people, "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the Father's sake. For the gifts and the calling of God are without repentance."

God's effectual calling and use or employment of Abram, who was already an old man, should alert each one of us to the fact that God never deems any individual inadequate for service because of his age or his condition, as some men sometimes do. Rather, we have the Scriptural witness, "Therefore, it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all... before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were, who against hope believe in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not to the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform."

The calling and use of Abraham who was as good as "dead" was without qualification, and it

was without equivocation. It may have appeared to men, and it may even now appear to men as being something which was accomplished in time. It was in fact, nonetheless, something that was timeless, though it was something that was effectual in time. If we have the minds to receive this truth, it is something which is encompassed forever and forever encompassed in the eternal covenant of God which we find in the word, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified."

Time and space preclude our referencing all of the older ones who were used and who yet are being used by our God, and that most wonderfully. Nevertheless, we may take some note of a few. It was an aging Moses whom God inspired to lead the Israelites from the land of Egypt and through the vicissitudes of some 40 years of desert wandering. It was an aged John whom the Lord chose to provide us with the book of revelation or the apocalypse. Sunday school teachers and sometimes even ministers may delight in referencing Daniel as a young man who demonstrated great courage as he faced a number of hungry lions. In this, however, they do despite to the Scriptures, for Daniel at that time was an old man who was manifesting courage that should inspire both the young and the old and the "wanted ones" and the "unwanted ones" of earth.

Surrender

Perhaps we need to ask ourselves some questions!

As the older folk of earth or as the "unwanted ones" of earth, are we planning on retiring to see the world, or to sit on our verandas and rock, or to sit on some bank or in some boat and do a bit of fishing? Or are we planning on retiring so that we might better serve our Lord, even our blessed Saviour?

Those of us who have done a bit of traveling for one reason or another may be able to recall that the rocks on the coast of Maine or those off of the mainland of the Orient do not really differ greatly from those off of the coast of Mexico or those in the Hills of Big Bend Country of West Texas. Such rocks really may even be like those in most of our back yards. Too, the sands on the beaches of Greece and Southern France differ very little from those in Australia, Florida, Texas, Rio in Brazil, or Korea.

I come this morning, then, not to tickle your gospel-hardened hearts nor to help you build on your religious fantasies. I am not suggesting that by using your time and money on what men may call "a trip to the Holy Land" that you will become any wiser or any more useful to God. On the contrary, any such effort doubtless will make you to be just a little more useless in the cause of our Lord Jesus Christ because of all of the strains, the frustrations, and the troubles such a trip would bring into the life of any older person.

Neither do I come to push you a little deeper into your religious

passivity! All of us, sometimes until we breathe our last, will find many reasons to become enthusiastic about games of some sort, entertainment of many kinds, and special days or seasons. Yet, when it comes to the things of our Lord, we become rather passive; that is, we can take it or leave it. We may for a moment show a bit of enthusiasm about some of the things of our Lord, but most any fleshly call or activity will quickly move us in another direction. Is this not what transpires when golf takes the place of a morning worship hour? Is this not what happens when a trip to the seashore, the lake, or the ski slopes precludes one's church attendance?

Let me assure you, also, that I do not come to encourage you to commit yourselves to some non-committal attitudes! Oftentimes when we mortals come to that place in life where we suppose that we are on "the downward slide" to our ultimate destiny, we may find it rather easy to rest on our laurels, as it were. In this, we are following the devices of men and the philosophies of the world. In a very real sense, we have forgotten about our responsibility toward our Lord and His cause. If we will but put some of the simpler things that we learned in the Sunday Schools of our youth into focus, we will remember that the real people of God gave themselves to God during the course of their vital years and also in their final years.

Abel, in his final hours, was giving forth with some of his best witnessing, and we have his witness even now. Abraham, Isaac, Jacob, Moses, David, Jeremiah, and other Old Testament saints were as effectual in their final hours as they were in their early ones. New Testament saints such as Peter, Paul, Stephen, John the immerger, and John the Apostle likewise gave forth with some of their finest witnessing and testimony in their final hours. In many instances, we may say that their final hours were their finest hours. This still is God's call to each one of us.

