

STUDIES IN JONAH

by John Alber

Introduction. We have progressed from the prophet's insurrection to his induction into God's army resulting from his incarceration. At last, Jonah has carried out his divine orders, and we have just left the city of Nineveh where Jonah had stormed that city with his message of certain judgment.



John Alber

Whatever it was that caused the people to believe the harsh words of Jonah, they did indeed believe, and they put feet to their new found convictions.

But Jonah was very unhappy with his God because He had forgiven those heathen people and spared them from the judgment Jonah had promised them. "BUT it displeased Jonah exceedingly, and he was very angry" (Jonah 4:1).

A PROPOSITION:

Today we would like to look at

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JUSTIFICATION

by Wayne Cox

"Therefore as by the offence of one judgment came upon all men..." (Rom. 5:18). I would like to say at the outset that it would be quite impossible for me or anyone else to adequately discuss this subject in a month, a year or even a lifetime. It is too profound in meaning. I am saying that in order that you may understand that I will have only time to introduce six or seven things concerning justification, that I trust the Holy Spirit will be pleased to use for the honor and glory of God, and to the edifying of God's children.

There are three things that I would like to point out by way

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SUBMISSION TO GOD'S AUTHORITY

By James F. Boris

There is a dearth of spiritual leadership in America today. This is unfortunately true even in our Baptist churches today. One of the reasons for this is a misunderstanding of the nature of spiritual leadership. The televangelists and the "super-churches" have convinced us that he is the true spiritual leader who is the biggest promoter and the greatest showman in the pulpit. The Bible, however, presents a very different view of what true spiritual leadership is. Genuine leadership qualities are essentially inward and it is such inward conformity to the Word and will of God which creates a true leader.

Anyone who has been in the military knows that it is only when the authoritative rules and orders are obeyed that a mission can be successful. Similarly, the Christian cannot complete his mission in this life unless he submits to the authority of God

in his life.

One of the great treatises on spiritual leadership is Paul's first epistle to Timothy. In this book are presented to us various principles of submission to God's



James F. Boris

authority. In the first seven verses of this epistle we are introduced to three different examples of submission or non-submission to the authority of God. By observing these three examples closely, we can learn how to submit to the authority of God.

It should be noted that there are two positive examples - those of Paul and Timothy, and one negative example - that of the false teachers.

Consider, first of all, the example of Paul. Verse 1 reads, "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope." Paul describes his office, his officer and his order.

His office is that of "apostle." Literally, this is "one who is sent from another, or one who is commissioned to go forth." It carries with it the idea of authoritative sending with the necessary equipment to carry out the assigned task. It is an office which had its own derived authority.

His Officer was "Jesus Christ." He calls himself an "apostle of Jesus Christ." This indicates that Paul was possessed and

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STUDIES IN ACTS

by Willard Willis

"AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples..." (Acts 19:1).

The "upper coasts" of Asia Minor was the elevated region of the country. This area included



Willard Willis

Phrygia and Galatia. Ephesus, the city to which Paul promised to return, was in the low country. These facts remind me of the area in which I live. Cincinnati is in the low country, being the lowest point in the state of Ohio. Urbana, Ohio, on the other hand, is the highest point in the state.

Paul kept his promise to return to the low country where Ephesus was located. It was there that he found "certain disciples." Paul's finding "certain disciples" has an accidental ring to it. We

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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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THE ORDINANCES

by Roy Mitchell

There are only two ordinances. A lot of people say there's three, or maybe seven, but the Bible only teaches two--baptism and the Lord's Supper.

Baptist baptism is a prerequisite to the Lord's Supper. If you haven't been scripturally baptized, you can't scripturally observe the Lord's Supper. All down through the ages we have been criticized as Baptists for believing in the so-called "close communion". But after all, if you haven't had Baptist baptism, you can't come to the Lord's table.

