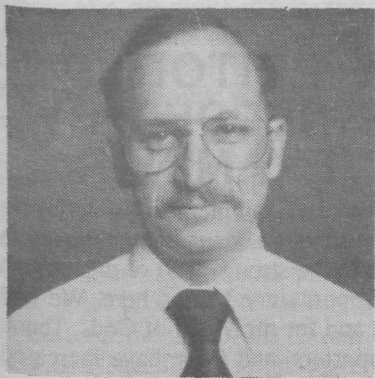


HOLY SPIRIT CONVICTION John 16:7-11

by John Pruitt

John 16:7-11 says "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come



John Pruitt

unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." These verses show the three-fold work of the Holy Spirit in the world. These verses also show the great necessity of the

(Continued on Page 3, Col. 3)

WHAT IS THE "BODY OF CHRIST?"

H. Boyce Taylor
(1870-1932)

Ed. Note, John Gilpin, Sr.: Here is a subject about which many people have many assumptions. Brother Taylor gives Bible evidence that each church is a "Body of Christ" and rightly contends that there is no other "Body of Christ."

"Now ye are the body of Christ, and members in particular" (I Cor. 12:27) "...head over all things to the church, which is his body..." (Eph. 1:22-23). "There is one body..." (Eph. 4:4).

The question as to who composes the "body of Christ" is always a live one. Many earnest people do not know, and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation Paul agreed, for he said to the church at Corinth: "...ye

(Continued on Page 3, Col. 4)

WATCH FOR BOOK SALE IN NEXT ISSUE

Why I Believe in a Limited Atonement

by James F. Boris

What follows is not a detailed theological or exegetical discussion of the doctrine of the Limited Atonement. Other more learned men than I have written such treatments.

(If such a work is of interest to you, the Calvary Baptist Bookstore can make some fine recommendations and secure some good books for you.) Neither is what follows an expository treatment of a text supporting this great doctrine of grace. Instead, what follows is simply an account of my journey from believing in an unlimited atonement to believing that Christ died only for His elect.

My initial belief as regards the extent of Christ's atonement was that Christ died for all the sins of all men in all times. You may well ask on what basis I based such a belief. The answer is that I had precious little basis, indeed! This was simply what I had been

told by all the pastors and teachers and professors with whom I had come in contact since my salvation at age 18 until my first pastorate. While seminary cer-



James F. Boris

tainly exposed me to the view that Christ may have died only for His elect, this was not held by any of my professors and, thus, I felt no need to waste further thought on it. After all, if my teachers did not believe it,

surely it could not be true!

It was with this basis, and on this shabby foundation that I entered my first church. It was a small Baptist church in southwest Minnesota, and it was there that the issue of the extent of Christ's atonement became an important area of inquiry for me.

I was approached by a young man named Tim Foor. Tim was living at the time in South Dakota, was disappointed with the churches he had seen in that state, and wondered if perhaps our church would not be more acceptable. This led to a series of discussions between myself and Tim regarding the various doctrines of grace as well as the nature of the church. Regarding the doctrines of grace, I considered myself to be completely orthodox and Scriptural. I believed in Total Depravity, Unconditional Election, Irresistible Grace and the Perseverance of the Saints.

(Continued on Page 6, Col. 1)

THE CLOSED DOOR

by Fred C. Beard

Text: Gen. 7:16

"And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in."

Our subject for the message is found in the last part of this



Fred Beard

verse. "The LORD shut him in." God shut the door, and I speak to you about the closed door.

Throughout our lives, we find many times when the door is closed; and we must learn to accept this fact, lest we dare to fight against God. We must remember that a door has two sides to it. On the one side it will be the inside and on the other it will be the outside; so when that door is closed, someone or something is shut in, and someone or something is shut out.

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<h1>The Baptist Examiner</h1> <p>Baptist Is Our Middle Name</p> <p>Paid Circulation in All States and in Many Foreign Countries</p> <p><i>"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.</i></p>			
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STUDIES IN THE LIFE OF PAUL

by John R. Gilpin

"...Behold he prayeth..." (Acts 9:11). Of recent date there has been quite a good deal of discussion in the newspapers and other periodicals relative to the action of the Supreme Court on the matter of outlawing public prayer in our public schools. I notice that quite a number of people have been very much upset concerning it, both saved and unsaved, both professors and possessors, and I expect a lot of people have had a good deal to say about it -- people who never use the privilege of prayer but

very, very little. In fact, I have been impressed by observing the statements of a few individuals



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

whom I happen to personally know, whom I am sure have said a great deal more about the action of the Supreme Court than they ever said to God in the matter of praying.

May I say in passing that I do not think that we can do enough to keep church and state separate. In fact, the closer the church and state are united, the more you can expect persecutions and difficulties to fall upon those who would stand for the things of the Lord. I believe so strongly in a separation of church and state that I

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE DEATH OF CHRIST A PAYMENT FOR SIN AND WHAT THIS INVOLVES

"...ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). The person and work of Jesus Christ are the most important truths of Scripture. The saving gospel of Jesus Christ is the truth about His death, burial, and resurrection. Though the resurrection of Christ is an essential part of the gospel, the death of Christ may well be the most important truth of the Bible. There is much misunderstanding about and perversion of this truth. He is a most accomplished theologian indeed

who knows the truth about the death of our Lord Jesus Christ.

There are many theories of men relative to the atoning work of Jesus Christ. There is the Moral Influence theory. This teaches that the death of Christ exerts a moral influence on men and causes many of them to seek to exemplify the example of Christ, and be saved thereby. There is the Governmental Theory of the atonement. This teaches that the death of Christ does not actually pay or atone for any man's sins, but that it was necessary that God show His displeasure with sin. Therefore, God punished Christ as an example of His hatred of

sin. There is the Example Theory. This teaches that the death of Christ is an example of how men ought to sacrifice themselves to and for God, and be saved by following Christ's example of sacrificial love. There is the Universal Purchase and Offer theory of the Arminian. This teaches that Jesus Christ purchased the salvation of all men, and this salvation is offered to all men. Whether or not men are saved depends upon their accepting or rejecting of this offer. This is a very nebulous and unclear theory. It uses much good, sound lan-

(Continued on Page 2, Col. 1)

"CHARMED BY SIN"

By Waldo Whiddon

"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth,



By Waldo Whiddon

crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:1-5).

There is a daily standing problem with the Christian, a hindrance, if we carelessly allow it, and that is the ever presence of Satan with his charms. We do

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guage; but then robs this language of all real meaning. For example, this theory says that the death of Christ was a substitutionary death; but then robs "substitution" of all real meaning by saying that many go to hell for whom Christ died. Substitution means "one in, one out." This theory teaches "one in, yet the other still stays in." This theory teaches that Christ paid for the sins of all men, yet that many go to hell and pay for their own sins - thus highly dishonoring, and even blaspheming the character of the holy God of the Bible.

Let me give you in very clear and definite language the Biblical doctrine of the atonement of Jesus Christ. 1. God imputes to (lays on) Christ all the guilt of all the sins of all those for whom Christ died. 2. God punishes Christ, pours out His wrath on Christ, against that guilt imputed to Christ. 3. This secures and guarantees the eternal salvation of all those for whom Christ died. This, and nothing else, and nothing added to this, is the Biblical doctrine of the atonement. Let me warn you of trying to add anything else to this. You weaken and corrupt the Biblical doctrine and fact of the atonement when you do this. It has shocked, grieved, and disappointed me, that so many who profess to believe in the five doctrines of sovereign and saving grace, who profess to believe in a Limited Atonement; seek in varied ways to stretch out the atonement to include more

than what I have stated above. They will tell us that the death of Christ, as it was and is, could save millions more had God willed it. They tell us that, in some sense, Christ died for every man. They will tell us that everything a man receives - life, health, food, etc. comes to him because of the atonement. They will tell us - at least they seem to tell us - that Christ died for earth, rocks, dirt, flowers, and trees, etc. Again I say beware of any and all of the efforts of men to extend the death of Christ beyond a real, actual, saving payment for the guilt of the sins of God's elect.

This doctrine of the atonement which I have set forth is often stigmatized as the Commercial Theory. This is done by men who could and should know better, by men who desire to pervert the true doctrine of the atonement, by men who want to extend the atonement beyond its true and proper accomplishment.



Joe Wilson

Men know that no one actually believes in a Commercial Atonement. They simply desire to stigmatize the true doctrine of the atonement and uphold their false views thereof. We do not preach a strictly commercial theory of the atonement. That would involve monetary values. We teach that it is a penal payment for the guilt of sin that Christ made, and not a commercial one.

The Bible does repeatedly and in different ways present the death of Christ as a payment for sin. No man can understand the atonement who does not view it in this way. The Old Testament types set this forth. Animal sacrifices set forth typically a death that paid for the offerer's sins, so that the offerer did not have to pay - this was only typically, not really savingly. The Old Testament believer looked to the same sacrifice that we do - that of Jesus Christ on Calvary. He did not trust in animal blood for eternal salvation. All of the bloody types of the Old Testament present the atonement as a satisfactory and saving payment for sin's guilt.

"Who gave himself a ransom for all, to be testified in due time" (1 Tim.2:6). The atonement of Christ is described as a ransom. Surely, anyone can see that this pictures the death of Christ as a payment for sin. One is captured and in bondage. A ransom price is set for his deliverance. The price is paid. The captive is delivered. This is a picture of the atoning work of Jesus Christ and its saving results. Surely, the word "ransom" shows us that the death of Christ is a payment for sin.

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom.3:24). The redemption is accomplished through the paying of the ransom price. We were in the slave market of sin, condemned to a life of

sin and an eternity in hell. The price of our redemption was set - it was the payment of the total of our guilt. Jesus Christ came into the market. He made the full payment. Those for whom He paid the redemption price are bought out of the market, never to be put up for sale again, and set free forever. Praise the Lord! Surely, the word "redemption" (and how many times is it used in the Bible) shows that the death of Christ is a payment for sin.

"Whom God hath set forth to be a propitiation through faith in his blood..." (Rom.3:25).

Propitiation relates to satisfaction. The atoning work of Christ is that which satisfies the holy claims of the justice of God, satisfies the claims of God's holy law, and eternally saves all for whom it was made. God is satisfied by what Jesus did, and will save all for whom He did it. Surely, "propitiation" shows that the death of Christ is a payment for sin.

"...ye were not redeemed with...But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet.1:18-19) The precious blood of Christ with which we are redeemed is contrasted with silver and gold with which we are not redeemed. Who can deny that this verse pictures the death of Christ as a payment for sin?

Now, let us look at my text again. It says in part, "ye are bought with a price." Of course, that price is the precious blood of Jesus Christ. Men may stigmatize this position on the atonement as the Commercial Theory, but it surely is the position of the Word of God. Repeatedly and prominently does the Bible set forth the death of Christ as a payment for sin.

Now, there are many things involved in this, and we will look at some of them. This involves the character of guilt for sins as a debt owed to God. If men are to be saved this debt must be paid. If this debt is paid, those for whom it is paid must be saved. This debt must be adequately, even exactly, paid. God will not overlook this debt. God will not just cancel this debt. God will not just forget all about this debt. Here is a great difference between man's forgiveness and God's forgiveness. When man forgives something against himself, he does not demand a payment therefor. Man is just to forgive another and act as if it never happened. God's holiness demands payment. God's forgiveness is not a cancelling or forgetting of the debt, rather it is based upon the fact that the debt has been paid. God, in mercy and grace, provides the payment for sin; but the actual forgiving of the guilt of sin is an act of strict justice. God, according to His own holiness and righteousness, must forgive those whose debt has been paid. If Jesus Christ, in His atoning death, paid for a man's sins, that man cannot go to hell; he must and will be eternally saved. It is very important to understand this if one is to understand the nature of the atonement - if one is to understand the guarantee and limitation of the atonement - that the atonement is limited to the elect of God, to those actually saved thereby; and that all for whom it was made will assuredly be saved. Oh, this is the truth about the atoning work of Christ, and it is a far cry from what most men

teach.

The character of God as a Being of absolute righteousness and inflexible holiness is involved in this. God will save men in a way consistent with His holiness; or He will send all men to eternal, burning hell. Grace reigns through righteousness (Rom.5:21). God's holiness demands that sin be punished. God will not allow any sin to go unpunished. Praise God that His grace furnished through the atoning death of Jesus Christ a proper, true, and adequate punishment for sin as to all those

who shall be saved, even all those for whom Jesus Christ died. Men's sins must be punished - in their own persons, or in the person of a true and proper substitute. Grace provided the substitute, even our Lord Jesus Christ. Justice punished the sins of all the elect in Jesus Christ. Justice, therefore demands the salvation of all those whose sins were punished in Jesus Christ.

The inviolability of God's law, the honor of God's law, the establishing of God's law, is in-

(Continued on Page 3, Col. 1)

FROM THE EDITOR SOME THINGS NEEDED BY THE BAPTIST EXAMINER

We need some added support. The Baptist Examiner is most definitely a mission work; therefore I am not ashamed to ask for Baptist money to support a Baptist mission work. Due to the strong stand of this church and this paper, we have lost some support since I came here. We will not change our strong stand for right and for the Word of God. Thank God, we have also gained some supporters, and some have increased their support.

We have not increased the subscription price for the paper since I came here. At that time the price was sufficient to pay for such. Since then there have been some postal increases and printing cost increases. The last postal increase costs us over an added \$100 per mailing. We may have to increase our subscription price soon in order to absorb some of this increase. However, we give away so many subscriptions that I really do not know what percentage of our income comes from subscriptions and what percent comes from support from individuals and churches. Hence, I do not really know how much increased subscription rates would add to our income. Pray for us as to this matter of increased subscription rates. I will say that the paper would well be worth the price even if we did increase the subscription price.