The world may have a word about "retirement" ideals!

We may be absolutely certain that such is not of God!

When God calls us for commitment, it is a lifetime responsibility. Consequently, today I come not to "tickle your fancies," not to "push you deeper into religious passivity," and not to "commit you to non-committal attitudes." If we are to be as Paul, we must be ready to "fight the good fight of faith" without fear and without favor. God's call to each one of us is that we should "keep the faith," and we cannot do that if we succumb to what we may speak of as "the retirement syndrome."

Sadly, and tragically, men commit themselves to men!

Men surrender themselves to the devices of evil men!

We can know that Jesus has no place in these hearts!

If I may be especially personal, the fight has gone out of most Baptists. We may claim that we have the faith, that our churches have Scriptural doctrines, and that we are in the forefront of the religions of our time. As in a lot of other things, however, we have determined that the faith is just not worth any fighting. On the contrary, we find it much more comfortable to be religious

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DARE

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"like everyone else." And we assume that any of the religious roads may lead in the same direction, though Jesus was rather positive with His words, "I am the way, the truth, and the life, and no man comes to the Father but by me." Some of us may even be happy with "many religious names" as being meaningful and effectual, when the Scriptures reach the contrary conclusion that "there is none other name under heaven, given among men, whereby we can be saved," other than that name, Jesus!

Too often, the professors and ministers in our Universities and in our Seminaries are telling us that the Bible is just another book, that we really are offshoots of monkeys, and that all roads really are the same. Tragically, such unscriptural teachings do not even raise the hair on the nape of our necks. Some ministers insist that we are "Protestants" or some "Late Vintage" religious development, and we do not bristle or react with any righteous indignation anymore even though Jesus said, "Upon this Rock, I shall build my church, and the gates of Hell shall not prevail against it." Some of our leaders explain to us that the human fetus is just "a thing," and we permit them to legislate the death of fetal life without any pangs of conscience whatever.

So-called "Religious Funda-

mentalists" tell us that we should join forces even with evil men, if need be, in order to be able to take a stand against some of the immoralities of our time, and we suppose that these leaders may have received their commission from the Lord Jesus who hung in degradation on Calvary's Cross. Some professionals would have us to suppose that our Bibles really are books just like any of the books which men have penned and published, and we, as Christians and as Baptists, sometimes hold forth in our religious corners with rousing "Amen's"!

Thus, I come to the real challenge just now!

Jesus did not hold to every doctrine of men!

God has a call which He makes to every man and to every woman and to every young person who will believe the Gospel of the Lord Jesus Christ, even that glorious good news that Jesus has died, that He was buried, and that He has been raised from the dead. That challenge is that we should dare to be Daniels right now.

As I, you may have been bombarded in other days by pictures of a young, vigorous Daniel in the lion's den. The truth is, the Daniel who was in the lion's den was an old man! God, needless to say, had used Daniel wonderfully when he was young and vigorous. In the hour when he was called upon to face the hungry lions, however, Daniel was an old man nearing the end of his earthly life. In that hour, however, he was as faithful to God as he had been earlier in his life.

Daniel faced the challenge of his faith, and he kept the faith. Daniel faced the challenge of the hungry lions; and the challenge of his faith in that moment of time, and again, he kept the faith.

The questions, then, are before us:

Are we keeping the faith? Are we meeting the challenges that our God is placing before us? Are we recognizing our responsibility as Christians and as Baptists, and are we then acting on that responsibility? As an older person who has committed himself to the Lord Jesus Christ from his youth, I can assure you that "older" can be better, though God may yet sometimes speak to us "out of the mouths of babes."

Therefore, I challenge you to be active in the service of God whatever your age or your condition. Do this in the confidence that the Bible is His Holy Word, and that we can trust it completely. And if our hearts are right before our God, we will place our faith in the Word of God and not in men. The call is, rise up older folks, and take a stand on the Word of God. Rise up older folks, and take a stand on the truth as you have known it from those early days of your youth when your teachers taught you honestly and your ministers preached to you of the faith in faith. Rejoice in the glorious fact that truth that has been truth in the past is still truth today, and that it is worthy of our commitment unto the death if need be.