It is the Lord's table, not my table. I have the privilege of

inviting anybody I please to come to my table at my home, but I can only invite those to the Lord's table whom He invites to come. In Ephesians 4:5, we read: "One Lord, one faith, one baptism."

How many baptisms? One. Not three, but one.

We read in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Baptism
Notice five things about scriptural baptism.

First of all, there must be a

proper subject. A proper subject for baptism is a saved person--one that has been regenerated by the power of the Holy Spirit of God--one that has been born from above.

Beloved, we don't reach Calvary by way of Jordan. We reach Jordan by way of Calvary. We are not saved in the water. I think of that old hymn:

"What can wash away my sins?
Nothing but the blood of Jesus;

What can make me whole again?
Nothing but the blood of Je-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE GREAT PHYSICIAN

"BLESS the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa.103:1-3).

"When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mk.2:17).

My text is Mark 2:17. This

verse does not relate to physical healing (except as an illustration). It relates to the infinitely more important healing of the soul. Oh, we need a physician who can heal the soul of the deadly disease of sin. Sin is compared to sickness, and salvation is compared to healing in the Bible. The Bible gives many comparisons of physical needs being met, to the meeting of spiritual needs. The Lord desires to impress man with the understanding of salvation. He therefore uses many physical illustrations and applies these to spiri-

tual things.

The condition of the leper in the Bible is an illustration of the spiritual leprosy of sin. Sin is in the nature of man. Sin produces loathsome characteristics in the life. Sin is incurable by human means. Leprosy pictures sin in these and other ways. The healing of the leper is a picture of salvation by the grace of God, the blood of Jesus, and the power of the Holy Spirit.

Sin is the chief and most terrible disease of man. It is the cause

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THERE'S NO UNIVERSAL CHURCH AND GREAT RESPONSIBILITIES ARE OURS IN OUR BAPTIST CHURCHES

by Elder Paul Tiber

The notion of a church being universal and invisible is foreign to Scripture. The Word of God tells us indeed that the church is a great mystery, but it isn't mystical, it's real. Since the Word of God says that the Lord Jesus Christ gave Himself for His church, some people will say that those who are saved are automatically in His church. God is not illogical. He is the creator of all things and He says that His church is the pillar and ground of truth and there won't be any division in it. So if a universal church has baby sprinklers and Arminians and Calvinists and many different doctrines within it, why that alone should be enough to convince us to put aside the foolish idea that the church of Scripture is universal and invisible. The only church which the Word of God knows is a church which is visible, at least to its members, and is local, and which is an active assembly of baptized believers.

The church is called alternately "the church," "the body of Christ" or "the assembly" in Scripture. In Ephesians 4:11-20 it is called the body of Christ. We read that "...he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the

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PHYSICIAN

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of all other sicknesses. Every-
thing that is wrong about man
and everything wrong that he
does can be traced to this first and
greatest wrong of sin. Man lies,
steals, curses, blasphemes God,
commits adultery, murders, etc.
because he is a sinner. The chief
problem with man is that he is a
sinner.

Sin is the worst disease a man
can have. Put all other diseases
that a man can have on one man,
and they would not be a drop in
the bucket compared with the
dread disease of sin. As one song
goes, "Sin is to Blame for it all."

The greatest need of man is to
be healed of this sickness of sin.
What differences do other sick-
nesses make if this one is healed.
Oh, the child of God who has
been healed of the sickness of
sin, can well, often cheerfully and
contentedly, bear with the worst
of other sicknesses because he
knows he is healed of sin. He can
suffer great pain from other sick-
nesses, and even then praise God
for the healing of the sickness of
sin. What good will other heal-
ings do if this sickness of sin is
not healed? Let a man be healed
of many terrible sicknesses, let
him be healed of terrible, killing
cancer, let him be brought to the
point of perfect physical health;
then let him die of the sickness
of sin and go to eternal, burning
hell - and what good has all his
other healings accomplished?
What shall it profit a man to be
healed of all other sicknesses, and
yet remain under the sickness of
sin? I speak not now of
unimportant trifles; I speak of the

most important matter of time
and eternity; I speak of the heal-
ing of the soul of the sickness of
sin.

