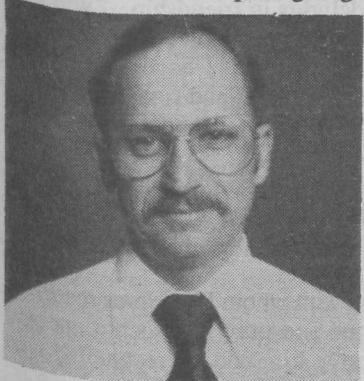


ONCE UPON A TIME

by John Pruitt

Once upon a time there was a group of people who had organized themselves into a sound Scriptural church, but had no care for its work or its mission. Then one day as a neighbor was chatting with his friend, who had been chopping weeds around an old broken down structure, he said, "Say, didn't that old building used to be a church? What happened?" His friend looked at him for a minute and replied, "Well, it's a very sad story. It seems that things went well for a time; though they had a good many trials, they always seemed to overcome and keep on going.



John Pruitt

But then the members seemed to gradually become disinterested. Perhaps it was due to the changing times, or maybe the Lord was just too good to 'em. Who knows?"

"What kind of people were they?" the neighbor asked? "Oh,

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STUDIES IN JONAH

by John M. Alber

"And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey,



John M. Alber

and he cried, and said, Yet forty days, and Nineveh shall be overthrown" (Jonah

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

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SALVATION ALL OF GRACE

by C.H. Spurgeon

"By grace are ye saved" (Ephesians II 8).

Other divine attributes are manifest in salvation. The wisdom of God devised the plan; the power of God executes in us the work of salvation; the immutability of God preserves and carries it on -- in fact, all the attributes of God are magnified in the salvation of a sinner: but at the same time the text is most accurate, since grace is the fountain-head of salvation, and is most conspicuous throughout. Grace is to be seen in our election; for "there is a remnant according to the election of grace, and if by grace then it is no more of works." Grace is manifestly revealed in our redemption, for ye know therein the grace of our Lord Jesus Christ, and it is utterly inconceivable that any soul could have deserved to be redeemed with the precious blood

of Christ. The mere thought is abhorrent to every holy mind. Our calling is also of grace, too, for "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." By grace also we are justified; for over and over again the apostle insists upon this grand and fundamental truth. We are not justified before God by works in any measure or in any



C.H. Spurgeon
(Now in Glory)

degree, but by faith alone; and the apostle tells us "it is of faith, that it might be by grace." We see a golden thread of grace running through the whole of the Christian's history, from his election before all worlds, even to his admission to the heaven of rest. Grace, all along, "reigns through righteousness unto eternal life," and "where sin aboundeth, grace doth much more abound." There is no point in the history of a saved soul upon which you can put your finger and say, "In this instance he is saved by his own deservings." Every single blessing which we receive from God, comes to us by the channel of free favour, revealed to us in Christ Jesus our Lord. Boasting is excluded, because deservings are excluded. Merit is an unknown word in the Christian church; it is banished once for all; and our only shoutings over foundation or

(Continued on Page 4, Col. 5)

ETERNAL LIFE THROUGH THE LORD JESUS CHRIST

by T. T. Martin

(1862 - 1939)

"...ye are not under the law..." (Rom. 6:14). "Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "For by grace are ye saved through faith; and that not of yourselves: it is the gift

of God: Not of works, lest any man would boast" (Eph. 2:8,9). "He that believeth on the Son hath everlasting life..." (John 3:36). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

"...God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life" (I John 5:11,12).

It is an awe-inspiring thought, a wonderful, blessed reality, that every real believer on the Lord Jesus has, here and now, eternal life, not simply the promise of it, but the eternal life itself. The

(Continued on Page 10, Col. 2)

HOW PROPERLY TO RESPOND TO GOD

by James F. Boris

An embarrassing thing happened to me when I first reported aboard my submarine when I was in the Navy. I was a young Ensign fresh out of Officer Candidate School and very "green." I was greeted by a man who told me his name and welcomed me aboard. He was wearing his "Service Dress Blue" uniform which, if you know anything about the Navy, is the same for officers and enlisted men except for the coat. This fellow had no



James F. Boris

coat so I did not know his rank. Assuming he was just an enlisted fellow, I, a newly-commissioned officer, asked him to help me with my bags. This he did. Later, I was ushered in to meet the Commanding Officer. To my

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"SINS OF SODOM"

By Waldo Whiddon

"And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." (Gen. 18:20-21). What was the sins of Sodom? Was it so very



Waldo Whiddon

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE CRY OF A BABY AND THE HEART OF A PRINCESS, PART I

I could better title this, "When The Cry of a Baby Touched the Heart of a Princess, and Set in Motion a Chain of Events Which Resulted in a Great Deliverance for the People of God." If you will learn this latter subject, remember it and the things I say about it, you will have the message pretty well in mind.

"And when she had opened it, she saw the child; and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children" (Ex. 2:6). Read the whole passage, Exodus

2:1-10. This will help you get the setting for the whole story.

Israel was and is God's chosen earthly people. They have been set aside for a season, as God deals with the Gentiles in a special way; but God has not cast away His people whom He foreknew - set aside for a season, but not cast away. At the time of this story, God was dealing with Israel in a special way.

They were in bondage in Egypt and had been for some time. However, this did not defeat the purpose of God concerning them; rather it was an important part of that purpose. "And he said

unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years. But in the fourth generation they shall come hither again...." (Gen. 15:13,16). God had foretold to Abram the slavery of Israel. He also foretold their deliverance therefrom.

The time of Israel's deliverance was drawing near. As this time drew near, the people began to

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different from the sins that are so very common today? We are now living in the last decade of this century, but God was here in the days of Sodom. Certainly these are the days of sexual perversion. "As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters, Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in

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CRY

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greatly multiply. This placed Pharaoh in a political dilemma. What should he do? The Israelites might decide to rebel against their Egyptian masters and seek to deliver themselves from slavery. Or, if some country invaded Egypt, the Israelites might join with them, and thus seek their deliverance from slavery.

What was Pharaoh to do? Well, out of his wicked heart he devised a cruel and diabolical plan. He would kill all the boy babies. This would greatly lessen the number of the Israelites over a period of time. Pharaoh was not the last politician to devise a plan opposed to God's Word, God's purpose, and God's people. He will not be the last one to suffer for such great sin. We might call Pharaoh the first abortionist, except he did wait for them to be born before murdering them. I guess that there is not much difference between murdering an infant in its mother's womb, or murdering it as soon as it be born. Both acts are acts of murdering the innocent, and God will deal with all who engage in such murders in any way. Pharaoh died and went to hell, and so will all who favor or participate in abortion, except they later be saved by God's marvellous grace. They surely are not saved at the time they participate in or favor such murders.

There was a deeper and more important story behind this cruel decision of this wicked politician. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel" (Gen.3:15). This is known to Bible students as the first gospel. God promises that some day there will come into this world one who will be the seed of woman. This necessitates and declares the virgin birth of this one, for all born naturally are the seed of man. This one would defeat Satan and recover for the chosen people of the Lord more than was lost in the fall. This One would suffer greatly in accomplishing this, for His heel would be wounded. But He would obtain complete, total, and everlasting victory, for He would bruise the serpent's head.

This Scripture tells us that the Messiah, the Saviour and deliverer of God's people would be born into the human race. Genesis 9:27 tells us that this Saviour would come of Shem, one of the



Joe Wilson

three sons of Noah. Genesis 12:3 tells us that the promised One would come of the seed of Abraham. Genesis 26:4 tells us that, of Ishmael and Isaac, sons of Abraham; the Messiah would come through Isaac. Genesis 28:14 tells us that of the two sons of Isaac, Esau and Jacob, the promised Saviour would come of Jacob. So now we know that the Saviour of God's chosen people will come through the seed of Israel. But, wait a minute, we are not the only ones who know this. Satan also knows this. My friend, you will not understand world history, you will not understand Jewish history and all that Israel has gone through, you will not understand all the efforts put forth to destroy Israel, until you place them in the framework of Genesis 3:15. Satan, in all his efforts to destroy Israel was trying to defeat God's purpose to send the Saviour into the world. He was trying to block the channel of the promised seed. He was seeking to keep the devil-Defeater, the seed of woman, the Saviour, from coming into the world. This effort by Pharaoh was designed by Satan to defeat and destroy Israel from the face of the earth - kill all the boy babies, and eventually you will destroy the nation.

Let us go back to our story for a while. Among the slaves of Israel, of the tribe of Levi, there is a young man named Amram and a young girl named Jochebed. They fall in love with one another and get married. Some time later a girl, Miriam, is born to them. Later a boy, Aaron, is added to the family. Though in slavery, doubtless, they are a happy family. They are a godly family, and God's people can know deep joy in the midst of adverse circumstances.

After the birth of Aaron, Pharaoh sent forth his terrible decree to kill all the boy babies to be born from henceforth. Oh, what a wicked decree. It did not matter to him that multitudes of hearts would be broken. It did not matter that dreams would be dashed by his wicked decree. He

had not the heart of human kindness. He was under the influence of the devil, seeking to carry out the devil's purpose in His war against God and the promised Saviour. Pharaoh was not the last politician to be controlled and used by Satan. He was not the last one to be arrayed against God's Son.

Jochebed is with child again. Oh, they prayed, let it not be a boy, let it be a baby girl. No expectant parents ever desired more intensely or prayed more fervently for a baby girl. The time of birth came. The midwife delivered the child. It was a boy. With a sad and heavy heart, Amram went in to tell Jochebed the sad, sad news. What would they do? What would they do? God had given them a baby boy. Pharaoh had ordered that all boy babies be killed; what a sad situation!

There was something special about this baby. Oh, I know that all parents think there is something special about their babies; but there really was in this case. Let us look at some Scriptures. "...and when she saw him that he was a goodly child, she hid him three months" (Ex.2:2) "In which time Moses was born, and was exceeding fair...." (Ac.7:20). "Fair" here means beautiful to God. Most parents (though I sometimes wonder why) think their baby is beautiful, but this baby was beautiful to God. God had some special purpose for this baby. "By faith Moses, when he was born, was hid three months of his parents, because. They saw that he was 'a proper child and they were not afraid of the kin's commandment.'" (Heb. 11:23). Put all these Scriptures about baby Moses together, add the words "by faith" in Hebrews 11:23, think on all this for awhile, and I believe you will see some precious truths.

Moses' parents doubtless had fed their faith on the Word of God. They surely knew of God's promises to Abraham that He would deliver Israel from the iron furnace of Egypt. They studied the Word of God. The Spirit made this Word living, real, and precious to their souls. They realized that the time of the promise was drawing nigh. Oh, I believe that these Scriptures teach us that Moses' parents were taught by the Spirit through the Word that this baby was to be the deliverer of Israel from Egyptian slavery. He was a "proper" child. Surely this meant something special to his parents. He was beautiful to God. God had a special purpose for him; Surely, his parents realized what this promise was. He was a "goodly" child. This must mean something special. Yes, my friends, I verily believe that Moses' parents knew what God designed to do through their precious son.

Being nourished and strengthened by faith in the promises of God, knowing by faith that their son, Moses, was to be the mighty deliverer of Israel from Egyptian slavery, they were not afraid of the king's commandment. They did not kill Moses as the king had commanded. They hid him for three months.

But one cannot hide a baby boy forever. Boys become loud; they make their presence known. People would be telling the soldiers of Pharaoh that Amram and Jochebed were hiding a baby boy. Something must be done. What to do, what to do? Am I adding

too much to Scripture to suggest that Moses' parents prayed and prayed for wisdom from God as to what to do? I think not. I verily believe that the "bulrush" plan was given by God. I think that the consequences of that plan bear me out in this. They lacked wisdom. They asked of God. He told them what to do to secure Baby Moses' deliverance and security.

They made an ark of bulrushes.

They daubed it with pitch. They put baby Moses in the ark. They set the ark in flags by the river's brink. They left sister, Miriam, to watch as to what happened. Then they went home to pray to God for their baby's safety. "Oh dear Father, watch my boy tonight. Place him, keep him in the paths of right." I am not speculating. I know these two as they are revealed in the Bible.

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FROM THE EDITOR

"...If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Lk.17:3). If a brother or sister sins against me, and refuses to repent or even to admit doing such, shall I forgive him or her? Absolutely not. I would be going against the Word of God if I did. If you disagree with me, read my text again.

There are some who have sinned against me, and our once sweet fellowship has thereby been broken. Thank God, they are few in number. Most of my friends have remained such, and I have gained many new friends. I am a man who desires and delights in friendship. I will go a long way to gain a friend, and a longer way to keep one. I surely delight in restoring and reconciling broken friendships. I have stated many times that I stand ready to do anything Scriptural and right to reconcile any broken or lessened friendships. However, I must not go contrary to Scripture in endeavoring to do such.

Many say that we are to forgive those who sin against us whether they repent or not. I insist that this is contrary to God's dealings with us, and to the text heading this editorial. God does not forgive without repentance, does He?

God can produce repentance in those with whom He desires reconciliation. I cannot do this. I can only hope and pray that such a one will repent so that I can Scripturally forgive him and be reconciled with him.

When one sins against me, I am to rebuke him. I suppose that this is the hardest part of my text for me. I have difficulty doing this. I can easily and gladly forgive the one who repents of his sin. I suppose that one can rebuke another without actually using these words. I must give thought to this matter. I must seek grace and strength and wisdom from the Lord in obeying this. I may realize that there are some whom, even now, I must rebuke.

I should continue to love the one who has sinned against me. I really do not have a problem with this. I feel that I can say that I do continue to love those who have sinned against me and thereby broken our once sweet fellowship. However, I likely do not love them as much as I should or as I once did. I must examine myself as to this. I also should examine myself as to showing this love and acting on this love in a much better way. But I do sincerely and honestly say that I still love those who have sinned against me.

I should pray for them. I should, upon hearing of any sickness, trouble, or problems with them, pray for them that God will bless them in these things. I do pray for them. I can call to mind times when I have done this. However, I don't pray for them as I once did. I need to examine myself as to this.

Though I cannot go against Scripture and forgive them, I should have forgiveness in my heart, ready to do this as soon as they repent of their sins against me. I should not harbor a vindictive spirit. I should be glad to instantly and totally forgive them the very moment I learn of their repentance. I should sincerely desire that they would speedily repent so that I would have the joy of forgiving them. It should not be a hard matter for them to obtain my forgiveness. It should be an easy matter. They should not have to crawl to me, or to bow and scrape before me to obtain my forgiveness. Praise God, no one would have to do this to obtain my forgiveness. Oh, I have forgiveness in my heart, ready, even very desirous, of giving it to those who have sinned against me - the very instant they meet the Scriptural requirement of repentance. Oh, I pray that they will do this so I can have the great joy of forgiving them and having sweet reconciliation with them. Dear friend, I mean all this most sincerely. Try me and see if it is not true.

