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

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WHAT HAVE I DONE?

by Don Pennington

I came home from work, went in my study, picked up my Bible and began reading Jeremiah 8. When I got to verse 6 there was a



Don Pennington

question that popped out like a neon sign. "What have I done?" It goes on to say that the Lord is accusing the Israelites of not caring. They have sinned and they don't care, and when the Lord brought it to their attention they

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FELLOWSHIP

by Ted Gower
Groves, TX

My heart is troubled and very heavy, as I attempt to set forth the thing that has burdened me for many years now.

How I wish I could pour out my heart and all things would be made right. Oh, how I desire the wisdom to convey to my brethren my heart's desire in such a way as not to offend, or further alienate those who read these things. I humbly beseech my brothers and sisters in Christ to consider what I say, prayerfully.

I know I desire something that has long passed and may never be seen again, and that being fellowship between God's people.

I have been accused of living in the past, because I remember when we had fellowship, and the saints enjoyed meetings to worship together. What has happened to fellowship? Some of the things I mention you may not be able to relate to, but I feel I must mention these things so you might understand my feelings.

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WHAT IT IS -- BELIEVE ON CHRIST

by T. T. Martin

If language can be made plain, if it can be used to express a fact clearly, then God's Word teaches clearly, unmistakably, that the one who believes on Christ is going to heaven. One may think it too good to be true, when he reads what God's Word says along this line; he may be honestly tempted to suspect that there must be hidden, suppressed conditions, which, if expressed, would make the meaning different; or from religious prejudice, he may warp the meaning or bring in other conditions but God's Word is plain.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

It does not say, whosoever be-

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STUDIES IN THE LIFE OF PAUL PART 16

by John R. Gilpin

"But foolish and unlearned questions avoid, knowing that they do gender strifes" (II Tim. 2:23). These are words from the Apostle Paul, and they are telling us how we are to react in view of the questions that are asked. I am sure that each of you recognize the fact it is possible to ask questions relative to the Word of God which do nothing but gender strife. There is no godly edifying which grows out of such questions, and all they do is to cause confusion and strife and discord.

As an example, I remember several years ago that a fellow came to me and said, "Brother Gilpin, is God all powerful?" Naturally, I answered in the affirmative. Then he said, "I have a good question for you. Can God make a rock so big that God can't lift it?"

Now that is the kind of questions the Apostle Paul says we are to avoid -- foolish and unlearned questions -- questions that gender strife rather than godly edification.

Many times in life people have said, "Now, Brother Gilpin, if you will just answer this question I will be a Baptist," and perhaps the individual would want to know about close communion, or something about baptism, or where Cain got his wife, or something that just didn't have a direct answer given in the Word of God. So far as I am concerned, I am ready to answer any question; or all questions, relative to

the Word of God, at any and all times, that are sensible questions that will give rise to godly edification. I am sure the Apostle Paul likewise would only be too happy to answer any questions that might have been used for the edification of the saints of God. However, the Apostle Paul, in this passage of Scripture, is telling us that we are to avoid the questions that are foolish and unlearned -- questions that gender strife and discord -- that do not



John R. Gilpin, Sr.
(Now in Glory)

edify the saints of God.

Beloved, I want to turn through the writings of the Apostle Paul and read to you a number of questions that Paul asked. While he warns us against foolish and unlearned questions, at the same time he asks many questions in order that he might be able to instruct us in the teachings of the Word of God.

I. The Question of Universal Sinfulness "What then? are we better than they? No, in no wise: for we have before proved both Jews

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STUDIES IN ACTS

The city of Athens took great pride in their philosophers. Their philosophers, in fact, were distinguished among all the cities of Greece and even all the cities of the world. They were considered to be world champions. Paul, in I Corinthians 1:22, refers to the Greeks as those who "seek after wisdom." They, in fact, sought after wisdom, as a man seeks after gold. They, therefore, frequented the marketplace in an effort to exchange ideas with those who might have learned something new.



Willard Willis

The sect of philosophers known as the "Epicureans" received their name from Epicurus, who lived about 300 years before the Christian era. These men denied that God created the world. They did not believe the gods exercised any acts of providence over the lives of people. They also rejected the immortality of the soul. Paul, in a very skillful manner, reasoned with the Epicureans and set forth the fact that

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TEMPTATIONS IN THE MINISTRY

by C. D. Cole

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one

his gain, from his quarter" (Isa. 56:10, 11).

"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's" (Phi. 2:20, 21).

"For all that is in the world, the lust of the flesh, and the lust of the

eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16).

"Let a man so account of us, as of the ministers of Christ..." (I Cor. 4:1).

We want others to regard us as ministers of Christ, but do we remember this fact ourselves? Is the divine call and Lordship of Jesus Christ a theory? or a life

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE RIGHTEOUS ONE MADE SIN FOR SINNERS AND SINNERS MADE RIGHTEOUS IN THE RIGHTEOUS ONE

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

This is one of the greatest verses in the Bible. I know that is saying a lot, but I think it is true, and I think most believers will agree with me on this. This is especially a great verse on salvation, and remember that salvation is the most important matter in time and in eternity.

All men are sinners. This verse does not exactly state this, but does clearly imply it; for apart

from man's sin there would be no need for this great and glorious salvation. There are a multitude of verses in the Bible which declare man's sinfulness. Let us look at a few of them. "...for there is no man that sinneth not..." (I Ki. 8:46). "For there is not a just man upon the earth, that doeth good, and sinneth not" (Ecc. 7:20). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Scriptures could be multiplied, but what is the need? If a man will not believe what

one Scripture clearly teaches, likely he will not be convinced though Scriptures be multiplied teaching the same.

Let us look at a few Scriptures that somewhat define sin, and thus show that all men are sinners. "The thought of foolishness is sin..." (Pro. 24:9). Who among us would say he never had a foolish thought? "...whatsoever is not of faith is sin" (Rom. 14:23). Surely, no man will claim that all his deeds are performed on the principle of

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STUDIES IN JONAH

by John M. Albert

In the past, we have spoken on two messages with regards to Jonah's prayer in this chapter: "Jonah Praying" and "Jonah's Incarceration - Prayer, the Results." Today, our message, "Jonah's



John Alber

Salvation," has to do with the most important subject that affects you and me; our wonderful and glorious salvation that is in Christ Jesus!

A Seven-Fold Message

First, the great distress and danger Jonah finds himself in. Jonah 2:1, "Then Jonah prayed unto the LORD his God out of the fish's belly." One may not see that at first, but when you look at the verse more clearly, you will realize the plight that Jonah is in; of course, that being in the fish, on the bottom of the ocean floor. That only being a representation of the pits of hell itself! Jonah was there because of his sin; and sin will place everyone of Adam's race in that same plight. Oh

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faith in God's Word. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jms.4:17). Oh, what a cutting, condemning verse is this! It is not only a sin to do that which we should not do; it is also a sin to fail to do all that we should do. People speak of doing the best they can, but every man knows that he has not done this. Sins of omission surely leave us all condemned as sinners before God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). God has given us His law. It is an exceedingly broad law. It condemns motives as well as acts. No man can really and truthfully claim that he has never one time broken even one of God's law. And to break any law of God is to commit sin.

Let us look at Bible characters relative to this matter - three of the holiest of them. "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6). "Then said I, Woe is me! for I am undone; because I am a man of unclean lips...." (Isa.6:5). "For I know that in me (that is in my flesh,) dwelleth no good thing...." (Rom.7:18)- These three men; Job, Isaiah, and Paul were three of the greatest and holiest men of God. If they admitted to sin, who among the rest of men can deny

being guilty of the charge of sin? Those who profess sinless perfection are liars: they lie on God, they do not know the truth about themselves, sin, or God. They deceive only themselves, for all others know that they are sinners.

Why argue this point? We all know from experience that we are sinners - and the worst of sinners may be those who falsely claim to be without sin. There are many things that I know, and one of them is that I know I am a sinner. Not only our own experience, but also our observation of



Joe Wilson

others tells us that all men are sinners. All men are by nature wicked, vile, ungodly, hell-deserving sinners. There are differences in sins and in sinners, but there is no difference in the fact that all have sinned. We must remember that the standard as to what constitutes sin is not the changing standards of men; rather it is the unchanging standard of God's holy Word. Judged by that standard, all men are sinners.

Let us also remember this about sin, "For the wages of sin is death...." (Rom.6:23). And that death is not only physical death; it is eternal, conscious torment in the ever burning flames of eternal hell.

Man's greatest need is to be saved from the deserved punishment of his sins; and of course, such salvation will eventually involve total salvation from sin itself. It also involves a present salvation from sin in the sense that a man's life will be totally different as to sin once he experiences this salvation. But I speak just now of the total and complete salvation from the guilt of sin and from the punishment of sin. This need of man - this salvation - is two fold. Man needs to get rid of the guilt of his sins. He needs that which will enable him to stand in God's sight as if he had never sinned. In addition to this, man needs a righteousness that will meet the approval of the thrice holy God of the Bible. Without these two things man can never experience the reality and totality of salvation. Man is totally and utterly unable to accomplish either of these things by or of himself. If left to himself as to either or both of these things, he must suffer the eternal consequences of his sins in eternal hell-fire. My text tells us how this can be done - how both of these needs of man can be had. And this is the only way this can be done. My friends, the Bible is very narrow. It is the Bible way or no way. It is the Bible way or eternal hell. The preacher who goes beyond the Bible way, and teaches a multiplicity of ways of salvation is a false prophet, a liar, a deceiver, and is on his way to hell himself. Let us expound this as my text presents it.

Jesus Christ is the righteous One. I do not now speak of the absolute holiness of His Deity, though that is certainly true. I do

not believe that that is the righteousness that is imputed to the believer for justification. I speak of the perfect, sinless righteousness of His humanity. It is, I believe, this righteousness that becomes ours through faith. I am not yet adamant on this matter. He lived a sinless life on this earth - and He is the only one who has ever done this. "...the Father hath not left me alone; for I do always those things that please him" (John 8:29). No mere man could ever say this. We have all done many things that have displeased God. "Which of you convinceth me of sin...." (John 8:46). No mere man can throw out such a challenge. Those who know us could speedily and truthfully charge us with many sins. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mt.3:17). The Father is not pleased with you or with me - we have sinned against Him many times. But He is well pleased with Jesus because Jesus never sinned at all. "...I know thee who thou art, the Holy One of God" (Mk.1:24). Even the devils recognized and admitted (likely being forced to do so) that Jesus was without sin. "Then said Pilate to the chief priests and to the people, I find no fault in this man" (Lk.23:4). I could give much more Scripture, but I give only this one more, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb.7:26). Oh, beloved, Jesus Christ is truly the righteous one.

This total sinlessness of Jesus is essential to His deity. Jesus did not sin, and He could not sin. Impeccability is essential to the highest and perfect holiness. To be able to sin is itself of the nature of sin. This sinlessness is absolutely necessary to His Saviourhood. Only a sinless being could by any means save a sinner. Belief in His sinlessness is essential to salvation. Know this: those who deny the absolute sinlessness of Jesus Christ are lost and on their way to hell. Some truths, one does not have to believe to be saved; but the sinlessness of Jesus is not one of them.

This righteous One was made sin for sinners. He was not actually made sin so as to become a sinner Himself, as some teach. The truth of my text, as of the whole Bible on this subject, is that Jesus took upon Himself (or the Father laid upon Him - the same thing in different words) the guilt of all the sins of all who will ever be saved - of all the elect (same statement in different words). This is a part of the Biblical doctrine of imputation. This is the sense in which Christ became sin. Beloved reader, gaze and wonder! The perfect, holy, and sinless Lord Jesus Christ stands before God as if He were guilty of the vast and incalculable totality of the guilt of the great multitude of the redeemed.

God the Father treated His own darling Son as if He were guilty of this vast multitude of sins: fornication, adultery, homosexuality, cursing, lying, thieving, blasphemy, murder, self righteousness, hypocrisy - oh, I could go on and on. Think of this: the dear Lord Jesus Christ, who never sinned in thought, word, or deed; treated as if He had committed all

the sins (except the unpardonable sin) that men can commit and that men have committed - for surely some of the elect have been guilty (in their totality) of every sin that men can commit. These sins, all the sins committed by all who will be saved, were charged to Jesus Christ as if He had committed them, and He was dealt with by His Father as if He had committed them, and He suffered the wrath of God for

those sins - He suffered the exact equivalent of that which all the elect would have suffered in eternal hell had He not died for them. Beloved, there is no more amazing sight than this. "Pause my soul, adore and wonder"; bow in worshipping humility before the sight. Human eyes never gazed upon a more terrible sight than Jesus suffering on Calvary - and

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FROM THE EDITOR

"...he that winneth souls is wise" (Prov.11:30). Two or so issues back I had an editorial about what really constitutes "soul winning." I stated that one way was to witness to a soul and that soul being saved then and there. I desire to now mention three things that are needed in order to see this.

The first thing I mention is "a compassionate heart." If we are to see souls saved, we must really have a burden for such. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa.126:5-6). This is certainly not talking about farming. Tears and weepeth have nothing to do with the success one might have in farming. Of course, this Scripture deals with soul winning. It tells us that a weeping heart is a necessity for success in soul winning. "...by the space of three years I ceased not to warn every one night and day with tears" (Ac.20:31). Who will say that Paul's tears had nothing to do with his success in winning souls to Jesus Christ? "...no man cared for my soul" (Psa.142:4). How many people around us can say this because we have not shown any real interest in their souls? Dear friends, there are likely many people in our own families who can say this. There are many people close to our churches that can say, "That church does not care for my soul." Do we really care if people get saved, or if they go to hell? What does our attitude and our actions say about this?

The second thing that is necessary in soul winning is "obedient feet." Psalms 126:5 speaks of "goeth" forth. The commission reads "go," "...Follow me, and I will make you fishers of men" (Matt.4:19). Feet that follow Christ will go to the fishing place (they are all around us) - and fish for the souls of men. You do not fish in the kitchen sink, or in the bath tub; you go where the fish are. We are not to sit in our nice air conditioned, comfortable church buildings and wait for the unsaved to come to us - show me that in the Bible - we are to go where they are and to give them the saving gospel of Jesus Christ. We often say, "Sinners do not come to church anymore." Well, did the Lord command them to, or did He command us to go to them? Brothers and sisters, if we won every lost person who came to church, we would not win many. We absolutely must get out and do some door knocking and much personal witnessing, seeking to win souls to Christ. If we do not start doing this, we are most likely to have even fewer persons in our services. Many Sovereign Grace Missionary Baptist churches are disobeying their Sovereign Lord by not "going" after the unsaved.