I doubt that increased subscription rates would raise our income to equal out outgo. We would still need some added support from individuals and churches to continue as we are. We send so many papers to foreign lands for which we receive nothing. We also send many here for which we receive nothing. It may be that we will have to greatly decrease the number of papers we send free, but I would very much hate to do this. We hereby reach many in foreign countries, many in prisons, and many who feel they cannot afford the small price of the paper. We do not desire to stop this. Pray about this, and help us if you can in this great mission work.

We need and desire to greatly increase our mailing list - our reading family. If this paper is a blessing to you, it would be a blessing to thousands more. Please help us to greatly increase our mailing list. Send us subscriptions. If possible send money to cover such, but send subscriptions anyway; we will send the paper as long as we can.

There is a very good way to meet both of these needs. If a church supports us with regular offering, we send all the members of that church this paper so long as we are informed of names and addresses. I believe this paper can be a blessing to our kind of churches and to the members thereof. I believe this paper can be a help to the pastor and to the ministry of our kind of churches. I believe that most churches could afford to take on the support of T.B.E. as a part of their mission work. Pastors, please consider seeking to lead your church as to this matter. Doing this will add to our income, and it will add to our reading family. Reader, talk to your pastor about this. Let us do this thing that will not hurt any church, and yet will be a blessing to many.

I suggest most seriously and earnestly to you who really love this paper and the truths for which it stands, that you consider remembering The Baptist Examiner in your wills. This will not hurt your present income at all. This will not greatly hurt your heirs. In this way, while you are rejoicing in heaven, you will still be doing a great work on this earth for the glory of God and the good of others. Though dead, you will still be speaking to others the precious truths of God's Word.

We need your prayers. Well, we really need God's blessings; and these do come in answer to prayer. Please pray for this paper. Pray for me that God will give me great wisdom in editing this paper. Pray that God will provide all the needs of this paper. Pray for those who write in the paper (and for those who should). Pray for churches mentioned in this paper. Pray for everything that goes into our sending forth this paper. Pray, brothers and sisters, pray.

I hesitate to mention this - it seems so useless - but we need men to write for The Baptist Examiner. When I came here, I felt that I had so many friends, and that they would send me so many articles, that I could not use them all; and some of them would be offended at me. This has not been the case at all. It has been one of my major problems and one of my major disappointments here, that I cannot get men to write for the paper. Men could extend their ministry. They could be a great blessing to our thousands of readers. They could open doors for themselves for further ministry. (My writings in T.B.E. have doubtless opened most of the doors for the ministry I have had for over twenty years now) Brethren, why won't you take advantage of this opportunity to extend your ministry, be a blessing to thousands, and bring glory to God? Give me the sermon you preach to less than a hundred in your church (most of you preach to less, and many to much less) and I will send it to thousands. It will cost you a little time and effort and the blessings of doing this may be vast indeed.

Well, we need these things, along with other things. Many of you could help us with these things. Will you do it? We will be most grateful. God will be glorified. People will be blessed. May God lead you and bless you.

PAYMENT

(Continued from Page 2)

involved in the death of Christ as a payment for sin. God's law cannot be broken with impunity. Its every claim must be fully met. Its breaking must be properly punished. God's law knows no mercy. In Law's court, there is no mercy; it is a court of inflexible justice. The claims of God's broken law must be met. The sentence must be executed. Grace is not seen in the court of God's Law; grace is seen in God's providing of a substitute to bear the punishment of the chosen of the Lord. Oh, my friend, Jesus Christ had to die if men were to be saved.

The true nature of the atonement is seen in that the death of Christ is a payment for sin. No one will ever understand the truth of the atonement without seeing this. Look at three "s's" relative to the atonement of Jesus Christ. It was a sacrifice. Jesus gave Himself as a sacrifice to pay for the sins of those for whom He died. The death of Christ was not an accident. It was not an example. It was the voluntary giving of Himself to be a sacrifice for the guilt of the sins of His people. The death of Christ was substitutionary. He died, not for Himself (He had no sin to die for), but for others. He died in the place of others. He substituted for others. And the very meaning of the Word "substitution" demands that those for whom He substituted shall be eternally saved. No man can believe in a substitutionary atonement, and believe that that atonement was made for all men who ever live, unless he believes in universal salvation. The death of Christ was satisfactory. God is eternally satisfied with the work of Christ on Calvary - so satisfied that He will save all for whom that work was done. The death of Christ is a satisfactory substitutionary sacrifice.

The fact that the death of Christ is a payment for sin involves that it has not power to save beyond those for whom it was made. Men speak of the death of Christ as sufficient to save millions and millions more (even an infinite number) of men than it does actually save. I realize that men do this, to magnify the value of the person and death of Christ. Little do they realize that they are actually denying the true nature of the atonement as a payment for sin, and that they dishonor the Lord and His precious blood. Men say that the only limitation to the death of Christ is in the will of God as to its design. They say that, if God had so willed it, the death of Christ, as it was and with nothing added to it, would save millions more than it actually does save. Not so, beloved, not so. This doctrine, while men think it honors the atonement, actually denies the very truth and nature of the atonement. The death of Christ was a payment for sin - a payment for the sins of those for whom it was made - no more. Men, by this teaching, picture Christ as a man going into a store, paying a million dollars, and taking away ten dollars worth of groceries. In teaching this, men actually deny that the death of Christ is a payment for sin. Study this, my brother, surely you will be able to see that I write the truth.

The terrible character of the sufferings of Christ is involved

in His death being a payment for sin. His death was an exact payment for sin. This means that He suffered the exact equivalent of what those for whom He died would have suffered in eternal hell had He not died for them. Read that again and again. Sometimes, when a man owes a bill that he cannot pay, the creditor will accept "so much on the dollar" as full payment. The man will pay an agreed part of what he owes, and the creditor will accept that as total payment. The death of Christ is not such a "partial payment" plan. Therefore, it was not simply the physical suffering of Christ on Calvary that saves men's souls; it was His spiritual suffering in His soul when His soul was made an offering for sin (Isa.53:10). It was not the physical suffering that men inflicted on Jesus Christ that saves the souls of men; rather it was the spiritual sufferings inflicted by the Father when He forsook His own darling Son and when His sword awoke against His Son and smote the Shepherd (Zech.13:7). Jesus Christ suffered on Calvary as no man will ever suffer - even a lost man in hell; for that man is suffering only for his own sins, while Jesus Christ suffered for the innumerable number of His elect.

The eternal salvation of all for whom Christ died is involved in His death being a payment for sin. Oh, my friend, this must be true. The doctrine of a universal atonement that does not save all for whom it was made is a blasphemy against the person of Jesus Christ, against the preciousness of His blood, and against the character of God. The word "payment" would have no proper meaning if men go to hell whose sins were "paid" for by Jesus Christ. Why do men go to hell? For their sins. If their sins are paid for, how could they go to hell? They couldn't. Praise the Lord for His effectual and saving atonement. If some men go to hell whose sins were paid for by Jesus Christ, what do those who are saved add to that payment to make it effectual? See how the universal atonement dishonors God. If men should go to hell for whom Christ died - and His death was a payment for sin - God would be an unjust creditor, and an unrighteous law-giver. "Jesus paid it all" and there is nothing else to pay. All for whom Jesus paid it all will assuredly be saved.

It is the nature of the Atonement that the death of Christ is a payment for sin. This being true, the things I have written herein necessarily follow. In other words, one cannot truly believe that the death of Christ is a payment for sin without believing these things I have set forth in this article. Brothers and sisters, please study this article. Surely, if you do this, you will agree therewith. I cannot too strongly express the importance of what I have written in this article - not because I wrote it, but because it is the truth of the Word of God.

Oh, I do praise God for this glorious truth. I delight to sing, "Jesus paid it all." Dear friend, if you have been saved by this wonderful atonement, if the Holy Spirit has caused you to trust in Jesus Christ and His blessed gospel (which is the death, burial and resurrection of Jesus Christ), do rejoice therein. Do praise God frequently therefor. And do tell this blessed gospel to others. You do not have to tell an unsaved man that Jesus died for

him, and you should not do this. But you can tell him that Jesus died according to the Scriptures, was buried, and rose again the third day according to the Scriptures, and that anyone and everyone, even the one to whom you are talking, who will receive Jesus Christ as Lord and Saviour and will believe this gospel, will be eternally saved.

If anyone reads this who is unsaved, I preach to you the gospel as stated above. In that gospel, I am entitled to offer you eternal life if you will repent of your sins and believe on the Lord Jesus Christ. The limited atonement and the free offer of the gospel are both Bible truths, and there is no contradiction between them. May God bless you all.

HOLY

(Continued from Page 1)

work of Christ. The finished work of the Saviour was the whole purpose of the Holy Spirit's coming. (see v. 7) "...It is expedient for you that I go away... In John 13:17, the Lord Jesus talks to His disciples, preparing them for the last hour.

Ten days after the Lord was seated on the right hand of the throne, the Holy Spirit descended to empower the church at Jerusalem for to carry out the gospel commission. Apart from the Holy Spirit's work, the gospel has no saving power. All the evangelistic efforts that we may put forth are not effective unless the Holy Spirit leads the sinner to repentance. Only He can transform a soul that is conformed to the world. Only He can "loose the sinner and let him go."

Notice in verse eight, the first thing that the Holy Spirit does. "And when he is come, he will reprove the world of sin..." The word "reprove" means to convict or convince. In the salvation experience the sinner must be reprov'd of sin.

The lost person, though perhaps admitting he/she is a sinner among a world of sinners, never sees himself or herself isolated and standing before God. Proverbs 30:12 "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." It is not that I am a sinner like all other sinners, but that I am a sinner like no other sinner.

Before God saves any sinner, He will convict that sinner, so that they see themselves as a personal sinner against God; otherwise, they will never have a reason to believe the gospel message.

Question: Has the Holy Spirit ever opened your heart enabling you to see inside? Have you seen yourself as God sees you? There is a story about a Pharisee and a Publican who went to the temple to pray. Luke 18:10-14.

Do not be deceived by the devil into thinking that you are not as other men are: though you may live a good, clean, moral life. The Bible says that all are sinners against God. Gal. 3:22 "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Rom. 3:23 says "For all have sinned, and come short of the glory of God:"

You see, in the work of the Holy Spirit, conviction goes much deeper than the outward sins of the flesh. He reaches all the way down into the heart of unbelief. Look at the text vs. 8, 9 "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me:" True believers will believe that they are personal sinners against God. Now if sinners do not believe that they are sinners, then they have no reason to believe in Jesus Christ. You may believe Him for works sake, but you will see no need to call upon Him for salvation. Jesus was crucified because they did not believe in Him, and the sinner rejects Christ because he does not recognize Him as Lord and Saviour. There must be a convincing of the Holy Spirit before the sinner will receive the gospel message as the beautiful words of salvation that they are. (See Acts 2:32-36) "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which Ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When the Holy Spirit convicts or "reproves" the sinner, He puts an end to all of his arguments, debates, and excuses. He can only cry out "I am guilty!" Rom. 3:19 It is not until your heart is laid bare, that you can see yourself as God sees you, and see sin for what it really is.

Dear sinner, salvation is not genuine unless there comes that moment when you see yourself in unbelief: that moment when you see your own heart as a bottomless pit of sin.

O Father, I pray that you will do a work in the heart of every sinner here today!

BODY

(Continued from Page 1)

are the (or "a") body of Christ..." Mark you, he did not say they were a part of the body of Christ or belonged to the body of Christ or were a branch of the body of Christ; but he said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local, the other universal; one visible, the other invisible; one holding the one faith, and the other composed of the representatives of all the faiths in Christendom; one having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the Lordship and leadership of Jesus, the other submitting to all kinds of human heads from the pope down to bishops, presbyteries, or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of

men without the sanction of God. If Christ did not have two kinds of bodies, then each local Baptist church is a body of Christ, and He has no other kind.

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians, and five times in Colossians, it is mentioned. In Romans 12:5 the whole shows speaking of the church at Rome as a body of Christ. In I Corinthians 12:27 Paul plainly says that the church at Corinth was a body of Christ. In 10:17 he either says that the local church is one body, one bread, or he lets down the bars completely and removes all restriction to the Lord's table and admits all believers. That is why in England and the North Unionarian Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's Supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of 12:13 is the same body as I Corinthians 12:27, namely the church at Corinth, then the baptism that put them into that body was water baptism. Men who differ with Paul as to what the one body is, differ with him as to what the one baptism is. If the one body is a universal invisible church then open communion and baptism of the Holy Spirit are the logical and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say; to be observed or not observed according to the whims of men.

In every passage in I Corinthians the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15 the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians--about which those who believe in the invisible church quibble--if Paul is interpreted in the doubtful passages by his own plain teaching in passages not doubtful, then in each case the body of Christ is the local church to which the letter was addressed. If in addition to that the word "church" be used as it is always used by Christ then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word "body" in two different senses without explaining to his readers, thereby confusing their minds rather than revealing the truth to them, he must have meant by the body of Christ a local church in every use of it; for we know he meant that in a majority of cases. Since Paul said there is one body, and we know that he called the church at Corinth a body of Christ, we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that the Lord's Supper is a local church institu-

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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

What is the difference between the old nature and the flesh, or are they the same?

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The word "flesh" is used in different senses in the Bible. Sometimes it is used to mean all living creatures, as in Genesis 6:19, "And of every living thing of all flesh, two of every sort shalt thou bring into the ark..." In other places it means mankind as in John 1:14 where it is said of Christ that He became man, "And the Word became flesh, and dwelt among us... Also in I John 4:2, 3, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God..." At other times it indicates the natural in contrast to the spiritual as in John 3:6, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

In many places the word "flesh" is used to mean the sinful nature of man in contrast to the divine nature which one receives by the new birth. This is shown in Romans 8:8-13, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you... Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The expression, "the old man" is used to express the nature of man, of his Adamic nature with which he is born. It is the sinful, unregenerated nature that has been crucified in the believer. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). The "old man" is the source of all sin and corruption, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind" (Eph. 4:22, 23). It is in contrast to the "new man," "and that ye put on the new man, which after God

is created in righteousness and true holiness" (Eph. 4:24).