But there is something they must do before I can Scripturally forgive them. They must face up to the fact that they have sinned against me. They must not pretend that they have not wronged me. Those who are involved in this will have no trouble knowing they have sinned against me if they will just honestly face the facts in our situation and dealings. They must face the fact that they have sinned against me. They must confess this. Then they must repent of this. Of course, in order for me to forgive them, they must make this repentance known to me. In fact, if one has sinned against me, he cannot get right with God about the thing unless and until he is willing to get right with me about it. One might say that he repents to God about it, and that settles it. No, it does not. That is important, but it does not settle it. He must repent to me about it in order to Scripturally settle it.

Then, upon this repentance, I am to fully, freely, and totally forgive him. Oh, I will do this. I want to do this. I would rejoice if this very day, I could thus reconcile with all who have sinned against me. If he repents, and I do not fully forgive him; then I am in trouble; I am sinning against the Lord. I must not hold any grudge against him. I must freely, fully, and lovingly forgive him. I am ready to do this. No man can honestly say that he sinned against me, he repented, but I would not forgive him. Try me and see. Oh, please do try me and see.

If any who reads this feels that I have sinned against him or her, please rebuke me. Please rebuke me. I will be most happy to get with you and try to work any differences out. If I have sinned against you and you show me this - I will try to not be hard to see this if it is true. -I will repent, you can then forgive me, and we can have sweet fellowship restored. Comments welcomed. Yours for restored and strengthened fellowships.

CRY

(Continued from Page 2)

They had done all they could. Their baby was beyond their ability to protect. They placed him in God's hands and went on their knees in earnest, fervent, sincere, continued prayer in the baby's behalf. Oh, I know the heart of a Christian parent. I know what it is to have a child beyond the reach of personal power to care for, provide for, and protect. I know what it means to go on one's knees and pray fervently for the child who is out there - I may not know where, I know not what dangers beset him, I know not his needs - but I know the Saviour, and I have wet my pillow with tears as I prayed for him, and for them.

Oh, you say to me, what danger that poor baby is in, what ever will happen to him? Not really, not really. That baby is held in the believing prayers of father and mother. That baby is guarded by the eternal purposes of a sovereign God. That baby is in the "ark and bulrush" plan devised and revealed by God. Why, that baby is as safe as if he were in his mother's arms. No, more than that; that baby is a safe as the purpose and power of God can make him. No harm will befall the baby who is kept by the Father's power. That baby is one through whom Israel will be delivered. Israel is that people through whom the promised Saviour will come. In a sense, we might say that the coming of the Saviour is wrapped up in the preservation of that baby. In God's plan and purpose, in God's love and mercy, in God's protection and power; baby Moses is safe and secure. Still, there is a proper place for prayer, and so, on through the hours, Amram and Jochebed pray for their boy; and Miriam watches to see what will become of Moses.

Well, it is time for the princess, Pharaoh's daughter, to wash herself. Maybe it is Saturday night. I used to take a bath every Saturday night (whether I needed it or not) in a number two wash tub. You say, preacher, you can't get in a number two wash tub. I could then. Anyway, it is time for Pharaoh's daughter to wash herself. Where will she go to perform this task. Oh, it is of tremendous, even eternal, importance as to where she does this, this time. I am sure there were many washing places in the palace. Why would one go to the river to wash, especially a princess? I know why. The Sovereign God of the Bible was in control. Her heart was in the hand of the Lord, and He turned it toward washing at this particular spot on the river - the spot where baby Moses was. Oh, how can one fail to see the sovereignty of God in this story?

The princess is walking along by the river's side. It is so quiet and peaceful to walk by the river's side. She suddenly saw a strange sight. Doubtless, she frequently walked by the river's side, but this was something she had not seen before. She saw the ark among the flags. What is that? she wondered. She sent her maids to fetch the ark to her. She opened the ark. God pinched baby Moses, and he let out a cry (I hear Him in a baby's cry.) Few things are more beautiful and more touching than when a baby wrinkles up its little face and begins to cry. From baby Cain till now, women's hearts have been touched by the cry of a baby. The princess was a woman. She had a

mother's heart. Most women have mother's hearts, even if not blessed to be mothers. The cry of baby Moses touched the heart of the princess, the daughter of Pharaoh.

She was not ignorant. She knew of her father's wicked decree. Doubtlessly, she totally disagreed with her father in this; but what could she do? I suspect that she had argued with her father about this. I suspect that she had sought to use her influence to stop such a decree, but all to no avail. She was not ignorant. She knew at once that this baby boy in the ark was one of the Hebrew's children. Still, her heart was touched. She would not turn this baby over to be killed by the soldiers. She would rescue the baby. She would protect the baby. Oh, she did not know that he was thereby playing an important part in one of the greatest episodes of history. She had no idea what great things would be done by this baby who wept before her. She did not know that this baby would be the greatest man in the Old Testament. She did not know that the Saviour of God's people would come through the people who would be delivered by this weeping baby.

I depart from my subject for a moment, or maybe I don't. I am an incurable romanticist. I sometimes seek to read between the lines. I like to think, I even strongly believe, that this princess was saved later on. I don't know this, but I like to think so. If so, she did not know that the Saviour of her soul was to come into the world through the people who were to be delivered from extinction through the baby who wept before her.

But her mother's heart was touched by the tears of baby Moses. Miriam came up at just this right moment. She asks, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Pharaoh's daughter was not ignorant. I feel sure that she knew just how and why this young girl was there at just that moment. I feel sure she knew what particular nurse this girl would call to nurse the child. I don't feel that this princess was deceived at all. But I believe that her heart of love was glad to have the child's mother nurse the child for a while, and to pay her for doing so. I have much respect for this Egyptian princess. After all, she was chosen of God to play an important part in one of the greatest of God's works in the Old Testament.

The arrangements are made. Miriam calls Moses' mother. Pharaoh's daughter bargains with her that she will pay her to take the child and nurse him for a while, even until he should be weaned - and that was a good while according to Israelite practice. See Jochebed at home praying after Moses was placed in the ark at the river's edge. She prays for his safety. Love moves her to pray most earnestly. I doubt however, that even in her wildest imaginings, she thought to pray such a thing as came to pass. Not only was her baby kept safe, but he was restored to her arms and her breast. Not only this, but she was paid right handsomely for holding her son in her arms, and feeding him at her breast. It was not yet written, but it was already true that God, "is able to do exceeding abundantly above all that we ask or

think" (Eph.3:20).

I am sure that most of my readers can already see how this incident set in motion a chain of events that resulted in a great deliverance for the people of God, but I must wait till next issue to finish this wonderful story and its implications and teachings.

JONAH

(Continued from Page 1)
3:1-4).

God's divine chastisement will always bring forth the fruit that it was intended to accomplish; and in this case, it would secure the obedience of a once rebellious prophet of God. Discipline is at best useless if it does not accomplish its goals; in fact, it could be called evil when parents allow their children to do their own thing after correcting them. In one sense of the word, we all have done that with our children, claiming that we do not want to be bothered with their rebellious spirit. But our God does not bring this kind of chastisement without results. The Scriptures tell us, "happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). The Psalmist wrote, "Blessed is the man whom thou chastenest. O LORD, and teachest him out of thy law" (Psa. 94:12). Later, the Psalmist wrote, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:71). Solomon, the son of King David, wrote these words to his son, "My son, despise not the chastening of the LORD; neither be weary of his correction" (Pro. 3:11).

Divine chastisement is a mark of God's love for His own, the elect of God. The Apostle Paul, that great New Testament theologian and missionary pastor wrote, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:5-6).

Jonah learned to be obedient, and that, at least in part, because of the chastisement of Almighty God. We teach our children the same way! We do not spank them because we hate them, rather, because we love them very much. That same truth is evident in the Scriptures so far as God's love is concerned.

1. JONAH'S OBEDIENCE TO THIS COMMAND WAS PROMPTED BY: The call of God upon his life "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2). This time, as Jonah hears the call of God upon his life, he does not consult his own interests as he had previously. Rather, we find that Jonah obeys the Lord and heads for Nineveh. Perhaps, the prophet of God is impressed with the mercies of God towards himself, and therefore, the obligation of his vows in the second chapter, Jonah promptly obeys the Lord. Oh, if he had done that the first time! How he could have saved himself much grief and pain. As we read this account, the third chapter of Jonah, we do not find a turbulent spirit in Jonah, rather, a willing rest in the Lord that He

will do the right things. Yes, we can see here the enthusiastic response of Jonah.

Usually, when someone is asked to do something that might endanger his life, there is a reluctance to go; and yet, Jonah is going. Jonah knew that it was far safer to be in the will of God and have His blessings, than to go one's own way and the chastising hand of God be upon him. Thus, Jonah would only say, true obedience to God brings liberty and blessedness to the one that trusts the Lord and obeys Him. Oh beloved, we could do no better than Jonah as we find here in this third chapter. The Psalmist wrote, "I made haste, and delayed not to keep thy commandments" (Psa. 119:60).

2. JONAH'S OBEDIENCE WAS COMPLETE.

The Lord called Jonah, and he immediately responded to that call; he did not delay, rather he kept that commandment. Jonah did not come short of that destination once God's call was upon his life. Oh but could we learn something from that today! How many there are that do not obey the gospel! God tells us what He expects in the Word of God; and, then, He expects us to follow and be obedient to that call. You might say, "but I do not know what the Lord wants of me?" Have you read your Bible? Oh beloved, the Bible is our sole authority for what we believe and what we should do. If you do not know what to do, read your Bible. It will always guide you into the truth of God's Word. We condemn Jonah because God had called him in Jonah One, and he refused to go as directed; and yet, dear friends, the children of God today are just as rebellious as this man was. We should obey the Lord! The best way to do that is to read the Bible, and then do whatever the Word of God says.

Jonah did not linger when he arrived at the gates of the city, but went right to preaching the Word of the Lord. So often we have to survey the town or city and see what is the best strategy, but Jonah went straight to work; he preached to all, all without exception. He did not go to the poor and needy and leave out the rich and famous. He did not go to the king of Nineveh and proclaim his message of repentance, and figure he would relay it to the people, rather Jonah declared the Word of the Lord to everyone. Now let me get down to the point: for though we believe in God's sovereign grace and are not ashamed of it, we are commanded of God to take the message of grace to all. Some do not understand that principle of the Scriptures. They want to keep what is theirs, and have no intentions of sharing with others the good news. If we are going to stand someday before the Lord and give an account of what we have done; then, does it not seem right that we obey the Lord in all things? It is not our business to make disciples, in fact, we can't! But we can be found faithful in our witness, and God expects nothing less than faithfulness.

Also, would you notice, Jonah did not modify the message that God had given to him. God told him what to preach in the beginning. Jonah was faithful, indeed, and proclaimed the Word of the Lord as he had been directed. Beloved, we have been given the Word of God, the Bible, and instructed even by our Lord, to

teach all things that He had taught His disciples. That simply means the whole counsel of God's precious truth; even those hard to say things. How many would like to do away with the truth about God's church, the sovereignty of God in salvation, reprobation, holy living, and a whole host of other things. As Jonah moved through the city of Nineveh, he preached before the mansions of the wealthy, and then at the doors of the poor, in the market places, and in the streets he gave forth the alarm that God had told him to preach. Jonah understood, "Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth the words, saying. How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn You at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you" (Pro. 1:20-23).

Oh Beloved, we need to be like Caleb of old, for the Word of God tells us that he followed the Lord fully. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it" (Num. 14:24). Several things are present here that I would like to share with you. There was a decision of character that took place in Caleb's life. The verse in question informs us that Caleb had another spirit with him; and of course, we know that was the Spirit of God. God had directed his path for many years and he had learned to be obedient. Caleb had an unreserved obedience towards the things of God. He knew that God blessed those that obeyed Him. Thus, Caleb had an undaunted fortitude. He was unwearied in his perseverance. As Job said, "My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:11-12). The Psalmist wrote, "Hold up my goings in thy paths, that my footsteps slip not" (Psa. 17:5). What advice! What a prayer! But how is the child of God going to observe these things? A good question, and the Psalmist answers it for us, "The law of his God is in his heart; none of his steps shall slide" (Psa. 37:31). Oh Beloved, unless you are in the Word of God on a daily basis and let it become a part of your life, this can not happen. We are not only saved by the Word of God, but we are kept by the blessed, eternal Word of God.

3. JONAH'S OBEDIENCE WAS DIVINELY DIRECTED BY GOD

Now the phrase in verse three, "according to the word of the LORD", indicates the obedience of this once rebellious man of God. While fear, self-

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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

Does James 5:14-15 apply to us today? Explain. Would you participate in such? Have you participated in such?

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I believe that all Scripture is for us today, of course, but we need to understand some things about any given verse, or verses as to how they are to be applied. If these two verses of James are looked on as a ritual of healing (anointing, prayer) which are a "sure fire" cure for disease, or sickness, then they are misunderstood. There are those today who believe that they have the gift of healing, as well as those who do not, who use these verses as a standard formula for sickness. I see nothing wrong with Elders praying over the sick for their recovery. I have done so. I have seen some restored to health, and some not.

We need to know some things, however, about what is being said in these verses that we might pray intelligently. 1. The oil mentioned is symbolic; it was a healing agent in times past; it does not heal and has fallen into ritualistic use by priests and some Protestants alike at present. 2. It is the "prayer of faith" that heals when healing takes place, which is not always the case. 3. Effectual faith brings about healing. What is effectual faith? People acting in accordance with God's known purpose. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." (1 John 5:14).

4. A "gift of healing" is not included in the prayer of faith, nor is extraordinary spiritual strength exerted through it; otherwise, all spiritual Christians would be healthy. Paul was a man of great faith, but he was not healed when he asked as recorded in II Corinthians 12: 7-10. Others with very little faith such as those in Acts 3:4-8 were healed. 5. The prayer of faith discerns God's will and perseveres until it is accomplished. 6. Since it is not God's will to heal in every case, true faith can discern and accept that fact.

I see nothing wrong with Elders from an assembly coming together to pray for one who is sick, but I object to using these two verses in James as a ritualistic formula to be followed in order to obtain healing. It is God who ultimately heals. "Yahweh-Rapha" is a Hebrew word meaning "The Lord That Heals You" which is found in Exodus 15:26. I believe that some diseases experienced by believers today

could be prevented, or done away with, if they trusted "Yahweh Rapha" and allowed Him to deal with the things in their lives that causes worry, stress, and anger. He is the Lord that heals us.