"...How beautiful are the feet of them that preach the gospel of Peace...." (Rom. 10:15). On the basis of this Scripture, many of us have ugly, dirty feet. We need to have our feet washed from this sin of not going after souls, and beautify our feet by obedience to our commission. Well, I heard a new one recently. Oh, these new doctrines; how they chill my soul. I heard that only Baptist pastors and preachers were empowered of God to preach the gospel so that souls would be saved. What a wicked, horrible, terrible, unbiblical, and unbaptistic doctrine is this! Would you believe that some men who call themselves (I should say miss-call) Baptist preachers believe this horrible heresy? I wonder how far some men are going to go in heresy. No, no, any believer, Baptist or otherwise, can win souls to Jesus Christ (and I do believe that all believers should be Baptists). Many souls have been won to Christ by preachers and believers who were not Baptists, and many have been won by Baptists who were not preachers. If your preacher believes such stuff as I mention here, do not listen to him; go out and seek to win souls to Christ - better yet, in addition to this, get rid of him.

The third thing I mention is "a speaking tongue." We must have a compassionate heart, we must go forth with obedient feet, and then we must give the gospel to the unsaved; we must tell them the story of Jesus, yes we must. Psalms 126:6 speaks of "bearing precious seed." The seed is the Word of God - especially the blessed saving gospel of Jesus Christ which is the power of God unto salvation. Despite what Hardshell heretics say, we will not come rejoicing bringing our sheaves with us - that is winning souls - unless we give them the Word of God. We must go forth and speak to men. We must take the Word of God and show them their lost condition, show them the hell they are headed to without salvation, and then show them the blessed gospel - who Jesus is, and what He did. He is God, He was born of a virgin, He lived a sinless life, He died on Calvary, He was buried, and He rose again. Tell sinners that if they will receive Jesus Christ as Lord and Saviour, and believe His gospel; they will be eternally saved.

More things could be mentioned here, but these are three I wanted to set forth at this time. Brothers and sisters, our churches are suffering, even sick and dying, because we are not doing these things. Let each reader of this editorial examine himself or herself as to these things. If we fail in any of them, let us confess our sins, and then let us obey God in these three things. Brothers and sisters, I am a Landmark Sovereign Grace Baptist. I am so grateful to God for this. These are my kind of churches. These people are my people, and I love them dearly. But I do, truthfully and sadly, tell you that our greatest failure and sin is (I verily believe) in this area of soul winning. May God bless you all. Comments welcome. Yours for more souls.

We are all born into this world without God, and unless between our birth and our grave we are born again, we live and die without God.

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they never gazed upon a more amazing and wonderful and blessed sight. Praise God, "There was One who was willing to die in my stead."

By His atoning death Jesus Christ satisfied the claims of God and of His holy law against all those for whom Jesus died. Oh, to teach anything else would highly dishonor the Lord Jesus Christ and His precious atoning death. How horrible that some men actually and vehemently teach that Jesus Christ died for the sins of a multitude who, even after that, go to eternal hell. A blasphemy, my brother, a blasphemy. As the earthly life of Christ satisfied the Father, so did the death of Christ satisfy Him as to the guilt of the sins of all the elect. Yes, the righteous One was made sin for sinners.

I have more good and glorious news to tell. Believing sinners are made righteous in the righteous One. To understand this, we need to understand the doctrines of Imputation and Justification. The guilt of the sins of the elect was imputed to Christ, and on that basis He suffered the wrath of God against those sins. Now, hear the other side of this wonderful truth. The righteousness of Jesus Christ is imputed to the believing sinner, and is the ground whereby that sinner is declared absolutely, totally, and perfectly righteous before God. Such a wonderful truth seems almost too wonderful to be true - but it is true, praise God!

How good does one have to be

to go to heaven? The answer is, as good as God. One might then say that no man can go to heaven because no man is as good as God. Wait a minute; Jesus is as good as God, for He is God; and His righteousness is imputed to the believer. The believer is accepted in Jesus Christ. He is viewed in God's sight as clothed upon with the righteousness of Christ. Oh, that robe of the imputed righteousness of Christ: there is no spot or stain upon it. It shines with the bright light of the holiness of Jesus Christ Himself. It is acceptable to the Father - would you believe it? - as acceptable as the righteousness of His own Son about whom He said He was well pleased - for it is the Son's righteousness. "...and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6).

Does not your soul almost stagger in wonder at such truths? Look at this Bible way of salvation. The guilt of all the sins of all the elect are charged to Jesus Christ. He suffers the awful wrath of God against those sins. The perfect righteousness of Jesus Christ is imputed to the believer. Thus the believer's sins are all paid for, and he has a perfect righteousness that meets the approval of the holy God of the Bible. Brothers and sisters, this way of salvation bears on its face the evidence of its divine origin and authority. No man could have ever imagined such a way of salvation. Check out the religions of the world as to their way of salvation and see if any of them even think of such as this Bible

way. They are at opposite ends from this way of salvation.

This way of salvation is so opposite to the thinking of the natural man that one must be given faith by God to believe this way of salvation and to be saved in this way. Even when God has provided this way of salvation and has revealed it to man, it is still impossible for the natural man to receive it, to understand it, to believe it for salvation.

This way of salvation meets the two-fold need of man. I said that man needs to have his sins satisfactorily atoned for, and that he needs a righteousness that is acceptable to God. Both of these are provided in my text and in the way of salvation set forth therein. Oh, my soul is blessed and almost overwhelmed as I think upon this glorious gospel of the blessed God.

There is that in this gospel that completely satisfies the heart of the believing sinner. Men are not satisfied by other so-called gospels. There is only a false peace connected therewith - and usually and frequently even this false peace is disturbed. But this salvation by the grace of God satisfies. One who believes this gospel can have blessed assurance of eternal salvation. One can have perfect peace. One can have "quietness and assurance forever."

Let us believe this blessed gospel. Let us rest on it, and it alone, for salvation. Let us rejoice greatly therein. Let us then go forth to live for God to the utmost of our God given ability. Let us serve Him out of the great love for Him produced by this blessed gospel. Let us tell this gospel to the lost around us. This is our only hope. We have trusted in this. We have been made to rejoice therein. Brothers and sisters, this which is our only hope is also the only hope of those unsaved around us. It is the only hope of our loved ones, of our neighbors, of our fellow employees; it is the only hope for any man. Let us tell it again and again and again. Let us tell it to as many as we can. Let us pray as we tell it, that God will use it to the salvation of others; even as He used it to our own salvation.

Dear unsaved friend, have you believed this gospel? Have you received this Lord Jesus Christ as your only Lord and Saviour? This is the only gospel there is. You must believe this or go to hell. As an ambassador for Jesus Christ, I do earnestly beseech you that even now you will "Believe on the Lord Jesus Christ, and thou shalt be saved."

WHAT

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just simply said, "What have I done?" As I looked at this, I thought to myself, we, as God's children, ought to take this question and apply it to our lives. We want to ask you a series of questions.

1. What have I done with God? As we think on this question, we think, is not God the author and the preserver of our life? Beloved, if there was no God, there would be no Don. If there was no God, we wouldn't be here. He is the author of every one of our lives. We have our beginning and we have our ending in God. There was a time for me to be born and I'm told there is a time for me to die. In the meantime, I need my

life to be preserved, I can't do it. God is the preserver of my life. He brought me into this world, He will keep me what time I am in this world, and He will take me out of this world. So what am I going to do with God? Have I been mindful of God's goodness? God has been good to me and provided things for me. Have I been mindful and considered these things? Have I been thankful for His mercies? Beloved, God is the author, the preserver, and the end of my life. He has been good and merciful to me and that leads to this question, what place have I given God in this life of mine? He is worthy of being number one in my life and yours. He deserves that place, He asks for that place and beloved, we ought to give it to Him. He should be the first one we think about when we open our eyes in the morning, the last one we think about when we close our eyes at night. Thank you God for this new-born day, thank you Heavenly Father that you have allowed me to live throughout this day. Now help me to rest and help me be able to face the next day with thy providence, whatever that might be.

2. What have I done with the Lord Jesus Christ? The Lord Jesus Christ said, Thou has given them me. So beloved, God has given the Lord Jesus Christ to me and you as a gift. What did we do with that gift? Have we received Him as our Lord and Master or have we turned away from Him? Have we kept on going down life's pathway saying I will not have this man to rule over me. I don't want Him as my Lord and Master. What have we done with Christ? Have I crowned Him with honor or have I crowned Him with thorns? Beloved, I was one that caused that crown of thorns to be placed upon His head, but I also have crowned Him with honor and glory in my life. He is my Saviour, my all in all. Is the blood of Christ applied to my life, is it applied to my heart or is it under my feet? Am I trampling the mercies and the blood of the Lord Jesus Christ under my feet yet or has it been applied to my heart? I am a child of God through the mercy and grace of the Lord Jesus Christ, through the shed blood of the Lord Jesus Christ my sins have been covered. What have I done with the Lord Jesus Christ is a question each and every one of us has to answer someday when we face the judge, the righteous judge, which by the way beloved, is the Lord Jesus Christ.

3. What have I done with the Holy Spirit? Have I grieved Him by my unbelief? Beloved, I read precious promises after precious promises in the Word of God. I read how the Holy Spirit said I am your comforter, I'll never leave you, I'll never forsake you, I have done all these things for you. Do I believe that? or do I lie awake at night worrying, fretting, and wondering what's going to happen to poor little me? Have I grieved the Holy Spirit by my unbelief? Beloved, I most probably have. I don't want to do it anymore, I didn't want to do it then but I'm sure it has happened in the past and may happen in the future, but I hope not. Have I turned a deaf ear to the pleadings of the Holy Spirit? As a child of God we are commanded, we are exhorted, we are uplifted, beloved, we are told to live an exemplary life before the world.

When we don't, the Holy Spirit troubles us. He pleads with us, come out from among that crowd. Come out from among this worldly crowd and live for God. Live for Christ, let your light shine and be a witness, be a testimony. Beloved, are we doing this or have we grieved the Holy Spirit by not heeding His pleading? Every day when we go out into this world, we go to do something and the Holy Spirit says, that's not Godly, that's not Christlike, stay away from it. Now, do we heed the Holy Spirit's pleading and turn away and say I can't do that or do we just grieve the Holy Spirit and say well, I know it's wrong but I'm going to do it anyway. There are those that would say I've done good, this time won't hurt. Beloved, this time hurts. Always remember that. We grieve the Holy Spirit by our unbelief and we grieve the Holy Spirit by turning a deaf ear to His pleading. Have we received the Holy Spirit in all His fullness? Many times, we just don't live as close to God as we ought to. That is because we won't listen to the Holy Spirit pleading. We won't listen when He tells us that we are in the wrong. A lot of times we don't give God the proper respect that is due Him in our lives.

4. What have I done with the warnings of providence? Many times, beloved, we just keep going our long-headed ways right on down through life without paying any attention to God, not paying any attention to Christ, not paying any attention to the pleadings of the Holy Spirit and He'll throw something in our road. Sometimes He'll throw us flat of our backs in bed, or in the hospital, or even in jail. Beloved, He does this to cause us to think. Think, listen, listen to the Holy Spirit. Listen to God. Listen to Christ; and if you don't, He is going to throw you another one. He will bring something more severe each time. Remember the king in the Bible that the Lord kept putting warnings and warnings of providence in his path. He brought wars on the land, he did all these things and he wouldn't listen. Finally the king died and nobody cared. Asa died and no one cared. They were glad to get rid of him. In the day of adversity have I been led to consider my ways or do I just go along in my ways like nothing happened? Beloved, I remember a time in my own life when I was going my own way. I wasn't attending church and thought I had good reason for it. One day the Lord threw something in my path that caused me to stop and say "Look, I'm lying flat of my back in bed today, I could be lying flat of my back in the grave tomorrow." I could have been flat of my back in the grave right then. Sometimes God gives us a warning so we might consider. I grew up with a young man that gave no thought for God whatsoever. One day we picked up the local newspaper and it said "local boy missing in action" during the second world war. A few months later they found him on a deserted island all by himself. They began asking questions and found out that the Lord had saved the young man. The Lord had put him on that island where he could con-

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MARCH 30, 1991
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The Baptist Examiner Forum I

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

Explain Romans 13:8 with reference to going into debt.

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"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Romans 13:8).

Let me begin by saying that I do not believe that Paul is teaching a fiscal policy of paying cash for everything. I personally believe that is the best way to operate both a church, as well as personal finances. I realize from experience that cannot always be done. I received a bill for a little more than \$18,000.00 at the end of this last year as my part to pay after insurance payments were made. Needless to say, there aren't many Baptist preachers that have that amount lying around for such occasions; hence I acquired a debt that I did not plan, or ask to have. Those kinds of debts are unavoidable. Personal debt run up to excess because of the desire for "things" and impulsive buying is something else again. It is not pleasing to the Lord for His people to live beyond their means as He has provided. Covetousness is a dangerous and hurtful sin and when it is partially, or totally satisfied through debt, the most hurtful and troublesome condition results. Jesus sums up the rightful place of material possessions in Luke 12:15: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Likewise, it is my belief that a church should operate on a cash basis as nearly as possible. I know that I open myself to a lot of criticism when I say this, but I do not believe that a grand new building, or facilities are always part of the Lord's plan, especially when it involves a church going into debt that is beyond its short term ability to pay. I do not believe that we should rush ahead into something because we want it and then expect the Lord to pay for it. It is always better to owe no man anything, but our obligation to love and witness to him. If a person thinks debt is the only way to operate, they need only to look to our government and the personal and institutional debt that exists today. Are they all in a happy and sound state because of debt? In Christian circles today, many are heavy in debt and light in love. We cannot leave this passage in Romans without pointing out that the verse is not only talking about financial obligations, but

all other moral and social obligations as well. Verse 7 in Romans 13 has just said that we are to "Render therefore to all their dues:..." We are talking about all areas of life and relationships. The one who owes no man anything, but to love him is always fulfilling the law. The force of the Greek is "has fulfilled, is fulfilling, and will continue to fulfill". The best advice to be given here is to avoid debt if at all possible, but do not avoid the second phrase in Romans 13:8; love one another.