When the word "flesh" is used to mean the sinful unregenerated nature of man it means the same as the expression, "the old man." Both mean the sinful nature of man, that nature which we received from Adam.

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John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

I personally do not believe that there is a difference in the flesh and the old nature. By flesh, I do not have reference to the flesh that covers our body, but to the inner part of man. I think the Bible uses the terms flesh and old nature interchangeably. At least it refers to them as the same thing. The flesh, or the old nature, refers to man's natural state. It refers to his condition as he is born into the world. Both are evil and completely incapable of any good acts.

Let me mention some things the Bible says about the flesh, and you can see that the same things are true about the natural man or the old nature. The Bible tells us that the flesh is corrupt (Gen. 6:12). Surely the old nature is corrupt. The Bible tells us that the flesh will hinder spiritual growth (Matt. 26:41). This is also true of the old nature. The Bible tells us that the flesh fights against the spirit and spiritual things (Gal. 5:16, 17; Rom. 7:15). This is also true of the old nature. The Bible tells us that the flesh is not pleasing unto God (Rom. 8:8). This is true of the old nature. The Bible tells us that the flesh is an infirmity to the saved (Rom. 6:19). This is true of the old nature. The Bible tells us that the flesh cannot attain or give God glory (I Cor. 1:29). This is true of the old nature. The Bible tells us to have no confidence in the flesh (Philip. 3:3, 4). We should have no confidence in the old nature. The Bible tells us to make no provision for the flesh (Rom. 13:14). We should make no provision for the old nature. These are a few examples of the Bible teaching; that the flesh and the old nature are the same thing. I do not believe there is a difference unless you refer flesh to the skin and not to the inner man. What is the difference? None at all. May God bless you all. P.S., The main thing we must keep in mind is that whether we call it the flesh or the old nature, it is a source of great

danger to the child of God. We must be well aware of this enemy. We must know that regardless of the name, it can destroy our testimony. It certainly hinders us in our work for God. Let us try hard to subdue the flesh. Let us feed the spirit that it be stronger than the flesh. By doing this we will be better prepared for service to our God. Again, may God bless you all.

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The "old nature" is the earthly nature of man apart from the divine influence. It is prone to sin and is opposed to God. It is the "sin nature" inherited from our first parents and passed on to all of mankind despite their affirmations, or denial of such. It included whatever is weak, debased, or tends to ungodliness or vice. The old nature remains as it is while a person physically lives. The "new nature" is the gift of God which is given from above (spiritual), and planted in a person when saved. The two natures are separate and oppose one another. The old nature can only sin and oppose God and is always with us in this life. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8) The new nature cannot sin and tends to holiness. "Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (I John 3:9) The "flesh" is likewise the old nature, but there is more to the concept than just "nature". The term flesh (Grk. sarx) refers to the whole natural man when using the word in the ethically bad sense.

The word "flesh" refers to the whole unregenerate man, not just some part of him; the whole body, soul, and spirit, or "body and spirit" out of respect to the dichotomous position. All of the parts of man affect each other physically and morally. The rational mind expresses its desires in the physical body.

Regeneration from God brings about a conflict with the flesh, or sinful nature of man and sin in the body. Galatians 5:17 says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." We must remember that the flesh can never be reformed, or changed in this life. It is always the "flesh" opposed to God and His ways. It cannot please God (Romans 8:8) and it cannot inherit God's king-

dom (I Corinthians 15:50).

May we always be conscious of and dependent upon the Spirit of God to walk according to the pleasure of His good will and make no provision for the flesh to please the flesh, or fulfill the lusts thereof. We look forward to the day when we shall be delivered from the very presence of sin and the flesh when we shall experience nothing but the purity and sweetness of knowing to the fullest and serving Him with whom we have to do.

BODY

(Continued from Page 3)

tion; that the only institution in which the Holy Spirit dwells and over which He is the vice-general is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.

DOOR

(Continued from Page 1)

For our first point of interest I want to speak to you about those that are shut out. And as we look at these, remember that it is always God that has shut the door. Our text tells us that the Lord shut the door to the ark which Noah had built, built all according to the blueprints by the commands of God. The ark was to be just so big, and so big only. In other words, there was to be room for all that the Lord told Noah to bring into the ark. But there was to be no room for anyone or anything else. When God closed the door, everybody, and everything that was shut out was shut out forever, condemned to die in the flood waters of the Almighty God. You listen to me! You didn't shut that door, Noah didn't shut that door, I didn't shut that door; God shut that door.

I think of the destruction of Sodom and Gomorrah. If you will recall the event as it is recorded in Genesis, chapters eighteen and nineteen, you will remember that Abraham had pleaded with the angels for God's mercy upon the cities that if only ten righteous could be found there, that God would spare the city. Remember how that when the angels came into the city that Lot offered his own virgin daughters to the wicked of Sodom, for the safety of the angels, but to no avail. These evil and wicked people would have taken even Lot, had not the angels, yes even Christ Jesus, for it was Jesus, I believe, that we read of in Genesis 19:10, "But the men put forth their hand, and pulled Lot into the house, and shut the door." Again, it is God that has shut the door. He shut out the wicked. And again the wicked died in their sins, within the cities of Sodom and Gomorrah where God rained fire and brimstone out of heaven.

God and God alone can shut out the wicked. You and I have no power, nor any control over the wicked as to the salvation, or the loss thereof of their souls. Listen to Jesus! John 10:7-9 "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but

the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." God, Himself, is the door by which we enter into His kingdom; that is the kingdom of the saved, the redeemed unto Himself, by Himself. He, and He alone has the power and the control over who will find the door open, and who will find the door closed. Our forefathers understood these things, all the way back to the apostles. (I speak of the apostles as forefathers in the spiritual sense of the word.). Paul says it in II Corinthians 4:3, "But if our gospel be hid, it is hid to them that are lost." To the Ephesians he wrote "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17-18). Peter understood of those that were blinded to the gospel, shut out as it were, he says of them in II Peter 2:12, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." John understood that there were children of God, and children of the devil, and that the two were never to be compatible. He says in I John 3:7-10, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

When John says that God's children do not commit sin; he qualifies that by saying that God's seed remaineth in them. They do not sin because all their transgressions are washed out of the mind and eyes of God by the blood that flowed from the body of Christ. When he says that those that love not their brother are of the devil; he is not talking about you having to love every body for you to be in the family of God. He is talking about loving the brother that is in the Lord. That child of the devil is not my brother. I do not have to love the devil to be righteous. The door is closed to those that are lost, that is eternally lost; lost even from before the foundation of this world. Their names were never written in the Lamb's book of life. Revelation 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire." I am telling you that those names were written in the Lamb's book of life at the

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The Baptist Examiner Forum II

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

Is it right and Scriptural to use one cup or many cups in the Lord's Supper, or does it make any difference?

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There have been arguments over this for years among Baptists. Some drink from one cup while others use many cups. Some argue against one cup that if there were many, it would take quite some time for the service to be completed. Some argue that this is unsanitary, and germs could be transferred from one to the other. Some argue that if there were several at this very important service that while the first ones were drinking from the cup, the ones in the back would lose the chain of thought before the cup could reach them, therefore, the one cup would not be wise.

I agree with all of these arguments. I believe the Bible teaches one cup, I know the Bible teaches one cup without any argument what so ever. And we at the New Testament Baptist Church in Bristol, Tennessee use one cup poured from the bottle in small cups and blessed to be issued out to the members. In order, we bring a message on/or concerning the Lord's death, then two of our deacons will pass out the unleavened bread which has been blessed to the members, they hold on to this until the wine has been served to them in small cups. I then read the Scripture concerning the bread and we eat and thank the Lord that we are on counted worthily by His sacrifice. Then we drink the wine from the one small cup and thank the Lord likewise. We then sing a song fitting for this occasion and go home with this on our mind.

This way, we all eat the bread at the same time, we all drink the wine at the same time we are in one mind and one channel of thought. This is the way it should be to be a fellowship service. Some times you see tears flow down members cheeks, some one might cry out I praise to our Sovereign. Yes, use one cup, but don't drink some one else's germs mixed with the wine which signifies the blood of Christ.

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"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took

the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Cor. 11:24, 25).

The bread was brought to the table in one loaf then broken and divided among the disciples. The wine was then distributed. Whether in one cup or not, I don't think it makes any difference. The "cup" Paul referred to was the contents representing the blood of the new covenant. This typifies the blood Christ shed for every individual believer. Whether you divide it into smaller cups or divide it out as you sip it from one cup, the effect is the same. It symbolizes the blood being applied personally to every individual believer. I don't think it makes any difference. I think some have gagged at a gnat and swallowed a camel.

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There are three portions of Scripture that we must look to in our attempt to answer this question. They are statements of Matthew, Mark, and Luke. Their observations must be used because they were eyewitnesses to the event that was instituted for the Lord's church at the close of the passover feast. Their statements, in the books that they wrote, should give us the assistance we need in our attempt to answer this question. As one might guess, there has not been a great deal written about this question in commentaries, so about all we have on the subject is found in the gospels.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;" (Matt. 26:27). The reference to the cup usually would mean a drinking cup or the container for the wine. Assuming that it is a drinking cup, he tells them to drink all of it. The rendering of this statement from the Greek is: "all drink of it". Were they to drink all of it, or were they all to drink of it? It would seem that the words of Matthew create a conflict with these two statements. Perhaps Mark will be able to solve the conflict.

"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mk. 14:23). Again, he speaks of the cup as a drinking cup, the container for the wine. Mark says that they all drank of it. The rendering from Stephens Greek is the same: "all drank of it". This shows us that all drank

of the cup of wine, not necessarily from that particular cup, but of that cup. So, we now know that all that were to drink, did drink, but how did they drink. We look to Luke for the answer to that question.

"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves;" (Luke 22:17). They were told to take the cup and divide it among themselves. The best way to divide the wine in the cup that He passed would be to pour it into their own cups. This direction is supported again from the Greek where it states: "take this, and divide [it] among yourselves". If this was done, they would fulfill all of the directions that were given. They were to take the cup, divide it among themselves, all were to drink of it, and they drank all of it.

DOOR

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council hall of Almighty God, before ever this world was formed. I am telling you that that book was closed and sealed, no names will be added, no names will be removed, and that book will stay sealed to that great day of the Lord, and we stand before Him to be judged. I believe this with all my heart. I believe that the Word of God tells us that this is so; and yet, listen to me now; just because this is true, we have no right to sit back and do nothing. God didn't tell Noah that he and his family were to be the only ones, yet Noah had the blueprints, he knew what he was building. He preached for about one hundred years, with no converts. Abraham was a friend with God, and Lot was of the family of God; yet God never told either of them who was, and who wasn't in the book. Christ Jesus walked upon this earth with His apostles, He knew who was, and who wasn't in the book, but He never told His apostles. Now you listen to me, He hasn't told me, and He hasn't told you, and He hasn't told anyone else who is and who isn't in that sealed book. So we, like those that have come and gone before, are to be faithful to preach the gospel, the wonderful gift of Almighty God, His Son, unto all the world, good and bad alike, and God will open and close the door as He is pleased.

II
Now let us look at the other side of the door, into the side where we claim to be the children of God. Our text speaks of Noah and his family as those on the inside of God's closed door. Peter writes it much better than I could ever think to do, so let us look to his writing. II Peter 2:4-9, "For if God spared not the angels that sinned, but cast them down to hell, and de-

livered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Yes, the Lord knows how to deliver. But every man's deliverance is not in the same manner; it is by the same power, the same gift, the same one, but not by the same manner. Some, and I might add, the most are as Matthew, James, and John called out to come and follow Jesus, and they do. Some by the preaching of their words, as by Peter, when he preached on the day of Pentecost, and he proclaimed Jesus, saying; "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:21-24. He finished his sermon with these words. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. Those that heard the word that day ask, "what must we do?" Peter's reply was, as it is today, "repent!" The Word of God tells us that three thousand were saved and added to the church that same day. The rest of the multitude which were there did not hear with the ear of faith, at least not at this time. Some are harder to reach than others. Some are doubting Thomas's. Others, such as Paul, were struck down by the blinding light of God's Son. Such men as Enoch, who walked with God and God took him home. Gen. 5:24. And Elijah, the prophet of fire, whom God took in the whirlwind to heaven. II Kings 2:1-11. And John the Baptist, whom Luke tells us, leaped in his mother's womb before he was ever born, at the salvation of Mary, the mother of God's only Son, whom she was carrying at the time. These, it would seem, were filled with the Spirit of God all their lives, but for the rest of us, we are delivered

by the hearing of the Word of God. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Being delivered by the Word of God, we are on the inside of that closed door. And as we didn't open that door, and we didn't close that door, we are on the inside by the gift of God; we can't go back through that door even if we wanted to, and who would want to? We are eternally saved. Few people understand the word eternal. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Everlasting means for ever and ever; there is no end, and there was no beginning; that's eternal. Jesus said that our deliverance was everlasting and inseparable. John 10:27-29, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." No man, that even includes you yourself. Verse thirty that follows says "I and my Father are one." That's a double seal in that hand of God. Talk about secure. Praise God.

III.

Where do you stand?

II Peter 1:10 "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Make your calling and election sure, in other words, which side of the door are you on? Peter outlines the fruits of the Christian graces that show which side of the door we stand on. II Peter 1:5-8, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Ask yourself how many of these graces you have?

Then let us be reminded of the works of the flesh that Paul speaks of in Galatians 5:19-21, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Beloved, it will do us no harm to look to our own lives and ex-

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DOOR

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amine ourselves, to see which side of the door we are on. What are your works?

By way of closing, I ask you to listen to Jesus as He calls out to His own: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." John 15:16-17, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-30).

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." John 10:1-4. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:16-18).

Hear me, my friends, there is but one door, one way to the inside. I ask you again, where will you be when Jesus comes to take His people home? Will you hear His voice today and follow Him? Or will you be on the outside? Hear Him while there is still time to serve Him. "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).