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James 5: 14,15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Originally this question was: What does it mean to be saved? I called it to Daddy's attention that that question had just been in Forum II. I wish I had kept my mouth shut. I would much rather answer that question than this one.

I have never participated in such an event; therefore I cannot give you any results. I must also admit that I do not think I would participate in such an event. I would surely join in with others praying for one who is sick. I do not think I would participate in the anointing with oil. I guess I must reply in the negative; I do not believe this applies to us today.

We find a mention of this anointing in Mark 6:13. "And they cast out many devils, and anointed with oil many that were sick, and healed them." I believe there were miracles wrought in the days of Christ and the apostles that do not apply to us today. I believe this anointing with oil is one of those miracles. It is thought by most that James was one of the earliest New Testament books written. They believe it was written before these miracles ceased and therefore we have this mention of a miracle.

There is also the thought that the elders were simply rubbing oil on the sick for medicinal reasons. We know that oil was often used in those days to treat many ailments. There is the belief that the elders here were simply mixing medicine with prayer. Surely this is something we do today. We use medicine and doctors. We also use prayer.

How thankful I was for all the people around the country praying for my Dad while he was in the hospital. I had more faith in those prayers than I had in the medicine and the wisdom of doctors.

What if we were to anoint one

with oil, and pray for them, and they were not healed? Would we not become like the faith healers and blame the sick for not having faith. If we did this and the sick were not healed, would it mean that God had failed and the Bible had lied? I just do not think this action is for our day. We know that if we confess our sins that God will forgive them. We learn here that we should pray both physically and spiritually for our fellow members. I might also add that if this were a practice, it would probably be restricted to the local church. No, I do not believe this verse applies to us today. May God bless you all.

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It is my opinion that James 5:14 and 15 does not apply today. In the study of church history, I can not recall any of our Baptist forefathers practicing the things taught in these two verses. I have never witnessed any of the Lord's preachers, from any of the Lord's churches, practicing the things taught in these two verses.

If these verses apply today, Baptists are missing out on great blessings. We are missing out on the absolute, guaranteed, unquestionable, healing of the members of the Lord's churches. If these two verses apply today, we ought to take hold of the promises contained in them. If a member of the Lord's church is sick, let him call for the elders (preachers) of that church. Then, the elders of that church should go, anoint the sick person with oil, and pray the prayer of faith over him. Then, the sick person will be healed! Lastly, if that person has committed sin, it shall be forgiven. But beloved, these things ceased with the completion of the Bible. When John, the last apostle, closed the book of Revelation, these things were no more. I Corinthians 13:10 had come to pass.

I do not say there is no healing today. I do not say there is no answer to prayer today. But I do say that these two verses do not apply today. Notice verse 15, "And the prayer of faith shall save the sick..." To exercise faith, one must have a foundation to base his faith upon. In the days of the apostles, the Holy Spirit worked divine and miraculous acts in the hearts and minds of the believers. Divine, miraculous things (visions, prophecies, etc.), were the foundation upon which faith was laid. Today we have the written Word of God. The written Word of God is the foundation upon which our faith is laid. I know who God is,

I have never seen Him, yet I believe in Him because He worked faith in my life through the belief of His written Word.

I can not say the Lord will heal someone, but I can say the Lord may heal someone. I place my faith on James 5:16. If the Lord wills to do something, He can do it. I know He can do it because the Word tells me He can do it. If I pray for a sick person, and that person recovers: I have done my part. If he does not recover, I have done my part. The Lord's will has been done in the matter. In conclusion, place your faith upon James 5:16, "...The effectual fervent prayer of a righteous man availeth much." You will see this verse come to pass, because it is a foundation that you can place your faith upon.

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"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins" ("If he has been constantly sinning," the Greek text), they shall be forgiven him" (James 5:14, 15).

There is much misunderstanding concerning this passage of Scripture. This was not given as a standard procedure to be followed for all sickness. If we carefully study these verses we will see that the sickness under consideration is that which the Lord has sent as chastisement for sins. Some, not all, sickness is sent as chastisement for sin. "For this cause many are weak and sickly among you, and many sleep" (are dead) (I Cor. 11:30).

Here is a man who is sick, who is being chastised for his sins. When he repents and is willing to confess his sins, he is to call for the elders of the church. They are to pray over him, anointing him with oil. The "prayer of faith will save the sick." This, of course, refers to the body and not the salvation of the soul, for we are told, "God shall raise him up." We need to note that it is "the prayer of faith" that heals the man, not the oil. If oil is to be used it is with the clear understanding that it, in itself has no miraculous healing powers. The oil is only symbolic of the ministry of the Holy Spirit. James does not say the oil heals, but the prayer of faith.

To answer the questions, I believe the same procedure should be followed today if the situation arises. One who has sinned and the church has "put away" (I Cor. 5:13) and the Lord is chastising him by sickness, when he repents of that sin, but unable to attend church, he is to call for the elders who are to come and pray over him, anointing him with oil, resting upon the promise that the "prayer of faith" will heal him. What is a "prayer of faith"? It is believing what God has promised. God has promised in I

John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The man, now confessing his sins, along with the elders of the church can claim that promise and pray the "prayer of faith."

No. I have never participated in such a situation but would gladly do so with the assurance that God would answer our prayer of faith.

JONAH

(Continued from Page 3)

will, and certain prejudice had influenced his decision before; now God's law is supreme in his heart and in his life. His religion was more than word now, both word and actions. He was putting feet to his faith! Oh, how we need to learn how to do that in our day! The believer needs some kind of rule to govern his life and there is no better rule than the Word of God and obeying its every command. When we are obeying the Lord, and every child of God should do that very thing; then, we are divinely directed by the One that loved us and gave Himself for us.

Our heart's prayer and desire to God ought to be, "Lord, you direct my path and set my feet in the direction you want." Then, and only then is the child of God going to have perfect peace. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psa. 91:1). "O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD is a great God, and a great King above all gods" (Psa. 95:1-3). As you think upon these things, let us be found faithful, even as Caleb was; and also Jonah, after God's hand of judgment was upon him. But then, beloved, let's not wait until God's hand of judgment is forced upon us, but let us be found doing what the Lord has required of us.

SALVATION

(Continued from Page 1)

topstone are, "Grace, grace unto it!" Perhaps the apostle is the more earnest in insisting upon this truth here, and in many other places, because this is a point against which the human heart raises the greatest objection. Every man by nature fights against salvation by grace. Though we have nothing good in ourselves, we all think we have; though we have all broken the law, and have lost all claim upon divine regard, yet we are all proud enough to fancy that we are not quite so bad as others; that there are some mitigating circumstances in our offences, and that we can, in some measure, appeal to the justice as well as to the compassion of God. Hence the apostle puts it so strongly, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The statement of the text (Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

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

Explain John 3:13, especially as to Jesus being on earth
and in heaven at the same time.

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We must always remember that Jesus has all the attributes of the Father with the exception of the human body. The body is limited to space. In Spirit Jesus was omnipresent. This means that in Spirit, He is everywhere.

Matthew 18:20 says, "For where two or three are gathered together in my name, there am I in the midst of them." Matthew 28:20 says, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Psalm 139:8 says, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."

I realize that there are those who take this verse and try to prove soul sleep and annihilation, but they mis-use this verse. They teach that no one has reached heaven from earth. We know that Enoch was translated that he should not see death; that is, he was translated up to heaven. We know that Elijah went up in a whirlwind to heaven. We know that when Christ comes, we will be raptured (caught away) into heaven.

Jesus said that no man had ascended up to heaven, but he that came down from heaven. Jesus went up into heaven by His own power. The word ascend means to rise up, get up of one's own power. Enoch was translated, Elijah was caught up by a whirlwind, but Jesus ascended up of His own power. Paul says of the saved; to be absent from the body is to be present with the Lord. When a saint dies, his soul departs this world and is some way caught up to be with the Lord. One day, some day, we will be raptured and caught up to be with the Lord. Praise God, we will have peace for ever more.

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This is a mystery to the natural mind, not the mind of faith. Christ had just said to Nicodemus... "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (v.12) Jesus is illustrating His adequacy in

answering Nicodemus's question concerning the kingdom of God. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (v.13) He was the son of man and the Son of God, the Messiah. He came down to save His people from their sins and make them suitable citizens for that kingdom of God. Who could better answer Nicodemus? He further suggests to Nicodemus that He is more than just a teacher sent from God, more than a prophet; that He is God! "...which is in heaven." Thus He shows the mystery of His divine nature in human flesh. Fully man and fully God. As God He is omnipresent, He is everywhere at one time. He inhabits the universe, but heaven is His throne. This truth goes beyond human knowledge and must be accepted by faith in the Word of God.

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"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12). This chapter begins with Jesus teaching Nicodemus the necessity of being born again, a necessity that he did not understand. He did not understand because of verse nine. Salvation is a mystery to the understanding of man because his mind is finite. Even harder to understand are the things of heaven, because they are spiritually discerned. As Jesus revealed the plan of salvation to Nicodemus, He also revealed something about Himself; His ability to ascend and descend from heaven.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). This verse presents a contrast between the ability of man, which is limited, and the ability of God, which is infinite. Specifically, in this verse reference is made to the Son of man, Jesus Christ. The ability that is contrasted is the coming and going into heaven.

Man does not have the ability to ascend up to heaven. Man is not an infinite being in his present state. The condition of man prevents him from achieving this ability. The condition of man is one of total depravity. He can qualify for ascension into heaven with the same experience that Jesus presented to Nicodemus. He can be born again, and by being born again, he can not only see,

but he can enter into heaven. There will be a time when man, after experiencing the new birth and all the benefits that it brings, will be able to achieve this ability. At the present time, the restriction placed by the Scripture is still in effect.

The verse also presents an exception. The exception is, of course, the Son of man, Jesus Christ. Jesus was a man, and as such would be bound by the restriction if He were not also God. This is why there is an exception. God is an infinite being and as such cannot be restricted. The verse says that He came down from heaven and that He is in heaven. This is an ability that no one else possesses. Jesus, the Son of man, is also the second person of the Trinity, the Son of God. Because of this, He is said to be omnipresent. Omnipresent means to be present in all places at the same time. Omnipresence is an attribute of God. Two others are omnipotence (having unlimited power or authority) and omniscience (having infinite knowledge or knowing all things).

Man is bound by time, space and distance. God is not bound by anything since He is the creator of all things and the master of all things including time, space, and distance.

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God is omnipresent. He is everywhere at the same time. He dwells in heaven and on the earth. Heaven is His throne, the earth is His footstool. The clouds are the dust of His feet. He rides on the wings of the wind.

Can we say the same thing of Jesus that is said of God? Yes, we can; because Jesus is God. Christ was God in the flesh while He dwelt on the earth.

God is not limited to time and space. He is not bound by the laws of nature as men are. Jesus was and is God, therefore He is not bound by time and space.

Men wonder how Jesus could be in heaven and at the same time be on earth talking to Nicodemus. Let us remember that Jesus is God. "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6). Here is another Scripture which teaches the same truth. "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 10:29-30). Jesus and the Father are one. All the attributes that belong to God belong to the Lord Jesus Christ. What is attributive to one is attributive to

the other. Thus they are one in power, one in holiness, one in love, one in knowledge. This does not mean that there are three Gods or two Gods, but one in essence. There are three persons in the one God. God the Father, God the Son and God the Holy Spirit.

There are numbers of Scriptures which show that the Father is in the Son and the Son is in the Father, such as John 10:38, "...that ye may know, and believe, that the Father is in me, and I in him." John 14:10-11, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me..." If the Father can be with the Son on earth, then the Son can be, and is with the Father in heaven.

There are those who have trouble believing that Jesus, who is God, is omnipresent. Jesus, who is the Son of man and God in the flesh, was not in heaven with His human body or form while speaking to Nicodemus (at least this is the way I see it), but was with God the Father by the third person in the holy Trinity, the Holy Spirit. If Jesus could be in different places at the same time in His human form, then He could have been with the Father while He was in the presence of Nicodemus. This might have been the way it was, I am not able to prove that it was that way at this time. It is my belief that Jesus was with the Father by the Holy Spirit.

SALVATION

(Continued from Page 4)

means just this, that we all need saving -- saving from our sins, and saving from the consequences of them; and that if we are saved it is not because of any works which we have already performed. Who among us, upon looking back at his past life, would dare to say that he deserves salvation? Neither are we saved on account of any works foreseen which are yet to be performed by us. We have made no bargain with God that we will give Him so much service for so much mercy; neither has He made any covenant with us of this character; He has freely saved us, and if we serve Him in the future, as we trust we shall, with all our heart and soul and strength, even then we shall have no room for glorying, because our works are wrought in us of the Lord. What have we even then which we have not received? We are saved, not because of any mitigating circumstances with regard to our transgressions, nor because we were excusable on account of our youth, or of our ignorance, or any other cause; we are not saved because there were some good points in our character, which ought not to be overlooked, or some hopeful indications of better things in the future. Ah, no; "By grace are ye saved." That clear and unqualified statement sweeps away all supposition of any deserving on our part, or any thought of deserving. It is not a case of a prisoner at the bar who pleads "not guilty," and who escapes because he is innocent; far from it, for we are guilty beyond all question. It is

not even a case of a prisoner who pleads "guilty," but at the same time mentions certain circumstances which render his offence less heinous; far from it, for our offence is heinous to the last degree, and our sin deserves the utmost wrath of God. But ours is the case of a criminal confessing his guilt and owning that he deserves the punishment, offering no extenuation and making no apology, but casting himself upon the absolute mercy of the judge, desiring Him for pity's sake to look upon his misery and spare him in compassion. As condemned criminals we stand before God when we come to Him for mercy. We are not in a state of probation, as some say; our probation is over: we are already lost, "condemned already," and our only course is to cast ourselves upon the sovereign mercy of God in Christ Jesus; not uttering a syllable of claim, but simply saying, "Mercy, Lord, I crave undeserved, mercy according to thy lovingkindness, and thy grace in Christ Jesus." "By grace are ye saved." This is true of every saint on earth and every saint in heaven, altogether true without a single sentence of qualification. No man is saved except as the result of the free favour and unbought mercy of God, not of deserving, not of debt, but entirely and altogether because the Lord "will have mercy on whom He will have mercy," and he wills to bestow His favour on the unworthy sons of men.