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"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8).

There are those who use this verse of Scripture to teach that we should never borrow money or buy anything on credit. I do not interpret this verse that way. I am not opposed to buying on credit or borrowing money. In the world in which we live, it would be very difficult to survive without doing this. How would we buy cars and homes. We would have to do away with our credit cards, (which some of us would be better off without anyway).

I think the verse rather has reference to us being diligent in paying our debts. The testimony of a saint can be greatly damaged if they fail to pay their bills. This verse is teaching that if you have a debt, pay it. Do not be late, do not make excuses, but pay your debts. To take a strict interpretation of this verse would mean that we could not even borrow a cup of sugar, for we would owe someone something. We all should avoid getting into debt over our heads. We need to be careful that we do not allow our ambitions to overload our pocketbooks.

Let me end this answer with an observation. I am afraid that we are missing the point of this verse if we only concentrate on whether or not we should go in debt. The important point here is that we love one another. The verse is telling us that we owe it to one another to love each other. We are told that by doing this we are obeying the law. This is important. If you do not want to go into debt, so be it. However, I do urge you to love others. I also believe that verse seven sheds some light on this verse. That verse teaches us to give to others that which they are due. Surely this is a form of owing them. This verse is teaching us to pay our debts that we not hurt our testimony. It further

emphasizes paying a debt of love we owe to one another. May God bless you all.

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"Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law" (Rom. 13:8).

Does the statement, "Owe no man anything --" mean that we are not to buy anything on credit but to pay before we receive anything? No, this is not the meaning, for in verse 7 we are told, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The word "dues" means "debts". The word "debt" means "an obligation or liability to pay or return something." Looking at these two verses we see the Christian is told to pay all his debts, which includes debts of money as well as that of respect. He is forbidden to owe any man anything; that is, he is not to fail to pay any man that which is due him. What a reproach to the cause of Christ for Christians to make debts and then fail to pay them! The wrong is not in making the debts, but it is the failing to pay them when due. This includes taxes as verse 6 indicates. Here tribute (taxes) is considered a debt which we owe to the government; therefore, the one who refuses to pay the tax is disobeying God's command as well as breaking the law of the government.

There is one exception in which we can never pay up what we owe and that is, "but to love one another." Love for one another is a debt that is never paid. It is a debt that will ever remain due. We may have some debts such as house payments, that seem to go on forever and ever, never being paid entirely; but even those in time will be settled. But not so with the debt of love for one another. This is a continuing debt that is never paid up. Although the debt is never paid in full, by loving one another we are fulfilling the law. Love for God and love for one another will influence us to observe all of God's commands. One is to "render therefore to all their dues."

WHAT

(Continued from Page 3)

sider and the Lord saved him on that island. Now beloved, have all our affections been sanctified? Have we categorized them and put

them in their proper place? Has the loss of a loved one caused our affections to be drawn toward Heaven? Sometimes the Lord takes from us those who are near and dear to us in order to cause us to look to Him, causes us to realize that there is a God in Heaven.

5. What have I done with my Bible? Beloved, a Bible to most people is just something to lay out on the coffee table so company can see it. Whoever sees it might think they have an air of religion about them. Have I been reading my Bible as though it was God's message written to my very own soul? That's what it is. The Bible doesn't talk in general terms. It talks to us. My Bible talks to me and until I realize that it won't have much effect on my life. If I say it talks to the general public it isn't going to mean much to me, but when I say this Bible is speaking to me, this is God's message to me, then beloved, it begins to mean something to me. Have I been reading it like it was God's message to my soul? Have I been using it as a lamp unto my feet on my pathway to Heaven? Beloved, it is a lamp unto my feet. I need to read the Word of God every spare minute I get, put every spare minute I have in the Bible. Have I made it the man of my counsel? Every now and then, quite often, we need someone to talk to. We just can't get by without having someone to talk to. Beloved, our Bible can be that someone to talk to. Don't be ashamed to talk to the Book. Ask it questions, and let it answer those questions. Beloved, it is the best advice you can get anywhere. The best counsellor in all the world is your Bible. Let it be the man of your counsel. It is the message to your heart. Have you taken the message of God's Word and hidden it in your heart that you might not sin against God? Have we openly confessed the truth of the Bible or are we ashamed of the Bible? There are a lot of people who claim to be God's children, who are ashamed of the Word of God. A conversation could be struck up concerning the Word of God and they walk off because they are afraid an embarrassing question might come up. Are we ashamed of our Bible?

6. What have I done with my talents? Have I hidden them under a bushel? Am I afraid to use them? Some of those talents are: our brain, have you thought about that, our money, our time, our tongue. Have all of these been used for the glory of God? or for the glory of our own self? Am I using them to glorify self or glorify God? They were given to us to bring honor and glory to Almighty God. Have they been buried in self preservation instead of being used for the advancement of the kingdom of the Lord Jesus Christ? Sometimes we bury them in self pity rather than using them for the advancement of the Lord and Saviour Jesus Christ. Some people say that they don't have any talents. God doesn't save a person without giving him a talent or talents. You may have one or you may have many, so use them. You might say that they will laugh at me. They laughed at God when Christ was hanging on the cross. Beloved, use your talents for the Lord Jesus Christ.

7. What have I done with my opportunities? Beloved, we live in a land of opportunity. There are some countries that don't have

opportunities like we have here in the United States. We're talking about the opportunity of listening to the preaching of the Word of God. Almost everyone in the United States of America have at least three opportunities a week. What have you done with them? Have we taken advantage of the many God given opportunities to hear His Word, to speak His name, to reprove, to rebuke, to exhort with all longsuffering and doctrine? One of these days we're going to stand in judgment and think about the lost opportunities. Have I taken advantage of my God given opportunities to hear the Word of God? To speak His name to those round about me? to reprove, to rebuke, to exhort? Beloved, have I been more anxious to kill time than to redeem time? People love to kill time, but the Lord said that we should redeem our time.

8. What have I done with my neighbors? Have I sought to be a blessing to them or have I sought to take advantage of them? I can't help but believe that the Lord will ask that question some day. We should be a blessing to our neighbors. Have I loved them as myself? The Bible said that I should. Have I loved them as myself or have I treated them like they were inferior creatures? The world tells us to treat them like inferior creatures. Have I received of the saving grace of God and have I treated those that live about me like I owed them nothing? Beloved, I received of the saving grace of God and I am to pass it on. I am to tell others. We should share our Saviour. Share our knowledge of the Lord Jesus Christ with those living round about us. Tell them about the Saviour and what a wonderful Saviour He is.

9. What have I done with the inner cry of my own needs? Remember, we are asking these questions of saved people. Have I been conscious of the need of God's forgiveness in my life? Though I don't like to, I sin. I sin and I need God's forgiveness and deliverance from the power of sin and will as long as I'm in this world. It's a progressive thing. What have I done with my sense of weakness? Do I realize just how weak I am or am I trying to fool myself into thinking that I am strong. The Word of God says, "Wherefore let him that thinketh he standeth, take heed lest he fall."

Beloved, we need to realize our weakness and powerlessness. We have not the power to keep ourselves. We need Christ in our lives. Are we conscious of the fact of our fruitlessness? Every soul should bear fruit. The Bible tells us some will bear more fruit than others, but all bear fruits. Are we conscious of the fact that we need to be Christ-like. We need to live like Christ. We need to live in such a way that those round about us will say that we act like Christ or we know Christ, but aren't surprised to find it out because of the way we live. Have we sought comfort instead of confusion? People in this world love to cause confusion. Beloved, we certainly don't want to be among those that the Lord accused in this verse. They didn't repent and they said, "What have I done?" May God Bless you.

"I will bless the LORD at all times: his praise shall continually be in my mouth". (Psalm 34:1).

The Baptist Examiner Forum II

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

Is the book of life (Rev. 20:15) the same as the Lamb's Book of Life (Rev. 21:27)?

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I believe this is referring to God's book. Not that He needs a book in order to remember those whom He has chosen, or the deeds they have done, but that He may be just when He judges. He will show everyone those that are His. This book contains the names of the saved. (Rev. 21:27; Ph. 4:3) It does not contain the names of the lost. (Rev. 20:15)

This book brings joy among the elect. (Lk. 10:20) It gives hope and comforts believers (Heb. 12:23). It will back up the judgment of God. I believe the "book of life and the Lamb's book of life are the same book.

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"And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). The book of life is one of three that will be used to judge man at the final judgment. The book of life is a book of inclusion and exclusion. The word life that is mentioned in connection with the book that God has written refers to life as God gives it. This book of life is mentioned five times in the Revelation of John. It is the same book in each instance. In three instances it is a book of exclusion, those whose names are not mentioned, and in the other two, it is a book of inclusion.

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). At the time of this judgment, the book of life is used as a book of exclusion. It is the standard in which, if a man's name is not recorded in it, he will be cast into an eternal lake of fire to be punished for his sins forever. This, we are told, is the second death.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). At this

time, the book of life is shown to be a book of inclusion, a book of possession, for it belongs to the Lamb. The names that are recorded in this book are those that were recorded before the foundation of the world. The names that are written in this book are the residents of the city of God. Their reward is eternal life.

The book that is mentioned is the same.

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No, I do not think so. The book of life has to do with the lost and degrees of punishment. Roy Acuff wrote a song back in the 40s which says, "My Lord keeps a record." And He does so. The wicked may think they are getting away with their sins, but God is watching them all the time, night and day. Be sure your sin will find you out. My Lord has kept, is keeping; a record of all your sins. And the book will be opened at the Great White Throne Judgment and your sins will be revealed, you will be charged (punished) as to the degree of your sins. Look at these Scriptures, Matthew 21:24; Luke 12:47,48; Romans 2:6,12; Revelation 20:13. Need more be said?

The Lamb's Book Of Life is the book of books, written from the foundation of the world, of God's elect, to be redeemed by God the Son in time, and was accomplished some two thousand years ago. Revelation 13:8 says,

"And all that dwell upon the earth shall worship him (The beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Jesus, our blessed Saviour had not died yet, but our names were written down in the Lamb's book of life before time. God had chosen, elected a people and predestinated the Son to die and redeem them, and the Holy Spirit to quicken, call them from darkness to life. God, who works all things after the council of His will, planned our salvation in eternity, even writing our names in the Lamb's Book of life knowing He could bring it to pass without doubt. John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Again, John 17:2 "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Need I say more?

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The Lamb's book of life is the book that belongs to the Lord Jesus Christ. Christ is the Saviour of sinners. The sinners that Christ saves were elected in eternity past and to be saved in time. All of the names of the elect were written in the Lamb's book of life. Christ knew the names of every elect of God. He was there when the names were written. He knew all of them by name. He knows them now. He will know them when the time comes to call them home. He will know them when the time comes for all His people to stand before the judgment seat of Christ.

I believe that the book of life mentioned in Revelation 20:15 is the same book mentioned in Revelation 21:27. There is a book mentioned in Revelation 17:8. I believe also, that this is the Lamb's book of life. The Lamb's book of life is also named in Revelation 13:8.

The book of life mentioned in Revelation 20:15 is also referred to in verse 12 of this chapter. In verse 12 we notice that there were some books opened. These are, in my opinion, the books of the record of the unsaved dead. The unsaved dead will be judged out of those things written in these books. I believe that God keeps a record of every unsaved person that ever lived. I believe that He keeps a record of every act of every unsaved person in those books referred to in Revelation 20:12. Verse twelve and verse thirteen of chapter twenty of Revelation tells us that the dead were judged out of those things written in the books.

Jesus said that every idle word that men shall speak shall give account thereof in the day of judgment (Matthew 12:36). So the record will be kept of sinners lives. Not that God will have to do it this way, but it so pleased Him to keep the records in books. God will have the books when the time of judgment comes for the unsaved dead. They will see with their eyes the wicked things that they did in their lifetime.

I believe that God has a record book that He keeps of every child of God. I believe that this book is referred to in Exodus 32:32. God's children will be judged according to their works, not for salvation, but for rewards or the loss of rewards. Some of the children of God will suffer loss but will be saved so as by fire (I Cor. 3:15).

Yes, I believe that the book of life (Rev. 20:15) is the same as the Lamb's book of life (Rev. 21:27).

ACTS

(Continued from Page 1)

his God created the world.

One of the main teachings of Epicurus was that pleasure was a chief good, and that virtue was only to be practiced when it was beneficial to rational pleasure. Virtue, on the other hand, was never to interfere with pleasure. Let me add that Epicurus did not advocate pleasure which fell into the category of "degraded vices" (I don't know how he defined "degraded vices"). His followers, on the other hand, advocated pleasure without restraint. One can see why they followed this kind of reasoning since they did not believe that there was a god for them to give an account to. Their theory was, "eat, drink, and be merry; for this is all there is going to be."

Paul not only confronted and reasoned with the Epicureans, but he also reasoned with the Stoics. This sect obtained their name from the fact that Zeno, their founder, taught from a porch, or portico. The Greek word "stoa" (stoic) means "a porch or portico." The porch from which Zeno taught was located in the city of Athens. Zeno, from his porch, taught that the world was created by God and that all things were controlled by fate. He even taught that God was under the dominion of fatal necessity. He taught further that fate was to be submitted to. He also taught that man should obtain an absolute mastery over all the passions and affections of one's nature. The Stoics were like the Pharisees in that they were proud of their own self-righteousness.

It was these doctrines of the Epicureans and the Stoics that Paul had to encounter. He, however, through his great knowledge and the power of God the Spirit, reasoned with them in a magnificent manner.

Some of those that Paul encountered questioned, as our text states, "What will this babblers say?" This question, of course, was asked out of scorn and contempt since the word "babbler" referred to a base fellow. The Greeks, in fact, used the word "babbler" when referring to one who collects seeds, or those who collected the grain from the fields after the harvest was completed. They were also termed "gleaners." The word also referred to those who scavenged a living from the marketplace.

One can see how the word "babbler" became identified with those who collected opinions, or scraps of knowledge from here and there. This word, when applied to Paul, was the Greek's way of saying to Paul, "Who are you that you would even dare to try and instruct us -- the learned men of Greece?"