Jesus said, "Heaven and

earth may pass away, but my words shall never pass away." Realize, too, that our Jesus "Is the same" yesterday, today, and forever, even as His Word! Therefore, the challenge of our God is ever before us whatever our age, whatever our circumstance, and whatever our condition. We can keep the faith every moment, every hour, every day, and every year that our God provides for our continuing life here on the earth. In finality, the challenge is ever before us:

Dare to be as Abram!
Dare to be as Moses!
Dare to be as John!
Dare to be as Paul!
Dare to be as Daniel!

REPENTANCE

(Continued from Page 1)

If, therefore, the faith that saves must come after repentance, then those who have no saving faith after repentance, have no salvation, are not really redeemed. Not only so, but if saving faith must come after repentance, then those who place the only faith they claim, before repentance, do not understand what saving faith is.

Jesus preached, "...repent ye, and believe the gospel" (Mark 1:15). Paul preached "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). What does "repent" or "repentance" mean?

The Israelites

God's Word teaches that one must repent in order to believe. "...and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:32).

"...except ye repent, ye shall all likewise perish" (Luke 13:3).

Then whatever "repentance" or "repent" means, it is something that must take place before one can be saved, before he can "believe the gospel"; before he can have "faith toward our Lord Jesus Christ."

Notice the incident to which the Saviour referred as showing the complete picture of the way of salvation: "...And they journeyed from Mount Hor by the way of the Red sea, to compass the land of Edom: And the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee;

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A HARDSHELL HERETIC'S VAIN EFFORT TO GET AROUND I CORINTHIANS 4:15

by Joe Wilson

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15).

Last September I had two articles on this Scripture in The Baptist Examiner. Though most readers, and the vast majority of those who even pretend to be Baptists, agree with what I wrote there; I have received some (very little) criticism about those two articles. Wylie Fulton of Forest City, NC and editor of Truth For Today wrote a rather severe criticism, even accusing me of believing that preachers could regenerate people (He knew better than this). He did write a kind and gracious letter later, which is the kind he usually writes. Brother Fulton sent me a tract "Begotten By The Gospel" by a Zach Guess of Memphis, Tenn. I will be dealing with that tract in this article.

I have learned that a good rule for interpreting Scripture is that what a sincere, unprejudiced believer (even a babe in Christ) would understand at the first reading of a Scripture is usually the meaning thereof. I have learned that a Scripture usually means just what it says, and what the average believer would think it says. This is not to disparage digging, studying, and comparing Scripture with Scripture; it is just to say that this is usually the case. One does not have to have some special ability, knowing Greek and Hebrew, and being exceedingly intellectual and profound to understand most of the Bible. Most of the Bible is plain and simple, being easily understood by the average believer. There are some Scriptures which

are hard to be understood, but thank God, not many.

The average believer, not prejudiced by pre-conceived opinions, just desiring to read and understand the Bible would have no trouble at all with I Corinthians 4:15. He would know that Paul could not born again a soul, he would know that Paul knew that and did not mean that; he would know that Paul meant that he had preached the gospel to the Corinthians, and that God had used that gospel in begetting these souls to eternal life. No reader, who had not already made up his mind that this teaching is not true, would have any trouble understanding that this is exactly what it does teach.

But, when men have already adopted a heresy, and a Scripture teaches contrary to that heresy, and they are not willing to give up that heresy, and they desire to honor the Word of God (I am sure that Brothers Fulton and Guess have this desire), and they do not want it to appear that they are going contrary to Scripture; they will go all out in their efforts to get around the plain teaching of that Scripture, perverting it to mean something that it does not teach, but which is in harmony with their pre-conceived heresy.

Men adopt the Hardshell heresy that one is regenerated without the gospel of Jesus Christ. I Corinthians 4:15 (and many other Scriptures) teaches that men are begotten through the gospel (of course, the Spirit does the begetting, Paul knew that) (But the Spirit uses the gospel in doing this). Men try to get around the plain teaching of this Scripture.