I. This simple truth we do not mean to work out this morning, doctrinally or controversially, but to use it for practical purposes, and the first is this -- This great doctrine should inspire every sinner with hope. If salvation be altogether of the free favour and grace of God, then -- who among us dare despair? Who in this place shall be so wicked as to sit down in sullenness and say, "It is impossible for me to be saved?"

For first, my brethren, if salvation be of mercy only, it is clear that our sin is by no means an impediment to our salvation. If it were of justice our transgression of the law would render our salvation utterly impossible; but if the Lord deals with us upon quite another footing, and says, "I will forgive them freely," that very promise presupposes sin. If the Lord speaks of mercy, that very word takes it for granted that we are guilty, or else there would be no room for mercy at all. The very statement that we are saved by grace implies that we are fit objects for grace; and who are fit objects for grace but the guilty, the wretched, the condemned. O sons of men, the law stops your mouths, and makes you silently own that you are guilty before God, but the gospel opens the mouth of the dumb by declaring that "Christ died for the ungodly," and that "he came into the world to save sinners." If mercy come into the field, sin is swallowed up in forgiveness, and unworthiness ceases to be a barrier for love. Is not this both clear and comforting?

Now, observe that this prevents the despair which might arise in any heart on account of some one special sin. I meet

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STUDIES IN ACTS

BY WILLARD WILLIS

The Spirit also informs us of the conversion of a woman by the name of Damaris. It is likely that she, as was true of Dionysius, was highly respected. We have, then, through the conversion of these two people, an appeal made to both sexes by those who were recognized highly by both sexes. I, of course, am assuming such to be so of Damaris.

"After these things Paul departed from Athens, and came to Corinth" (Acts 18:1).

There is no record which shows that Paul ever returned to Athens. He, however, while in Athens, made an impact upon the entire world. All of us, in fact, have been greatly blessed by the things he said and did while in that city.

God, through Paul, had come down to Athens. He had shined His light upon that city. His Word had become a lamp to the feet and a light to the path of some. Others had mocked God in that they had mocked Paul.

God's message in Athens, through Paul, however, did not fall on deaf ears since millions of us have been privileged to hear what God had to say to the Athenians. The question is, have I believed, or have I mocked; or have I said, as some of them did, "We will hear thee again of this matter."

Our text informs us that **"Paul departed from Athens."** It is good to know that God did not depart from Athens. He, in fact, through **"Dionysius the Areopagite, and a woman named Damaris, and others with them"** (Acts 17:34) remained in Athens. These people, no doubt, through the power of God the Spirit, continued to witness regarding the Messiah -- that He had come to the earth, suffered, died, and that He had been raised from the dead -- that He was seated at God's right hand. These new believers, I'm sure, continued to demand repentance and faith, even as Paul had said in Acts 17:30.

Paul, when leaving Athens, journeyed to Corinth. The city of Corinth was on a little island and had two ports, Lechaum on the west, and Cenchrea on the east. Corinth was seated on the isthmus (an isthmus is a narrow neck of land connecting two larger land areas). One of the most important isthmuses of our day is the Isthmus of Panama which connects Central and South America. There is also the Isthmus of Suez which joins Asia and Africa. The Isthmus of Corinth lies between the Morea Peninsula and central Greece and also has a canal.

The location of Corinth made it one of the most populous and wealthy cities in the land of Greece. I'm told that lasciviousness was not only practiced in Corinth but was dedicated through the worship of the goddess Venus. Corinth, in fact, had temples which were dedicated to the worship of Venus.

Corinth, due to its corrupt people, appeared to be poor ground to begin a work for the Lord. It appeared to be poor

ground on which to build a church. God, however, is greater than any obstacle. He, in fact, already had an elect remnant in Corinth -- an elect remnant from which He would build a great church. Paul, in fact, wrote two epistles to the church which our Lord established there.

Corinth was destroyed by the Romans 146 years before Christ. The burning of Corinth caused several metals to be fused together. These produced a composite known as Corinthian brass.

Paul, when visiting Corinth, was directed by God the Spirit to a "certain Jew" named "Aquila." The record is as follows:

"And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome); and came unto them." (Acts 18:2).

Little did Aquila know that his being run out of Rome by Claudius would result in a great blessing to him and his wife. It would have been a shame if they had not been chased from Rome. We, too, have many things which happen to us which appear to be setbacks when, in reality, they are great blessings. They are the result of God working all things for our good.

Claudius, the emperor who chased Aquila from Rome, had begun his reign in 41 A.D. He was poisoned in 54 A.D.

Aquila, then, after leaving Rome, met up, by God's appointment, with Paul in Corinth -- Corinth was the Las Vegas of that day -- the place where sex and strong drink were to be found. There, in fact, were a thousand so-called vestal virgins in one temple which were dedicated to the goddess Venus. These vestal virgins were anything but virgins, since they were prostitutes. Sex, in fact, was a part of the religion of the people of Corinth. The prostitutes, in fact, thought that by the giving of their bodies, they were very religious and pleasing to the goddess Venus.

"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers" (Acts 18:3).

We, in this Scripture, see Paul in a different light than we have previously observed him. We, in fact, have observed him occupied completely with winning souls. The Scripture before us, however, shows that he, in order to keep on winning souls, needed to provide for his physical man. A car will not operate on air, and neither will we humans. We therefore must provide for our own and for ourselves. Those, in fact, who don't provide for their own have denied the faith.

Our text informs us that Paul and Aquila, along with his wife Priscilla, were brought together by way of their craft -- the craft of tentmaking. Paul, according to Acts 20:34, had also worked on other occasions. He had done so, as he said, **"...these hands have ministered unto my necessities, and to them that were with me."** Paul also stated in Acts 20:35 that we should also labor to **"...support the weak."** He

obviously used part of his income for this purpose.

I'm informed that it was a custom among the Jews to train up their sons so they would be skilled in a particular trade. This was so they could earn an honest livelihood. Paul, you will recall, had been designed originally to be a lawyer. He, in fact, had been brought up at the feet of Gamaliel. His trade, then, as a tentmaker, was a "just in case" occupation, that is, just in case he needed any of the necessities of life.

The trade of tentmaking was a good business in Paul's day, since there were no hotels or motels as we know them today. There was much travel in the Eastern countries. There were also many shepherds so that there were many tents needed.

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." (Acts 18:4).

Isaiah had said, **"Come let us reason together. Though your sins be as scarlet, they shall be white as snow."** This, in essence, is the kind of reasoning which was done by the apostle Paul. He reasoned with them regarding Jesus of Nazareth being the Messiah. He advised them to look no further but to accept Jesus Christ as their Savior and Lord. Paul's reasoning included all that Jesus had said and done and how He had fulfilled all the prophecies made relative to the Messiah.

"And when Silas and Timothy were come from Macedonia, Paul was pressed in spirit, and testified to the Jews and Jesus was Christ." (Acts 18:5).

Paul, when arriving in Athens, had sent for Silas and Timothy. He, in fact, according to Acts 17:15, had asked that they **"...come to him with all speed."** It appears, however, that they did not catch up with him until he reached Corinth.

The following of Silas and Timothy caused Paul's spirit to be pressed. He, in other words, was urged, or motivated, by an unusual impulse. I'm not sure how much time he was spending making tents, but it is likely that the sight of Silas and Timothy caused him to set aside tentmaking for a season or, at least, to reduce his workload. He, in fact, was "pressed," or urged, to spend more time and effort in testifying "to the Jews that Jesus was Christ." It is likely that Paul, due to being pressed by God the Spirit, spent every waking hour witnessing to the fact that Jesus was Christ, or the Messiah. It is likely that he was so "pressed" that even eating became a secondary thing to witnessing. He, in other words, would rather talk about Jesus than eat or he would rather talk about Jesus than sleep.

"And when they had opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6).

Paul, in Acts 18:5, was **"pressed in the spirit, and testified to the Jews that Jesus was Christ."** He, in other words, put forth one last major effort to convince them.

God the Spirit, of course, was the one who was behind Paul's action. The Holy Spirit was the one, who, through Paul, gave one last appeal. God the Spirit was the one who turned Paul toward the Gentiles. This action by the Spirit, is to last until the **"fulness of the Gentiles be come in."** (Rom. 11:25).

The Jews "blasphemed" in that they spoke of Jesus, not as the Messiah, but as an imposter. They mocked Him in that they agreed with the other Jews who had charged Him with being a Sabbath-breaker and a wine bibber. They, in other words, charged Him with being opposed to all that was holy and good and thus a sinner who needed to repent. They, as Paul said, **"opposed themselves, and blasphemed."**

The result was that Paul **"shook his raiment, and said unto them, Your blood be upon your own heads; I am clean."** We are all accountable to go into all the world and preach the Gospel, but we are not held accountable for the results. Our reward will not be determined by how many souls we have won, but it will be based upon our faithfulness to the work. Paul, in a sense of speaking, had given 110% to the work. He had not counted his own life dear unto himself, but had placed his life in jeopardy time and time again in an effort to reach the lost. He, therefore, as he said, was "clean." He had, in a sense of speaking, prepared a sumptuous meal for them, but they had refused to eat. He had gone into the highways and hedges and tried to persuade them to come to the feast, but they had turned their backs on him. It was at this point that Paul, under the influence of God the Spirit, determined to turn and **"go unto the Gentiles."**

"And he departed thence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue" (Acts 18:7).

God the Spirit, through Paul, left the synagogue and went next door to the house of Justus. God took one step away from the Jews which meant that it was only one step back. It is as stated in the following passages of Scripture.

"I say then, Hath God cast away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin..." **"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, unto the fulness of the Gentiles be come in"** (Rom. 11:1, 25).

The fact that Paul went next door to the house of Justus (one that worshipped God in contrast to those who did not worship God), did not mean that all Jews were not welcomed to come next door, too. He was an apostle to the Gentiles, but all Jews were welcome to hear and heed his message regarding Jesus being the Messiah.

It was no accident that the house of Justus **"joined hard to the synagogue."** God had drawn up the plans for that house and for the very purpose which is before us. The location of the house of Justus, in fact, was like

a fork in the road. The Jews who came to the synagogue, could either take the fork which led to the synagogue, or the one which led to the house of Justus. The only ones who went to the house of Justus were those in whom God had worked repentance and faith.

"And Crispus, the chief ruler of the synagogue believed on the Lord, with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

Crispus, the chief ruler, took the fork in the road which led away from the synagogue. I, in sense of speaking, see all of those Jews marching toward the synagogue with Crispus in the forefront. He proceeded to repent and take the road that led to the house of Justus. This act by him caused those behind him to have to make up their minds as to which road they would take. We know, as our text states, that **"many of the Corinthians hearing, believed and were baptized."**

We know from I Corinthians 1:14 that Crispus was one of the few whom Paul baptized. The baptism of Crispus, in fact, by Paul, was extremely important. It was a means for Crispus to see by action what he had acknowledged from the heart. He, in other words, had joined the Lord's army, and by way of baptism, he put on the uniform so that all in Corinth would know which side he was on.

Paul, according to Acts 18:8, had said that he was going unto the Gentiles. He, before making this statement, had **"shook his raiment"** against the Jews. Crispus, by repenting, believing and being baptized, had said, in essence, **"Wait for me, I'm coming too."** We may add that the fact that Crispus was the chief ruler of the synagogue, meant that a lot more God given courage was required of him than is required of the common person.

SALVATION

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with many whose terror of conscience arises from one particular crime. Had they not committed that crimson sin, they considered that they might have been pardoned, but now they are in an evil case. "Surely," say they, "that sin, like an iron bolt, has fast closed the gates of heaven against me." And yet it cannot be so if salvation be of grace. Whatever the sin may be, its greatness will only serve to illustrate the great grace of God. Undeserved mercy can pardon one sin as well as another, if the sinner confess it. If God acted on the rule of merit with us, then no sin would be pardonable under any circumstances; but when He deals with us in a way of grace He can pass by any offence for which we seek forgiveness. The great sinners are so much the fitter object for great mercy. He who hath but a little sin, can, as it were, draw forth little mercy from God to blot it out; but he who is guilty of some great, crowning, damning sin, he it is to whom the heights and depths of divine mercy may be displayed; and if I speak to such an one this morning I would look upon him with joyful eyes. Sorrowful as he is, I am thankful to have found on such an one. Thou art a rare plant.

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SALVATION

(Continued from Page 6)

form on which my Lord's love may display itself, because thou knowest thyself to be so utterly lost a sinner. Thou art but a black foil to set forth the brilliant diamond of my Master's grace. Thy foulness shall but illustrate the virtue of His precious blood, and thy crimson sin, by yielding in a moment to the precious blood, shall only show how great is His power to save.

It is clear, too, that if the sinner's despair should arise from the long continuance, multitude, and great aggravation of his sins, there is no ground for it. For if salvation be of pure mercy only, why should not God forgive ten thousand sins as well as one? "Oh," sayest thou, "I see why He should not." Then thou seest more than is true; for once come to grace, you have done with bounds and limits. Know, moreover, that **"his thoughts are not your thoughts. And as the heavens are higher than the earth so are his thoughts higher than your thoughts and his ways than your ways."** To blot out ten thousand sins is with Him no effort of grace, for "He is plenteous in mercy." He has been forgiving the sons of men ever since the first sinner crossed the threshold of Paradise, and He delights to do it; so that, guilty ones, I see in the multitude of your sins only so much the more room for the Lord to exercise His own delightful attribute of mercy. If He delights to blot out one sin, then He delights ten thousand times more to blot out ten thousand sins. If thou wilt look at it in that light, though thy transgressions may be as many as the hairs on thy head or as the sands on the sea shore, innumerable, thou needest not for a moment think thou art cast away from hope. The Lord's mercy is a sea which cannot be filled, though mountains of sin be cast into its midst; it is like Noah's flood, which covers all and drowns even the mountaintops of heaven-defying sins. I wish to speak right home to the hearts of those who are in trouble and seeking mercy, and to them I say, -- do you not see that if salvation be of grace alone, then the depravity of thy nature does not shut thee up in despair? What though thy nature be inclined to sin, and especially inclined to some sins; what if thou be naturally angry and passionate, or if thou be proud and covetous; what if thou be in thy natural disposition skeptical or lustful, yet from the grace of God hope flows even for thee. If the Lord were to deal with thee according to thy constitution and nature, then, indeed, it were a hopeless case with thee: but if He blesses thee, not because thou art good, but because thou needest to be blest; if He looks upon thee in mercy, not because thou art beautiful, but because thou art sick unto death, and defiled, and needest to be healed and cleansed; if it be thy misery and not thy merit which He considers, then thou art yet in the land of hope. However fallen thou mayest be, thou mayest yet be raised up. Why should not the Lord take the most depraved, and make of him a miracle of grace? Would it not magnify His mercy if He should make of such an one the opposite of what he now is, tender in heart, holy in spirit, devout in

character, ardent in love, and fervent in prayer? He can do it. Glory be to His name, He can do it; and now that He deals with us in grace let us hope He will do it in the case of many.