WHY

(Continued from Page 1)

Most of all, I rejected what I considered to be a most heinous heresy -- that Christ could have died only for the elect. I knew that this was wrong because, as I have said, I was always told that Christ died for all the sins of all men of all times.

But my discussions with Tim Foor put some questions in my mind which would not let me

rest, and which I frankly could not answer. For instance, I was asked, "If Christ died for all the sins of all men in all times...what does anyone go to hell for?" As I see it, there are three possible answers to this kind of question:

1. Christ did die for all men's sins, and as a result everyone goes to heaven. This is Universalism, and it is not taught in the Bible. Such verses as Psalm 21:9; Malachi 4:1; II Thessalonians 1:7-9; Matthew 5:30 and others clearly refute such a notion.

2. Christ only died for some of the sins of mankind. This seems to be the idea of Dr. L. S. Chafer in his book True Evangelism when he says, "...the condemnation of the unsaved is not now the sins which Christ bore in His body on the tree; but the condemnation rests in the fact of the rejection of the sin-bearer." The implication of this is clear: there are some sins which Christ bore in His body and for which men are not judged, but there is also one sin that Christ did not bear in His body, specifically, "rejection of the sin-bearer." So Christ did not really die for all sins, but most sins. I cannot accept this view, as it is simply not enough. If Christ had not died for all my sins, I would never have been saved, and neither would you. This is because of the doctrine of Total Depravity. So wicked are we as sinners, and so pervasive is our sin, that we would never have trusted Christ even if He had died for most of our sins. It is a case of all or nothing. Even one sin left unatoned for would ensure my eternal damnation in the flames of hell. If Christ died for all my sins, except my sin of rejecting Him, then I am of all men most miserable. I did reject Christ for 18 years of my life! How shall that great sin be paid for if Christ did not die for it? Must I perish in hell for it? Most certainly, if Christ did not atone for that sin.

3. The only other option left is that Christ died for all the sins of some men. This is the doctrine of the Limited Atonement. I was not yet ready to accept this view, but I knew I had some studying to do.

It was at this point that Tim Foor left South Dakota to return to Gladwin, Michigan where he is a member of Elder Sam Wilson's Church. Permit me to say a word about Tim Foor. He was not intimidated by the fact that I have a seminary degree and he is just a common rancher. When it came to the Word of God, he knew what he was talking about, and he stood by the Bible no matter what. His example should be an inspiration to many laymen. Don't be intimidated by degrees or positions. Respect your pastor, but stand for the Bible. When the pastor is wrong, correct him in love. I'd be pleased to have a dozen men like Tim Foor in my church. We need men who will stand for the Word of God!

During the time that I was considering the question of the extent of the atonement, I was given much friendly help, encouragement, and materials to study from Elder Joe Wilson. I have been impressed with his gracious spirit and unwillingness to compromise. During my correspondence with Brother Wilson and my own study, several considerations stood out as being significant enough for me to

change my thinking regarding the extent of the atonement.

First, I came to see that Jesus Christ came into the world, not to render men savable, but actually to save men. Consider Luke 19:10: "For the Son of man is come to seek and to save that which was lost." Here is a clear statement of the purpose for which Christ came. The verse, you will notice, does not say that Christ came to render men savable and then leave it up to the individual whether he would be saved or not. It says He came "to save."

In the Greek, this verb is an (Aorist Infinitive), which Robertson explains in his Short Grammar as being used to show "purpose" or "result" (p. 375). If Luke had meant to convey uncertainty regarding salvation, if he wanted to say that Christ came only to render men savable, if he wanted to tell us that salvation was possibility, then he could have used different Greek construction. He could have used the subjunctive or optative mode as described in Robertson's Short Grammar (pp. 309-312). The point is that Luke uses here a construction that points clearly to purpose -- it was Christ's purpose to save men, not simply to render men savable.

Secondly, I came to see that the Limited Atonement is the only view which makes the death of Christ to be truly substitutionary. If Christ died for all the sins of all mankind, then He suffered for some (probably most of mankind) who will suffer eternally in hell. How can this be a truly substitutionary atonement? It cannot be.

STUDIES IN JONAH

by John M. Alber

Would Jonah obey this second command of the Lord? Would his deliverance from the sea and the fish's belly change his mind once again; or, had Jonah learned his lesson. The apostle Paul said, "They have not all obeyed the gospel." (Rom. 10:16). While the apostle was speaking of believing on the Lord Jesus Christ, we can make an application to the one that has already been quickened by God's Holy Spirit, and ask the question with regard to God's call upon his life: will they obey the Lord? Of course, we already know the answer so far as Jonah is concerned; but then, what about the child of God today? There are numerous commands given to the child of God that need to be obeyed, such as believer's baptism, church membership, walking in the Spirit, tithing, church attendance, and a whole host of other things. Before we begin to judge Jonah, let's first make sure that we are obeying the Lord!

Jonah would obey this time; however, no credit to him, but to Him who makes willing, Almighty God. If Jonah had been left alone, he would have been in the city of Tarshish - 2,000 miles in the opposite direction. Nevertheless, Jonah will obey this time with renewed strength, and with God's divine authority behind him. As Jonah arrived and began to speak the words of the Lord, he appeared in Nineveh as a sign, an outward proof of a divine purpose in his life and work. One look at Jonah, and the people could see the visible result of not listening to and taking heed to

Thirdly, I came to see that the Limited Atonement satisfies the Justice of God. If Christ is "just to forgive us our sins" (I John 1:9), then the forgiveness of sins must be somehow related to justice toward Christ. Only the Limited Atonement satisfies this aspect of justice. If Christ died for the sins of unrepentant sinners who are condemned to hell, how is justice done? Their sins are paid for, according to the Unlimited Atonement, and justice would demand that they not be condemned. Surely God is just and will only condemn those whose sins have not been atoned by the work of Christ.

I wish to deal with just two objections that I have heard often. The first deals with the fairness of this doctrine. Some allege that it is grossly unfair for God to elect some, die for them only, and then send the remainder to hell. The fact is that we all deserve an eternal punishment in hell. The wonder of God's grace is that some are spared from that punishment that some deserve. The Limited Atonement, far from proving that God is unfair, proves that He is gracious, merciful, and loving to His elect whom He has chosen for His own purposes and for His own glory. Let us rejoice that God has chosen some, rather than condemned all!

A final objection I have heard is that this view stunts evangelistic efforts. If we cannot say that Christ died for everybody, the thinking goes, then we cannot say that He died for anybody. And yet the fact is that we are commanded to share the gospel with all men. While we

the Lord's command. Just as news of Israel's deliverance out of Egypt went before them, and the people of Canaan were concerned and worried; there is no doubt in my mind that Jonah's deliverance from the fish's belly preceded him. His appearance must have been added proof to the people of the tale they had heard of him; nevertheless, when Jonah began to preach, these people repented.

Our Lord said, "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation" (Lk. 11:30). What Jonah was to the Ninevites - a testimony against them - that the Son of man shall be - signs, more than the preaching itself. The heathen queen of Ethiopia shall condemn them; for her the preaching of Solomon was enough, and the greater than Solomon is here. The people of heathen Nineveh shall condemn them, for they repented when the prophet preached; and yet this generation repents not, though the Son of God is Himself speaking to them. You see, Jonah was a sign to those Ninevites of the sure mercy of God; for as He had mercy on Jonah and preserved him from certain destruction, there just might be hope that God would forgive them. The people of Nineveh heard and believed Jonah's preaching - repented, from the King to the least within their city. What a contrast we have here: The queen of the south and the men of Nineveh. When the truth had been revealed to the queen of Sheba she received it. When the words of repentance because of sin went forth to Nineveh, they feared God and found mercy. But the generation of Je-

do not know who are the elect, nevertheless we are to preach the gospel. What is significant to me is the fact that, on the basis of God's election, and complete atonement for the elect, some will respond to the gospel when it is preached. If none were elect and if Christ only rendered men savable, then the doctrine of Total Depravity would ensure that none would be saved. But, Praise the Lord, we can expect results because Christ did die for all the sins of His elect and will therefore ensure that some will be saved.

After much soul-searching, and Scripture-searching, I came to the decision that the Limited Atonement was a true, Scripturally-taught doctrine of Grace. This was not an easy decision for me, encumbered as I was by ingrained teaching and my desire not to offend my professors and friends. Yet we must be men of the Bible. We must stand up for that most holy Book and proclaim all of its doctrines. This would include the Doctrine of the Limited Atonement.

CHARMED

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not intend to fall into his traps that he sets daily. The way that he sets the traps to present the daily cares of the world causes us to sometimes momentarily forget just exactly who we are, our Saviour, and, why we were saved.

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sus' day neither heard Him nor repented of their wicked, sinful ways; rather, they perished in their sins. Someone once suggested, if you give man half a chance, and take him out of his environment, he would do right. Oh if that were true, but here we see the people in the day of Jesus saying no to the only one that could make a difference in their lives. Oh beloved, if it were not for God's sure mercy, none of us would know the grace of God and His forgiveness of sins.

Can we not look into a mirror and see the truth? Does not this story in Jonah give to us a beautiful picture of man's condition: sin and despair, and God's glorious grace given to a people that did not deserve it? Do we not see here God reconciling sinful men unto Himself? Oh beloved, God is the one that is in the business of forgiving sin! Yes, God is the one that is in the business of restoring the backslider! Oh yes, it is God that is in the business of re-instating a runaway prophet!

Have you ever noticed the nature of man? When you or I abuse the confidence we have in others, those people seldom forgive or ever use us again. That is just a fact of life! But beloved, our God freely forgives, restores to full favor after our rebellion, and then grants a commission to the most unworthy servant. Oh that we might learn from God's Spirit! David, the king of Israel, understood this premise and wrote these words, "Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who re-

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JONAH

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deemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies... He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the LORD pitieth them that fear him" (Psa. 103:2-4, 10-13). Isaiah, the prophet also understood that and penned for us these words, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22).

As Jonah was a sign of God's sure mercy towards the men and women of Nineveh; God's Son, the Lord of glory, was and still is the sign of God's sure mercy towards us! However, Jonah was also a sign of God's inflexible justice towards men. God does not change His mind with the breeze of the wind as does His creation. God's very nature requires that He deal with his servant, if for no other reason, that Jonah belonged to Him. Therefore, Jonah must be punished and corrected - and that is what we saw in the first two chapters of this book. Now, beloved, Jonah belonged to God just as these people of Nineveh! As God in sure mercy reached down and dealt with Jonah, now he will reach down and deal with these people, the people of Nineveh! Just as Jonah was threatened because of his sin and disgrace, now God must threaten these people; of course, using the prophet Jonah to do so. If this does not teach God's sovereignty and elective grace, I don't know anything about the Bible. Furthermore, it also shows to me the effectual calling of God. Jonah was not looking for God any more than these people of Nineveh were! They both had sinned greatly in the eyes of the Lord! They both did not deserve the free grace of God, rather a fearful awesome looking forward to God's judgment. But God in His mercy saw fit not only to save, but to forgive them. Yes, our God is still in that same business today. We would not have the forgiveness of sin and the free pardon of sin if it were not for the sure mercies of God. Oh, beloved, we need to stop for a moment and just thank our God for that mercy.

There are many today that do not like the idea of God planning and working out those things that He planned from before the very foundation of this world. But beloved, our God's plans are made in His wisdom, and they must be accomplished! Listen, God does not alter His plans to gratify the whims and caprice attitudes of men. Our God is of one mind, and who is there that can change His mind? In God's divine plan, though unknown to Jonah and the people of Nineveh at the time, the city must be warned of the judgment to come; and that was to be accomplished by the preaching of Jonah. What are we saying? Does not our God give to

every one his work, and then expects that one to do His bidding! Thus, if one runs away as did Jonah, he must be fetched back! Daniel wrote these words, "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou" (Dan. 4:35). The Psalmist wrote, "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Psa. 135:6). Paul speaking on this subject wrote, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 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? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even us, whom he hath called, not of the Jews only, but also of the Gentiles" (Rom. 9:16-24).

Now, did not our Lord say, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Lk. 12:47). Do we not have a responsibility as God's dear children to be obedient? Jonah was far from obedient - he fled towards Tarshish, and God arrested him dead in his tracks. Jonah was given a second opportunity to obey the Lord. This chapter, Jonah three, is the response of Jonah to that divine call that came the second time. Jonah learned the hard way! Will you and I learn the hard way, or will we obey when the Lord says, "go." The hymn writer wrote, "Trust and obey, for there's no other way, To be happy in Jesus, But to trust and obey." Oh, beloved, let that be our heart's desire and prayer to God, that we be found faithful, doing the things that God would have of us.

ANNOUNCEMENT

Brother Roger Carter has announced his call to preach. He is a member of the Naples Park Baptist Church, pastored by Elder Willard Pyle. He is available to preach wherever the Lord might lead. You may contact him at 2232 41st Terrace S.W., Naples, FL 33999, or call him at (813) 455-7989.

CHARMED

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Christians must, or should, always be on guard if we expect to resist the wiles of the devil, and his great way of actually charming us. We would like to look at and consider some of the ways that Satan can hold sway over us.

First. We underestimate the power of sin. Beloved, sin is the greatest weapon Satan uses on the people of God. He knows that sin separates God and His people, and God will not hear our prayers, except those of repentance, and that we are left powerless. Oh, he cannot take our souls, but he will and does ruin our witness for the Saviour while under his evil influence. Isaiah saw this long before Calvary, and gave us fair warning of what to expect when we become lax and go astray from the loving care of our Master. "BEHOLD, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2). It seems to be only a natural thing that we deny our sins as long as possible. In fact, we can easily see the sins of others, but become bewitched in our own sins.