Brother Fulton says that Brother Guess's tract is as clear as day on this matter. He means on the matter of (mis-) explaining I Corinthians 4:15 so as to defend

his Hardshell heresy from the annihilating force of the true interpretation of this Scripture. The tract is as clear as mud. It is one of the worst, most foolish perversions of the clear meaning of a Scripture I have ever seen -- and I have seen many of them.

Mr. Guess says, "it would have been blasphemy for the Corinthians to refer to Paul as a father in the sense of bringing eternal life to them." Paul knew that he was not their father in this sense, and they knew it too. But he was their father in the sense that he preached the gospel to them that the Holy Spirit used in regenerating them.

Mr. Guess says, "If we put all this together and sum it up, it becomes immediately apparent that Paul was not even hinting to these Corinthians that he had preached the gospel to them and that they had thereby been born again." Paul surely was not "hinting", he was stating this as a dogmatic fact and truth of Scripture. Mr. Guess goes on to say, "Paul is rather saying this, 'by my use of the gospel; I have brought you over to my way of life: I have taught you the Scriptures; I have exerted an influence on you as a teacher on his pupils; I have helped to mold your life.' This, and only this, is what Paul had done to those Corinthians by preaching the gospel to them." Mr. Fulton says that this is clear as day. Well, it is not the teaching of I Corinthians 4:15. It is a wicked and willful perversion of the true teaching of that Scripture. It is adopted because that Scripture teaches absolutely contrary to the Hardshell heresy that Mr. Fulton and Mr. Guess hold. That is why Mr. Guess perverts the true meaning of this Scripture into something absolutely for-

eign thereto, and why Mr. Fulton accepts this perversion as a "clear as day" exposition thereof. They are both Hardshell heretics.

No one would have ever imagined this to be the meaning of this Scripture unless he had already adopted a false doctrine which this Scripture exposed as false, and he was determined at all costs to get around the plain meaning of this Scripture.

Mr. Guess says that Paul meant that he exerted influence as a teacher on the Corinthians and molded their lives. The verse itself contains an unanswerable refutation of this interpretation. Paul plainly contrasted his work as "father" to instructing or teaching. He said, "though ye have ten thousand instructors in Christ, yet ye have not many fathers?" Now, an instructor is a teacher -- or would Mr. Guess want to dispute this? Paul plainly said that his work with them was not that of a teacher, but that of a father. Mr. Guess, how do you get around this? It tears up your Hardshell playhouse, doesn't it?

Oh me, I have learned long since, and this is another of a multitude of illustrations I could give, that heresy has a fatal fascination. It gets a grip on a man, and rarely will a man give it up. A man will hold onto his heresy (or it holds on to him) in the face of the plainest of Scriptures to the contrary. It seems that men will pervert the clearest Scriptures into the opposite of what they really say in order to hold onto their heresy. Instead of men turning from heresy, it seems that they usually go from heresy to heresy to heresy. When men turn from truth to heresy (I don't know if Mr. Fulton or Mr. Guess once held Missionary Baptist and Bible truth on this

subject or not) from truth, they rarely come back. When heresy gets its hook in them or its bridle on them, they almost never come to truth. Galatians 3:1 speaks of men being bewitched into heresy. That speaks of the activity of demons in turning men to heresy. I fear that there may be more demonic activity than most of us even imagine in the matter of men holding heresy.

I Corinthians 4:15 teaches that men are begotten through the gospel. That means that the Holy Spirit uses the gospel in regeneration. It means that the person who gives the gospel to one who is saved by the Holy Spirit using that gospel is the spiritual father of that person. Men adopt Hardshell heresy -- that the gospel is not used in regeneration. They will not give such heresy up. They therefore pervert the plainest of Scriptures teaching contrary to their heresy. Brothers and sisters, please give up your pre-conceived opinions rather than making wicked and foolish attempts to get around the plain and clear as day meaning of the Word of God. God will one day deal with men as to how they have deceitfully handled His Word. Oh, that the two mentioned men would turn from their heresy and believe the clear as day teaching of the Bible and become true Missionary Baptists. Especially, oh that men who have been exposed to Hardshell heresy will be delivered from going into it. If I can help in these things, I will give God all the glory.