Remember, too, that any spiritual unfitness which may exist in a man should not shut him out from a hope, since God deals with us in mercy. I hear you say, "I believe God can save me, but I am so impenitent." Yes, and I say it again, if thou wert to stand on terms of debt with God, thy hard heart would shut thee out of hope. How could He bless such a wretch as thou art, whose heart is a heart of stone? But if He deal with thee entirely upon another ground, namely, His mercy, why I think I hear Him say, "Poor hard-hearted sinner, I will pity thee, and take away thy heart of stone, and give thee a heart of flesh." Dost thou say, "I cannot repent?" I know the criminality of that sad fact. It is a great sin not to be able to repent; but then the Lord will not look upon thee from the point of what thou oughtest to be, but He will consider what He can make thee, and He will give thee repentance. Has not His Son gone up to heaven, "exalted on high, to give repentance and remission of sins? Do I hear thee confess that thou canst not believe? Now, the absence of faith from thee is a great evil, yea a horrible evil; but then the Lord is dealing with thee on terms of grace, and does not say, "I will not smite thee because thou dost not believe, but He saith, "I will give thee faith," for faith is "not of ourselves, it is the gift of God." He works our faith in us, and has pity upon us, and takes away the unbelieving heart, and gives the tender heart, the believing heart, in the presence of the cross of Christ. Oh, though I were black as the devil with past sin, and vile as the devil with innate depravity, yet, if the Lord's mercy looked upon me could He not forgive the past and change my nature, and make me, as bright a seraph as Gabriel before His throne? "Is anything too hard for the Lord?" O sinner, what a door of hope there ought to be open to thee in this truth, that salvation is altogether of grace.

For now, to sum up all in a word, there is no supposable circumstance or incident, or anything connected with any man, that can shut him out of hope if he seek forgiveness through the Saviour's blood. Whoever thou mayest be, and whatever thou mayest have done, grace can come and save thee. I say again, if thy character be the question at issue, thou art a lost man; if thy power to amend thy character be the hinge of the business, thou art a lost man; but if the grace that pardons and the power that amends both come from God, why shouldst thou be a lost man? Why should the harlot perish? Why should the thief perish? Why should the adulterer perish? Why should the murderer perish? "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." Ye have heaped up your sins, but God will heap up His mercies; ye have highly aggravated your transgressions; ye have sinned against light and knowledge; ye have done evil with both hands greedily; but, thus saith the Lord, "I have blotted out, as a thick cloud, thy transgressions, and, as

Possessions bring indifference

a cloud, thy sins: return unto me; for I have redeemed thee." "Come now, and let us reason unto me; for I have redeemed thee." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Thus much upon the first statement, that this doctrine ought to give hope to the sinner.

PROPERLY

(Continued from Page 1)

dismay, it was the very man I had assumed was enlisted. I had asked my C.O. to get my bags! Needless to say, on that occasion, I did not respond properly to my Captain.

The fact is that in any interpersonal situation, one cannot properly respond to another person until it is known who that person is. I cannot, for example, properly greet my Senator unless I know who he is. That was my problem with my C.O. I did not have the knowledge, or the revelation, of who he was.

Jacob, the Old Testament patriarch, had the same problem in his life. Until he has a revelation of the Person of Almighty God in Genesis 28, he simply does not respond in a correct manner to God. He is not living a life that would be acceptable in God's sight. In Genesis 25:27-34, we see Jacob tricking his brother out of the birthright. While some have admired Jacob for his cleverness, I firmly believe that God could have, and would have, given him the birthright without any human cleverness being involved. In Genesis 27, we find Jacob lying in order to steal the blessing from his brother. Certainly this was not honoring to the Lord!

Jacob had a problem. He was not acting like the heir of the promises that he was. The reason for this was that he did not yet really know who God was. He has not had a revelation of the Person of God Almighty. Once he does perceive who God really is, Jacob responds properly to Him. This is the message of Genesis 28. Jacob finally sees who God is, and responds in a correct manner. I would propose to you that you ought to respond properly to God. How can you properly respond to God? In the same way that Jacob responds once he realizes who God is.

Notice the occasion of God's self-revelation in Jacob's life. Genesis 28:10-11 gives the details. **"And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep."** Jacob, knowing that what he had done to his brother Esau was wrong, and fearing that his brother would kill him (Gen. 27:42), ran away to Haran. Coming to a convenient place to stop for the night, he sleeps and, while sleeping, has a revelation from God.

Genesis 28:12-13a gives us the content of the revelation. **"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And,**

behold, the Lord stood above it..." There is rich symbolism in this vision. This ladder, or staircase, is a picture of man's way to God. Notice that one end of it is set on the earth, where man dwells, and the other end reaches to God. How does man reach God? Is it by his own efforts? Is it by human cleverness, which Jacob displayed so abundantly? Is it by the good works of man? Is it by the will of man? Absolutely not! This is a God-provided ladder, a God-supplied staircase. If man will come to God, it must be by means of the way provided by God alone. It is altogether fitting, then, that Jesus applies this vision to Himself in John 1:51. In that place He says, **"...Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."** Here Jesus Christ Himself, the Son of Man, takes the place of the ladder which Jacob saw. The point is clear Jesus is the only way to God. **"For there is one God, and one mediator between God and men, the man Christ Jesus"** (1 Tim. 2:5). **"...I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (Jn. 14:6).

It is always God's way to reveal Himself to man. Without God's self-revelation, man would not know God; He must reveal Himself first. I sometimes encounter individuals who claim that they are, or were before their salvation, searching for God. This is not true. Romans 3:11 tells us that **"...there is none that seeketh after God."** The only way that you can know God, the only way that you can be saved, is by trusting what God has done for you. He sought after you, He revealed Himself to you, not vice versa. This is why Paul prays in Ephesians 1:17 **"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..."** This is what is happening to Jacob in Genesis 28. He is having the eyes of his understanding enlightened so that he may know God in a way he has never known Him before. And this, as we will see, has a very great impact on Jacob's life.

In verses 13-15 of Genesis 28, God speaks to Jacob and renews to him the promises of the Abrahamic covenant.

Given this revelation of God and these great promises, Jacob responds to God in a particular and proper way. I believe that this is the way every true believer in Christ ought to respond to his Savior and Lord.

Notice that Jacob's first response was fear of the Lord. **"And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."** (Gen. 28:16-17). When Jacob woke up, he was overwhelmed with the fact that the Lord was with him in this place. At this point Jacob realizes in an experiential way that which God had promised: that God's presence was with him. Jacob's response of fear was certainly appropriate

for this kind of meeting with the Lord God Almighty. The term "fear" is used in the Bible to describe a mixture of abject terror and adoration. It is a worshipful fear, but it is fear nonetheless. Scofield defined the fear of the Lord as "reverential trust with a hatred of evil." That is only part of it. The fact is that there is an element of terror involved which must not be down played. All worshipful acts must begin with, and be characterized by, fear at the presence of the Lord. In his encounter with God at the burning bush it is said that Moses **"...hid his face; for he was afraid to look upon God."** (Ex. 3:6). Psalm 2:11 commands, **"Serve the Lord with fear, and rejoice with trembling."**

Jacob knew that God was with him and was watching everything he did. We have the same assurance according to Hebrews 13:5 where we are told, **"...I will never leave thee, nor forsake thee."** If we really believed that all of our secret thoughts, words and actions would be observed by God, it would make a profound difference in the way we live our daily lives. We have an instinctive concern about what others think of us and how they will judge those things that we do. If we have this much fear of man, which does nothing but bring a snare (Prov. 29:25), how much more ought we to fear God's disapproval of our deeds! **"...Thou, God seest me..."** (Gen. 16:13) ought to be one of the great motivators in our lives.

Jacob's second response to God was commemoration. **"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar..."** In the ancient world, such stone pillars were used as grave markers (Gen. 35:20), to form boundaries (Gen. 31:45), or to note important events (1 Sam. 7:12). Certainly the latter is the case here. Jacob wanted to be sure that he remembered this life-changing event in his life. So he set up this pillar of stone as a memorial, to help him remember.

It is very important for all believers to have a way of commemorating God's work on our behalf, lest we forget. The sad fact is that our memories are all too short, and we too soon forget the great grace of God in our lives. We are admonished in Psalm 103:2 to **"...forget not all (he) benefits."** Such an admonition is very needful. The church at Ephesus, you will recall, had **"left their first love"** for God. The answer prescribed for them was to **"...remember...and repent..."** (Rev. 2:4-5).

While there are many things that we might do to remember God's work in our lives (some people, for example, celebrate their "spiritual birthdays"), there is one practice specifically designed by God and given to the church to help us remember. That, of course, is the ordinance of the Lord's Supper. This ordinance is a tremendous gift to the church, one purpose of which is to help us remember the great work of Christ on our behalf at Calvary. **"This do,"** Christ says, **"in...remembrance of"** (Continued on Page 9, Col. 4)

STUDIES IN THE LIFE OF PAUL - PART 19

by John R. Gilpin

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," (II Cor. 4:17).

There isn't any doubt that Paul was thinking about the future when he wrote the words of my text. In fact, he is contrasting the present with the future. He looks at the present with all of its problems and its burdens and its difficulties, and he refers to it as a light affliction.

I am sure that many times Paul thought it was a heavy affliction, and I am sure many times when we have our troubles, we think of them as pretty heavy burdens that come to us; yet, after all, they are not too bad. The problems that we have can be summarized in the words of Paul as but a light affliction.

The Apostle Paul looked upon life as a light affliction - one that only lasted for a little while, for he said, "It is but for a moment." He contrasted it with what we have out in the future, for he speaks about the eternal weight of glory that awaits the child of God. The problems of this life, he says, are only for a moment. The problems of this life, he says, are but light afflictions, but in contrast, the future is eternal. Instead of the future being but a light affliction, the Apostle Paul says that there is an exceeding and eternal weight of glory awaiting us. Thus you can see that Paul is contrasting this life with the next life, and that he was thinking about the future when he wrote the words of my text.

He speaks very similarly, when he says: **"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"** (Rom. 8:18).

We use the word "reckon" very carelessly and loosely. When we say "I reckon" we usually mean, "I guess." That isn't the way that the Apostle Paul used the word "reckon." The word "reckon" has to do with mathematical accuracy. Just as a mathematician will put down a long column of figures and add those figures when he has finished, he will say, "I have reckoned." By that he means he has calculated, and that he has figured, and it is with mathematical accuracy that he has arrived at a result, and can give you the sum.

The Apostle Paul says that so far as the sufferings of this world are compared with the glory that shall be, that he has come to a reckoning, a conclusion, a summation, whereby he realizes that the problems of this world are not worthy to be compared with the glory that shall be revealed. In both of these texts Paul shows us that the problems of this world cannot compare with the glory that is going to be ours after while, and he shows that he is contemplating and definitely considering what the future has in store for him.

Well, beloved, I'd like to show you some of the things that Paul knew was out in the future, and

by so doing, I'd like to teach you what you and I, as God's children, have in store for us in the future.

I. The Apostle Paul Realized The Christian Will Leave This World Behind Someday.

Paul said: **"For we brought nothing into this world, and it is certain we can carry nothing out"** (I Tim. 6:7).

When you read this, you are brought face to face with the fact that some of these days the Christian is going to leave this world. Paul looked at it again as a contrast. He said that we didn't bring anything into this world, and it is certain that we are not going to carry anything out of this world. We came into this world naked; we came into this world with nothing; and when we come down to the end of the way, we are going to leave behind, everything that we have striven for here within this world.

I often read this Scripture and think how useless it is for us to strive after the things of this world. Most of us strive for houses, and lands, and farms, and stocks, and bonds, and businesses. Most of us strive for what we speak of as the better things of life, but after all is said and done, the accumulation of everything just means more worry, and more burden, and more vexation for the body.

Paul says that we didn't bring any of these things into the world with us and we are not going to carry any of them away. It is true that we would like to carry many of them away, in all probability, and I have even seen people try to carry the things of this world with them out into the future.

I saw a man one night who was dying, who was worth a tremendous fortune. A man came into the room just before he died and said, "I believe I owe you a dime." The fellow said, "Yes, you do." He said, "Well, I want to pay you," and he paid this fellow the dime. The dying man put it in his mouth and died within five minutes' time. He went out into eternity with that dime clasped between his teeth. That was how he wanted to carry this world into the future. Beloved, I say to you, we didn't bring anything into this world, and we are not going to take anything out of this world. Some day the Christian will leave this world behind.

Do you realize that after all your striving and your planning, and after all you do trying to gain the things of this world, some day you are going to leave it all behind? We are going to leave this world. We are going out into another world.

As the poet has said: "O, why should the spirit of mortal be proud?"

Like a swift-fleeting meteor, a fast-flying cloud,

A flash of the lightning, a break of the wave,

Man passeth from life to his rest in the grave.

'Tis the wink of an eye, the draft of a breath

From the blossom of health to the paleness of death,

From the gilded saloon to the bier and the shroud

O, why should the spirit of mortal be proud?"

I say to you, beloved, so far as we are concerned, life holds but

mighty, mighty little for us. There is a day coming when we are all going out to meet the Lord.

II. The Apostle Paul Anticipated Victory, Through Jesus, Over Death

Paul realized that death was going to be his lot, just as it will be the lot of every one of us, if our Lord tarries. However, knowing that death would surely be his lot, he anticipated that there would be victory over death through Jesus Christ. In I Corinthians 15:26, Paul says that the last enemy that shall be destroyed is death. He looks upon death as an enemy.

I grant you, beloved, that we have come to the day when undertakers try to make death appear beautiful -- beautiful caskets, beautiful flowers, soft music, beautiful green grass to cover over the clay and sod around the grave -- yet after all the undertaker may do, death is still an enemy. Paul says that this last enemy, death, is going to be destroyed.

Paul also tells us how this enemy is going to be defeated, for he says: **"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."** (I Cor. 15:54-57).