Their reaction toward Paul was that "he seemeth to be a setter forth of strange gods," or foreign gods -- gods which they were not aware of. They believed that every country had its own god or gods and that Paul was simply setting forth those who were comparable to their own.

The reason they reasoned as they did regarding Paul's message was that he "preached unto them Jesus, and the resurrection." The Greeks considered Jesus and the resurrection to be names of strange gods. One, of course, when considering their background, can understand why they would think as they did. They were idolatry minded, and only

God the Spirit could change such thinking.

"And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?" (Acts 17:19).

The name Areopagus, in the Greek, is "Mars' Hill." This was the place or court in which the aeropagites, the celebrated supreme judges of Athens, assembled. The hill which was called "Mars' Hill" was almost in the middle of the city. There is nothing remaining so that the location of the tribunal can be located. The hill, in fact, is almost entirely a mass of stone, and is not easily accessible. The supreme judges, whose tribunal was on "Mars' Hill," were noted for justice and correctness. The record shows that they were peculiarly attentive to blasphemies against the gods. They were also careful to guard the performance of the sacred mysteries of religion. Paul, therefore, as being "a setter forth of strange gods," would automatically have been taken before the tribunal. Paul, after all, was endeavoring to initiate a new manner of worship.

The question to Paul was, "May we know what this new doctrine, whereof thou speakest, is?" It does not appear that Paul was on trial, but their only purpose was that of inquiry. There, in fact, were no charges made or witnesses secured. The tribunal, I'm sure, planned to place Paul's God up beside the other gods which they honored, that is, if He measured up to their requirements. Paul, after all, was considered to be no more than a "babbler" who set forth "strange gods." He, however, was given the opportunity to be heard by the tribunal on Mars' Hill. The tribunal, after all, was known far and wide as being fair to all people, including babblers.

"For thou bringest certain strange things to our ears: we would know therefore what these things mean" (Acts 17:20).

The main strange thing that Paul had brought to their ears related to the resurrection from the dead. His God, in the person of Jesus Christ of Nazareth, had died and risen from the dead. All who believed Him would, in like manner, be raised from the dead. Furthermore, Paul contended that his God had created the heavens and the earth -- that all creatures great and small were created and maintained by Him. Paul, therefore, was called before the Greek tribunal on Mars' Hill so as to determine what these things meant.

"(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing)" (Acts 17:21).

History records that foreigners counted it an honor to visit Athens at the time of our text. Athens, after all, was celebrated for its schools of philosophy. The arts and learning culture of Athens were celebrated in all the known world. It therefore was a favorite resort of people of other nations. Those, in fact, who visited Athens, along with its

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STUDIES IN PHILIPPIANS 4:14-23

by C. T. Everman

In verses 11 through 13 Paul had explained that through the school of experience he had learned to be content, regardless of the circumstances in which he found himself. He had learned how to act when he had abundance and how to deal with things when in dire need. He had learned this by going through periods when he had plenty and at other times periods of great need. God sometimes takes His children through times of plenty and times of need in order to teach them to be content, to teach them to depend upon Him.

In reflecting back on what he had learned by his many experiences, Paul comes to the conclusion, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He could bear any trial, perform any required duty, overcome all temptations, face any situation in life. Paul did not say this in a boastful way, as if he, in himself, could do "all things". But Paul said this, knowing from Whom the strength came, "Through Christ which strengtheneth me". There was no doubt in Paul's mind but that Christ was ever there to strengthen and aid him in "all things". He had learned this by his many trials and hardships. Paul, in his missionary journeys, had been arrested many times, beaten with many stripes, he had been shipwrecked, persecuted by his enemies, yet in all these he had been brought through them and as he wrote this he was chained to a Roman soldier facing a possible death sentence, yet he was confident that, even now, Christ was in control and he had no fear of the outcome, even though it might be death for him.

What lesson can we learn from Paul's experiences? Is it not that there is no need for us to worry and fret over any trial that may come in our lives? Is there not One who can and will give us strength to face all trials and temptations? We may be called upon to face many hardships along the way, yet we need to realize that every step of the Christian's life, Christ is ever there to strengthen and bring him/her through any and all the trials of life. When we have learned that lesson we can say with Paul "I have learned, in whatsoever state I am, therewith to be content" and we can also say, "I can do all things through Christ which strengtheneth me". I am afraid that very few of us have learned that lesson.

"Notwithstanding ye have well done, that ye did communicate with my affliction. 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. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:14-16).

Paul hastens to explain that although he had learned the les-

son of contentment in all situations, that Christ was giving him the strength for all things, yet he was greatly pleased to receive support from this church, "ye have done well". It was the right thing for them to do. It was only right for them to show their love for Paul and their concern for the cause of Christ. This church at Philippi had from the first sent aid to Paul as he traveled from place to place. In fact it would seem that this church was the only church that gave regularly to him, "but ye only". In Acts 17 and 18 we are told that due to persecutions, Paul was forced to leave Macedonia and also Thessalonica. It was during this time he was in great need. It was during these trying times the Philippian church sent aid to Paul, "once and again unto my necessity".

The apostle Paul did not want his readers to think that it was just for his own personal gain that he rejoiced for their support in his missionary efforts. His rejoicing for their giving was chiefly for them. They received spiritual blessings by their gifts, "But I desire fruit that may abound to your account". Paul is saying that the blessings which they receive by their giving is the think that makes him rejoice. We, mistakenly, sometimes think that God needs our gifts to carry on His work, but He said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psa. 50:12). It is not that God needs our help, but it is by our giving that we are blessed. God has commanded us to pay tithes and offerings of our income, but with that command there is a promise which He asked us to put to the test, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Many, many individual Christians, as well as many churches fail to receive this blessing from God, by failing to obey this command. Paul rejoiced because, "I desire fruit that may abound to your account". The thing that made Paul's heart fill with joy was to know that the church which he loved so dearly was still faithful to God and His work, and in return God lays up rewards (fruit) to their account. Someone has said, "A church that fails to support missions is a poor church".

"But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18). Paul is now saying, "Now that I have received the things which you sent, I have my needs met." Paul considered these things not just as a gift from friends, but as a sacrifice to God, one that was well pleasing to God. This sending aid for the support of Paul was an act of worship to God "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God". Paul is saying that which he received from the Philippian church was a thank-offering to God, which was

"well-pleasing to God".

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Paul, after telling his friends that their gifts to him was an act of worship to God, a thank-offering which was well pleasing to God, now tells them what God will do for them. He will supply all their need. Over and over God has made the promise that He is ever with His children, that He is ever there to guard and protect from all harm. Note the source from which He supplies our needs. It is from "his riches in glory". From God's bountiful storehouse He supplies all our needs while living here on earth and the apostle Peter tells us that there is reserved in heaven for us an inheritance that is incorruptible, and undefiled, that fadeth not away. (I Peter 1:4,5). Note it is "by Christ Jesus" that God supplies all our need. One thing we must keep in mind is that all that God does for us is because of what Christ did on our behalf. There is no way one can approach God by his own works. It is only by the finished work of Christ that we can receive this blessing. It is only because of our relationship to Christ, in the fact that we are in Him. Note that Paul said, "My God shall supply all your need". He called God "My God", for he had found by personal experience how God had strengthened him and had provided for him in every situation. Paul is saying, "What God has done for me, He will do for you". Paul now comes to the close of his letter by praising God, "Now unto God and our Father be glory for ever and ever. Amen" (Phil. 4:20).

"Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:21, 22).

Paul closes this letter as he usually closed his letters by sending his greetings to various members of the churches to which he wrote, here, instead of calling each one by name he said, "Salute every saint in Christ". The Christians in Paul's day were referred to as "saints". Due to the false conception of the meaning of the word we do not often use the word "saint", but it means all who have faith in the shed blood of Christ. It means all the children of God are saints, living or dead. The term "born again believers" is a term often used to day to designate the true Christian, but all believers in Christ are born again, "WHOSOEVER believeth that Jesus is the Christ is born of God" (I John 5:1).

"The brethren which are with me greet you. All the saints salute you chiefly they that are of Caesar's household". The brethren evidently meant Paul's companions who were with him on his missionary journeys and "all the saints" more than likely, were the members of the church or churches of Rome. There must have been much love and concern for one another between churches in Paul's day. How we need that today! "Chiefly they of Caesar's household", no doubt refers to the soldiers and the servants who were attached to Nero's court. It is more than likely that some of

the soldiers who stood guard over Paul as well as those who attended him while a prisoner heard the "gospel of their salvation" from the mouth of Paul, for while he was a prisoner in Rome it is said, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30, 31).

Paul closes this letter as he did all his letters, with a benediction. "The grace of our Lord Jesus Christ be with you all" (Phil. 4:23). In Colossians he only said, "Grace be with you", while in II Corinthians he said, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all". The essential term in this closing prayer is "grace", it is this undeserved favor from God through Jesus Christ which has guided and kept Paul in all his journeys. Was it not the grace of God that stopped Saul on the road to Damascus and from that moment not only changed his name to Paul, but also changed him from one who persecuted the church to one who became the greatest of all missionaries? It was God's grace that enabled him, while lying in jail, bleeding from the beating which he had received, to sing songs of praise. (Acts 16:25). It was by God's grace he was enabled to write this letter of joy to the Philippian church.

We can pray no greater prayer for one another than that the grace of God revealed through Christ Jesus be multiplied in that one.

Paul is praying that this divine grace be with them, to guide them, that their spiritual lives may be enriched. This is only possible by the grace that comes from God the Father through God the Son.

Before bringing this study to a close, I would like to go back and review what we have studied. As has been stated, the purpose of this letter was to express thanks for the support which they had sent and to let the Philippian church know of his situation there in Rome. It would seem that this church, which had been a constant supporter of Paul in his missionary journeys has lost sight of him for quite some time. This may have been during the time when he was a prisoner in Caesarea and during his journey to Rome. But when they heard that he was a prisoner in Rome, and in their concern for his welfare and for the cause of Christ, they sent Epaphroditus with an offering, and to learn of his welfare. What a joy it was for Paul to once again hear from this church that was most dear to his heart. Not only was he glad to receive their gifts, but what made him the most joyful was to find out that they were still standing for the truths which he had taught them. Many of the churches which Paul had started had been turned from much of the truth by the teaching of false teachers. Look at the church at Corinth, how it was divided into factions, and the errors which had come in. Then there were the churches in Galatia to which Paul wrote, "O FOOLISH Galatians, who hath bewitched you, that

ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (Gal. 3:1)? How it must have broken the heart of Paul to hear this of the churches in which he had labored so hard and suffered so much in order to give them the truth! But here was a church that, even though they had suffered much persecution and there had been false teachers come in, yet they were still standing for the truth. What a joy for Paul to receive this word of them! No wonder this was a letter of joy. In the letter he gave them words of instruction and encouragement. He lays down the basis upon which the Christian can have the joy which he himself had. To have that joy Christ must be our life. Paul said, "for me to live is Christ". This implies a surrendered will, and a body wholly yielded to the will of God. Next he stated that Christ is our example. As the eternal Son of God left His home in glory and humbled himself by becoming Man, dying on the cross, we, in our service for Him, should humble ourselves. He tells the two women in the church who were having problems getting along to "be of the same mind in the Lord" In chapter 3 Paul shows that Christ is to be our Object. All our self-confidence is to be set aside for Christ; our mind, our one aim, is to do His will. Paul said he gave up everything, "That I may know him and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death". In the last chapter Christ is shown to be our strength and the supplier of all our needs. We are to depend upon Him for our needs and strength, "Be careful for nothing; but in every thing by prayer and supplications with thanksgiving let your requests be made known unto God". "I can do all things through Christ which strengtheneth me". The theme of the whole letter is "Christ is all". Can we not say that the theme of the whole Bible from beginning to end is "Christ is all"? Someone has said that the letter to the Philippian church is an "epistle of Christ". Can we not say the Bible is a "Book of Christ"?

Now as I come to the end of this study, I trust dear readers (if there are any) that you have learned as much from this study as I have. In closing I pray with the apostle Paul, "The grace of our Lord Jesus Christ be with you all, Amen".

ACTS

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inhabitants, "spent their time in nothing else, but either to tell, or to hear some new thing."

We today have television and newspapers to keep us informed regarding local and world events. We are being updated in various ways. The Athenians, on the other hand, received all their information by word of mouth. It becomes obvious why every curious mind wished to speak with strangers or vice versa.

Merursuis has reported that there were more than 300 public

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ACTS

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places in Athens where one could meet for the purpose of inquiry and conversation.

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are to superstitious." (Acts 17:22).

The Greek for "Mars' hill" here is Areopagus, and relates to the tribunal gathered there. Paul, in addressing the tribunal, did not condemn them, but made a statement regarding his real belief about them. He could have charged them with idolatry, but he was there to advise them of what they termed, "a new thing," and he made his speech in a very grave, cool, and collected manner. Paul's impression was, as he passed by the many altars in their city, that they were too superstitious, the word "superstitious" meaning that they had too much reverence and fear for their so-called gods. The word relates to an excessive dread of the anger of their gods. Paul was informing them that there was no value in fear and dread of their gods. It was a dark cloud over their heads that should not have been there.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).

Paul, when referring to the devotions which he had observed, refers to their manner of worship. It related to their prayers, praises, etc.

The altar on which Paul observed the inscription, was probably a monument made of stone - a monument which the Greek tribunal had authorized and protected. The altar had been built and then dedicated to the unknown God.

The altar erected to the unknown God, according to Dio- genes Laertius, came into being because of a plague which the celebrated gods did not prevent from occurring. It is said that a Greek by the name of Epimendies restrained the plague by taking white and black sheep to Mars' Hill where he released them. The sheep were permitted to go wherever they pleased. Those who followed the sheep would then sacrifice them "to the god to whom these things pertained," or the god who had the power to avert the plague. The god was not given a name, but was considered to be unknown. I understand that in Athens, to this day, some of the altars which were made to unknown gods are still standing.

Paul, when addressing the tribunal on Mars' Hill, caught their interest and curiosity by informing them of the God who to them was unknown. They, no doubt, for many years, had wondered who their unknown God was. They, of course, were skeptical as to whether or not Paul knew their unknown god; but they, no doubt, were very curious as to what he would have to say about him. The unknown god after all, had done for them what their known gods could not do, that is, avert the plague.