Man, from conception, is an
eternal being. He must and will
exist somewhere consciously,
knowingly, feelingly and eter-
nally. There is a heaven that is
glorious, blessed, and wonderful
beyond all power of speech to
describe, or mind to comprehend.
There is a hell that is as bad as
heaven is good; a hell of con-
scious, terrible, and eternal
suffering. That is all there is,



Joe Wilson

there isn't any more. Whether a
man spends eternity in heaven or
in hell depends upon whether or
not he has been healed of the
sickness of sin. That is how im-
portant it is to be healed of sin.

Let us think awhile about
some differences between earthly
doctors and the Great Physician
the Lord Jesus Christ. Jesus al-
ways knows what the trouble is.
He knows exactly what needs to
be done. Doctors often must run
many different tests, and study
them to try to discover what is
wrong. Sometimes, doctors must
experiment with this medication
or that treatment; and see which
one might heal the illness. Doc-
tors sometimes perform what
they call exploratory surgery -
what an awful thought, but
sometimes it must be done. Many
times doctors are simply
and totally unable to find out
what is wrong, or to know how
to treat the illness. Sometimes it
is worse than this; sometimes
doctors make a wrong diagnosis.
Sometimes this is fatal. The
doctor made a wrong diagnosis
with my son, Steve; and this
contributed, likely heavily, to his
death. He diagnosed an infection
from the Flu that was actually
Appendicitis. By the time we had
a second doctor involved, the
appendix had ruptured. But, Jesus
always knows just what the
problem is, and just what to do
about it.

Doctors are sometimes hard to
get to see. I once had a problem
with my eye. I called a doctor
who told me he could see me in
three months. I figured I would
be blind or well by then, and did
not make an appointment. Many
times, one must make an ap-
pointment far ahead, and wait a
good while to see the doctor.
Even after the appointment is
made and one is at the doctor's
office, there is still a time of
waiting. The Great Physician is
always and immediately
available. One does not have to
make an appointment to see
Him, neither is there a waiting
room where one must wait and
wait. Dear sinner friend, Jesus
Christ is available to you for the
healing of your soul at this very
moment. He has long been
available for you, and He will be
available until you come to Him
for salvation, or die and go to
hell. He is a ready Saviour. He is
a present Saviour. He is an

available Saviour. Come to Him
now and be healed of your sins.

Doctors sometimes will not
take certain patients. It may be
because they do not have room
for any more patients. It may be
because they do not deal with the
sickness that the rejected one has.
It may be for some other reason.
The Great Physician takes all
who come to Him. He never has
and never will turn one away.
One might be the most terrible
sinner on the face of the earth;
but if he will come to Jesus, he
will not be turned away. One
might be the poorest of the poor,
but Jesus will not turn him
away. Dear friend, here is a
Physician who will take your
case. Come to Him today, He
will not turn you away.

Sickness is a big business.
Medical treatment is exceedingly
expensive. I do not know a poor
doctor, do you? I suppose it
would be almost beyond belief if
we knew how much money was
spent on medical help and
medicines of all kinds in one
month in this country. Doctors
are expensive. But, I have good
news; the Great Physician is free.
He performs the most amazing
healings, and He never charges a
penny therefor. Isn't that wonder-
ful. Suppose a doctor would ad-
vertise that he guaranteed his
work, he had never failed to cure
a patient, and that his services
were free. Oh, what a rush there
would be to this man's office.
Multitudes would speedily seek
him out. But, dear friend I present
to you just such a Physician. He
guarantees His work, and He does
not charge at all; yet multitudes,
sick with the most dreadful sick-
ness, will not come to Him. He
invites you to come without
money and without price. Oh,
come to Him today.