When we make ourselves think we are doing good, we are really sinning against God, because we are exercising "self righteousness," and, beloved, that stinks in the nostrils of God! We have to always be on guard because the power of sin is so easy for us to underestimate in our own lives. We notice in our text that the Galatians had failed to recognize sin, and it had them bewitched to the extent that they were no longer obeying the truth of God's Word. I think that we should give special attention to three words in the text; "truth", "obey", "bewitched." Let us take a look at these. (a). The truth is very important to the Christian. The great, wise king Solomon, the preacher if you please, said; "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23). Then, some thousand years later Jesus said, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31-32). So, dearly beloved, we see that the truth is so very important to the spiritual life of every Christian.

(b). To obey is so very important because this means that we are to comply with the teachings of the truth. One of the best ways of doing this is, we believe, to put them into practice in our everyday life, striving to never lose sight of the Great Redeemer that

has granted us these great truths. If we keep Him in mind, we will find it much easier to obey. It is true, no matter how much truth we know, it will mean little to us if we do not manifest it in our lives. It is very important that we know the truth for we cannot practice what we do not know! Let us not forget that our Lord put much stress, and emphasis upon the doctrine of obedience. In Jeremiah 7:23, we read; "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Yes, brethren, we should remember to obey at all times.

(c). Bewitched. This means to "charm." This is a form of sorcery that the devil uses to cause God's people to become cold and unconcerned. There is no doubt why God hates lukewarm churches; that are neither cold nor hot, as stated in Rev. 3:16. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The devil delights in getting the people of God into this condition so they will quit tithing, lose interest in winning the lost, and just complain about everything that is done. Why, oh why, do we, as God's people, allow ourselves to get into such a bewitched state?

Second. How long do people live in this sin? Well, this could last many years in the lives of some people. We don't understand this, but God lets some of His people, yes, His children, waste many years of their lives being charmed, charmed by sin.

When we go on with unconfessed sin in our lives for many years, this is being bewitched by sin. God does not hear our prayers, except prayers of repentance, nor bless our efforts in His work while we are guilty of unconfessed sin in our lives. Beloved, to live that way, is to live under the bewitching influence of Satan himself.

This is the way that Satan gets saved people to live all their lives and not obey the truth about baptism, the Lord's Supper, the church, and many other great, great doctrines of truth. You may ask, how does he do it? Beloved, he has us bewitched by sin. Will it not be a shame for people who are saved by the grace of God to stand at the judgment seat of Christ and learn that all their works will be burned because they failed to obey the truth of God. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire" (I Cor. 3:15). Dear brethren in Christ, we don't need to be charmed by sin.

Third. God is ready to deliver you from the power of Satan's charm. The man who lived among the tombs was released from the charm of Satan, and was clothed in his right mind according to Mark 5:1-15.

If ever a man was under the influence of Satan, that man was. It would be very beneficial for anyone to read anew the account of this in Mark 5:1-5. There is much to be learned here concerning the power and wiles of the devil. The Bible says here in verse 15 that he is now in his right mind, indicating that his mind had been bewitched by the devil, and was not his own. This

man had been charmed by sin. We have a sinful nature, it is so easy to fall into Satan's traps when we veer too far from the protective arms of our Redeemer during our times of temptation and Satan will tempt. Our only hope to be delivered from this great power, and, beloved, it is great, is simply to obey the truth of God. I maintain that any time we turn away from the truth, we are being charmed by Satan. How foolish for any of us to kid ourselves by thinking it is right to disobey God at any time. Whether we rebel against Him as a lost sinner by thinking that we can get to heaven by our works, baptism, or whatever; we are wrong. Works on our part means exactly nothing to God. Why? Simply because we use it as an expression of self-righteousness whether or not we are willing to admit it. We are not about to get away with our expressions of self-righteousness toward Him. He will not let us palm it off on Him as good deeds. Self-righteousness is not good deeds. Baptism does not save; it is an act of obedience. Following the Lord in believer's baptism is exactly that. One cannot follow if he is in the lead; that would be leading instead of following. Church membership does not save. It is necessary to have first trusted Christ unto salvation before offering to be baptized into the church. There again following the Lord in believer's baptism. Beloved, let us watch our step, Satan would be so very happy to have us become bewitched by sin to the point of disobeying the laws and rules of our Lord as written in His Word.

Jesus plainly spoke the truth concerning our drifting away because of easy-believism to His disciples. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

This, my beloved, is the truth, and if we reject the truth, and obey not the truth, then Satan has won a victory in our life. That should not be. One may hear the Lord say; "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

May we search our hearts by the truth of God's Word, and if we have failed to obey the truth, seek forgiveness from the Lord and cast away the charm, the charm of sin, then, and only then, can we see what we have been missing. Let us examine our hearts today. We believe our Redeemer is soon coming for His own. We should eagerly examine ourselves spiritually and see what we can find in ourselves that might not be pleasing in the sight of our Redeemer at His coming. Are you ready? He paid a great price for us, the least we can do is try to be presentable at His coming. Let us clean up our act. Be prepared at His return. Amen.

PAUL

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doubt very seriously if it is even right to ever have a preacher or anyone else come into a public school to give a devotional, or to speak to an assembly.

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PAUL

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To be sure, I like to go before schools and teach youngsters, and preach to them, in hopes that I might be able to help them. At the same time while I like to do so, I am sure there are lots of Baptist young people that possibly might like to have me come. However, there are doubtlessly folk of other denominations who would not in any wise at all want me there, and they would resent the fact that their children had to sit and listen to what I had to say.

Now, beloved, I do not believe that it is one bit more right for me to force my teachings upon those people who don't want their children to hear me preach, than it is for those individuals to stand up in the same position and force their teaching upon my children, since I don't want my children to hear the heresies that these individuals might present. Therefore, I say, I want to protect the other fellow's child the same as I want my own child protected, and for that reason I think it would be far better if there never were a devotional conducted by a preacher of any denomination in any public school.

I might go further and say that in lots of instances today, even in our public schools, they are having what is called religious instruction. I don't know of any school close by where such is held, but I have known of various schools, in various states where people who claim to be missionaries would go in for an hour's time and the school would allow them to have religious instruction for the pupils that are there. This just literally means that the individual who does the teaching has an opportunity to present his truth or heresy as the case may be and the children have nothing to do but accept or reject it and because of their immaturity the majority of them would accept it, and think nothing about it.

Well, I just don't believe that it is right to use the school room in that manner. I think it is wrong to teach at any time, any particular religious creed. Understand, I'd like to make everybody to be a Baptist; yet, at the same time, I recognize the fact that I have no more right to force my religious view upon children than the Seventh Day Adventists, and the Russellites. None of the isms and the schisms of this world have a right to force their views upon folk. Therefore, I am very definitely and strongly opposed to the idea of anything that might savor of the union of church and state.

In this matter of the Supreme Court ruling, I think that the Supreme Court has ruled exactly right. I am of the opinion that praying ought to be done. I am of the opinion that a lot of prayer ought to be offered relative to our schools, and our teachers, and our school children, but I do not believe that it is right to go into a school room at any time and pray in that school room, because you have a tremendous opportunity to do a lot of teaching while you are praying.

I remember being in a service years ago that was rankly heretical. Though it was a Baptist service, it was rank so far as heresy was concerned. I was sitting upon

the rostrum presiding and I knew that the man who was scheduled to lead in prayer after the message was a good man. While the message was being brought to a conclusion I whispered to him and said, "Brother, if you ever put any doctrine in a prayer be sure you pray right tonight."

I say, beloved, you can do a lot of teaching when it comes to the matter of praying so I take my stand alongside the gentlemen of the Supreme Court, believing that they have taken the proper position that would definitely keep from, and avoid, and avert a union of church and state.

Be that as it may, I come to the Apostle Paul. I believe in prayer. I believe a lot in it, although I don't do a lot of praying. I confess to the fact that I don't pray nearly as much as I ought. At the same time, I don't believe any of us spend the time in prayer that we ought to. There was a time when I was a boy preacher, I came to the conclusion that the Apostle Paul, great man as he was, didn't pray much. I don't know why that conclusion came to me, nor why I developed that idea. I had read at that time the New Testament fairly accurately, but I failed to see in it that the Apostle Paul was a man of prayer. In fact, I remember a few times that I have publicly stated that I did not consider Paul to be a great example when it came to the matter of prayer. However, long ago, I learned the error of my way in that respect. I learned that the Apostle Paul was a great man of prayer.

My text says concerning him, "...behold, he prayeth." This was just at the beginning of his Christian experience. A few hours before, on the roadway to Damascus, Paul had been saved. When God sent Ananias unto Paul that he might be baptized, and that he might begin his ministry, God told Ananias the thing that was chiefly characteristic of Paul at that time was, "...behold, he prayeth."

That which characterized Paul at the beginning of his ministry was characteristic of Paul throughout the entirety of his ministry. I am sure that the Apostle Paul was a great man when it came to the matter of prayer. Therefore, I would like to turn through the Word of God and show you some instances of prayer in the life of the Apostle Paul.

I. "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers" (Rom. 1:9).

Paul was writing to the church at Rome. To be sure, this church was the one that later became the Roman Catholic Church, but at the same time the Apostle Paul was writing to this church at Rome, it was a strong, sound, orthodox Baptist church. The Apostle Paul said concerning this church, "I'm making mention of you in my prayers. And I am doing that without ceasing."

I have often wondered how a person could pray without ceasing, as Paul said he was doing. I think it simply means that he was in a spirit of prayer. He was in an attitude of prayer. He had a prayerful spirit concerning this church at Rome. I am sure Paul wasn't on his knees twenty-four hours out of the day. I am sure as he was preaching that he had his mind centered upon his message, and certainly wasn't praying for

them at that particular time. At the same time, I am sure that he was always in a prayerful spirit so far as the church at Rome was concerned. This helps us to see that the Apostle Paul realized the worth and value of prayer, because he reminds this church that he was making mention of them always in his prayers.

II. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

I ask you, beloved, do you find it easy to pray? Do you find it an easy thing when you come to God to frame your prayers and shape them in proper order? I remember one day I decided that I was going to pray for an hour's time. I had heard people talk about praying by the hour, and I decided that I was going to spend an hour praying for various folk of our church. You know, I prayed, and I ran out of something to say and someone to pray for. I thought surely that was an hour, and I ran out of things to pray for. You know, I looked at my watch and it was scarcely ten minutes that I had spent in prayer.

As I look back over that experience and realize how the infirmities of our flesh are so great, I think how little we know how to pray, and how little we know as to how to frame and shape our prayers before God. This text says that the Spirit helpeth our infirmities. That word "helpeth" is one of the most interesting words in the whole New Testament. It is a compound word made up of three different Greek words: "sun-anti-labeti" -- "sun" means "with," "anti" means "over against," and "labeti" means "to work."

Now let me illustrate. You have seen people carry a log, or a railroad iron with a cant hook, where a man would stand on one side of the log or railroad iron and another fellow would stand on the other side. Thus they are able to pick it up and carry it. Now I ask you, how would a man be able to carry it if he were standing on one side of that log or railroad iron, and there wasn't anybody on the other side. You see, the individual that works on the right is dependent upon the individual that works on the left, and vice versa.

Now that is exactly the illustration that the Apostle Paul uses here about the Holy Spirit. He says, "Here we are with our burdens and our infirmities. Here we are with our flesh holding us back in the matter of prayer. We don't know how to shape our prayers. We don't know how to word our prayers. We just don't know how to come before God in prayer. Paul says the Holy Spirit helps us. He uses the Greek word, "sun-anti-labeti," telling us how the Holy Spirit works on one side of the problem to help us, as we would try to face that problem in prayer.

Beloved, it helps me just to know how the Holy Spirit works with me. Doesn't it help you to know when you go to God in prayer that the Holy Spirit works along side of you? He works over against you. He works with you. He helps you, even in spite of the infirmities of your flesh, that you might be able to present a prayer to God that would be pleasing in God's sight.

Talk about a man of prayer.

You can't read this without realizing Paul prayed. He knew the worth of prayer. He knew the meaning of prayer. At the same time, he knew the limitations of his flesh. Whenever I read this, I come back to this fact and say, "Thank you, Lord," because the same Holy Spirit that helped Paul pray, helps me when I come to God in prayer, too.

III. "Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:16-20).

Three things stand out particularly in these words. First of all, Paul was thanking God for these Ephesian Christians. Beloved, I thank God for the Ephesian Christians. I thank God for every Christian. I thank God for every man who knows the Lord Jesus Christ as Saviour. I particularly thank God for every member of the church who knows the Son of God as a Saviour. Paul was thankful and he was expressing his thanks to God for these folk who were saved at Ephesus.

Then you'll notice that he prayed for them that God would give to them the spirit of wisdom and revelation. Beloved, do you realize that you wouldn't know anything at all if the Lord didn't reveal it to you? So far as we are concerned, we are just Arminians -- the rankest of Arminians -- in our natural state. We never believed in the sovereignty of God, or in salvation by grace, or in a God who would elect. We believed that we had to work out way to heaven, that it was all up to us if we got to heaven. Truth has to be revealed. Even after a man is saved, truth has to be revealed to him.

I was impressed of recent date by a statement made to the congregation I am a pastor of by a visitor, whereby he spoke of revealed truth. I thought, how wonderful it is when a man realizes that what he believes has been revealed to him.

Beloved, that is what Paul prayed for concerning these folk at Ephesus -- that God would reveal truth to them. If you pray for me, let me ask that you pray that God would reveal more truth to me, and when I pray for you, I'll certainly pray that God will give you a revelation of more truth. I realize I can't teach you anything unless the Holy Spirit reveals it unto you, and if you know anything of the Word of God, it is because the Lord has revealed it to you.

Then, too, when Paul prayed for this church at Ephesus, he prayed that they might realize the greatness of God's power. And how great it is! Listen: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of

his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:19, 20).

Notice, it took the power of God to bring Jesus Christ out of the grave and raise Him from the dead. Beloved, it took the same power of God to bring me as a dead sinner to the Lord Jesus Christ, for Paul said, "...according to the working of his mighty power." The same power that it took to raise Jesus Christ's body from the grave is the power that it took to raise me as a sinner into the arms of God that I might become a recipient of His saving grace.