Paul, in beginning his address to the Greek tribunal, said, **"Whom therefore ye ignorantly worship, him declare I unto you."** Paul declared His name to them and His

attributes. Paul, of course, was correct in informing them who the God was that removed the plague, since such is a work of God Almighty. The altar therefore, even though they didn't know Him, had really been erected in His honor. He, in fact, was the same God who had sent plagues and removed plagues from Egypt.

The Greek philosophers had called Paul a "babbler," or one who picks up scraps of knowledge. They therefore didn't consider him competent to advise them. They, however, had admitted their ignorance relative to the unknown God. This gave Paul an open door to talk about one of whom they admitted knowing nothing. The plague, the altar to the unknown God, and Paul's arrival in Athens were all predestinated by that one who "works all things after the counsel of his own will."

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24).

Paul begin his address by informing them, not of a god, or another one of their gods, but of the God -- the God who is over all -- the "God that made the world and all things therein" Paul raises their thoughts higher than they had ever been raised. Their gods had been confined to temples, or had restrictions placed upon them so that they were not much more competent than men. Their gods, according to the Stoics, were subject to fate and were not in complete control. Each of their gods was over this or that, but not over all. Paul, therefore, raised their thinking process higher than it had ever been raised when he spoke of one God over all creation. He, as Paul stated, "is Lord of heaven and earth" that is, He has power and authority over all creatures and things of earth plus the heavens above us. The stars, the sun, the moon, the clouds, etc., are all under His complete Lordship. Their thoughts, therefore, of God were much too small. They, in fact, had not even dipped one cup of water from the large ocean of God's greatness. We may say that they were totally ignorant of God even though, by man's standards, they were considered to have the best minds on the face of the earth.

Paul's address to the Greek tribunal on Mars' Hill was God's way of visiting them and, through God the Spirit, informing them of Himself. They, in all their lives, had never been blessed as they were through God's representatives. Jesus had commanded them to go into all the world and preach the gospel. Athens was one part of that world.

"Neither is worshipped with men's hands, as though he needed any thing, seeing He giveth to all life, and breath, and all things" (Acts 17:25).

The word "worshipped," as used in the Scripture before us, denotes to serve, that is, to serve "with men's hands." It can also mean "to wait upon." The heathen had the idea that their gods were fed or nourished by the offerings made to them. I, in fact, know of an ancient Indian cemetery (I have pictures of the same) where little houses, similar to dog houses, were built beside

each grave. Food was put in these little houses on certain occasions for the spirits. The idea, that the sacrifices which are made and offered in the temples are consumed by the gods, is also prevalent among the Hindus.

Paul's message to the Greek tribunal was that the true God is not dependent upon humans for His happiness. Their manner of worship therefore was in error, or it was of no value. It fell under the category of dead works. It is as stated in the following scriptures:

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Psalms 50:10-12).

Our God is the giver, and we are receivers. "Every good and perfect gift" comes from Him, the greatest gift being that of His only Begotten Son. Our God, in fact, as Paul states, **"giveth to all life, and breath, and all things."** God, therefore, doesn't need us; but we need Him. This fact can be illustrated by water, soil, and air. The water doesn't need the fish, the soil doesn't need the plants, and the air doesn't need the birds. The fish, plants, and birds, on the other hand, could not exist without that on which they depend. God, in like manner, doesn't need us; but where would we be without Him?

Paul, when saying, "Seeing He giveth," means that God is the source of life and cannot be dependent on that for which He Himself is the source.

Paul continues by saying that God is the one who also gives breath. God, in other words, is not only the giver of life; but He maintains it. The expression "life and breath" relates to creation and the maintenance of creation. We may add that "breath" is moment by moment, or even second by second, so that we are constantly dependent on our God. It is as stated in the following scripture:

"In whose hand is the life (margin) of every living thing, and the breath of all mankind." (Job 12:10).

Paul, in his address to the Greek tribunal, continues by saying, "and all things." His reference is to all things which sustain life. The "all things," of course, relates to the sun, water, air, food, etc. A person whose life has been saved by another person feels obligated to that person for the rest of his or her days. God not only saves our lives moment by moment, but He has also given us our lives. May we not forget to praise Him and to glorify Him in all that we do or think.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26).

Paul, through God the Spirit, made a very scientific statement when saying that all nations of men have been made of one blood. All of us, in fact, can trace our blood line back to Adam. This fact becomes obvious when one needs a transfusion. The blood of a Russian, German, American, etc., will suffice for a transfusion so long as the type is

the same.

The fact that each of us has the blood of Adam means that each one of us has five quarts of corrupted blood. This fact is borne out of Isaiah 1:6 which states:

"From the sole of the foot even unto the head there is no soundness in it..."

The fact that each of Adam's children has five quarts of corrupted blood is also shown from Romans 5:12 which states:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

We are all sinners because we have inherited the blood of Adam -- Adam, a fallen creature. We know from the Scriptures that the "life of the flesh is in the blood." The life of a tree is in its sap, and the life of humans is in their blood.

Adam, when he sinned, contracted a dreaded disease -- the disease of sin -- sin which brings sudden or slow death. We, in fact, began the the moment we were born. Each day we live means that we have one less day to live.

It is not the committing of sins that makes us sinners. We were born sinners. Our sins only show that we are sinners. Apples, for example, do not make an apple tree. They only prove that it is an apple tree. Our sins, in like manner, prove that we were born sinners. Our sins, of course, make us bigger sinners.

Paul, when he said, "hath made of one blood all nations of men," did not include the blood of the Lord Jesus. He therefore did not inherit one drop of Adam's blood. His blood, as I Peter 1:19 states, is "precious." Our Lord's blood, in fact, cleanses from all sin. It is as stated in Isaiah 1:18:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

God's Word to us today is as it was in days of old; that is, "When I see the blood, I will pass over you." The blood which God must see is the blood of His only begotten son.

Paul, in the text before us, continues by saying, "and hath determined the times before appointed." The Greek for "times," in the Scripture before us, is the word "kairos." This same word is used in Luke 21:24 where it refers to the "times of the Gentiles." The same word is found in Acts 3:19 where it deals with the "times of refreshing."

The "times," then, which Paul states were "before appointed," relate to dispensations of time. There, for example, is a set time on God's predetermined calendar for America to exist, just as there is a time for the Gentiles. Our Lord, in other words, according to Paul, is the framer of the ages. The rise and fall of nations is not by accident, but by a predetermined plan.

We read from Hebrews 1:2, **"...by whom also he made the worlds..."** The Greek for "worlds" here is "ages," or "aions." The reference is not to the physical world but to occurrences in the physical world. Our Lord, in other words, is the one who has arranged the seven dispensations of time -- dispensations of time in which He would

accomplish His purpose.

Let us never think that there is no plan for the world in which we live. There, in fact, is a plan for America, Russia, Cuba, etc. Job, in fact, in chapter 24:1, informs us that the "times" are not hidden from the Almighty.

We are nearing a time change now. We, in fact, are nearing the time when our Lord is to return. This time has been set. We are taught to "discern the signs of the times." These "signs," of course, have been designed too; or they have been predestinated.

Let us go a step further and note that the Holy Scripture is a record of God's work in the ages, the times, or dispensations of time. We are now living in "the dispensation of the grace of God" (Ephesians 3:9). There is a dispensation yet future which is called **"...the dispensation of the fulness of times..."** (Ephesians 1:10).

FELLOWSHIP

(Continued from Page 1)

Where I was born and raised in the Ozarks in north Arkansas, we had what we called fifth Sunday meetings. When there was five Sundays in a month, on the fifth Sunday, one of the local churches would have services, and all the other churches would meet there, and have services most of the day. We also had fellowship meetings, all the local churches took turns, and had services on Friday and Saturday nights, with two preachers each night. We had wonderful fellowship together. During revivals, people from the other churches would come, other preachers not involved in the meeting would visit, and we all enjoyed some fellowship.

I remember well the church house being filled, folks standing in the back of the house, and some outside looking in the windows.

Children were on the floor on pallets, even the lost men of the community were there, standing outside visiting, and sometimes the preacher would go to the back door and preach to them. I remember when the saints visited in one another's homes, and the conversation always turned to the things of God and His Word. The children all sat and listened. But all these things were before television.

I have been told it is unrealistic to even hope we could ever have the fellowship we once had. This is probably true. The world has much to offer, and it is so easy and so pleasant for the flesh to feed the flesh. The more we feed the flesh the more carnal we become, and the weaker we are spiritually, to the point where we begin to justify our fleshly way of life. One of the main reasons I believe we are so weak today, is because we don't have that close fellowship we once had, when we were so close we could go to a brother or sister, and talk about our problems, and pray together, and strengthen one another. A statement one man made several years ago I suppose mirrors the spiritual condition of most of us. He said, "I sure hope church doesn't last too long tonight. I

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FELLOWSHIP

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don't want to miss Kojac." Brethren our minds and our hearts are not focused on the right things.

I know the flesh is a big hindrance, but there is a much greater hindrance to fellowship, and of course the flesh no doubt plays a great part in this, and that being the scores of different beliefs, twists and angles on Bible subjects. The main problem being, one person (and most of the time a preacher) sayings, in so many words, "you believe what I believe, the way I believe it, or there can be no fellowship between us." Let me ask this question, why can't we have different views or opinions on Bible subjects and still have fellowship? If we would continue to meet and study together, you might be able to show me from God's Word where I am wrong on a given subject, or I you. But on the other hand brethren, if we break off all fellowship at the first hint of disagreement how can we ever be of one mind as Paul tells the Philippians in chapter one verse twenty seven, or 2:2. Lest I be misunderstood let me clarify one thing, I am not advocating compromise for sake of fellowship. I do not believe in compromising when it comes to God's Word. But I do believe we can be unwavering in what we believe the Bible teaches, and still have sweet fellowship with a brother who doesn't understand a certain doctrine exactly like we do.

I have been associated with preachers with whom I have enjoyed wonderful fellowship, have preached and taught in their churches, and was counted as a brother until I would bring up a subject for discussion and present a view other than the one they had been taught, and always believed. Then I became a heretic, or one who had departed from the faith or worse, simply because I didn't hold exactly to their belief on a given subject.

Let me attempt to set forth some examples of what I have been trying to say. The last church I pastored was pretty much split on the subject of predestination. Some said they just could not believe God predetermined all things. Some said they were not sure and could not understand predestination, and some believed and loved this wonderful truth. Almost every week we engaged in discussion on this subject in our Bible studies, without anyone having any hard feelings one toward another. Who would have profited if we had started calling those who disagreed names, and even exclude them from our fellowship? Is it not much better to study and reason together?

If I don't believe only Landmark Missionary Baptists will be in the bride, should I be cast out? If I don't believe tithing is for the church, should I be branded a heretic? If I don't believe women are required to physically cover their head in the assembly, do I forego all fellowship with my brothers and sisters in Christ? What if I believe someone other than the pastor has a right to express his opinion on a given

subject, should I be accused of trying to take over the church, and disfellowshipped? (See editor's note at end of article)

There are many of God's children that have no one to meet with, and in most cases it is because someone either doesn't want to take the time to study with them, or they are afraid of losing their position and authority. Or maybe they are afraid they can't take the Bible and show them why they believe what they teach. I know one preacher who, if you mention anything different at all from his view, you will set about a thirty minute lecture, end of conversation, with no chance to express your viewpoint. When I run into men who will not sit down and discuss a subject, I am reminded of what Paul asked the Corinthians in I Corinthians 14:36, he said, "What? came the Word of God out from you? or came it unto you only? There are many men today who give the impression that they are the final authority, and they are never to be questioned. Brethren, I speak this to the shame of any of us who may be guilty.

I don't know how many of you have ever gone week after week with no one to meet with and have fellowship with. It is very trying and discouraging, and we become weaker when we are deprived of fellowship with our brothers and sisters in Christ. In the times we live in we need each other so bad, we need strength to help us stand, and I know by experience, when I have good Christian fellowship, I am much stronger.

I hope everyone reading this has wonderful fellowship, but I fear this is not the case. Do you know someone who has quit meeting with the church? Do you know why? If not, would you please for the sake of that brother or sister, go out of your way if necessary, to find out why? And the only way you can be sure you are finding out for sure what the problem might be is to go directly to the individual involved. And be prepared if there is a difference of opinion on a doctrine, to take whatever time necessary to study together, considering what God has to say. And even if you can't agree on one point of doctrine, you can have wonderful fellowship around many other precious truths.

I would like very much to hear from readers on this subject. I would like to know if the lack of fellowship is as wide spread as I fear, or if it is only in my little corner of the world. I would like very much any comments, encouragements, or criticism you might have. My address is, Ted Gower, 6101 Howe, Groves Tx, 77619.

Editor's note: I agree with our brother as to the need for more and better fellowship. I know that many of God's dear children grieve much over little to no fellowship where they live. I agree that we sometimes allow things to break our fellowship that should not do so.

I believe that we can have some individual believer's fellowship with those who are not even Baptists, but I do not believe we can fellowship a non-Baptist church. Understand that I can fellowship some members of such a church as a brother or sister in Christ, but I cannot fellowship that church as a church.

I could have a church member

who did not believe predestination, but he would not be allowed to try to convince other members of his position. I would meet with him personally and discuss this, but I would not have group meetings where this was discussed with those who did not believe this expressing their views.

I would not cast one out or break fellowship if he did not believe in Baptist bride, but I do believe that and preach it. If a man does not believe in tithing for this age and for the church, he is a heretic on that subject. If he does not practice it, he is a thief and a robber. Still, I would not totally break fellowship over this. I would not break fellowship over one not believing in, or a woman not practicing the head covering, but I would not want one arguing this in the church or with other members.

I do not oppose some member other than the pastor expressing his opinion on a given subject. I do think this should be done with respect shown to the pastor. I do think it should first be presented to the pastor. Time should be given for the pastor and the brother to discuss this. The pastor should be listened to with respect - the brother also. If the brother still has the same opinion, he has the right to it. If this opinion is very important and controversial, the brother has the right to ask that it be brought before the church. If the church is against it, the brother should not bring it up any more. He then would have the option of being quiet about it, or leaving the church. If the church is against the pastor on this, he should keep quiet about it. The church should be the final authority in this as in all things.