You will do well if you will take a little walk with Brother Paul and me. We are going to walk out into the cemetery, and we are going to look around over these mounds. If we could but find them, we could see the graves of people from the day of Abel -- yea from the day of Adam down to this present time. Paul and I could look at the graves of every individual who ever lived since the day of Adam down to this hour. Then as we look out a little farther, there are two more graves, and they are open. One of them is Paul's and one is mine. We stand there and look into those open graves, and I say, "Paul, what do you think about the future?" As Paul looks upon that grave into which he is going, and upon that one into which I am going, he asks, "O grave, where is thy victory?" I ask, "Can it be possible that this grave is going to be victorious?" Paul says, "Well, sin enters into this matter. The sting of death is sin. These graves have a sting about them, and the thing that puts a sting into death is the fact that we have sinned." Then Paul reasons a little further, and he says, "And the strength of sin is the law."

Beloved, here we stand before two open graves which are to be the final resting places of each of us. Each of us knows that sin puts a sting into death. Each of us knows that the law demands that sin be punished. Each of us knows that the claim of death with its sting is strengthened as a result of the fact that we have violated the law of God. If that be true, what are we going to do? Is there any hope? When that day comes that Paul and I occupy our graves, is there any hope so far as we are concerned? Yes, thank

God, there is. The hope is not in myself, nor is it in the Apostle Paul, but thanks be unto God, which giveth us the victory through our Lord Jesus Christ. The only hope we have of victory for the future and the only hope that we can have of victory over the grave is that which is ours in Jesus Christ.

Years ago I visited a man who was a keeper of bees. He had been stung before I arrived at his home. His jaw was immeasurably swollen as a result of the bee having stung him. Though it had caused him a great deal of pain that day, he consoled himself with this fact, that that bee would never sting anybody else, for when that bee had stung him, it had left its stinger in his cheek. He said, "It may light upon a billion people, but it will never sting anybody else, because it left its stinger in me. I took the stinger out of that bee."

As I left that man's home that afternoon, I thought how death lighted upon the Lord Jesus Christ. Death did its best so far as the Son of God was concerned, but Jesus took the sting out of death. Death may light upon me, and it may light upon you. It may light upon thousands of God's own down through the years. But, beloved, death is helpless, because Jesus Christ pulled the sting out of death.

So the Apostle Paul would say, as we stand before our open graves, "I am anticipating victory. This grave doesn't worry me. Though sin has been my lot, though I have violated the law, and though my sin is augmented as a result of my violation of the law, I am going to be victorious over the grave, because Jesus

Christ went to Calvary. He kept the law in my behalf, and died for my sin, and took the sting out of death by His own resurrection, and I don't fear the future because of what Jesus Christ has done." I tell you, beloved, in consideration of the future, the Apostle Paul anticipated victory over death through Jesus Christ.

The Apostle Paul made a similar statement when he wrote to young Timothy. He said: **"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."** (II Tim. 1:10).

Paul said that the last enemy that shall be destroyed is death. Well, beloved, Jesus Christ has abolished death and has brought life and immortality to light through the Gospel. Thank God, the Apostle Paul anticipated victory over death through the Lord Jesus Christ.

III. The Apostle Paul Knew A Reward Awaited Him

Paul said: **"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."** (II Tim. 4:6-8).

Paul is telling Timothy that he is soon to leave this world. I wouldn't doubt but what, as Paul wrote this, he may have looked out to see them as they were preparing for his death. Maybe he

had an inkling that they were getting ready for his execution. At any rate, he knew that it wouldn't be long until he would be leaving this world. He knew that it wasn't going to be long until he would bid goodbye to that Roman cell. He knew that it wouldn't be too long until that damp dungeon from which he was writing to Timothy would be in the background. He says to Timothy, "The time of my departure is at hand, but as I look back over my life, I look at it as a fight. All my life from the day that I was saved on the roadway to Damascus has been a fight. I have fought a good fight."

Then he said, "I look on my life as a race course around which the individual may run, and I have just about made the circle. I have just about finished the course."

I look upon my life as a trust. I have had something given to me that I was to protect, that I was to guard, that I was to keep. I have had a trust, and that trust has been the faith. I have kept that faith, I have kept it as a sacred trust down through the years. The time has come now that I am going to depart. My fight is over, my course is finished, my trust is ended."

Then Paul said, "Timothy, this is the best part of it all. There is a reward awaiting me. I have done a lot of fighting in the last thirty years. I have done a lot of going around this course. I have striven to keep this trust of the faith that was committed unto me these last thirty years. Now there is a reward awaiting me, and that reward is a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Beloved, you can't read II Timothy 4 without the realization that as Paul contemplated the future he knew there was a reward awaiting him. As you look backward across your life, could you say that you have done any fighting for the Lord? Could you say that you have finished your course? Could you say that you have kept the sacred trust of the faith that was committed unto you? Could you say that this has been your experience? Paul said, "There is a reward awaiting me, and not just for me; but it is for everybody who loves His appearing." Thank God, there is a reward at the end of the way for the man who loves the appearing of the Lord Jesus Christ.

IV. The Apostle Paul Expected A Resurrection

Paul didn't anticipate that he was going into a grave and stay there indefinitely. He didn't think that that would be his final resting place. Rather, he anticipated and expected a resurrection. Listen: **"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die."** (I Cor. 15:32).

Notice that Paul says he has fought with wild beasts. By that, I think he means that they put him into the arena and turned the lions loose. I think this means that he, along with other Christians at Ephesus, actually fought with wild beasts. Paul said, "If I go through all this, if this has been my experience and the dead don't rise, what is the advantage

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PAUL

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of it? I would be a fool, an idiot, a stupid dope. If I fight with wild beasts in this life -- if I jeopardize my own happiness here within this world, if I go through all this and there is no resurrection, what advantage would there be to me? I might just as well say, "Let's eat, drink, and be merry, for tomorrow we die."

Beloved, why would a man live the life Paul lived, suffer as Paul suffered, have the troubles and afflictions that came to him, if there weren't any resurrection? How foolish he would have been. I tell you, Paul was expecting a resurrection.

Paul goes further to tell us about the resurrection. Listen: **"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."** (I Cor. 15:42-44).

You can see from this that the Apostle Paul was expecting a resurrection. Beloved, that is a glorious thought to know there is to be a resurrection.

Of recent date a good man I knew well died -- Brother Charlie Bandy. Brother Bandy was led to Jesus through my ministry. He had lived a terrible life before I came to know him. After he was saved he told me that he hadn't drawn a sober breath in six months prior to the day that I met him. He came to see me for the first time only because of curiosity. Isn't it strange how God works? God made this fellow curious about me. He came to see me, and he never drank again from that time on. He wasn't saved for probably six months after he first heard me speak, but in those six months he never touched a drop. As I say, I met him and began to witness to him, and little by little I presented to him the Word of God. God saved him. I used to look at Brother Bandy before he was saved and I thought he looked more like a beast than a human being. After he was saved, his face that had been beastly in appearance as a result of sin began to change, and when I would preach, his face would light up like an old cathedral. I used to look at him just to be inspired, as I would be preaching, and I would think how wonderful it is that God had saved that man's soul.

Well, the Lord took him recently in death, and if we were to describe him, we would say that his body was down there beneath the sod. But, beloved, that body isn't going to stay there very long. There is going to be a resurrection.

I can give to you the greatest hope in this world relative to the loss of some loved one. If you would grieve and sorrow over one who has died, I can tell you that there is to be a resurrection, and I thank God because of it. Someday there is going to be a breaking of the sod, and that body is going to come forth. Beloved, a glorious resurrection is awaiting.

I say then, as Paul contemplated the future, he expected a resurrection.

V. The Apostle Paul Looked Forward To A Transforming Change

Paul looked forward to a transformed change so far as his body was concerned, for he said: **"And as we have borne the image of the earthly, we shall also bear the image of the heavenly."** (I Cor. 15:49).

Beloved, we have borne the image of Adam, but thanks be unto God, someday we are going to bear the image of the heavenly. In other words, just as I have borne the image of the first Adam all through this life, someday I am going to bear the image of the second Adam, the Lord Jesus Christ. I am going to be transformed to look like the Son of God Himself.

That is what Paul meant when he said, **"...and as we have borne the image of the earthly, we shall also bear the image of the heavenly."** Won't it be wonderful someday to look like the Lord Jesus Christ? Won't it be wonderful when all the imperfections and the mars and scars of our bodies are obliterated and removed completely and forever, and we are transformed to look like the Lord Jesus Christ? Paul goes on to say: **"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."** (I Cor. 15:51-53).

Paul says it is a mystery, and we could never understand it if he hadn't explained it to us. We could never grasp it if he hadn't given us a picture of it, but Paul makes a revelation to us as to this mystery. He said, "We are not all going to sleep, we are not all going to die, but we are all going to be changed. Some of us may be alive when Jesus comes. Some of us may be in the grave. If we are in the grave, the body is going to come forth to be changed. If we are alive, we are going to be changed in a moment, in the twinkling of an eye."

Women go to the beauty parlors and sit for two or three hours having their hair fixed, and they go through all kinds of torture having certain things done to them for beauty, and when they come away from the beauty parlor, you can't see much change. One lady said that she had been at the beauty parlor, and a little boy said, "Too bad you didn't get waited on." I think the majority of folk, when they come away, look like they have failed to get waited on that day, for you don't see much change so far as they are concerned. But beloved, some of these days, in a twinkling of an eye, quicker than you can wink, God is going to completely renovate, and change, and transform these bodies of ours so that we'll look like the Lord Jesus Himself.

Notice again: **"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren"** (Rom. 8:29).

Beloved, God not only elected me to salvation, but God predestinated that I was going to look like Jesus. Some of these days, as a result of His divine predestination, I am going to look like

the Lord Jesus Christ.

Paul also said: **"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."** (Phil. 3:20, 21).

Yes, He is going to change our vile bodies. Literally, that means life is going to fashion anew our body of humiliation, for that is exactly what we have now -- a body of humiliation. There is none of us who have anything to be proud of so far as our flesh is concerned, but someday this body of humiliation that we live in is going to be completely changed so that we will look like the Lord Jesus Himself. Yes, Paul looked forward to a transforming change.

Spurgeon received a commentary on the book of Leviticus from Mr. Bonar. He sent it back to Bonar and said, "It is a good book, but I'd like for you to put your picture in the front of it and sign your name. I'd like to have your photograph and autograph along with the book." Bonar put in a picture and signed his name. He wrote a letter to Spurgeon and said, "Dear Spurgeon, I am sending you the best picture I have. It isn't much, but you wanted it now, and it is all I have that I can send. If you hadn't been so impatient I would have had a better one for you, for some of these days I am going to look like the Lord Jesus Christ."

Yes, beloved, the Apostle Paul, as he contemplated the future, looked forward to a transformed change whereby he would become like Jesus Christ Himself.

VI. The Second Coming Loomed Big On Paul's Horizon.

If you will read the New Testament, especially the words of the Apostle Paul, you will see that the second coming loomed big on Paul's horizon. Over and over again he refers to the second coming.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." (I Cor. 16:22). The word "Maran-atha" means "our Lord cometh." Yes, if a man doesn't love the Lord Jesus Christ, let him be accursed; our Lord is coming. Even when Paul thought about the curse that would fall upon the unsaved, the thing that blessed his heart was the fact that Jesus Christ was coming.

Notice again: **"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."** (II Cor. 5:1, 10).

Our earthly house -- the body we live in, is going to be dissolved. Our earthly house, this tabernacle, is going to come to an end. Though it comes to an end, we have another tabernacle, another house, that is eternal in the heavens, and some of these days we are going to appear before the judgment seat of Christ, that we may receive the things done in the body, according to that we have done, whether it be

good or bad.

Yes, beloved, the second coming loomed big on Paul's horizon as he thought about the fact that some day he was going to stand before the judgment seat of Christ for his reward, for you can read many places in the Word of God and find the same message. He couldn't even observe the Lord's Supper without preaching about the second coming, for he said: **"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"** (I Cor. 11:26).

When Paul wrote to Titus, he referred to the second coming as "our blessed hope," for he said: **"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"** (Titus 2:13).

Yes, beloved, the second coming loomed big on Paul's horizon as he faced the future.

I ask you, what does the future mean to you? Suppose you were to die today, would Paul's future be your future? Suppose you were to depart this life today, would your future be synonymous with the future of the Apostle Paul?

As the song writer has said: "Ah the future lies before us, And I know not where I'll be; But where'er our Lord shall lead us,

Saviour, keep us close to Thee."

Beloved, every saved man can pray thus, and every saved person can know that it will be thus -- that he will be kept close to the Lord Jesus Christ. But is that your future? Are you saved? Are you ready for the future that Paul talks about? Would his future be yours if you were to die today? Oh, might the future of the Apostle Paul, be the future of every person within the world today.

May God bless you!

PROPERLY

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me." (I Cor. 11:24-25). Let us be careful, then, to observe this ordinance with due seriousness. This is part of what is involved in being the right kind of a member of the right kind of church.

Jacob's third proper response to God was sacrifice. After setting up the pillar, Jacob **"...poured oil on the top of it."** (Gen. 28:18). Pouring the oil before the Lord was a gift to God. It conveyed the same attitude as making a sacrifice. The New Testament believer is similarly to offer sacrifices of devotion to the Lord. The character of the sacrifices we are to offer is described in I Peter 2:5. They are "spiritual sacrifices." Some of these spiritual sacrifices are: Faith (Phil. 2:17), Our Bodies (Rom. 12:1), Praise (Heb. 13:15), Our Death (2 Tim. 4:6). Are you willing to offer such sacrifices of devotion to the One who has given you everything? The biggest problem you ever had was that you were a hell-bound sinner with no hope of salvation. But God, by His great grace chose you, and sent His darling Son to die for you at Calvary. Is any sacrifice too great for such a God? I should say not!

A fourth response of Jacob to God is devotion. **"And Jacob vowed a vow, saying, If God will be with me, and**

will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God:" (Gen. 28:20-21). The "if" of this oath does not indicate any question as to God's ability or desire to bless Jacob. It is used in the sense of "since." It is like the parent who says to his child, "If you're 20 years old, why don't you act like it?" There is no question that the child is 20 years old. The question is, since he's 20, why is he not acting like a 20 year old? Jacob is saying, in effect, "Since my God is such a great God, Who will take care of me and provide for me, I will certainly follow Him and obey Him."

Jacob's promise to worship God was solemnized by this oath. Vows were not made to induce God to do something He'd rather not do (as in our modern practice of making someone swear an oath when we know they'd rather not do something). Instead, oaths were made to bind the worshiper to the performance of some duty which he acknowledged to be proper. Jacob made his vow on the basis of what God had promised to do. He was thus taking God at His word, and promising to reciprocate with his own dedication to God. This kind of vow amounts to a promise or a dedication of one's life to God and is totally proper.