My, what power God has! I was a dead sinner. I was spiritually dead before God, just like the body of Jesus was dead and placed in the tomb of Joseph of Arimathaea. The same power that reached down, and activated, and motivated, and raised that body to life, came to me when I was dead spiritually and made me alive in the Lord Jesus Christ. Paul prays for this church at Ephesus that they might realize how great is God's power.

Would to God that we might realize how great is His power -- great enough it can bring the dead body of Jesus back to life, and great enough it can take a sinner that is dead in sin and make him alive unto God. Oh, how great is God's power! Would to God that we might realize how marvelously great is the power of God that may be ours day by day.

IV. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:14-19).

Notice, Paul says, "...I bow my knees unto the Father of our Lord Jesus Christ." In the Bible there are three postures of prayer -- standing, bowing, and falling prostrate. As you study through the Word of God you will find that some men stood and prayed, other men bowed their knees and prayed, and still others felt the burdens of life so greatly that they fell prostrate before God in prayer.

Now I don't think it makes a bit of difference whether you stand, whether you bow your knees, or whether you fall prostrate. I don't think the posture has one thing to do with getting an answer to prayer. I just merely mention the fact that there are three postures that are mentioned in the Bible relative to prayer.

In this case Paul says, "I bow my knees." He didn't always bow his knees when he prayed. He said on many instances that he was praying without ceasing. Well, beloved, if he were praying without ceasing, he had to be praying, shall we say, both

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PAUL

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walking and on the run, as well as kneeling, for the Apostle Paul didn't always bow his knees when he prayed. However, in this instance, Paul went on his knees for the Ephesian Christians.

Notice what Paul prayed for particularly in this instance. He prayed that those folk at Ephesus might be able to comprehend the breadth, and the length, and the depth, and the height of the love of Christ, and to know and understand that love of Christ which passeth all knowledge.

How long is the love of God? Beloved, it goes back through all eternity. Goes back beyond creation, beyond all that ever was. Goes back before the foundation of anything. God loved us from the foundation of the world.

How long is it in the future? The same God that loved us all the way through eternity past is going to love us all the way through eternity to come.

How broad is that love? It is broad enough that God has reached down and has saved an elect remnant out of all nations and races, and colors, and tongues. You can read in the book of Revelation as to how broad is His love when you see that mighty host that gathers before Him out of every tongue and nation under heaven. It is broad enough that it includes the elect of God of all nations of the world.

How deep is it? It is deep enough that it got down beneath every one of God's elect -- deep enough to get beneath the deepest sin that we might be guilty of.

How high is it? It is high enough that it picks us up and sets our feet on the solid Rock of Ages.

Now do you understand it? "Oh, no, Brother Gilpin, I don't understand how far it is to eternity past. I don't understand how far it is to eternity to come. Therefore, I can't understand the length of His love. I don't understand how many people He has saved in all the ages. Therefore, I can't understand the breadth of His love. I don't know how far He had to get down to save me, or save others. Therefore, I don't know how deep is His love. I don't know how high His love is because I don't know where He is going to plant us eventually."

Beloved, the Apostle Paul says, "I am praying for you that you might understand the length, the breadth, the depth, and the height of the love of Christ, that you might know the love that passeth all understanding. What a prayer for these folk at Ephesus, and for us today!"

V. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

If you will read the preceding verses, you will find the Apostle Paul is talking about the warfare which a Spirit-filled believer must wage. He tells what kind of armour the believer is to wear. He tells us what we are to have in our hands. He tells us how our head is to be covered. He tells us about the shield that we are to carry. Finally, after he has described all the Christian's armour, then he says that we are to pray always with all prayer and supplication in the Spirit.

I am wondering if perhaps one reason why most of us live so

poorly, is because we may depend upon the rest of the armour and fail to realize the worth of prayer. Paul declared that we are to pray always, with all prayer and supplication. I say to you, the reason why God's people fail to win the battle so far as their flesh is concerned, and why God's people fall before Satan so often, is because we fail to live in the light of his last statement relative to the warrior's armour and his experience as a Christian. We fail to pray.

I ask you, how much have you prayed today that God would enable you to live as a child of God ought to live? Paul says above everything else -- after you have done all you can to arm yourself -- then pray always with prayer and supplication in the Spirit.

VI. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. 1:9, 10).

Notice, Paul says, "...I pray, that your love may abound yet more and more in knowledge..." In other words, you have knowledge that you have gathered from the Bible relative to the truth. We are not to love some individual because he is a Christian, but we are to love him because of what he stands for, and the truth that he has. Paul says, "I pray that your love may abound more and more."

Do you find it easy to love people? Now before you answer that, I'll just interrupt your thoughts, and say that I know that you don't. It is not an easy thing to love everybody. It is not an easy thing to love all the members of the same church. Paul prayed that we might love more and more, and the thing that will help you to love people is the Word of God, for there is a real fellowship that a child of God has around the Word of God.

Then notice that Paul also prays that these folk at Philippi might approve things that are excellent. That is, he prays for them that they would put their stamp of approval upon the things that are excellent, the things that are right, or the things that are doctrinally sound.

He also prays that they might have a worthy walk, for he says, "...that ye may be sincere and without offence till the day of Christ." The word "till" here really means "until Jesus comes back." We are to be sincere and without offence till Christ comes back.

When Jesus comes, I'd like for Him to find me busy. If it would please Him, I'd like to be standing in a church preaching when He comes. Regardless of where I am, I trust that when He comes, He will find me without offence in the day of Christ.

There are going to be lots of God's people that are not going to be found without offence. He is going to come and find lots of His people in sin. He is going to find lots of His people in violation of His Word. He is going to find lots of His people with withheld tithes in their pockets. He is going to find lots of His people someplace else other than in His house. Paul prays for these folk at Philippi that they might be without offence when Jesus comes. It is mighty hard to be without offence. Would to

God that we might pray as Paul prayed, that we might be without offence when the Lord Jesus comes.

If you knew He were coming tonight at 10:00 o'clock, I ask you, what would you be doing? Do you suppose you would be any better Christian at 10:00 tonight if you knew He were coming then than you will be by not knowing when He is coming. You know you would trim your lamp, and your profession would be a whole lot brighter than it has ever been before. I tell you, you would have your lamp all trimmed and burning brightly if you knew the Lord Jesus Christ were coming at any one particular hour. But we don't know when He is coming. May God help us to pray that the Lord will help us to be without offence when He comes.

VII. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

This would tell us not to be over-anxious about anything. We are to be careful for nothing. This was the same teaching the Lord Jesus Christ gave in the sermon on the mount, for He said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Mt. 6:34).

Now does He mean that we are not to even give tomorrow a thought? No, I don't think so, but we are not to be over-anxious about what we are going to do tomorrow. That doesn't mean that I am not to plan for tomorrow. That doesn't mean that I am not to work with the thought in mind that if tomorrow comes I'll be doing such-and-such a task.

I remember a preacher who, years ago, had a pretty hard time. In fact, I had helped him a great deal all during the preceding winter. Summertime came and we had a good garden. We had lots of beans, more than we wanted, and I offered them to him. I said, "Pick three or four bushels of those beans and 'can' them and get ready for winter." He said, "Well, I don't think I'll do it, because I don't know whether I'll be here next winter. The Lord may come and I may not need them. For that reason, I am not going to do it, for the Bible says, 'Take no thought for tomorrow.'" You know, beloved, the next winter I didn't take any thought of him, either. This is not what Paul meant. Simply interpreted, it means that we are not to worry and fret and be over-anxious as to the future.

Paul is saying, "Don't be over-anxious." Beloved, how I need for you to pray for me like that. How I need that you remember me in prayer in just those words. I don't know what tomorrow has in store. I have no idea what God may have in store. Would to God that you would pray for me that I wouldn't be over-anxious about it.

Then you will notice he says, "...in every thing by prayer and supplication with thanksgiving let your requests be made known unto God..." We are not to pray for just a few things, but we

are to pray about everything. We are not to pray just for the big things, but we are to pray for the little things as well. We are to let our requests be made known unto God.

Did He say He would give us an answer. No, no beloved, but He did say He would give us peace. Listen: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

I tell you, beloved, God isn't going to answer every prayer that you pray, and it is a good thing that He doesn't. If the Lord had answered every prayer that I prayed, I'm sure I wouldn't be here today. And if God had answered every prayer that you prayed, you wouldn't be where you are today. Sometimes we pray without an answer, but I'll tell you what He will do. He will give you a peace that passeth all understanding. I don't know anything that is any more precious than to have the peace of God settle down upon your soul, even if you don't get the answer that you pray for.

VIII. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:9, 10).

Paul said, "From the day that I had a letter from you -- from the day I learned through Epaphras your spiritual status -- from that day I haven't ceased to pray for you. Furthermore, I have prayed that you might be filled with wisdom and understanding, and that you might walk worthy of the Lord unto all pleasing."

Beloved, this was a great prayer. It was a prayer that these people might be filled with knowledge, and that they might have a walk that was worthy of their Christian profession. Would to God when the world sees you, it might see one who is walking worthily before God.

IX. "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. 4:12).

Epaphras had been one of Paul's helpers, who had assisted him particularly in Colosse. He had stayed at Colosse. Then he comes to visit Paul, and the result is that he ends up in prison with Paul in Rome. When Paul wrote to the church at Colosse, he and Epaphras were both in jail for the preaching of the Word of God.

Now, can you imagine this situation? Here is Epaphras who was a native of Colosse, who had remained there and carried on the work at Colosse. Now he is in jail with Paul. He and Paul are praying for their fellow-Christians back at Colosse, and Paul says, "He always labors fervently for you in prayer."

What else could Epaphras do? He couldn't do anything else but pray. He was in jail. He couldn't preach to them. He couldn't minister to them. He couldn't visit with them. He couldn't witness

with them. He couldn't do but one thing and that was to pray. He labored fervently for this church at Colosse, though he himself was shut up in jail.

X. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you" (I Thess. 3:10, 11).

Paul wanted to go to Thessalonica to preach to them. Paul prayed that he might go. It wasn't just a prayer occasionally, and it wasn't a prayer just when the mood struck him, but Paul said, "Night and day praying exceedingly that we might see your face..." That is the kind of praying that we ought to do, beloved -- daytime praying -- night-time praying -- all the time praying, for we read: "Pray without ceasing" (I Thess. 5:17).

Are we in an attitude of prayer all the time? Most of us would

say, "Well, we are just too busy to pray." They say that Martin Luther prayed four hours every day except the days when he was busy, and on those days he prayed six hours. You know, beloved, you and I ought to be mighty cautious lest we get so busy that we crowd prayer and spiritual things out of our lives. Paul says that we are to pray without ceasing.

XI. "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you" (Philem. 1:22).

Paul is in Rome, in prison. He is chained probably to a Roman soldier. He wants to visit Philemon. He has written to him and made intercession for Onesimus, the runaway slave that belonged to Philemon, that he might pardon Onesimus. He says to Philemon, "You prepare a lodging, and keep on praying, I trust that through your prayers I shall be given unto you." In other words, Paul is saying, "Prepare a lodging and pray that I will be able to come and occupy it."

Beloved, I think that is exactly how God would have us pray. I think God would have us work as though everything depended upon us, and pray as though everything depended upon God.

Conclusion: Beloved, I consider Paul a great preacher, a great missionary, a great evangelist. I consider him a great logician, a great writer. I consider him one of the greatest men of all times. If a man like Paul had to pray as much, and did pray as much as we have seen in these Scriptures that he prayed, then certainly you and I ought to be mighty careful that we spend a lot of time in prayer too.

As the poet has said: "There are more things wrought by prayer than this world dreams of."

May God help us to realize it, and to spend more time talking to Him, and less time talking for Him, or talking about Him, or talking to someone else.

May God bless you!

SALVATION IS BY GRACE

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IN FLORIDA AGAIN - FINALLY

I have enough preacher friends in Florida that I should be able to spend my winters preaching revivals there, but this is not the case. Until the meeting I am writing about I had not been to Florida in two years. Well, I thank God for the times I do get to preach there.

It was my honor and privilege to preach a meeting for the Naples Park Baptist Church February 11-17. I had a good trip there and back. I had long layovers in Charlotte both ways. My good friend there, Bill Elliott, made these layovers to be a blessing and a joy instead of the long, dreary waiting I had anticipated. He met me on the trip down, and he and his wife met me on the trip back. They took me to breakfast, and we had a good time of fellowship. They are very fine Christians and dear friends. I hope to see them at our conference this year.

The Naples Park Baptist Church is pastored by Willard Pyle. He is a sound and able preacher. He had a harder time trying not to preach during this meeting than any pastor I have ever been with. Willard Pyle is one of the finer Christians I know. He is a tall man physically (I have a prejudice against tall and skinny people - I wonder why)- He is also a tall man spiritually - in his attitude, his life, and his service for God. We have been good friends for many years. We are involved somewhat family-wise as my son, Joe, married his daughter, Karen; and we share in being grandfathers of three wonderful grandchildren. But we were involved in a spiritual family before this, and this spiritual kinship is the main thing.

Willard has two fine girls and their families in the church. These families have long been a blessing to me. I am sure they are a blessing to Willard and to the church. I wish I could have my children and families in our church, but they are scattered hither and yon.

I greatly enjoyed this meeting with this fine pastor and his great church. I do not know when I have felt the power of the Lord on me and my preaching more than I did during this meeting. Oh, I praise God for His help and blessings on me as a preacher. I give Him all the glory. He called me to preach. He taught me the truths that I preach. He gives me any and all power I might have in preaching. If others are blessed, or any good comes from and through my preaching; He does it all - To God be the Glory.