We do need to have all the fellowship we can, but we cannot fellowship at the expense of truth. We can fellowship some with those with whom we differ, and we should do this as much as possible if it is right. But the more we agree on, the more we can fellowship. That is just the way it is.

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determining truth? Here is one of the greatest perils of the ministry--the proneness to forget that we are the ministers of Christ. The modern church with its multiplicity of organizations presents a situation that tempts the preacher to think of the lordship of the church, or of the board of deacons, or of the W.M.U. or of some other auxiliary, rather than of the Lordship of Christ.

If we are ministers of Christ, then Lordship belongs to Him--we must look to Him for orders, for a place to preach, for rewards, for encouragement, support and comfort. We must aim at faithfulness to Him. The ministry is a glorious work, nothing comparable to it among the professions of men. When Felix Carey, who was trained for missionary work, accepted the post of ambassadorship from the king of England, his father said, with a broken heart, "Felix has dwindled into an ambassador." Brethren, we are ministers of Christ; we are ambassadors of the King of Kings. Under God, the preachers have made the greatest contribution to the welfare and happiness of mankind; not the philosophers

and scientists of this world who have that wisdom which descendeth not from above. The world's leaders are "blind leaders of the blind", and in the name of progress and wisdom are leading their followers towards the ditch of destruction. True prophets of God are pointing the way to the city of God, saying, "Follow us as we follow Christ."

Worldliness of preachers is largely responsible for the worldliness in our churches. A worldly pastor and a spiritual church cannot long co-exist.

Worldly Methods Employed in the Ministry

The Bible is full of warnings against worldly methods in a divine program. We cannot war a spiritual warfare with carnal weapons. We cannot build a spiritual temple with worldly tools. Worldliness in methods is leaning upon an arm of flesh. Israel in Canaan, surrounded by blood-thirsty and warring nations, is typical of the Lord's people and churches in this unfriendly world. The Israelites were in danger, but their help and hope were in God. And instead of looking to God for protection and blessings they were continually forming entangling alliances with their heathen neighbors -- looking to the chariots and horses of Egypt, rather than to the invisible arm of God. Ministers of Christ need to realize that the hope of their protection and success is in the promise of the presence of their Lord.

1. Worldly methods in soul-winning. The divine method of winning souls is to preach the gospel. Men are saved by believing on Christ. The aim of preaching is to get men to believe on Christ. The only way we can get men to believe is to give them something to believe. When the gospel is preached those who have a mind and heart -- a disposition to believe, will believe. But the preacher is not able to give that disposition to believe. This is the prerogative of the Holy Spirit.

I bring this indictment against present-day evangelism. Worldly methods in evangelism are mainly responsible for so much worldliness in our churches. A lost man of the world cannot contribute to the spiritual strength of a church. Why are there so many lost people in our churches? Conservative brethren are saying that 75 percent of church members are lost. Why is this so? Does Scriptural evangelism contribute to such a situation? No, a thousand times no. It is because mealy-mouthed molly coddle, high-pressure, high-powered, draw the tears, count the noses, get the money, put it in the papers, evangelists have been responsible for their entrance -- the churches have loved to have it so. I feel sorry for a lot of lost people in our churches. They are not hypocrites. They did not aim to join the church. They were beguiled into it by artful, slick-tongued evangelists. May God deliver us from evangelists who are artists.

2. Then there are worldly methods in pastoral leadership. Let me bring you face to face with some of the problems of a Baptist pastor. The average church is composed of warring and irreconcilable factions. On the one hand there are the saved; on the other the lost. There are those who believe the Scriptures are to be obeyed, others have little or no regard for them. Take

the doctrine of Church Discipline. Where is there a church that can agree on this question? Some believe the Scriptures that enjoin discipline should be obeyed; others will not hear to it. Take the question of women's place in public worship. The Bible teaches that the woman is to have a symbol of subjection on her head because of the angels (I Cor. 11:10), and that they are not permitted to speak (I Cor. 14:34). Some believe these ought to be kept; others ignore and ridicule them. What is the pastor to do? A worldly pastor will either take sides against the Scriptures or else compromise them by an attitude of silence.

3. A worldly ministry is a compromising ministry. The man who will not contend for the once delivered faith will not contend for practical godliness. The man who is not particular about what he believes will not be particular about what he does. Heresy and worldliness are bedfellows, yea, they are Siamese twins. False prophets in all ages have been of the worldly crowd. The preacher who can join in a union meeting can join in other things too.

Worldliness in Personal Habits

A preacher may be worldly in talk. Deliver me from a vulgar talking preacher. There is not much to be said about the guilt of preachers in the matter of dancing, card playing, or theatre-going. There are but few, if any, among us who would think of indulging in what is usually called worldly amusements. But the preacher's duty is not done by merely abstaining from these things. He must reprove them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). It is not enough to stay away from the dance, we must try to get others to stay away, and reprove those who do not. This applies to every form of worldly amusement. It also applies to worldly organizations. It is not enough to stay out of a lodge, we must try to keep others out, and reprove those who do not come out. A silent attitude is a spirit of worldliness and is criminal negligence in the sight of God. The very genius of Christianity is opposed to secretism. Our Lord said, "In secret have I said nothing." Lodges are religious institutions. In the blue lodge of Masons they have a Worshipful Master, and above the blue lodge they have a High Priest. Think of a Baptist preacher, who professes loyalty to the Book that teaches, "one is your Master, even Christ," entering a lodge and recognizing some sinful man as "Worshipful Master". The Bible teaches there is one High Priest of our profession, the Lord Jesus Christ. Think of a Baptist preacher joining the world in recognition of man in this high office. The Masonic lodge is a religious institution by its own testimony. Listen to Masonic authorities, "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution." Mackey's *Lexicon*. "So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions, may and do harmoniously combine in its moral and

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intellectual work with the Buddhist, Parsee, and Confucian and the worshiper of deity under every form." Webb's *Monitor of Freemasonry*, by Robert Morris, page 280.

Lodge folk are the unionists in our churches. Solve the lodge problem, and the problem of unionism will be easily solved. Masonry is a religion, but a Christless religion. In Mackey's *Lexicon* there are thirty published prayers, but the name of Christ is not found in any of them.

Marks of a Worldly Preacher

1. The world hears and approves his message (I Jn. 4:5,6). He is popular with the worldly crowd both in the church and out of it.

2. The worldly preacher has neither friends nor foes. Nobody curses him and nobody would die for him.

3. The worldly preacher is in great demand at social functions. He will be in favor with the Lions, and the Elks and the Eagles, but he will not be loved much by the sheep. He is awkward in prayer meeting, but manifests much grace as an after dinner speaker.

4. The worldly preacher is a diplomat. He knows the art of diplomacy. He doesn't know much about election and predestination, but he can tell you all the points about a modern Sunday School, or any of the other departments of the modern church. He doesn't know much about the attributes and decrees of God, but he can tell you how to organize your church for effective service. He can eat with the Lions, and run with the Elks, and fly high with the Eagles, but he does not know how to feed the sheep. He has found an answer to Amos' question, "Can two walk together, except they be agreed?" He has a way of getting folk who are not agreed to walk together. Brethren, I do not believe God has called me or any preacher to hold saved and lost folk together in the body of Christ.

5. The worldly preacher is a self-seeker. He feathers his nest while the wolves destroy and scatter the sheep. Like Isaiah's dumb greedy dogs he never has enough.

Note: the above message was presented by C. D. Cole, at a Bible Institute conducted by Elder H. Boyce Taylor at Murray, Kentucky, along about 1929. It was printed in *News and Truths* then, and is re-printed now as it was taken from that magazine. It was true when preached then and just as true today, and a thousand times more applicable.

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lieth on Him and unites with the right church, or is baptized the right way, or lives the right kind of life; it simply says, **"whosoever believeth in him"**, and then the promise is plain and absolute, **"should not perish."**

Jesus said, **"...he that believeth on me shall never thirst"** (John 6:35). He did not say, he that believeth on Me and unites with the right church, or is baptized the right way, or lives

the right kind of life; He said plainly, simply, **"he that believeth on me"** and then added **"shall never thirst."**

Peter to the household of Cornelius said, **"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins"** (Acts 10:43).

He did not say, whosoever believeth in Him and unites with the right church, or is baptized in the right way, or lives the right kind of a life; but simply, **"whosoever believeth in him"** and then adds the plain promise, **"shall receive remission of sins."**

When the jailer came trembling and fell down before Paul and Silas and brought them out and said, **"...Sirs, what must I do to be saved?"** they answered, simply, plainly, **"...Believe on the Lord Jesus Christ, and thou shalt be saved..."** (Acts 16:31).

They did not say, believe on the Lord Jesus and unite with the right church, or be baptized in the right way, or live the right kind of a life; they said simply, **"Believe on the Lord Jesus Christ, and thou shalt be saved"** When Paul wrote to the Romans, **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"** (Rom. 4:5). He did not say, believe on Him that justifieth the ungodly and unite with the right church, or is baptized the right way, or lives the right kind of a life; but simply, **"to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."**

Jesus to the grief-stricken sister of Lazarus said, **"...whosoever liveth and believeth in me shall never die..."** (John 11:26).

He did not say, whosoever liveth and believeth in Me and unites with the right church, or is baptized in the right way, or lives the right kind of life; but simply and plainly, **"whosoever liveth and believeth in me,"** and then He adds His plain promise, **"shall never die."**

When Paul said to the Galatians, **"...we have believed in Jesus Christ, that we might be justified by the faith of Christ..."** (Gal. 2:16). He did not say, we have believed in Jesus Christ and united with the right church and been baptized the right way, that we might be justified by faith of Christ and not by the works of the law. Instead of this, he puts it in simple, plain language.

In all of these cases, these conditions could have been expressed just as easily by the Saviour and Peter and Paul as they are expressed by religious teachers today. Why did not the Saviour and Peter and Paul express these conditions? There can be but one answer--because they are not conditions of salvation. How could the Saviour and Peter and Paul have left out these conditions if they are conditions of salvation?

But the question arises, if being baptized the right way and living the right kind of a life are not conditions of salvation, why do these things? Not from fear of hell; God desires no service from that motive. Let the Saviour tell why. When He instituted the Lord's Supper, He said, **"For**

this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28); and then before leaving the upper room He said to His disciples: **"If ye love me, keep my commandments"** (John 14:15).

Why love Him? Love Him because He shed His blood for the remission of their sins. Let Paul tell us why serve Him: **"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again"** (II Cor. 5:14,15).

Now comes the all important question, what do these parallel expressions, "believe on Christ" or "believe in (into) Christ" mean? Many, when they see how simple and plain is the teaching, say, "Why, almost everyone believes on Christ." No, they believe about Christ, but not on Christ.

A wealthy man deposits a large sum of money in the bank and promises to pay the debts of all the poor people who will trust him to pay their debts. They all may believe him, may believe about him; but only those who believe on him, depend on him, rely on him to pay their debts, will have their debts paid. So Christ died for all our sins (I Cor. 15:3); He gave Himself for us that He might redeem us from all iniquity (Titus 2:14); but only those who believe on Him, depend on Him, rely on Him to save them, will ever be saved.

The man who is depending on Christ and his baptism or Christ and his church, or Christ and his good life to save him, will be lost; for he is not believing on, depending on, relying on, Christ to save him; but only partly on Christ and partly on something else; and there is no promise in God's Word that those who partly believe on Christ shall be saved. The very fact that a man depends partly on Christ and partly on something else to save him, shows that he has never believed that the Saviour **"...gave himself for us, that he might redeem us from all iniquity..."** (Titus 2:14); the Saviour he is depending on is not the Saviour God's Word reveals; and hence he has no Saviour at all.

Notice Paul's instruction to the Romans concerning believing on Christ: **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"** (Rom. 4:5).

Consider the simple but vital teaching of this passage: He justifieth the ungodly. How? **"Whom God hath set forth to be a propitiation through faith in his blood. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus"** (Rom. 3:25,26); **"...being now justified by his blood..."** (Rom. 5:9).

And He justifies us from all sins. **"...our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity..."** (Titus 2:13,14); re-

deems us from the curse of the law (Gal. 3:13), redeems us from under the law (Rom. 6:14), and this makes us God's children (Gal. 4:4-7).

Consider further: He justifies the ungodly. If He justifies the ungodly then all efforts to become godly in order to be saved, are worse than wasted and are in rebellion against God's plan for men.

"For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). **"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us"** (Rom. 5:8).

Why? Because Christ justifies the ungodly. The Saviour did not say to Nicodemus, "Whosoever becomes godly should not perish," but **"Whosoever believeth on him."** Why? Because He justifies the ungodly. Paul and Silas did not say to the jailer, a wretched sinner, "Become godly and thou shalt be saved"; but **"Believe on the Lord Jesus Christ, and thou shalt be saved."** Why? Because He justifies the ungodly.

On what basis does He justify the ungodly? **"To him that worketh not, but believeth on him."** Here is the work of the soul to be saved; Paul says to cease working at the task, and believe on, depend on, Him--He justifies the ungodly. God gave men ten commandments to keep.

God's Word says, **"...The man that doeth them shall live in them"** (Gal. 3:12). But all men have failed to keep them; **"...all have sinned and come short of the glory of God"** (Rom. 3:23).

To illustrate: A father gives a little boy ten rows of corn to work out and says to him, "Willie, if you will work out the ten rows of corn today, I will pay you five dollars; but it will take steady work all day."

About nine o'clock some boys persuade Willie to play, and he plays with them for two hours. Now he cannot get the task done, and so is sure to lose the five dollars.

His grown brother comes to him and says, "Willie, I saw the trouble you were getting into, and had a talk with father. Father says that the work must be done or you will lose the five dollars. But father agreed to let me do the work for you. Now if you will quit working at the task and trust me, depend on me, I will see that the work is done, and that you get the five dollars." The little brother quits working at the task, and gets out of the field. He believes on, depends on, trusts, his big brother. If, now, there is any failure, it will be the big brother's failure, and not the little brother's.

So, **"to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."**

If, then, the sinner will quit working at the task of his salvation and believe on, depend on Christ, trust the whole work of salvation to Him, he will **"justify the ungodly"** from **"all iniquity"** (Titus 2:14). If, then, there should be any failure of being saved, it would be Christ's failure, for He said, **"...him that cometh to me I will in no wise cast out"** (John 6:37).