But it cost Him greatly to be-
come a Physician. Of course,
doctors say that they must charge
a high price for their services
because it cost them so much to
become a doctor; and of course
this is true, though I doubt they
have to charge as much as they
do. Well, it cost Jesus Christ to
become a Physician. It cost Him
His life. He came into this world
by way of the womb of a virgin.
He lived a sinless life. He died a
terrible death on the cross, He
was buried. He rose from the
dead. It took all this to qualify
Him as a Physician. Would you
receive Him today as the
Physician of your soul?

Doctors fail many times. A
man will not long be in the
medical profession before he
"loses" some of his cases. I am
sure that this is a bitter pill for
many to swallow; but of course,
they know that it is unavoidably
true. Many times, a doctor is just
unable to heal one who comes to
him. The woman in the Gospels
who had an issue of blood, and
had been to many physicians, and
had spent all that she had, and
was nothing bettered, but rather
grew worse, was not the only
such case in medical history.
This does not necessarily cast
blame on the doctors. Earthly
doctors are only human, and they
cannot always heal. Doctors often
admit that there is nothing more
they can do. Not so with the
Great Physician. He can and will
heal all who come to Him. No
case is too difficult for Him.
One may be the greatest of sin-
ners. One might be covered all
over with sin. One might be
crippled, blinded, and totally dis-
abled by sin (aren't we all); yet
Jesus can heal that one. No case

is beyond His healing ability. He
can heal any race, any class, any
rank; He can heal anyone. One
might be on the very edge of
eternal damnation, but if in that
last moment of life, he will come
to the Great Physician, he will be
healed; remember the thief on the
cross.

When one is healed, or bettered
in health, by a human doctor; he

loves that doctor. He will tell
everyone about his doctor. He
will recommend him to all his
sick friends. Well, even more is
this so with the Great Physician.
All of His patients are in love
with Him. Oh, He is the one al-
together lovely, He is the fairest
of ten thousand, He is the one

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FROM THE EDITOR

CALVINIST AND CALVINISM. When I first became acquainted
with The Baptist Examiner and the preachers who fellowshiped sort of
around this paper, most of us used the terms "Calvinist" and
"Calvinism" very freely. We used these terms to refer to the five doc-
trines of sovereign and saving grace and to those who held these truths.
I remember that I was rather shocked when I first heard someone speak
disparagingly of these terms. In fact, I was a little offended, and I consid-
ered this an extreme form of nit-picking. Of course, even though we
used those terms, we knew that these were Bible and Baptist doctrines.

Some months ago, I turned down an article I received. You who
know how badly I need articles, and how much I plead for them, will be
surprised at this. Mainly, I turned it down because the writer implied (to
say the least) that if one did not believe these doctrines he was not
saved. I also told the writer that we just did not use these terms
(C.&C.) much anymore. His article had been filled with them. I was
surprised to see this article appear later in another publication. I have
just written a letter to another who has sent me some articles, asking
him to not use these terms. I may be getting a little nitpicky myself as
to this, but I just do not want to use these terms in The Baptist Exam-
iner - at least only on rare and exceptional occasions. I have just re-
cently been involved in a controversy with a brother who insists on
calling me a "Calvinist."

Let the record state that this editor, this church, and this paper are not
"Calvinistic." We do not advertise ourselves as such. We do not con-
sider ourselves as such. We do not desire or appreciate being called
such.

We are Sovereign Grace Landmark Missionary Baptists. That's what
we are. That's how we advertise ourselves. That's what we desire to be
known as, and to be called by others. Call us this, and you will get no
argument. We are not ashamed of this. We are glad to wear this label.
Call us "Calvinists" and you offend us.

There are many, very many, things that Calvin believed that we do
not believe. We do not want to be associated in the least way with
many of the things he believed. We will not wear his name because we
disagree with him on so many things.