REPENTANCE

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pray unto the LORD that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:4-9).

These people realized that they had sinned against God; that their sins deserved punishment; that they were justly condemned -- "we have sinned" -- that they were helpless. "Pray unto the LORD that he take away the serpents from us"; and in their helpless condition they turned from their sins and turned to God. There had been then an entire change of mind and purpose, or they would never have turned from their sins and turned to God. When they faced the fact that they had sinned and were justly condemned, there resulted sorrow, and their sorrow led to the change of mind and purpose to turn from their sins to God. Had there been no conviction of sin, no realization that they had sinned and were justly condemned, there would have been no change of mind or purpose to turn from sin to God.

Here, then, we have what repentance is -- a conviction of sin, such a realization of the fact that one has sinned and is justly condemned that it produces such sorrow as leads to an entire change of mind and purpose to turn from sin and turn to God. God then provided the easiest way for them: "...every one that is bitten, when he looketh upon it (the brazen serpent) shall live" (Num. 21:8).

The Saviour says, "...even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (John 3:15).

The Philippian Jailer

Notice the case of the jailer, Acts 16:22-34. When the jailer fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" (verse 30), they did not say, "Repent"; they said "Believe on the Lord Jesus Christ, and thou shalt be saved" (verse 31). But God's Word teaches plainly that we must repent in order to believe (Matt. 21:32; Luke 13:3). Then repentance must have already taken place -- he must have already repented -- or they would have taught him "repentance toward God" as well as "faith toward our Lord Jesus Christ" (Acts 20:21).

Go back and notice the jailer's case: the night before, he had taken Paul and Silas with their backs bloody from the beating they had received, and had not washed their stripes (verse 33), had given them no supper (verse 34), and had thrust them into the inner prison and made their feet

fast in the stocks. He was utterly hardened. The praying and singing hymns to God by Paul and Silas, the sudden earthquake, Paul's crying out against his committing suicide, had convicted him of sin, such a conviction as had produced sorrow, for he came trembling and fell down before them; and the sorrow had led to an entire change of mind and purpose, and he said: "Sirs, what must I do to be saved?"

"What" -- anything God would have me do I am ready to do -- he had turned from his sins and had turned to God. Hence they did not say "Repent," for he had repented; but they said: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Having seen what the Saviour meant by repentance, let us go to the meaning of the word translated "repent." "This word," says J.P. Boyce, the great theologian, in his systematic theology, "means to reconsider, perceive afterwards and to change one's view, mind or purpose, or even judgment, implying disapproval and abandonment of past opinions and purposes, and the adoption of others which are different."

B.H. Carroll, president Southwestern Baptist Theological Seminary: "We may therefore give as the one invariable definition of New Testament repentance that it is a change of mind." B.H. Carroll, again, "Repentance is a change of mind toward God concerning a course of sin leading rapidly down to death and eternal ruin."

Once more from B.H. Carroll: "If in one moment the soul is contrite enough to turn in abhorrence of sin against God from all self-help to our Lord Jesus Christ by faith, it is sufficient."

John A. Broadus, the great American scholar and teacher: "To repent, then, as a religious term of the New Testament, is to change the mind, thought or purpose as regards sin and the service of God -- a change naturally accompanied by deep sorrow for past sins, and naturally leading to a change of outward life."

As the Bible teaches that no man can be saved who has not repented -- "...except ye repent, ye shall all likewise perish" (Luke 13:3) -- and as no one has repented who has not been convicted of sin, who has not seen himself a guilty, justly condemned sinner, it follows that no one is saved, no one can be saved, who does not believe that God will and ought to punish sin. But to those who have repented, the way to be saved is simple, easy, sure: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

WHY

(Continued from Page 1)

make a prayerful and independent study of the subject himself with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The A.V. of I Cor 12:13 reads as follows: "For by one Spirit are we all baptized into the body" -- concerning this we shall have more to say later on. On I Cor. 12, Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism

with the Spirit forms the body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the body, thus formed is the natural, human body (vs 12, and all the analogies are freely used (vs 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc., in capitalizing the word "body," Bro. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23: "The true church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (Cor. 12:12, 13), is the Body of which He is the head." It is to be noted that in both places the brother speaks of "the baptism with the Spirit," but in I Cor. 12:13, there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of the imagination.