Why, then, should the one who

has thus trusted Christ ever be baptized, or live a faithful, godly life? Go back to the illustration: As the little brother quits working at the task in the field and believes on, depends on, trusts the big brother to have the task done, a man meets him and says, "Willie, your brother was good to you. But to do your work for you, that you might not lose the five dollars, he left his field, and it needs work badly. If I were in your place, from love to my big brother, I would go and work in his field for him."

The little brother says, "I will do it, sir." He goes over into his big brother's field and works harder than ever, not from fear of losing the five dollars, but from love to his big brother.

So the Saviour, after we have believed on Him, trusted Him to save, justify us, says, **"If ye love me, keep my commandments"** (John 14:15).

"...go work today in my vineyard" (Matt. 21:28); not **"in your own."** All the work that the redeemed, the saved, man does is not in his own field, to get the task done, that he may be saved; but in the big brother's field, from love to the big brother for having relieved him of the entire responsibility for the task.

To follow up the illustration: The big brother sees the little brother working in the big brother's field and he goes to him and says, "Willie, I appreciate this, for you are doing it from love to me. If you were doing it from fear lest I might not keep my promise, it would hurt me; for that would show that you did not trust me. But you cannot work for nothing. I will pay you fifty cents for every hour you work in my field. Now, work hard and have a large reward for your labor."

So the Saviour says, **"And whosoever shall give a drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward"** (Matt. 10:42). And He says, **"But lay up for yourselves treasures in heaven..."** (Matt. 6:20). **"...he shall reward every man according to his works"** (Matt. 16:27).

The reward of fifty cents for every hour's work does not destroy the motive of love that moves the little brother; it only increases the motive of love.

But do not redeemed people, God's children, sometimes become backsliders? Yes. Go back to the illustration of the little brother and his task. As he is working from love to his big brother in the big brother's field, the bad boys follow him and tempt him, and prevail on him to leave the big brother's field and to mistreat the big brother. The father sees it all; goes and takes the little brother out into the forest and reproves him for his wrong to his big brother, and then chastises him and sends him back to the big brother's field. So, when God's redeemed, saved children backslide, do wrong willfully, He chastises them.

"...My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For" (Continued on Page 10, Col. 1)

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whom the Lord loveth he chasteneth, and scourgeth every son whom he received" (Heb. 12:5,6).

"Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psa. 89:27-33).

Reader, which field are you working in? Are you working in your own field? trying to accomplish a task, now that you have sinned, you can never accomplish?--meet all of God's just laws and requirements, and develop a character that will entitle you to a home in heaven? Heed the message, "...to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Believe on Him, depend on Him, to justify you from all iniquity (Titus 2:14). The moment you do, your eternal destiny is settled, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Then, from love to the big brother, go into his field and work till the day is done. In telling of his own salvation, Paul again makes plain what "believe on the Lord Jesus" means: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Notice this declaration as to the apostle's salvation: "I know Him." A man must "know Him" or he cannot "believe on" Christ. He can risk Him without knowing Him, but he cannot believe on Him, cannot trust Him for salvation. It does not mean, know Him in every respect, as to how His divine and human nature could be united; as to how He could have had eternal existence; as to how His resurrected body could appear and disappear, etc., but to know Him in His character as Saviour.

In trusting money to a bank one does not need to know how much German or French or English blood there is in the bank officials. In trusting one's case to a physician, one does not need to know the different nationalities from which he is descended, but he needs to know him in his character as physician.

So men must know Jesus in His character as Saviour, or they cannot believe on, trust Him to save them. They must then,

know Him as the Messiah, the promised Saviour, the complete sin-bearer, or they cannot believe on Him. But after one knows the bank, he must commit his money to the bank, or else the bank is not responsible for it. After one knows the physician, he must commit his case to the physician, else the physician is not responsible.

And so Paul says, I "am persuaded that he is able to keep that which I have committed unto him against that day."

No one, then, is redeemed, is saved, who has not committed his salvation to Christ against that day. Let the reader get clearly the meaning of "commit." No one has committed money to the bank who yet holds the money; no one has committed a package to the express company who yet holds the package; no one has committed a letter to the post office for delivery who yet holds to the letter. So no one has committed his salvation to Christ, no one is redeemed, is saved, who yet holds to the work of his salvation. He must commit it to Christ.

Further, no one has committed his money to the bank who has not left the entire responsibility for the money's safety to the bank, leaving no further responsibility upon himself for the safety of the money. No one has committed a package to the ex-

press company, who has not left the whole responsibility for the delivery of the package entirely to the company, leaving no responsibility whatever upon himself for its safe delivery. No one has committed a letter to the post office who has not left the entire responsibility for its safe delivery to the government, leaving no responsibility whatever upon himself for its safe delivery. Even so, no one has committed his salvation to Christ, no one is redeemed, is saved, who has not left the entire responsibility of his salvation to Christ, leaving no responsibility whatever for his salvation upon himself.

But one may have committed his money to the bank and yet not really have trusted the bank, but only risked the bank; one may have committed a package to the express company, and yet not really have trusted the express company, but only risked it; one may have committed a letter to the post office and yet not really have trusted the post office, but only risked it. So, one may have committed his salvation to Christ, and yet be unredeemed, unsaved, because he only risked Christ and did not trust Him. Hence Paul said, "I know whom I have believed," trusted, taken at His Word.

One other fact needs to be considered as to what believing on Christ means in Paul's case. He says, I "am persuaded that

spair, I do not know what despair is. To lose hope places one in utter hopelessness and discouragement. Man will never get saved until he sees himself in that same plight as did Jonah. Jonah was brought under divine judgment - judgment that would cause to look within; and then not liking what he saw. We call that God's effectual calling!

Third, the great encouragement Jonah took to himself - "Yet I will look again toward thy holy temple" (Jonah 2:4). "I remembered the LORD: and my prayer came in unto thee, into thine holy temple" (Jonah 2:7). You see, beloved, when God's Holy Spirit quickens the dead sinner and makes him alive, then the believing sinner has a hope within that can only come from the God of Heaven. The Psalmist wrote, "But our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3). Jonah was encouraged because of the work of God within His sinful, wicked heart. We know that God does not hear the prayers of sinners, and yet Jonah had complete confidence that as he prayed, God heard him. What our God begins, He completes! "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). Our God does not start something that He can not finish! Will you listen to me for a moment? Our great God, the sovereign, eternal One that planned our redemption has not charged the proud rebellious sinner with "election and foreknowledge and predestination and the blood-soaked cross of Calvary with its bruises and blood and pains and perdition, only to discover that man refuses to be regenerated and will not be converted." Jonah understood that "It is the Spirit that quickeneth" (John 6:63). He

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he is able to keep that which I have committed unto him against that day." It is not a committal of one's salvation to Christ a moment at a time, nor till one can see whether he is going to be able to live a Christian life. It is to commit one's salvation to Christ "against that day." And the moment one does what Paul did, commits his salvation to Christ against that day, God's Word says he is saved, redeemed: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

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and Gentiles, that they are all under sin" (Rom. 3:9).

The question is, are Jews better than Gentiles, as if to say, are we Jews any less sinful than Gentiles? Paul's answer is that there is a universal sinfulness that has proven both Jews and Gentiles to be under sin.

Of course, beloved, this is the climax of the first three chapters of the book of Romans. All Paul discussed in these first three chapters has to do with the universal sinfulness of mankind. Now he brings it to a conclusion by asking this question, and he answers this question in that he declares that there is a universal sinfulness of which Jews and Gentiles both must be guilty.

May I remind you, beloved friends, that is definitely the teaching of all the Word of God. In fact, you can't turn through the Word of God, either in the Old or New Testament, but what you will come face to face with the fact that every one of us are a sinner in God's sight. Listen: "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14:2, 3).

These verses would picture God looking down upon the sons of men, and He asks if any of us are doing anything that is good in His sight. After He looks upon us -- after He trains His telescope upon us and observes us carefully, His conclusion is that we are all gone aside; we have all become filthy. There is none that doeth good, no, not one.

When we come to the New Testament we find the same truth presented to us, for we read: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

I say then, beloved, this first question as to universal sinfulness presents to us this truth, that everybody within this world stands as a sinner in God's sight.

Years ago, I was visiting in a home, and I was talking to two young girls who had been attending services, one of whom I thought was very definitely under conviction. I felt impressed of God that I should speak to her about the Lord Jesus Christ as her Saviour. When I went to her

home her mother came into the room and monopolized most of the conversation, and proved that she herself was ignorant of the grace of God, even though she was a member of the church. She said, "Now, Brother Gilpin, don't you worry about my girl. She is a good girl. She has never done anything wrong in her life." You know, beloved, I might just as well have gotten up and left right then, for that woman completely ruined the conversation, and brought to nought all that I had said to her daughter.

I say to you, regardless of who the individual is, old or young, learned or unlearned, cultured or boorish -- regardless of what the condition of life may be, every individual stands as a sinner in the sight of God.

II. The Question of the Christian and Sin. "What shall we say then? Shall we continue in sin, that grace may abound? What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:1, 15).

In these two verses, which are companion verses, the Apostle Paul is talking about the individual who has professed faith in Jesus Christ and who is living in sin. Paul says, "The fact that we are saved by grace, does that give us liberty to live in sin?"

Every man who has ever preached the doctrines of grace has been accused of preaching that you can live any kind of a life you want to after you are saved and that you will still go to heaven when you die. When I started preaching, one of the first things I ever heard that I had said, was that when a man is saved, he can go out and live any kind of a life he wants to, and still go to heaven when he dies.

Isn't that a common accusation so far as Baptists are concerned? Isn't it true that every true Baptist preacher down through the years has been accused of saying that you can be saved by grace and then live any kind of a life and then you will still go to heaven when you die? Beloved, Baptists don't believe that. I have never preached it, and no true Baptist who knows anything about the Bible preaches it. The fact of the matter is, no man that is saved by grace ever preached such as this. It all grows out of the fact that when we preach security -- that is, when God saves a man, He saves him once and for all time -- the unsaved will take the Scriptures that we present and say that we say if you are saved, you can live any kind of a life you want to live.

Now, beloved, that is what Paul is dealing with here. They had doubtlessly said the same thing about Paul's ministry. Paul and those who had ministered with him had doubtlessly been lied upon by the people of their day. Paul asks the question and then answers it by saying: "God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2).

Then he says: "...shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:15).

Now somebody might say that since we are saved by grace, and since we are no longer under the law, therefore the law has no jurisdiction over us, and we can live any kind of a life that we

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please -- we can forget about morals and ethics and live any kind of a life that we wish. The enemies of Martin Luther went so far in this respect to say that Martin Luther said to sin all you want; commit every sin in the world that you please; get drunk and live any kind of immoral life that you want to; because that means it takes more of the grace of God to save you, and therefore it magnifies God's grace. Beloved, Martin Luther never taught that and no man that was ever saved by grace taught it. Rather, just as the Apostle Paul said, we are saved by grace, and though we are not under the ceremonial law, God forbid that we should live in sin.

III. The Question of Deliverance. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

When the Lord saved you, He didn't take away the old nature from you, but rather He just made alive the new nature, which was dead to start with, but He left the old nature there, to the extent that the man who is saved has two natures. He has an old sinful, carnal, devilish, depraved nature, and he also has a Christlike, godly nature -- in fact the nature of God Himself on the inside -- and those two natures are warring and battling day by day. The Apostle Paul in discussing this matter says, in substance, it has made me a wretched man.

Beloved, what individual is there who is saved who hasn't been made wretched as a result of that old sinful nature that he has, Paul admitted it, and you and I are compelled to admit it also. Paul even refers to it as a body of death.

There is an underlying Oriental imagery that goes with this Scripture that is most interesting. In the days of the Apostle Paul, in order to punish a man sometimes, they would take a prisoner and fasten a corpse to his body, so that the face of the corpse came next to the prisoner's face; their hands were fastened together, so when the prisoner walked about, he carried that body of death with him. In other words, if he would lie down, the corpse would lie with him. If he would eat, the corpse would be there when he ate. That corpse went with him every place. It was a body of death that was chained to him. The Apostle Paul looked upon this, and said, "This old nature that I have is nothing but a body of death that I carry about with me. Who shall deliver me from the body of this death?"

I tell you, beloved, this question is a question that troubles every true child of God. I ask you, doesn't your old nature burden you? Isn't it true that your old nature causes you a lot of grief and heartaches? Beloved, it causes me such; and it caused Paul such. It causes every true Christian a lot of grief and difficulty.

Paul asks the question, "Who shall deliver me from the body of this death?" We might as well face the fact that we are not going to get deliverance from this body of death, this old nature, until the Lord takes us out of this world.

You are going to carry that old nature as long as you are here in this world. However, as you yield yourself to the Holy Spirit of God, you will find that you will

grow in grace. That new spirit will develop and grow, and you will be able to control that old nature thereby. In other words, you will find that the new nature will serve as a bridle to the old nature. It will serve as a curb to the old nature that you have.

IV. The Question of Security. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:31-35).

In these verses there are some four or five questions that the Apostle Paul asked, all having to do with the question of security. In the 31st verse he asked, "If God be for us, who can be against us?" Beloved, the old nature is against you. Yes, but remember this, if God be for you, who can successfully be against you? The old nature, the flesh, the devil, and the world may be against you, but if God is on your side, you have victory to start with.

In the 33rd verse Paul asks, "Who shall lay any thing to the charge of God's elect?" Who is going to charge God's elect with anything? The old devil will. He is on the job every day to charge God's elect with sin. After reading Revelation 12, where the devil is spoken of as the accuser of the brethren, I am satisfied that the devil stands ready to accuse God's people every hour of every passing day.

Just like the devil came into the presence of Almighty God and brought accusations against Job -- just like he accused Job to say that Job was only serving Him because He was good to him, and was blessing him materially, so the devil brings accusations against God's elect.

Also, beloved, the law brings charges against God's elect. You know you haven't been living up to the law. You know you haven't kept the law. You know, even though you are saved, that you have violated the law again and again since you were saved. Who is going to lay any charge to God's elect? The law is, for the law will say, "I have been violated. I have been rudely trampled under foot by that individual."

Just as the devil and the law bring charges against God's elect, so the professors who are not possessors will bring charges against the elect of God. Now, beloved, what good does it do them. What difference does it make if the devil does bring a charge against us? It is God that justifieth. My salvation doesn't depend upon my keeping myself. My salvation doesn't depend upon my answer to the devil when he brings charges against me. Rather, my salvation depends upon God, for it is God that justifieth.