Usually the terms referred to in this editorial are used restrictively to
refer to the five doctrines of sovereign and saving grace - the great
TULIP doctrines. Total Depravity, Unconditional Election, Limited
Atonement, Irresistible Grace, and The Perseverance of the Saints. But,
be this known abroad; John Calvin did not invent nor start these doc-
trines. It is a grievous mistake to call them "Calvinism." It is giving
John Calvin an honor that he does not deserve. It is false and mislead-
ing.

These doctrines were taught long before John Calvin saw the light of
day. These are Baptist doctrines, and true Baptists taught them from the
time of their (Baptists) origin in the days of the earthly ministry of Je-
sus Christ. These are Baptist doctrines. These are Bible doctrines. If it's
Bible, it is Baptist; and if it's Baptist, it is Bible - and the five doctrines
of sovereign and saving grace are Biblical and Baptist doctrines.

Of course, these doctrines did not begin with the Baptists. These doc-
trines were taught even before there was a Baptist church. These doc-
trines were taught in the Old Testament as well as in the New Testa-
ment. They are not just O.T. doctrines or N.T. doctrines; they are Bible
doctrines. They started in the book of Genesis, and they go through all
the Bible including Revelation. They are Baptist doctrines in the sense
that all Bible doctrines are Baptist doctrines - not in the sense that Bap-
tists originated them, but that Baptists learned them from the Bible,
that Book from which they learn all that they preach.

So, you see how foolish it is to call these Bible doctrines
"Calvinism." Understand then that we are not "Calvinists." We are
Baptists. We did not get our doctrines from John Calvin. We do not
preach anything just because Calvin taught it. We get our doctrines
from the Word of God, and we preach them because we find them taught
in the Bible.

Dear brothers and sisters, let us drop these names, if there are any of
you who still use them. There is nothing to be gained by using these
terms, and using them can give many people false impressions of what
we believe and why we believe what we do. Let us be done with these
terms.

We ask others of you, you who do not believe these glorious truths,
please do not call us by these terms. We deny them. We disown them.
You wrong us when you call us by such names. Name us what we are,
and we will not object. Let it be known that we believe what we do be-
cause we believe the Bible teaches it. Answer our beliefs from the Bible
- if you can - and you can't; but the effort would be more honorable
than to attempt to answer our beliefs by calling us what we are not, and
implying that we got our doctrines from men.

I am not Joe Calvin. I am Joe the Baptist. Our church is not a
"Calvinistic" church, it is a Baptist Church. The Baptist Examiner is
not a Calvinistic paper, it is a Baptist paper.

I know that many sound and honored men have used these terms in
the past. I do not seek to do them any dishonor. I used these terms in
the past myself. I think they were wrong in doing this. I think I was
wrong in doing it. I do not mean to speak overly harshly of those who
use these terms, but I do urge the brethren to give serious thought to
these matters. Let us let it be known that we do not follow the doc-
trines of men, that we did not get our doctrines from men; but that the
Bible alone is the source and authority for what we believe and preach.

PHYSICIAN

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they love most. They will gladly do anything for Him to show their appreciation and their great love. They recommend Him to all their friends. They always speak well of Him. They cannot praise Him enough. They will go into the homes and streets, into the roads and parks; and everywhere they go they will tell people of their Great Physician.

With human doctors, there is nearly always a difference of opinion among their patients. One will speak highly of him and tell others what a great doctor he is. Another will say, "I would not take a dog to him." I have heard these conflicting reports about many doctors. Not so with the Great Physician, not so. All of His patients are perfectly satisfied with His treatment of their cases. All of them love Him. All of them speak well of Him and recommend Him. They would never, never, never have any other physician than the Great Physician, the Lord Jesus Christ.

Doctors can sometimes make one better, but not totally well. They can sometimes make one "as good as new." They can never go beyond this. But the Great Physician can. His healings are

never partial, so that one is not quite as bad as he was. His healings are never simply recovery to a previous condition. His healings are never "as good as new." His healings bring one to a condition better than he ever had before. He leaves His patients not as good as before, but better than ever before. Oh, how wonderful and marvellous are the healings of the Great Physician!