The R.V. of I Cor. 12:13 reads thus: "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A.V. rendering. But we have one fault to find with R.V. rendering too. The capitalizing of the word "spirit" (pneuma) is utterly misleading, and while it is well nigh impossible to get at the real meaning of the verse, for the benefit of those who do not read the N.T. in the Greek, we may say that in the language in which the N.T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small "s" or a capital "S" is to be used each instance where the word for spirit is used. In many instances it is translated with a small "s" -- spirit (Matt. 5:3, etc.). In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body, but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (II Timothy 1:7), etc. Again in Phil. 1:27, we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A.V. have used only a small "s" for "spirit" -- as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: The preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N.T. "among" 114 times, "by" 142, "with" 139, "on" 1,863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: Whenever we read of "baptism" in the N.T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is

always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal" -- or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer -- a local Baptist church. Note the following points:

1. The head of the "body" described here in I Cor. 12 is seen to be on earth -- vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal church of Christ, is in Heaven the universal church will assemble (See Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body the head of the local churches on earth, for wherever a local N.T. church assembles for worship or to transact business for Christ, he is in their midst (Matt. 18:20).

2. In I Cor. 12:22, 23 we read of members of the body which seem to be "more feeble," and of those "less honorable," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely in the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," fashioned into the body of glory," and such comparisons are "more feeble," "less honorable," "uncomely members" will forever be a thing of the past!

3. In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (vs. 25). Now let any impartial reader ask, in what body is a schism (division) possible? Certainly First-Born assemblies in heaven, glorified, "not having spot or wrinkle or anything" there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18, etc.) Therefore it is proof that it is the local church and not the Church Universal which is in view in I Cor. 12.

4. In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member is honored, all the

members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (of whom I have never heard) "suffers" that "all the members," all the believers in America "suffer" with it or him? Certainly often in experience, that when one member of a local church "suffers" all the members of that local church suffer, too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12 "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its members. From this established and incontrovertible fact several conclusions follow:

First, the "baptism" by which one enters "into" a N.T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality -- Jew or Gentile -- no matter what our social standing -- slave or freeman -- all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" Scripturally performed by a Scripturally qualified and Scripturally authorized administrator, for we read "in one spirit we all are baptized into one body." It therefore follows that none save those who have been Scripturally "baptized" have entered "into a N.T. church, all others being members of nothing but man-made institutions. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us covet to be "Bereans."

ANNOUNCEMENTS

The Landmark Sovereign Grace Baptist Church of Simi Valley, California and her pastor, Merrel E. Kaley, have moved to Loyalton, California. The church has been renamed The Landmark Sovereign Grace Baptist Church of Loyalton.

They believe that they have a great opportunity in this new field of labor and desire your prayer support. An opportunity has developed to purchase a small building for \$8,000.00. The seller is including hundreds of dollars worth of materials already there to be used in repairs. The building could seat about 30 people comfortably. The property can be acquired for \$2,000.00 down and \$60.00 a month at 11% interest. The church also needs a copy machine and an overhead projector.

If you would like to help, or if you need more information, write to or call Brother Kaley. His address and phone number are: Merrel E. Kaley, 30 W 2nd St., Loyalton CA 96118, (916) 993-4227.

The editor will be preaching in revival services at the Landmark Baptist Church of King, N.C. (near Winston Salem) March 11-17. The church is located beside the South Stokes High School, on South Stokes High School Road, between Mountain View Road and N.C. 8. I would like to meet many friends in the area during this meeting. Pray for this meeting. For further information, call Herbert Cole at (919) 983-2730, Jesse Cole at (919) 993-8707, or John Shelton at (919) 593-2147.