I say to you, when the devil and the law bring accusations and

charges against us as God's elect, just remember this, it is the devil on the one side and God on the other; it is the law on the one side and God on the other. I tell you, beloved, we are on the winning side to start with, because we are on God's side.

Then Paul sums it up by asking, "Who shall separate us from the love of Christ." and he answers his own question in that he tells us that none of these things shall be able to separate us from the love of Christ.

This, then, beloved, is the question of security.

V. The Question of Sovereignty. "Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20).

How many people today reply against God? I think about the folk who do not believe the doctrine of election. I think about the folk who don't believe in predestination. I think about the folk who don't believe in the sovereignty of God. How many of them are replying against God?

I think about those individuals, how the thing formed actually has the audacity to stand up and say to Him who has formed it, "Why hast thou made me thus?" I think how the creature dares to stand in the presence of the Creator, and deny His sovereignty. Beloved, that is exactly what every Arminian does. Just think of the Arminian preachers who are telling people that it is up to you -- it is entirely in your hands what you do -- you are to make the decision, for the decision is all up to you. Brother, sister, the man who does so is replying against God. He is denying God's sovereignty. The creature is objecting to the teachings of the Creator. The thing formed is actually objecting to Him that formed it.

Beloved, I believe in sovereignty, I believe that the God of the Bible is a God of absolutely sovereignty. One thing about our Bible conference is that it gives to the people who attend, figuratively, a shot in the arm so far as spiritual help is concerned.

There isn't a man who ever comes to the conference but what he is strengthened when he finds that there are people who believe and preach what he thought was the truth, but what he had never preached, and what he had always perhaps doubted as to whether he should preach. I don't know how many people have told me as a result of The Baptist Examiner editorials, and as a result of the conference that they were strengthened. They had believed those things but they had never heard them preached, and they didn't know how to explain them, and they were afraid maybe they were wrong. Then they would say, "What a blessing you have been to me!"

Beloved, here is a great question -- the question of the sovereignty of God, and Paul clearly and positively shows that God is most sovereign.

VI. The Question of Missions. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it

is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:14, 15).

Of course we know that Paul was a missionary. He said himself: "...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).

Paul was a missionary. Look at those missionary journeys that he took. Look at all the suffering that he underwent. Look how he set us an example as to missions, yet there are people today who say, "I just don't believe in missions."

Beloved, any preaching of the gospel is missions. It is missions, regardless of where we preach it.

Paul asks the question, "How then shall they call on him in whom they have not believed?" The word "call" is literally "confess." In other words, how are they going to confess Him if they haven't believed on Him? It isn't the idea of calling on Him to be saved. Lots of folk, especially these Arminians -- particularly these altar preachers, will say that you have to call on the Lord to be saved. Beloved, that is not what the word "call" has to do with the confession after the man has been saved, and Paul says, "How are they going to confess that they are saved if they haven't believed on Him, and how are they going to believe on Him whom they have not heard, and how are they going to hear without a preacher, and how shall they preach except they be sent?"

I say to you, there is no man who can read this Scripture without the realization that missions, the preaching of the gospel, is of God.

VII. The Question of the Body - Temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

Paul is talking about our body, and he says that it is a temple of God.

If you read the preceding verses, you will notice that he talks about putting in a foundation to build upon, and that that foundation is Jesus Christ. Then he says that we are to build on that foundation, and he tells us what kind of material to use. He says that some people will use wood, hay and stubble, and others use gold, silver and precious stone. He says that most of us are just mixing it up -- just putting up a shoddy temple so far as we are concerned. Then he says, "Don't you know that you are the temple of God, and that the Spirit of God dwelleth in you?"

My brother, my sister, every one of us is a temple unto the Lord. We are building our life's temple, and the Spirit of God dwelleth in us. In view of that fact, I can begin to understand why Paul is being so serious when he talks about us defiling the temple. I have no business to over-eat or under-eat. I have no business to overwork or underwork. I have no business to oversleep or under-sleep. I have no business to do anything that will

defile the temple, because I am a temple of God, and the Spirit of God is dwelling within me.

VIII. The Question of Differences. "For who maketh thee to differ from another?"... (I Cor. 4:7).

I ask you, who made you to differ? Let's think about it. As a child, you grew up in a family. You know the Lord Jesus as a Saviour, yet maybe your mother or your father, or your brother, or your sister, or some of your relatives have had no spiritual concern in any wise at all. Now who makes you to differ? Do you make yourself different from those individuals? Who makes you to differ?

I go back and I think of my own people, and I ask the question, who made me different from my people? I think of some of my boyhood companions that I thought so much of when I was growing up. We used to go swimming together in the summer time and skating together on the mill pond in the wintertime. We hunted together, and we fished together. I think about them. What makes us to differ? Beloved, I haven't differed from them, and they haven't differed from me, but it is God that has made the difference.

I say to you, if you are saved and one of your loved ones is lost, it is God that has made the difference.

I'll go further and say that if you see the truth as to the sovereignty of God, the doctrine of election, baptism, and all the great doctrines of grace, and your loved ones and your friends ridicule you because of it, you ought to be mighty patient with those individuals, because it is God that has made the difference. It is God that has made the revelation to you. It is only God that has enabled you to see the truth that you see. It is God that has made the difference.

IX. The Question of Distinct Speech. "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Cor. 14:7-9).

Suppose the fellow who plays the bugle in the army doesn't know his bugle very well. Maybe he doesn't know much about music and he just starts tooting irrespective of what he is tooting. What would be the result? The men in the army won't know whether to get up or go to bed. They won't know whether it is mess call or what call it may be. They won't know whether it is a retreat or a forward march that is being blown on the bugle. Don't you see how important it is that the man who plays the bugle in the army gives the proper sound -- that he knows how to play the bugle properly, in order that people will be able to rightly follow as he shall play.

Now, beloved, if that is important in the army, how

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much more important is it that a preacher, or a teacher, or any Christian know his Bible to such an extent that when he talks he gives an intelligent sound so that people will understand what the Word of God says. This Bible needs to be understood before you try to teach it. Some of it was written to saints, and some of it was written to sinners. Some of it was written to the Jews, and some of it was written relative to the church that Jesus built. Beloved, we need to know that which was written to various individuals so that when we preach it we don't mix it up, but rather when we preach it, the folk who hear will be able to get the difference and will understand accordingly.

Years ago, as a boy preacher, I went before a church to preach. They were looking for a pastor; I was looking for a church. I don't remember what I may have preached that morning, but after the services were over, an old Baptist preacher who was in the audience came up to the front, shook me by the hand, used a country expression that I have heard many times since, but which I heard that day from his lips for the first time, and said, "That sounds just like old Pide's bell." What he meant was that it was just as clear as an old cow's bell. He could understand it.

Beloved, that is exactly what Paul is talking about when he asked this question relative to distinct speech. He is saying to us that if we do not speak clearly and distinguish the Scriptures sufficiently, people will be confused. Therefore he urges us that we give a distinct sound, so that people will know the message, and understand the truth of the Word of God.

X. The Question of Christian Neglect. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3).

Haven't you heard this preached before, and hasn't it nearly always been preached to the unsaved? Hasn't it been said to the unsaved, "Now if you neglect your salvation -- if you neglect to be saved, there is no escape for you." I dare say that the majority of people who have ever preached from that text have applied it to the unsaved, yet there is not one hint here concerning the lost man. Rather, he is talking to the saved man.

In the preceding verses he says that we ought to be mighty careful lest we let things slip that we have heard, and that the Word of God is to be guarded. Then he says, "How shall we escape, if we neglect so great salvation?"

Ah, my brother, my sister, we have a great Bible. We often talk about the fact that we have a great God, but I tell you, we also have a great Bible. It has a great message for us, and we ought to be mighty careful lest we slip away from the things of the Bible. We ought to be mighty careful that we stay mighty close to the Bible. We ought to be mighty cautious that the words

that have been spoken in the Bible be particularly studied and applied to our lives day by day, for, as Paul says, how shall we escape if we neglect so great salvation.

Beloved, saved people can neglect their salvation by neglecting their Bible. If you do, do you know what is in store for you? Punishment and chastisement -- the chastening hand of God, if we neglect so great salvation.

XI. The Question of the Christian and His works. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:13, 14).

Paul is comparing and contrasting Old Testament procedure with New Testament teaching. In the Old Testament the Jews took the blood of goats and the ashes of a heifer, thus sprinkling the unclean, and sanctified to the purifying of the flesh. Now he says, "If they did that in type, how much more real is it for us today?" and he says that the blood of Christ will purge your conscience from dead works to serve the living God.

I tell you, beloved, that is exactly what takes place when a man is saved. God purges his conscience but prior to his salvation, he tries to save himself by his works. He tries to help God out. He tries to save himself by what he does. But when he sees the truth that Jesus Christ on Calvary's Cross paid for every one of his sins -- the day that he sees that truth, his conscience is purged from his dead works, and he begins to serve the living God.

Listen, beloved, if a man is saved, it makes a difference. It changes his life. He turns from the dead works that he has been doing, to the service of the living God.

XII. The Question of Christian Discipline. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, and unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

How many times the Arminian preacher has taken this Scripture and has used it to mutilate the Bible! I can remember one man who traveled up and down the length and breadth of the Southern Baptist Convention, who as an evangelist preached from this Scripture, saying that this was the unpardonable sin. He said if a man hears the Word of God, and tramples it underfoot, he does despite unto the Spirit of grace, and eventually God just lays him aside and won't save him. Tommyrot of the worst type! There is not a word here to the lost man.

He is talking about people who have been sanctified. And who does God sanctify? Only those who shall ultimately be saved. He is talking about those who have been sanctified, who have gone on for a while but turned back and have lived for the world and have trampled underfoot the blood of the covenant, and has

ignored the Lord Jesus Christ and the Word of God. What is going to be the result to those who have done despite unto the Spirit of grace? There is going to be a sore punishment fall upon these people.

Now, beloved, that is Christian discipline. He is talking about the discipline that falls upon the Christian when he fails to live as saved people ought to live.

CONCLUSION

Here are twelve questions that Paul asked 1900 years ago. These are Paul's questions, but now I have one that I would like to ask. In the light of these twelve questions that I have asked for Paul, I ask you, what are you going to do with the message that I have preached to you? Are you going to ignore it, or are you going to act upon it? Are you going to pass it by lightly, or are you going to live in the light of it?

If you are lost, may it please God to save you. If you are saved, may it please God to add you to a body of fellow believers. May God bless you!

JONAH

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had been encouraged by that very Spirit; of course, that was God's Holy Spirit, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

Fourth, the great assurance Jonah had of God's favor to him. "Yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple" (Jonah 2:6, 7). Oh beloved, when God's Holy Spirit quickens us and places us into God's Family, (Col. 1:13-14) we will know it, and rejoice, even as Jonah did! There is no salvation when one does not know whether or not he is on his way to heaven! When the God of heaven saves, the sinner that is the recipient of His grace knows full well of God's

salvation. "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 John 5:13). The assurance that belongs to God's dear children is only a small part, though it is important. If it were not for the fact that our salvation began with God and is worked out in God's time and program, no one could be sure of heaven. But what our God has given to us, that being salvation, was planned from before the foundation of the world; and, in the due process of time, in God's appointed hour, the Christ of God bore our sins in His body on the cross of Calvary; and, in our life time, God's Holy Spirit quickened and brought us unto the glorious light of the truth. There could never be assurance if it were not for God's plan! Brother Gilpin called it the "Five Golden Links: Foreknowledge, Predestination, Calling, Justification, and Glorification."

Fifth, the great warning and instruction Jonah gives to others. "They that observe lying vanities forsake their own mercy" (Jonah 2:8). Oh beloved, one thing that the Bible is full of, that being, the warning

of God's judgment upon sinful lost men. Do you hear? Do you understand? Throughout the pages of the Word of God the warning goes out - repent of your sins. That is part of the message of God's Word! That being the case, you and I are to proclaim that same message. Beloved, it is our business to warn the lost of the pending judgment, even though we know that the vast majority of men will not heed. God's call is two-fold; that being, the outward call to humanity and the inward call to God's elect. The first, the outward call to humanity is accomplished in part, through the preaching of the gospel. Its call is somewhat indirect and general in nature. For the most part, it is always ineffective though sincere. The second, the inward call to God's elect, will always produce fruit; that being, because of its effectual nature. Would you notice what Luke tells us about Lydia, a seller of purple, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14). Who opened her heart? It was God, beloved! Again, note what the Apostle John said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

Sixth, the great praise and glory given to God. "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). Oh beloved, when you and I realize that our salvation is of the Lord, we too will take time to praise God and give Him the glory that is due Him! How precious is our salvation. It cost the Lord His only Son, and the life of Jesus that we might live! It is

all of grace! We do not deserve it, but praise His name, because of God's sure mercy, the elect of God, in due time, have salvation. Therefore, we need to shout it above the roof top as did the Psalmist, "I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations" (Psa. 89:1).

Seventh, the great deliverance of Jonah. "And the LORD spake unto the fish, and it vomited out Jonah upon the dry land" (Jonah 2:10). As we had pointed out in an earlier lesson, Jonah knew full well that his release was at hand; and that, because the God of heaven had done a work in his heart. The reason that I point that out now, is that when God works in our hearts today, we should also have that same sweet assurance. The Bible speaks of our deliverance as though it had already taken place, yet, we await it patiently. Paul writes, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

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ANNOUNCEMENT

The Calvary Baptist Church of Logansport, Louisiana is in need of a pastor. They have a building and a parsonage which are paid for. They would not be able just now to pay a salary for a full time pastor. So far as I know, this church believes the truths taught in The Baptist Examiner. For further information, call Mrs. Minnie Lewis at (318) 697-5841. Pray for this church.

Elder Don Pennington will be speaking in revival services at the Temple Baptist Church of Appalachia, Va. April 19-21. Services will be at 7 p.m. on Friday and Saturday, and at 10 and 11 a.m. on Sunday. Reggie Moore is the church pastor - two fine preachers will be working together. All who can are invited to attend these services. Pray for this meeting. For further information contact Reggie Moore at (703) 565-4604.