Doctors can often heal of one thing only. They will send you to another doctor for some sickness they do not treat. They are specialists. The Great Physician heals not only of one sickness, but of all sicknesses. When He is totally done with His patient, the patient will be where there is no crying, no sorrow, no sickness, no pain, and no death. His patients will be perfectly and totally and wonderfully healed of all sicknesses. Oh, come to the Great Physician today.

Often, when one leaves the doctor's office, or leaves the hospital after surgery, he is still in much pain and misery. He is not joyous and happy. It is not so with the Great Physician. His healing brings the greatest joy of time and eternity. Oh, how well do I still remember the great joy that came to my soul the night Jesus saved my soul. I told Dad that I wanted to walk home instead of riding with him. Every step was a delight. My soul sang

with joy as I knew that my soul was saved, as I fellowshiped with the One who had performed that marvellous healing of my soul that very night. The Philippians rejoiced in the Lord with all his house on the night God saved their souls. When many was saved under the preaching of Philip in Samaria, Acts 8:8 says, "And there was great joy in that city." Peter tells us about salvation that, "ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). When, after thirty nine days in the hospital during which I had two surgeries, I walked out; I was filled with great joy; but that was as nothing compared with the joy I experienced when Jesus saved my soul.

Doctors often have to repeat treatments. They heal a person of something, and the illness comes on again. The doctor might heal of one thing, and something else goes wrong.

The healings of the Great Physician last forever. There are no post-operative complications with Him. Patients who are healed by human doctors get sick again and die. The patients healed by the Great Physician live forever and ever, praise His name.. Yes, I believe "once saved, always", don't you? If you don't, you don't believe the Bible. Healed completely, healed perfectly, healed eternally; this is

true about those healed by the Great Physician.

Human doctors come and go. You might have one you dearly love. You would like to keep him as your permanent and personal doctor, but doctor's die. Then you must try to find another doctor, and you have difficulty finding one you like and trust. The Great Physician lives forever. You will never need to get another physician. He will be your physician as long as you need one. His patients live forever, and He lives forever - how wonderful and glorious!

Now, here is a strange and wonderful truth. Men do not know that they have the sickness of sin, they do not feel it heavily, they do not desire healing therefrom until the Great Physician makes them aware thereof. Oh, the Holy Spirit goes forth seeking patients for the Great Physician. The Holy Spirit makes them aware of their sickness, of their need that only Jesus can supply. The Holy Spirit works effectually within them and brings them to the Great Physician for their healing. Oh, what a wonderful physician is this One. He makes one aware of his sickness. He causes (through the Holy Spirit) that one to come to Him for healing; and then heals that one with a perfect and eternal healing.

Is the Great Physician your physician? Has He healed you of the sickness of sin? If He has, then live for His glory. Serve Him the best you can, not for your healing (you already have that), but out of love and gratitude for what He has done for you. Has the Great Physician healed you? Well then, tell others about Him. Someone told you, else you had never come to Him. Now, you tell others.

If the Great Physician is not your physician, why not? You need Him. He is the only One who can heal you. Without Him you will spend eternity in a terrible, burning hell. He is available just now to you for your healing. Will you trust Him today?

JONAH

(Continued from Page 1)

the illness of Jonah and see what kind of a lesson we can learn from this event in Jonah's life.

First, we ought to consider how our God looks upon sinful man when he comes to the foot of the cross of Calvary regardless of one's nationality, status of life, or any other factors. What Jonah seemed to forget was that God's, "thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:8). Jonah was angry with God - literally, he was hot with anger because God saw fit to have mercy on these people.

THE STRANGE DISPLEASURE OF JONAH

Jonah was displeased very much with the end results of his preaching. He should have rejoiced and thanked God for these people had heard and believed his message; rather, he turned his bitterness towards these people to resentfulness towards the God that had forgiven them. A man that is somewhat fretful in nature will allow this kind of discord and cause a breach in fellowship with his God and the ones that God has accepted. Yes, a fretful person is somewhat opposed to the very benevolent nature of his

God. May our God help us never to have that kind of immature attitude!