God has promised to do, and has in fact done, many great things for the believer. Ephesians 1:3-14 lists just seven of these great blessings. They are election, predestination, acceptance, redemption, exaltation, inheritance and the gift of the Spirit. Given these, and other blessings, is it so much to dedicate ourselves to pleasing God? Let's do so!

Jacob's final response is found in verse 22. **"...and of all that thou shalt give me I will surely give the tenth unto thee."** Here we see Jacob promising the tithe to God. It is a sad fact that many of our church members do not tithe. Tithing is a clear command of God and those who do not tithe are in disobedience to God. **"Bring all the tithes into the storehouse..."** reads Malachi 3:10. This is a command that cannot be "dispensationalized" away. The fact is that tithing is 400 years older than the Law. Abraham gave tithes to God through Melchizedek, the king-priest (Gen. 14:17-15:1). Melchizedek is a type of Christ in resurrection according to Hebrews chapter 7. Abraham, by giving the tithe to Melchizedek, acknowledges his indebtedness to God. Certainly you are no less indebted to God than Abraham! Stop robbing God of His tithe!

Not only is tithing older than the Law, but it was enforced by the Law (Lev. 27: 30-33), it was approved by the Lord Jesus Christ (Mt. 23:23), and it was provided for in the teaching of the apostles (1 Cor. 16:2). Have you been robbing God? Then the tithe is the proportion of giving that God expects of you. Just imagine the blessings that would accrue to churches and individuals if only every member would

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tithe! The windows of heaven would be opened, the blessings would be poured out, and church ministries would expand in influence for the glory of Christ! Stop robbing God of His tithe!

We have seen then, Jacob's five responses to God. These are correct and proper responses. We ought all to respond to God in the way Jacob did. Let us all, then, fear the Lord, remember His great works of grace on our behalf, offer spiritual sacrifices to Him, dedicate ourselves totally to Him, and begin to tithe out of that which He has given us. Will you begin today?

ONCE

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they were real fine folks, very friendly. They used to wave coming and going. Their children were really nice kids, too. I sometimes wonder though, why none of them ever came to visit. "Well, said the first, "maybe they were too busy." "I suppose so, the other replied."

"Please!, said the first, tell me the rest of the story." "Well, said his friend, there ain't much to tell. I first noticed that the grass wasn't being cut as often. Then fewer and fewer folks were showing up for Wednesday night services. I reckon they just got too busy with other things in their lives. You know, sports for the kids, jobs, television. Just this and that seemed to take up more and more of their time. Gradually, the same pattern seemed to develop on Sunday night and even Sunday morning. It was as if no one cared anymore for God or His work. It was a real sad thing to see what happened to those people after that." "Pray tell me what!", the neighbor exclaimed.

"Well," said his friend, "I first noticed that I couldn't hear em singing praises unto the Lord like they used to. And the expressions on their faces seemed to have changed." "In what way?" asked the neighbor. "Sad, sad faces, you know, sorta grim. It was like they had no real reason for being there. They would just come, stay a little while, and leave. I began to feel pity for em. They wouldn't wave, or even look up as they came and went."

"Then some very tragic things began to happen. As the children began to get older, I see less and less of them. Then the families began to fall apart. It seemed like one divorce after another." The friend looked away for a few seconds and said sadly, "Who would ever have dreamed it?" "Then a couple of the men had heart attacks, one died! One dear lady, probably the finest saint I ever knew, got cancer. It was really sad when they put her away. A couple of the kids were killed in an auto wreck, and another got into dope. He's a real mess now. I think he's living under a bridge some place, or maybe jail."

Said the neighbor, with tears in his own eyes, "Why should such a terrible thing have to happen to people like that?" The friend thought for a minute and looked at his neighbor and said, "Well, sometimes folks do things to

themselves. I believe the Bible says, "Take heed lest thou forget the Lord."

"Oh, well, none of them are around now, they either died off or moved away. Just left this building. You can't tell it now, but it was once a beautiful place."

"What was the name of the church?" asked the neighbor. "You know, I can't really remember. It's been such a long time ago."

ETERNAL

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human mind cannot fully take it in, that every man, the moment he is redeemed from the curse of the law (Gal. 3:13), redeemed from all iniquity (Titus 2:14), redeemed from under the law (Rom. 6:14), and adopted as a child of God (Gal. 4:4-7), has then and there everlasting life (John 5:24), a new life that is never, never to end; a life that he will be consciously enjoying when all the stars shall have burnt out.

And yet when such a life is set forth as a gift "And I give unto them eternal life, and they shall never perish..." (John 10:28) many men will not repent and receive the gift. Religious prejudice, pride, secret sin, love of the world,--for what puny trifles do men turn from the greatest of all gifts, the greatest of all blessings, eternal life! Reader, will you be among the number who make this foolish, this fatal mistake?

But with some the greatness of this gift, and its blessed reality, are obscured by the teaching that the believer on Christ has not everlasting life now, but only the promise of it. When God's Word tells us that the redeemed one, the believer on Christ, is not under the law (Rom. 6:14), is a child of God (Gal. 3:26), has been saved (Eph. 2:8, 9), not will be saved, it would be strange that, after all, the believer should have only a promise for the beyond and no reality here and now.

But God's Word goes further and says, "Whoever believeth that Jesus is the Christ is born of God..." (I John 5:1).

There cannot be birth without new life. It is not the old life; that would mean no birth. If, then, the new life is not eternal life, what life is it?

If language can be made to mean anything, God's Word makes it plain that every redeemed man, every believer on Christ, has here and now, eternal life; for God's Word tells us, not only that "by grace have ye been saved" (Eph. 2:8, 9, 1911 Bible and R.V.), but it states plainly, "he that believeth on the Son hath everlasting life" (John 3:36).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

That God's Word does not mean that the believer on Christ has simply the promise of everlasting life, but that he really has the everlasting life, notice John 5:24, "Hath everlasting life, and shall not come into condemnation; but is passed (here and now) from death unto life."

The Revised Version (1884), makes it much stronger, "Hath passed out of death unto life."

What life, if not eternal life? Before this plain, positive statement of God's Word, the mere promise of eternal life theory cannot stand. But the fact that the believer on Christ really has now eternal life, is made plain by other Scriptures.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (I John 3:15).

Here we are shown that when one "hath eternal life" it is "eternal life abiding in him;" for there would be no meaning to the language if no one has eternal life abiding in him.

Again, "...Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

The Saviour had just taught in verse 35 what eating His flesh and drinking His blood meant: "...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Here in verses 53, 54, the Saviour shows clearly that the eternal life that the believer on Him "hath" is "in" you --here and now.

Let the unredeemed reader pause: in a moment, here and now; he can have everlasting life with God's assurance that he "shall never perish" "And I give unto them eternal life; and they shall never perish" (John 10:28).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

SINS

(Continued from Page 1)

her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." (Ezek. 16:48-50).

Sodom is mentioned six times in the Old Testament and is mentioned four times in the New Testament, ten times in all. We notice that when Sodom is mentioned, it always refers to a judgement of, and by, Almighty God. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement; 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." (II Pet. 2:4-7). Beloved, what God is telling us here according to His Bible is a warning of what He should do to us today if we do not repent and turn from our present course of sin. We need to repent. God does

not change. It is we that do the changing from good to bad.

This should be a warning for our homes today. Repent. It is a thought that could go very deep into our churches of today. There is room for repentance in all walks of life today. Yes, a very urgent need to get right with our redeemer and strive to stay in His good graces while it is yet day; for surely the night is coming.

We notice back there in Gen. 18:20, the Lord said; "...because their sin is very grievous." Now, exactly what was all this terrible sin of Sodom? What were the people doing to cause God's judgement to fall on them with such a devastating manner? "As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." (Ezek. 16:48-50). He is talking to the great shortcomings of our time. Beloved, we need to repent right here and now during the ninety's of this century. Our nation is backslidden, and it takes people to make a nation. We need to repent today, now. We need to repent as a nation. We are living in an age of plenty. We have become haughty. We have "fulness of bread." We couldn't care less. Our mind is selfish, self centered for the most part with little or no care for others. The "Sins of Sodom," were not altogether the ill-bred sexual practice that we abhor. There was also the common selfish sins on the everyday life that confronts all nations at all times. This is anything that can be derived from one existing condition, and that is haughtiness. Personal stinking pride has been the downfall of many throughout the ages. Our nation is sick with sinful pride today. Who loves whom? Give that a moment's thought and see what you come up with. We believe that pride is one of the greatest sins that God hates. Beloved, there are multiplied millions that would never dream of homosexuality that are completely eaten up with pride. God hates pride. Their Christian witness is being eaten up daily by their own sinful pride. Let us look at something concerning pride in the Word. "These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19).

There is no place among the children of God that condones pride, yet it is one of the most common practices of today in our society, Christian, or non-Christian. "How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright is to depart from

evil: he that keepeth his way preserveth his soul. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." (Prov. 16:16-19). The Bible does say that God resisteth the proud. Brother, He does not like pride. There are people today that are so filled with pride they won't even appear in church with the poor of the world. Brother, there will be no such divisions in heaven. Their pride will cause them to miss hearing about Jesus that their soul might be saved. They are so full of pride that they will not admit the need of God in their lives. Oh, may God help us to shun that crowd as if they had the plague, actually they do. They say they are in the "in crowd," and they are afraid that their proud friends will let them down if they appear in a common church-going crowd of today. Dear people, there is only one "in crowd," and that is the Jesus crowd! "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17). I have been among both crowds in my many years as a Christian until I learned better than to look down my nose at someone else because they did not look like I thought they should.

We need to check our standards today and see how we stand toward our fellowman. He may want to dress different than us. He may have certain traits that differ from ours, but that does not give us liberty to cast him way down below what we think our standards are. We act sometime like our standards are higher than God's standard, and that ought not to be. Sometime we brand God's people as lowly because they do not live up to our standards. We must realize that our standards should not be above God's standard. God will not accept that! Yet, that is one sin of religious pride and I know how that feels because I have been the victim of just such judgmental pride. It stinks, to say the least. This is the pride of the Pharisee. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Lk. 18:11-13). Our attitude sometimes is; "I am not like this lowly ignorant fellow, I am better than he is." Beloved, God hates pride, and we are living today in a time of life when men are pushing out their chest and strutting in their pride. Oh, what a shame, and a lot of other people are hurting because of this. Pride eats like a cancer, after awhile it is practically incurable at best.

There was here another sin of Sodom, the sin of gluttony. "Fulness of bread." These were a prosperous people who had absolutely no time for God. They were a people who could never be content with the things of God. They were living daily,

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SINS

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hourly, minutely, to satisfy the pampering of flesh. They wanted to do their own thing, and their prosperity gave them the opportunity to answer to their pride and do their own thing. After all, they had their rights, you know!

There was also the sin of idleness. The sin of laziness, the sin of idleness in the days of Sodom. We are today in a society that is bored stiff. We are in a time of plenty. Nothing new, just the same old thing, careless about church work, especially when it comes on a day of our playing around on the things of life that we like to do. Beloved, God did not mean for man to be idle. Adam, our father, was given the job of tending the Garden of Eden, then God gave him an help-meet, Eve, to help him in his task. God has always preferred that man should work. There was never such a thing as a "Welfare program," in the Garden of Eden! God said six days shall thou labor, then rest. We see in "The sins of Sodom," the sin of pride, the sin of gluttony, the sin of idleness. Then these three sins were topped off by the sin of immorality. They were haughty, and committed abomination. Now, exactly what was this abomination? It was nothing short of "sexual perversion," that was the lowest, most contemptible sin. God takes a dim view of all sin, but sexual perversion and related sins are the lowest. God has this to say in His Word; "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; and their blood shall be upon them." (Lev. 20:13). This is what God has to say about Gay Rights of today. Put to death! That's God's program, and I do believe it works today in the short word, "Aids." That is one step in the judgment of God today. Lev. 20:13, was written to men under the law, but we are not under the law now, Thank God, we are under grace, but the same applies to us today as God's children. We will not write it all here in the article of today, but we admonish all of you who may read this article to read the entire first chapter of Romans studiously, slowly, with much prayer for understanding. You will see that the pervert "has pleasure in doing these things." This is the sin of many today. Pollution, pride, that led to pollution. Pollution that led to perversion. Down, down, down. Always down! Sin always goes down, down, down! The reason? Because, you see, sin never satisfies. It always calls for more of the same.

As we come to a close we see perversion, sexual permissiveness, if you please. And one is never satisfied with this. A good question is; "Why does a person sin, why does a sinner sin?" Oh, he wants a kick. He wants a thrill! You see, sin never ever lives up to its promises. It is always a downward journey to pursue sin.

We believe as Christians, children of God, we should study these facts, applying them to our own personal lives today with close scrutiny just to be honest with ourselves and see if we can detect any waywardness in our own lives. Are we guilty of any

of the sins of Sodom? Are we willing to confess our pride to God who saved us, sanctified us for His own use? Brother, let us work together. Let us check it out for the glory of God!

THE CHOICE OF MOSES

by C.D. Cole

Hebrews 11:24-26. One of the most interesting and helpful character studies in the Bible is the life of Moses. His life of 120 years is divided into three periods of 40 years each. The first 40 years were spent in the house of the king of Egypt; the next 40 years were spent in the desert country of Midian as a shepherd; the last 40 years were spent in delivering the people of Israel from Egyptian bondage, and in leading them towards the promised land. Our text introduces us to a crisis in his life -- a crisis that changed his future for time and eternity. It tells us of a choice that this man made which was marvelous in its character and eternal in its results. Heb. 11:24-26. The choice of Moses is to be our study.

1. The character of this choice. Moses, in his journey thru life, came to the forks of the road. And he could not take both roads. Looking down the left hand road he saw (1) The throne of Egypt; (2) The pleasure of sin; (3) The treasures of Egypt. He also saw that there was written over these things, "Passing away." "Only for a season." Looking down the other road he saw (1) Affliction; (2) Reproach; (3) Loss of what he already had. He also saw that these things were but for a season, and then such glories and joys and blessings with which the pleasures and treasures and honors of Egypt were not to be compared. So, he deliberately refused the position involved in the offer to be adopted by Pharaoh's daughter. Hebrewish historians tell us that Pharaoh had no son, and an only daughter. To be her son would place Moses on the throne of Egypt. He surrendered the greatest position and honor that the world had to offer. He left something. The infidel world has always sneeringly remarked that when the disciples left all and followed Jesus that they didn't leave much - only a few battered boats and frail nets. He

chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

II. The character of the person who made the choice. Worldly men have said that Christianity is for weak-minded people. While it is true that not many of the mighty have been called. Moses was one of them.