I preached the same truths I preach here and in other places. I, by the grace of God, am not one of those preachers who preach differently according to where I am. If you hear me in one place, you will hear the same truths you will hear when you hear me somewhere else. I do not go places where I have to compromise what I believe. People know this, so I do not get invited to such places. I preached church truth. I preached the truths of sovereign grace. I preached about

the church. I preached salvation sermons. I preached on man's responsibility. I did, for the first time since I became a Landmark Sovereign Gracer (to my shame I say "first time"), preach a sermon on Soul Winning. To offset some of my shame over this, and to somewhat defend myself, I will say that I have often preached on our responsibility to witness to the unsaved for and about Jesus Christ in revivals; but this was my first (it won't, God willing, be my last) sermon actually and strongly on Soul Winning in revivals in our kind of churches. We need to preach more on soul winning, and we need to do more of it in our kind of churches. This sermon was very well received. I preached it as my first sermon this year at Calvary Baptist Church, and it was well received here, and it stirred some of us to make more efforts as to this matter.

This church received me well. Oh, I do praise God that most places I preach receive me well. I give Him the glory. It is so much easier to preach when folk are interested, prayerful, and receive the preacher and his preaching well. I could not have had a more listening and interested audience. They were so receptive that I could have stayed longer and preached longer had not it been time to come back home to my own work here.

I felt that this was one of the better meetings I have been privileged to hold. We did not see results as we would have liked, but it did seem that the people were blessed and somewhat revived during the meeting. However, as Brother Pyle said, the real test of a revival meeting comes after the meeting is over. Oh, that we might soon begin having revival meetings that really revive and that last long after the meeting is over.

The attendance was very good during this meeting. I preached to more people than I usually do, except at Bible Conferences. I do not know how large the membership of this church is, but I feel that most of them were faithful to the meeting - at least, I hope so. I do know that we had many visitors during the week. It was so good to see many of my Florida friends - preachers and others during this meeting. I appreciate everyone who came to the services.

I always seem to preach to many preachers when I am in Florida. Brothers, we need to do more visiting with our kind of churches when they have special meetings if we possibly can. I know that many of us are scattered far and wide, but we should make special efforts to visit other sister churches when we can. Some of the preachers and friends who visited this meeting drove many, many hours to do this. I really did not expect the many distant visitors we had after I learned how far Naples Park is from most of the friends and preachers I know in Florida, but I was pleasantly surprised. I thank you every one, preachers and others, who visited during this time. I do sincerely hope you were blessed thereby. I know I was. I would try to name all the preachers who came, but I fear I would forget one, and be embarrassed, and maybe offend some dear friend. Preachers, just know that I praise God for you and appreciate your presence during this revival. I do not really believe that these

preachers like to hear me preach all that much (though I hope that was part of it), but I think they just like to visit fellow pastors and sister churches, fellowship therewith, and be an encouragement thereunto. But, if any of you brethren do like to hear me preach that much, my schedule is completely open for Florida meetings next winter.

Willard Pyle's mother in law, Sister Kirkendall, is always a special blessing to me. We argue and argue, but neither of us mean a word of it. It is always a special blessing to me to see her for awhile.

Don and Rita (Brother Pyle's daughter) Ryerson opened their home for me while there. What a fine family they are. I appreciated this, and enjoyed my time there so much. Brother Pyle was filled up, or I am sure I would have stayed there. Don and Rita and their two girls made my time in Florida even more enjoyable.

It was good to see John and Helen Gilpin, members of our church here who winter in Florida often, in the service on Sunday morning.

I did experience some cold weather (they called it cold) during my Florida visit, but most of the time, it was very beautiful and nice. Anyway, Floridians deserve some (what they call) cold weather, don't they?

It was good to meet Roger Carter, a young preacher in the church there. We have corresponded some. He seems to be a fine young man, a sound man, and one who is anxious to preach (aren't we all?). Pray for him that God will open doors for him and use him for His glory. Andy Proctor is a very good friend of mine, and he is in the church there. Pray for him that God will also open doors for him and use him. He would be delighted to have a church to pastor.

Pray for the Naples Park Baptist Church. If you are ever in the area, visit with them. They will be a blessing to you.

It was good to go; it was better to get back home to Katie and to my work here. I could not believe how it had piled up in one week. Pray for me, my work here, and for times when God might use me in other places. God bless you.

APPRECIATED LETTERS

Dear Sir: I see it is time to renew my subscription of TBE. I very much enjoy reading each issue. I hope others get a blessing reading the paper as much as I do. Clarksburg, WV

Dear Brother Joe & Staff: Please let me take a moment to thank you and praise God for your faithfulness. Brother Gilpin issued me a lifetime subscription many years ago and I don't suppose I have missed an issue since. I also appreciate your solid stand on holding to God's precious Word.

Ernie Ransom,
Coeur d'Alene, ID

Dear Brother Wilson: Please renew my subscription for your much appreciated paper. May God bless you in your work for our Lord.

Mrs. Wallace Fleck,
Indianapolis, IN

ENDURING AFFLICTIONS

by Paul Jackson

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of the ministry" (II Tim. 4:5).

Paul wrote these words to a young preacher called Timothy. He charged him before God and the Lord Jesus Christ who would judge him (Timothy) when Christ returned. Every God-called man will be judged according to his stand for the truth of God's Word. All those who choose to stray from the truth to satisfy the crowd will have to give an account to his Lord.

Paul charged Timothy to **"Preach the word"** -- not around the word, nor about the word, but the word. He charged him to **"be instant in season, out of season,"** or rather be ready always to preach the Word. Why? **"For the time will come when they (any people in any age) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers..."** (II Tim. 4:3).

Men will fall prey to the wiles of the world. Their desires will be to try and satisfy the world and to do that will require they find one who will teach so as the world will not be offended. Sound doctrine does not appeal to the

world!

Men who once took a stand for the truth will start **"...having itching ears;"** And they shall turn away their ears from the truth, and shall be turned to fables" (II Tim. 5:3-4).

Paul warns Timothy that there will be afflictions to one who chooses to "Preach the word"; however, he tells him to endure those afflictions -- in other words, "bite the bit" and keep on preaching the Word as long as that is possible. One who "makes full proof of the ministry" will not turn in the middle of the river. So many have done this over the years.

Paul considered himself as one who had stood for the truths of the Word though the world had tried to hinder or stop him from doing just that. His afflictions were beatings, stonings, shipwrecks, water, robbers, his own people, heathen cities, and false brethren. He preached the Word in weariness, in pain, in fear, in hunger and thirst, in fastings, in cold, and in nakedness. (See II Cor. 11:24-33).

Those who have followed Paul will also have to endure afflictions. They surely do! Paul said, **"I have fought a good fight, I have finished my course, I have kept the faith"** (II Tim. 4:7). So must all God-called preachers do likewise.

BOOK REVIEWS

We have "Spurgeon's Sermon Notes" in our Book Store. This is condensed from a much larger work on the same subject. This book contains 193 sermon outlines arranged according to where they occur in the Bible. I am not much on sermon outlines, so far as using them myself. However, Spurgeon's outlines are not just short sermon suggestions. They are more full. I think this book could be helpful in one's study, even though the sermons not be preached exactly as in the book. Spurgeon is exceedingly Biblical in his sermons. I would recommend this book. It is a paper back book of 332 pages. It sells for \$9.95. Order from our Book Store where the profit goes into our book ministry.

We have an abridged edition of "The Treasury of David" by C.H. Spurgeon in our Book Store. I am an ardent fan of Mr. Spurgeon, frequently referring to him as, "The Great Spurgeon." His preaching is far more Biblical than that of most men. I mean by this that he does much expounding and applying of Scripture in his preaching. His work on The Psalms has long been considered as the classic work on Psalms. Most would agree that this work is one that can stand some abridging, especially in a day when preachers are so busy, and do not have the time for study that evidently older preachers had (maybe we just don't take the time we should for study). However, so far in my studies, I have been disappointed in abridgements of great works, much preferring to have the unabridged edition. Still, I am sure that one can get much help from this book in his study of the Psalms. It is large paper back book of nearly 700 pages. It sells for \$18.95. It can be had in hard back for \$24.95. If you do not have the unabridged set, or feel you just do not have time for that much study in Psalms, I would recommend that you get this book and study it. It will add much to your understanding of the Psalms, and enrich your spiritual life.

We have in our book store, "182 Bible Questions Answered" by R.A. Torrey. Though I disagree with him on some things, I have always had great respect for Torrey. I am sure that this book, in the main, will be helpful with many questions that people often ask about the Bible. It is a small paper back book of 120 pages. It sells for \$4.95. Order from our book store.

APPRECIATED LETTERS

Dear Brother Wilson: I am sending this small gift in the name of our Lord Jesus Christ. We enjoy the paper and tapes and pray that the Lord will bless all there and us to His honor and glory.

Alvin & Katherine Howell,

Toone, TN

Dear Sir: Enclosed is a check for a subscription to TBE. It is to be sent to my mother-in-law who really enjoys reading it.

Judy Jackson,
Mineral Ridge, OH

DEGREES OF PUNISHMENT IN HELL

by Joseph M. Wilson

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 12,14,15).

This passage does not present a myth or a story designed to scare folk, but a reality that will be the sad and terrible experience of all those who die without a saving knowledge of the Lord Jesus Christ. Beloved friend, you are an eternal being. When God brought you into this world, He brought a being who will exist consciously, knowingly, and feelingly somewhere for all eternity. And, my friend, there is a heaven and a hell, that's all there is, there ain't no more. You must exist eternally in a heaven whose joy is beyond the power of tongue to describe or mind to comprehend, or in a hell whose awful agony no pen can adequately portray.

Now the most terrible thing that can ever befall any individual is to die without Jesus Christ and go to hell. We look at or hear about certain things that some of mankind suffer and we say, "How awful." But the most terrible thing that ever came into any life on this earth is nothing compared to hell. If we could take all the suffering and pain that all of mankind have suffered to the present time and put all of that on one individual, it would not begin to compare with the horror of one hour in hell. I would plead with my reader to flee the wrath to come.

In this awful hell where all suffer beyond our power to even imagine, there will be some who suffer more than others. There will be degrees of punishment in hell. Now this is a clearly revealed Bible doctrine. I desire in this message to, first of all, prove this doctrine from Scripture, then set forth some of the principles upon which God will proceed in determining the degree of punishment, and then make some concluding observations.

I. First let us prove this doctrine from the Word of God: "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:22, 24).

These cities Jesus was here upbraiding were religious cities in outward profession. Tyre and Sidon were wicked heathen cities of O.T. days and Sodom was so wicked that a terrible sin of our day got its name from Sodom. Yet Jesus judged the self-righteous hypocrisy of these religious cities as worse in His sight than the other. But note especially that it will be more tolerable for some at the judgment than for others.

"And he said unto them in his doctrine, Beware of the scribes, which love to

go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation" (Mark 12:38-40).

Note again that our Lord hates the sin of religious pretense. Oh, what an awful sin it is in God's sight to try to cover up a wicked life with religious whitewash. But note especially that some shall receive greater damnation. There will be degrees of punishment in hell.

"...shall be beaten with few stripes...shall be beaten with many stripes..." (Luke 12:48,47). It could be argued that this passage applies to the judgment of the believers, but I doubt that any will be beaten with stripes at that time when they are in their glorified bodies. At least, this passage sets forth a judgment that issues in degrees of punishment.

"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John 19:11).

As a side note we learn here the helplessness of man in himself and that even the power which which he does evil is given from above. But note especially that some are guilty of a greater sin than others. From these passages we learn that (1) it will be more tolerable for some than for others at the judgment, (2) some will have greater damnation, (3) some are guilty of a greater sin and (4) some will be beaten with more stripes. Surely these teach us degrees of punishment in hell. Now let us approach this part of our subject from a different angle.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

Now since men are to answer for every idle word, it follows of necessity that the more idle words he must account for the greater his punishment. And what a word is this! That God takes account of every word that man utters and holds him accountable for each one. And, why not? Does He not give us the power of speech, and should we not speak for His glory?

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds" (Rom. 2:5,6).

In the first verse here we learn that each sin man commits is putting into a treasury that will one day pay off in the accumulated wrath of God. Each sin adds to the wrath to be received at that day. The second verse teaches us that man will be rendered unto according to his deeds. Now since there is a difference in the deeds of men, it follows that there will be a difference in the punishment of men.

"For if the word spoken by angels was steadfast, and every transgression and

disobedience received a just recompense of reward" (Heb. 2:2).

Here each and every sin will be justly punished. Since men sin differently they will certainly be punished differently.

The text which heads this article tells us of the great judgment of the white throne. That books will be opened and men will be judged out of those books according to their works. Now I submit for your careful consideration this question. What is the use and purpose of a judgment where different sinners, guilty of different amounts of different kinds of sins, are judged according to their works, if they are all then to be cast into the lake of fire, and punished alike? Where then is the need of those carefully kept books, and the judgment according to those books? Surely these passages that speak of (1.) every idle word, (2.) according to their deeds, (3.) every sin and (4.) according to their works--surely these tell us that there will be degrees of punishment in hell. So we see that in different passages and varied ways the Bible teaches this doctrine.

II. Now with these verses in mind, let us look at some of the principles upon which God will proceed in determining the punishment of each lost sinner.

1. According to the number of sins committed.

We have read of "every idle word", "every transgression and disobedience", "judged according to their works." Now this certainly teaches that every sin a man commits will be taken into account at the judgment. Dear friend, every sinful desire, thought, word, and deed is recorded in the books of God, and you will suffer in hell according to the accumulated guilt of your sinful life before God. Romans 2:5 is very clear about this. The sins you did not consider sins, the sins you mocked about and made light of, the sins you have forgotten about, will all be at the judgment and enter into determining your degree of punishment in hell if you know not the Saviour. No computing machine known to man can total up one man's sins against God. Surely, man's sins are innumerable as far as man's ability to number them are concerned, but they are all known to God and each one will be brought out at the judgment and receive a just punishment.

2. The character of the sin committed.

All sin is not the same. It is a false opinion of the religious world that one sin is as bad as another, and if you commit one, you might as well commit all. This is unscriptural and absurd in the extreme, and a slam on the just character of God. One will say, "If you look on a woman to lust after her, you might as well commit adultery with her." This is absolutely not true. If you look with lust, that is one sin. If you go ahead and commit the act that is another sin. That makes two to answer for, and surely any right thinking person will know that the latter is the worse of the two.