Jonah had set the welfare of his own rebellious people, Israel, over against the people of Nineveh. Understand, Jonah is himself an Israelite and like the apostle Paul, a patriot. There was a love for his own people, even though they were far from God. It had never entered the mind of Jonah that God just might have some other people that belonged to Him other than the Jews. Jesus said, "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). Do we not, as professing Christians, often cherish this self-same spirit? Jonah seemed to be saying, what will become of my brethren now that God has spared these wicked people? This sin that Jonah is now showing to us is one that has been around for a long time, and will, no doubt, be around for many more years to come.

This sin, no doubt, is seen sometimes in the world's patriotism and, unfortunately, in church bigotry all over. We sometimes get the idea that we are the only ones out there with the truth. This is sometimes noted when churches are reluctant to enter into missionary effort, and are envious at the success of others. Now, don't misunderstand me, for I am not saying that success is numbers or anything like that. Nor am I saying that we should say when churches are larger than ours, that they are compromising the truth of God's Word. Now, sometimes we hear people say, "Charity begins at home" as though they are quoting the Bible. They make such statements because they have refused to do God's work themselves, and do not like it when they see someone else doing it. A church that belongs to God will either be missionary minded, or someday down the road will become a mission field. We are not Hard-shell, rather, we are Missionary Baptists!

Jonah would sit and fret at the mercy of Almighty God towards others. He would much rather have seen God spare his own people and destroy his enemy. He is not much different than we are today! Nevertheless, Jonah was not pleased with God's actions. But then, beloved, when one puts self on the throne and exalts self over God and His program, what can you expect? Self has always been the center of sin within humanity. Thus when one exalts self upon the throne, there will be pleasure for a short season, but then, after a while, pleasure will become itself one's prison; and the soul will be displeased. You see, beloved, our God will not gratify our own whims, and hence we will only fret and complain. Have you not seen people that are peeved and angry with everything around them? These, no doubt, are self-centered people. Nothing will satisfy them as long as self is allowed to sit on the throne.

Jonah was self-centered, and thus angry with God and unhappy with God's results. His temper had once again gotten the best of

(Continued on Page 4, Col. 5)

ENDURING TO THE END

by Herb Evans

"And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10:21-22).

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another... But he that shall endure unto the end, the same shall be saved." (Matt. 24:9-13).

"Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." (Mark 13:12-13).

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." (Luke 21:16-19).

We sympathize with the brethren's unwillingness to give the Jehovah Witnesses, the Church of Christ, or any other cult the edge or benefit of the doubt, in any controversy, over salvation or Scripture interpretation. We understand the brethren's

frustration in dealing with them, regarding passages like these. We have heard, with interest, the dispensational explanation. (Editors Note: That this is how men are saved during the Tribulation, but does not apply in this age), which serves as a convenient "pat" answer, but we are unconvinced at the validity of such an explanation. We must admit that these end time scriptures are very dispensational. Still, that, in itself, does not mean that everything, in such passages, takes on new or different meaning. The temptation to attach a plan of salvation to the word "save," every where that we find it, can be dangerous (We have noticed what the Catholics do with Timothy's statement about a woman being "saved" in "childbearing!").

The first three similar passages, Matthew 10:21, 22; Matthew 24:9-13; and Mark 13:12-13 involve hatred, betrayal, and persecution toward believers, in this troubled time. The statement regarding enduring to the end and being saved is not a plan of salvation but an encouragement to endure to the end and a promise of ultimate and final safety. The key to these passages, is Luke 21:16-19, where the wording is slightly different but clearly in the same context. Again, here, we see the foretold hatred, betrayal, and persecution, but also, there is the promise that there shall not an hair of your head perish, a promise of final and ultimate safety. "Enduring" is not mentioned but "patience" is mentioned along with the assurance that their "souls" are safe.