1. The choice was made by a full grown man, 40 years old. Not the choice of a child.

2. It was the choice of an educated man. Acts 7:22. Educated in mathematics - astronomy - war. Josephus tells us that he was given command of an expedition against the Ethiopians and won a notable victory. Moses was a great statesman.

III. The ground of this choice was faith. This implies a revelation from God, for faith cometh by hearing. What Moses did was rash and foolish unless he had a revelation from God telling him to do what he did. Reason would have argued that Moses could do more for his people by accepting the offer to occupy the throne of Egypt. His influence would mean the end of bondage for his people. It would mean prosperity for them. It would mean their freedom. What else could reason say? But God revealed to Moses in some way that he was not to use his influence for his people but to be identified with them. In this he is a type of Christ. Christ did not save by remaining on the throne in heaven, but by becoming identified with us.

God also showed him the outcome. He looked at the recompense of reward. Sometimes we need to come to Him in confession of sin. "If we confess our sins he is faithful and just to forgive us our sins." And prayer should often take the form of adoration. In the model prayer Christ taught that we should first hallow his name. That means we should sanctify or set His name apart from all other names. And since the Name of God stands for what He is, we should think of Him as separate and apart and above and beyond all others. We should think of Him as solitary and alone -- the incomparable One. This will keep us from idolatry - from trying to make a likeness of God.

There should be thanksgiving in our praying. Phil. 4:6. Then there should be the prayer of in-

tercession. We should intercede for others - we should want our Father's blessings to fall upon others - even upon our enemies. We are to pray for them that despitefully use us and persecute us.

Why do we pray so little? It is because we have not learned the art of praying. The instinct to pray has not been developed and disciplined. To those who might say that we do not have time to pray, the words of Al Ghazzali, The Moslem mystic, cuts like a knife. "If you are never alone with God, it is not because you are too busy; it is because you don't care for Him, don't like Him."

To learn to pray we must be much in the conscious presence of God. We cannot adore God unless we dwell in conscious knowledge of Him. And we cannot know Him apart from the Scriptural revelation of Him. The Scriptures reveal Him in His glorious attributes and marvelous works. To see who God is and what He has done and can do, is to draw the heart out in praise and worship. Thomas Goodwin, one of the Puritans, says that he knew men who came to God for nothing else but just to come to Him. He who likes good company should like to be in God's presence - that is, consciously in His presence. We need to practice the presence of God.

Prayer is fellowship with God. In prayer we are in agreement with God. We think His thoughts after Him. We think of sin as He thinks. You cannot pray and be in love with sin. Isa. 59:2; Psalms 66:18. It is impossible for the man who is superficial and selfish and in love with sin on his feet to become a saint on his knees.

To learn to pray takes time and practice. Proficiency in prayer comes only with long practice. It demands just as much patience and industry and devotion as men give to any other work, such as painting and sculpture and music.

Brother Lawrence, the man who became so well known as the man who practiced the presence of God, spent ten years teaching himself to pray, ten years of quiet, resolute, unceasing effort. The only way to get beyond the impulsive, ejaculatory, spasmodic prayer, prompted by some sort of crisis, is deliberately to cultivate the practice of daily prayer. In prayer we need to copy the musician, bent on the mastery of his instrument, and refuse to allow anything to interfere with the practice of prayer.

Medical science tells us that the body builds up a natural immunity to certain diseases after one has had such a disease. A person may have measles or small pox or scarlet fever and some other diseases, and will then be immune to catching the disease again. And so medical science has found a way to make people artificially immune by the injection of antitoxins or antibodies. In plain words give a man a very mild dose of the disease and he develops an immunity to the real thing.

Here is a terrible suggestion. It is that this can happen religiously as well as physically. A person may become immune to the real thing by becoming partially infected with small doses. A person vaccinated with a small dose of religion may become immune to the real thing. Or one may be inoculated with false reli-

gion with the same effect. That is why, from our point of view, a lost church member is more difficult to reach. He has been vaccinated against true religion. Thunder at him the warnings of God and he is not alarmed because he has religion and is a church member. Appeal to him to support the work the church is doing and he is vaccinated against taking the appeal seriously. He turns the edge of the appeal by saying that salvation is free, that it is by grace thru faith and not of works.

A person can know just enough Scripture to make him immune to certain portions of Scripture. A man may hold to the truth that justification is by faith without the deeds of the law in such a way that he will become immune to the Scripture that says that it is faith which works by love. A man may be so inoculated with the truth that salvation is free - without money and without price - so that he is immune to the Scripture that says honor the Lord with thy substance and with the first fruits of thy increase.

LANDMARK BAPTIST

"Landmarkism" among Baptists is a position held by some concerning the nature of the church and certain details of church practice. The name originated with the writings of James Madison Pendleton and James Robinson Graves in Kentucky and Tennessee in the latter part of the nineteenth century, though Landmarkers insist that their concepts go back to the apostolic period.

There are four distinguishing tenets of Landmarkism:

1. The church is always local and visible. The expression "the church" is used only when speaking of the institution. All saved people make up "the family of God", not "the church." While members of Protestant churches may be saved, they are not members of true churches.

2. The "commission" was given to the church; consequently, all matters covered by it must be administered under church authority. Ministers of other denominations are not accepted in Landmark Baptist pulpits.

3. Baptism, to be valid, must be administered by the authority of a New Testament (Baptist) church. Baptisms administered by any other authority are not accepted.

4. There is a direct historic "succession" of Baptist churches from New Testament times; that is, Baptist churches have existed in practice, though not by name, in every century.

These principles are held primarily by the churches of the American Baptist Association, though there are an estimated 1,500,000 members of different Baptist churches that hold to the Landmark position and doctrine. The largest concentration is in the South and Southwest. More than 15 Bible institutes and seminaries are supported by these churches.

Encyclopedia of Southern Baptists

THE BAPTIST EXAMINER
MAY 11, 1991
PAGE ELEVEN

I Can Through Christ

I can do all things through Christ
Who strengthens me.
I can believe His word
Which changes not.

I can bear burdens now
I couldn't once.
I can see deep truths
With sight He gives.

I can come out apart
From fickle crowds
Who claim Christ's name
But live a lie.

I can love and serve
Unbound by Christ,
Who gives more grace
As the days go by.

by Charlene M. Redding

Editor's note: The excellent poem, "Remember The Wilderness" in the February 16th issue of The Baptist Examiner was also by Sister Charlene Redding. We apologize for not putting her name with that poem. She has graciously forgiven our omission thereof. I hope that poem, and this one, prove blessings to our readers.

Let us go unto him without the camp" (Heb. 13:13).

The key words in this verse are "unto him." It is possible to go without the camp and be no better off than we were before. We can leave organized religion, we can shun the ceremonies, we can separate ourselves from the world, we can become sanctimonious hermits and still be in the gall of bitterness unless we "go unto him." Christ is our sin-offering, our sanctification, and our hope of redemption. Where He is, there we must be. Whether in the camp or without the camp, let us go forth therefore "unto him."

In His shame and reproach, He suffered without the camp. In order to sanctify us with His blood and to fulfill the type of Himself in Lev. 16:15-17, Christ was crucified outside the walls of Jerusalem. So, being one with Him, we leave the camp of ceremonialism, legalism, human works, worldliness, or whatever to walk with our Lord. Whatever shame or reproach we incur from the natural or the religious world is welcomed if it is because of our union with Christ. We find our joy and happiness in Him. The world is welcomed if it is because of our union with Christ. We find our joy and happiness in Him. The world and everything in it are unstable and temporary. The riches, honor, pleasures and people of this world and the fashion of it pass away. Though we are in this world, we are not of it. When the will of God is done, we shall be taken out of this world to heaven where all is peace and perfect love!

I can find thousands of reasons why the Holy God should damn me. But there is only one reason that will move Him to save me; that is, "for Christ's sake." The whole gospel lies in these three words, "for Christ's sake." This is substitution -- saving the guilty through the innocent; substitution -- blessing the unworthy through the worthy. In these three words lies this sinner's WHOLE hope of justification, forgiveness, and eternal glory -- "FOR CHRIST'S SAKE!"

--Copied

Few seem to realize the fearful implications which necessarily follow the principles they hold and advocate. To predicate an atonement which fails to atone, a redemption which does not redeem, a sacrifice which secures not the actual remission of sins is a horrible reflection upon all the attributes of God. To make the efficacy or success of the greatest of all God's works dependent upon the choice of fallen and depraved creatures is to magnify man at the cost of de-throning his Maker.

--A.W. Pink

CAN YOU IMAGINE THIS?

Jesus getting rich off of his healing ministry and living in the lavish life-style of modern, so-called faith healers?

"And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Lk. 9:58).

Lord, You gave Your life to set us free,
Nevertheless, we stray so far from thee.
How can you love us the way you do,
When we are constantly neglecting you.

We are weak & unfaithful -- our excuse so lame.
But the pity is that we don't feel any shame.
We're always so busy putting first ourself,
We give you only what little time we have left.
We serve you as if we were doing You a favor,
As though each act of Lord's work is such a labor.

We have it so easy but often complain.
Though You, faultless & perfect, bore our sins & were slain.
You gave Your precious blood & didn't waste a drop.
And though we abuse You, Your love never stops.

On Judgment Day how will we ever account,
For serving you, Lord, in such small amount.
On that day You will show how our present fun
Caused us to neglect You -- our priority number one.

But You are the Potter & we are clay,
You are sovereign, omnipotent & shall have the last say.
So Lord, please forgive us this wrong what we do.
Make us ever mindful what You gave & what You went through.

Cindy Crawford

ARISE, MY SOUL, BE GONE ALL FEARS

(Tune: O For A Thousand Tongues)

Arise, my soul, be gone all fears,
I am a child of God!
Lean hard upon His mighty arm
He is the faithful Lord.
Though troubles overwhelm my soul
And break my heart with pain,
My God is my Defender still --
He will my cause maintain!

The way is rough, the tempter strong,
And I am weak and frail;
But Jesus is my Refuge, and
His strength will never fail.

Though earthly joys all flee away
And sorrows multiply,
Yet, Christ the Lord my Portion is --
He will my needs supply!

The Spirit is my Comforter,
The Seal of covenant grace.
He seals to me the love of God
And floods my soul with grace.

With such a God, and Savior, and
With such a Comforter,
"Arise, my soul," I say, "Arise,
Arise, be of good cheer!"

Don Fortner

CORRECTION

The excellent article, "No Place To Hide" in the March 30 issue was by Waldo Whiddon, a frequent contributor to our pages. We apologize for omitting his name.

QUOTES ON THE LAW

"The mark of a minister 'approved unto God, a workman that needeth not to be ashamed,' is, that he, 'rightly divides the word of truth.' This implies a full and direct application of the gospel to the mass of his unconverted hearers, combined with a body of spiritual instruction to the several classes of Christians. His system will be marked by Scriptural symmetry and comprehensiveness. It will embrace the whole revelation of God, in its doctrinal instructions, experimental privileges, and practical results. This revelation is divided into two parts - the law and the gospel - essentially distinct from each other, though so intimately connected, that an accurate knowledge of neither can be obtained without the other."

---Charles Bridges

"Clearly to understand the distinction, connection, and harmony between the law and the gospel, and their mutual subserviency to illustrate and establish each other, is a singular privilege, and a happy means of preserving the soul from being entangled by errors on the right hand or the left."

---John Newton

CALVARY BAPTIST CHURCH BIBLE CONFERENCE PROGRAM May 24-26, 1991

Friday Night

7:00 P.M.

THE INSPIRATION, INERRANCY, AND AUTHORITY OF
THE BIBLE

Medford Caudill; Goshen, Indiana

TRUTH AND FELLOWSHIP
David West; Moncks Corner, S.C.

ENOUGH OF SIN
Wendell Furlong; Burnside, Kentucky

Saturday Morning

9:30 A.M.

PRAYER: PREACHED, PRAISED, BUT NOT PRACTICED
Jack Whitt; member, host church

MAGNIFYING JESUS CHRIST
James Crace; Crescent Springs, Kentucky

IS THIS THE MILLENNIUM?
George Sledd; Sanford, Florida

THE NEED AND PURPOSE OF TRIALS IN THE LIFE
OF A BELIEVER
Paul Tiber; Burton, Ohio

Saturday Afternoon

2:00 P.M.

MANASSEH: A VERY WICKED SINNER SAVED
BY AMAZING GRACE
Don Pennington; Courtland, Virginia

THE BELIEVER MORTIFYING THE DEEDS OF THE BODY
THROUGH THE SPIRIT
James Walters; Mansfield, Ohio

WHAT WAS JESUS CHRIST DOING BEFORE BETHLEHEM?
Troy Sheppard, member, host church

Saturday Night

7:00 P.M.

BETWEEN PREACHERS
Dan Phillips; Bristol, Tenn.

BIBLICAL EVANGELISM: EVERY MEMBER, EVERY DAY,
EVERY HOUSE
John Pruitt; Griffin, Georgia

JUDGMENT DAY IS COMING
Sam Wilson; Gladwin, Michigan

Sunday Morning

9:30 A.M.

WORLDLINESS, A CHIEF SIN OF BELIEVERS
Andy Proctor; Ft. Myers, Florida

DO THE DOCTRINES OF GRACE LEAD TO SIN?
Willard Willis; Monroe, Ohio

THE VAST RESOURCES AND POTENTIAL FOR CHRISTIAN
LIFE AND SERVICE
IN THE INDWELLING OF THE HOLY SPIRIT
Jack Green; Fort Worth, Texas

THE KING JAMES VERSION AND OTHER VERSIONS
Joe Wilson; pastor, host church

Sunday Afternoon, Early

2:00 P.M.

THE PHILIPPIAN JAILOR
Chester Powell; Burghill, Ohio

CAN ONE BE A JEHOVAH'S WITNESS AND BE A SAVED
PERSON?
Doug Newell; South Shore, Kentucky

HE'S GOT THE WHOLE WORLD IN HIS HANDS
Reggie Moore; Appalachia, Virginia

Sunday Afternoon, Late

5:00 P.M.

ABORTION, AMERICA'S GREATEST CRIME
Samuel West; Ridgeville, S.C.

WHO SHOULD RUN THE CHURCH?
John Lenegar; Deleware, Ohio

SPIRITUAL ADULTERY
Eldon Joslin; Birmingham, Ala.