The different character of different sins is clearly seen in the Bible. It is seen in that some sins are mentioned more prominently and repeatedly in the Bible than others. There are sins that

are condemned again and again in the Word of God to show the intensity of God's hatred thereof. It is seen in the ten commandments. Surely, here God has picked out sins of a specially heinous character in His sight and given them infamous notoriety by including them in the ten commandments. It is seen in that God commanded capital punishment for some sins and not for others. Why this difference if there is no difference in the character of sins. And, beloved, God has never repealed capital punishment. The man, even a so-called preacher, who opposes capital punishment opposes the Word of God. I have no confidence in a man's ability to interpret Scripture, and little confidence in his salvation, when he opposes capital punishment. Some will use James 2:10: "For whosoever shall keep the whole law, and yet offend in point, he is guilty of all," --to uphold their error here. James is teaching that the law is a whole and the man who breaks one law makes a man guilty of all, i.e. all the unit of the law.

3. Circumstances surrounding the sin will enter into the degree of punishment. At times a man is overtaken in a sin, at other times he overtakes the sin. There are circumstances that make the sin itself worse than it would be under other circumstances.

4. The motives back of the sin.

One of the first problems of law is to establish a motive. Why did you commit that sin is a question that will enter into the degree of punishment. Let me illustrate. One girl wears a mini skirt because she is going along with the style. She does not have the moral courage to be right even if it makes her stand out as different. Now it is wrong in her and she will answer for it. Another girl wears a mini skirt, because she has a wicked adulterous heart and desires to tempt men who see her, to have evil thoughts: She delights in making men desire her. You see the motive would make the sin worse and the punishment greater.

5. The consequences of the sin.

Man will not only answer for his sins against God, but for the legitimate consequences of that sin. Oh, what an awful thing is this. That one sin sets into motion a chain of consequences that only God can determine the end thereof--and the man committing that sin will answer for those consequences. I illustrate: A drunkard dad leads his son by example to become a drunkard. Will not the dad answer for that terrible consequence. Can he escape judgment because of the influence his wicked life has had upon others? A mother lives a life of adultery and by example and encouragement makes a harlot out of her daughter. Shall she not answer for this? We must answer to God for the effects of an evil influence upon others.

6. The blessings of God.

Those blessings were designed to and should lead man to repentance. Where man does not come to repentance and faith, every blessing God has bestowed upon him will increase his punishment in hell. Blessings abused and misused in sin will bring a harvest of increased punishment.

7. Light and opportunity. Romans 2:12 is very clear that man will be judged and punished according to light and opportu-

nity. All that light that God gives to man when rejected because of man's natural love for darkness, will increase the punishment in hell.

According to the gospel of Christ.

Romans 2:16. Where man has heard with the physical ear the gospel of Christ, and has rejected that gospel and its Christ, surely his punishment in hell will be increased greatly by that rejection. He ought to respond to that gospel. If he did he would be saved. If he doesn't he will suffer more over it.

Now as to the how of degrees of punishment, I do not know. I know there will be a difference, there will be degrees, but as to what way God will go about making this actual difference, I do not know. Our lack of knowledge here does not nullify the clear teaching that there will be degrees in hell.

III. Now for some very important observations.

If what I have preached so far is true--and it is--then some things necessarily follow. It follows that it is a great joy to know that we are saved and will never go to hell. Oh, what I deserve if I went there! How awful I must suffer if I go to that place to suffer just punishment for all of my sins. I don't want justice, I don't want what's coming to me. I want mercy, I want grace, and praise God for the saving grace of God that saves hell-deserving sinners from the just consequences of their own sins. I cannot preach on hell without taking a moment to praise God that He has elected a people and predestinated that they shall not suffer the deserved consequences of their sins, but be saved with an everlasting salvation. And to praise God that I have been made to know by the Spirit and Word of God that I am in that elect number who will never feel the torments of hell. Praise God! Praise God!

It follows that we should be sure we are saved. We should not be satisfied with a maybe or a hope-so, but should know that we are saved. And praise God, the Bible gives us the grounds for absolute assurance in this matter. We can know that we have eternal life. Read John 3:36; I John 5:13.

Surely, it follows that we should seek to win others to the Lord Jesus Christ. Shall I know that I have escaped that horror of hell, and have no concern for others and no desire to see them saved, and make no effort in their behalf? What awful lack of love! What terrible Hardshell heresy is this! I should, I must be concerned about others and seek to get the gospel to them. That gospel that God uses in giving life to dead sinners must be taken by those already saved, to the lost around them. Listen to me now. We lose the right to call ourselves missionary Baptists when we have no concern about lost people and make no effort toward their salvation.

No reader of TBE believes sovereign grace any stronger than I do. I seriously doubt that any preacher who reads TBE preaches sovereign grace any stronger than I do. (If he does, he has gone too far). But I will not use this glo-

(Continued on Page 12, Col. 1)

DEGREES

(Continued from Page 11)

rious doctrine to hide behind and seek to excuse my sinful lack of obedience to the first part of the great commission. Obeying the last two parts of that Baptist commission will not excuse or justify the disobedience so prevalent among us, to the first part.

It follows from my sermon that it does matter how a sinner lives. His life will not save him or help to save him, but it does matter how he lives, for he will answer to God for and be punished in hell according to his life upon the earth. There is a contrary thought abroad, engineered in hell. That if a man is going to hell anyway, he should get all the pleasure out of sin he can in this life. This is absolutely not true. A man will be judged and punished according to what is written in the books of God according to his works.

It follows, and what an awful thought it is, that if a person is never going to be saved--now understand that I do not know who the elect of God are, and who might even yet be saved--but God knows--and it does follow from my sermon that, if a person is never going to be saved, the best thing that could happen to him is to die and go to hell--right now! You say that is an awful thing to say. Yes it is, but it is true. The sooner reprobates get to hell, the better for them. The less they will have to answer for. Could it be that when someone is cut off early in life, and we say how tragic that is, that it is really an act of mercy on God's part. Getting them to hell sooner so they will do less hurt to others.

My sermon is done. It is not a pleasant one, but it is true. I exhort my reader to flee the wrath to come, to repent of your sins to believe on the Lord Jesus Christ and thou shalt be saved. God bless you all.

APPRECIATED LETTERS

Dear Brother Wilson: Please renew my TBE subscription with the enclosed money order. We appreciate each paper that we receive. I have learned many truths and received many blessings from the pages of your wonderful paper. I pray that the Lord will continue to bless you all in the work of the paper and in the other works of the church there.

Nicole Gilkerson,
Edmond, WV

Brother Joe Wilson: Please renew my subscription to TBE for two years and use the remaining money as you see fit. I enjoy the paper more and more and don't wish to ever be without it. There are very few religious papers that proclaim the whole truth and nothing but the truth in these days and times. We are more in need of it now than ever before.

Rebecca Dorris, Carlsbad, NM

Dear Brother Wilson: I am renewing my TBE subscription as I do not want to lose the good sermons by yourself and others. May God bless the good work you are doing.

Bertha Adkins, Edmond, WV

AN APPRECIATED LETTER WITH AN IMPORTANT MESSAGE

I received the following letter from Brother Charles Empey, who is a missionary in France. It blessed and encouraged my soul. I feel that it contains a message that we need in this day. The editor.

Dear Brother Joe, Sorry I haven't written sooner, but again with French class every morning, keeping up with our daughter's activities, visiting, evangelizing, and preparing and preaching and teaching four times a week, etc., well it is tough to get it together for a letter. So you don't get a quality letter as it is written hastily.

Upon receiving TBE today, I had to write in hopes of encouraging you in your stand for soul winning. Your balance in this subject is to be commended highly. The Arminian has fallen off one side, while some of our sovereign grace brethren have fallen off the other side. I'm tired of hearing my brethren criticizing the Arminians in their methods of evangelism, even to a point of unchristian conduct or manner in criticism; and they themselves employing not one method of evangelism. Paul told Timothy in II Timothy 4 that to make full proof of our ministry is to evangelize. To do without this in our ministry is to fail the full work God has called us to. Furthermore, that does not mean to preach evangelistically to those we know to be already saved, but to those we either know to be lost or think possibly are saved. That means we have to go into the highways, etc., and preach the gospel. Certainly, the Arminians are wrong, but so are we if we don't get out there in the world and preach the gospel. "Go ye into all the world." We can't hide in our church buildings and homes and do that. We spend more time on doctrinal purity than in fulfilling the first part of the Great Commission. We get a few people in, and then go to seed on Matthew 28:20, never to return to v.19.

By the way, I believe in confronting the world face to face with the fact of their sinfulness and need of the Saviour, and that to reject my message given me of Christ the Lord is only an

amplification of their sinfulness and their need to come to Jesus. If God is pleased to quicken their souls, then we've won a soul to Christ; yea, He has given us our example and message, worked in us and empowered us to get it out unto others - He has won a soul to Himself.

Then to guard against tares getting in, He has given us a message of His Lordship in the lives of truly born again people to preach to them (Jn.10:27). That is why I presented in the States, and the same thing here in France, a Church Covenant and Declaration of Faith for members to examine with me. They may not understand all of it, but they are instantly aware that being saved means that they are new creatures in Christ, and have stepped into a new way of life, beginning with regeneration, with baptism and daily growth in faithfulness to follow.

Then if a tare does get in anyway, there is church discipline to be exercised. Some have lost the backbone to administer Biblical church discipline, claiming they want to be careful to demonstrate love. What love are they talking about? Their own feelings, reputation, etc. They fear the heartache and pressure that accompany leading a church in Biblical church discipline.

Soul winning is the command of Jesus, but calls for being straight forward with the gospel,

then straight forward with the Lordship of Christ in a man's life, and the use of church discipline when necessary. Having children is never easy. Soul winning is pictured by that. They are so beautiful, so precious on the day they are born, but look out! The days ahead in raising them prove to be challenging unless you let them run wild. Then you lose them or sometimes, regrettably, loose them. It takes great courage to be soul winners, even as it does to be a good parent.

Some pastors and churches on both sides of the "fence" aren't willing to take on such responsibilities, because they are full of fear. They find it easier to stay inside the church house, office, or home and call those who are getting out there and evangelizing and making full proof of their ministry, Arminians. Go ye into all the world and preach the gospel to every creature. Some seem to read "go" as "stay", and "every creature" as "every church member."

By the way, Jesus said to follow Him and He would make us fishers of men. People who are not fishing for men aren't following Jesus, and surely Jesus is able to make good of His own Word.

God bless you, Brother Joe. We thank God for your recovery from surgery. We started praying for you as soon as we heard.

BOOK REVIEWS

In our book store, we have "Classic Sermons on the Attributes of God" compiled by Warren W. Wiersbe. It is another in the "Classic Sermons" series. This book contains twelve sermons by well known preachers of the past on different attributes of God. Many of them are very good. We need to study and preach more on the attributes of God. This is a paper back book of over 150 pages. It sells for \$8.95. Order from our book store where the profit goes into our book ministry.

We have "Spurgeon's Sermon Illustrations" in our book store. This book contains 550 illustrations gleaned from Spurgeon's sermons. All the books I have read on "Homiletics" stress the importance of illustrations in a sermon. I feel that I fail in doing as much of this as I should. I have never read much in books of sermon illustrations, but I may have impoverished myself by not doing this. Still, I am not overly enthused about such books. However, some people doubtlessly could get some help from this book. It is a paper back of nearly 150 pages. It sells for \$4.95. Order from our book store.

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QUOTES

"The law was given for a direction of life, and so it does still remain and serve, as I have already fully proved. Though we are sons, and are willing to obey, yet we must learn how to direct this willing disposition. I say, though we are sons and are guided by the Spirit, and though in our love to God we are ready for all service, yet we need the Word of God to be a light unto our feet and a lantern to our paths. God has made us sons and He has given us a rule to walk by, that we may express our thankfulness to Him for His rich mercy. Our obedience is not the cause and ground of His act of adoption, but the expression of our thankfulness and of the duty we owe to God who has adopted us. God therefore did not give the rule, and afterwards the promise; but first the promise, and then the rule, to show that our obedience was not the ground of our acceptance, but a declaration of our gratitude to the God who has accepted us. Thus it remains our rule of walking, yet in Christ. It must be our rule in Christ; we must obey by the strength of Christ. Obedience begins from Christ, not that we work for an interest in Christ, but we get such an interest that we may work.

The law, say some of our divines, was given with evangelical purposes, that is, with purposes subservient to the gospel. And I say it must be obeyed from evangelical principles, principles rooted in Christ. The law shows us what is good, but gives us no power to do it. It is 'lex spiritualis' (a spiritual law), holy, just and good; but it is not 'lex spiritus' (the law of the spirit); this is alone in Christ, as the apostle speaks in Romans 8:2: "The law of the Spirit of life in Christ Jesus...." The law shows us what is holy, but cannot make us holy, as long as it is a rule outside of us. It cannot make us holy, for that necessitates a rule within us.

The law is a principle within us first, and then a pattern without us. We are not made holy by imitation, but by implantation. But that principle found within sends us to the law as the rule without, after which we are to conform our lives without. When the law is once our principle, it then becomes our pattern.

The law was given us as a glass to reveal our imperfections in duty, and for this purpose the law remains with us. Through it we perceive the imperfections of our duties, our graces, and our obedience. By this means we are kept close to Christ and kept humble. The law takes us away from reliance ourselves and Christ and the promises."

--Samuel Bolton

Dear Sir: Enclosed is a check for a subscription to TBE. It is to be sent to my mother-in-law who really enjoys reading it.

Judy Jackson,
Mineral Ridge OH

Dear Brother Wilson: I am sending this small gift in the name of our Lord Jesus Christ. We enjoy the paper and tapes and pray that the Lord will bless all there and us to His honor and glory.

Alvin & Katherine Howell,
Toone, TN