Believers Endure Now

"Therefore I endure all things for the elect's sakes..." (II Tim. 2:10).

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;" (Heb. 10:32).

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:7).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life..." (James 1:12).

It is a mistake to think that believers in this dispensation do not or are not supposed to endure to the end. Of course, that is not to get or keep saved. (Editor's note: Perseverance to the end is the necessary evidence of the reality of present salvation). We should endure all things to get folks saved. We should endure afflictions. We should endure chastening. We should endure temptation. We should, like Christ (who endured the cross), endure the contradiction of sinners (Heb. 12:2, 3). We should bear all things, believe all things, hope all things, and "endure" all things (I Cor. 13:7).

Endurance Involves Patience and Waiting

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord;" (James 5:11).

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:19, 20).

Endurance is connected with suffering, patience, and waiting for the "end" of the Lord. We are persuaded that this is the kind of "enduring" expected of believers, in the end time. Still, with all due respect to brethren who do view it another way, we do not see it as a plan of salvation.

The Baptist Examiner Forum I

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

Explain I Peter 3:21.

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Please read 1 Peter 3:20-22. **"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"** (I Peter 3:21)

We want to begin by saying at the outset of this answer that baptismal regeneration is in no way taught in verse 21. I believe that Peter makes that clear when he says, "not the putting away of the filth of the flesh." I believe that Peter is saying that baptism does not wash away the filth of the flesh either in a literal sense for the body, or in a metaphorical sense of cleansing the soul. Peter is thinking of water (baptism) as the figure mentioned and not the ark of the preceeding verse, and the teaching that springs from that interpretation is clearly seen in the grammatical rules involving the expression, "the like figure". The Greek words for "the like figure" are "ho antitupon". Ho is neuter, the word for "ark" is feminine, and the word for "water" is neuter. The relative pronoun agrees with its antecedent in gender. The word for "figure" is neuter and with the pronoun "ho" goes back to the word "water". What is Peter saying in this verse? He has just mentioned that the flood waters saved the group in the ark in verse 20. Now he says in verse 21 that baptism saves, but only as a counterpart. A counterpart of what? Salvation. Water baptism saves only in type. Water baptism is the outward testimony of the believers inward salvation. There is no baptismal regeneration here, but only the testimony of a good conscience toward God. It should be remembered that water baptism saves here only in type.

Peter is saying that baptism does not save from sin, but from a bad conscience. Baptism is not just a ceremonial act, but a symbol of what has already occurred in the heart and life of a saved person. To make certain and clear the source of salvation, Peter adds, "by the resurrection of Jesus Christ." Water baptism is the visible testimony of a person to the faith and salvation given to him, or her. It is that which comes from Christ's power and resurrection. Our Lord, the incarnate Word, died for us, rose from the dead for us, is a quickening Spirit for us, is the

Resurrection and the Life for us, His resurrection is perpetual for us, and He now sits on the right hand of the Father for us as verse 22 says. Water baptism is a visible testimony to all of that in answer to what God has done. Baptism symbolizes our resurrection with Him in newness of life now and in that which is to come. May God bless you in conscience and in spirit.

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I Peter 3:21: **"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."**

I will begin my explanation of this verse by assuring you that it has nothing to do with baptism being necessary for salvation. To use the flood and ark as proof of baptismal regeneration is a most foolish argument. We know that water had nothing to do with Noah and his family being saved. Water was the killer of millions. Water was the judgment of God on mankind. It had nothing to do with salvation. Now, the ark indeed is a perfect portrait of our salvation. Noah and his family were not saved by water, but were saved from water. We know that Noah was saved before he entered into the ark. He had already found grace in the eyes of God. He had already been a preacher of righteousness. Water had nothing to do with his salvation, even as water has nothing to do with our salvation in this day and time. I know that the Campbellite will refer to the latter phrase in verse 20, "...eight souls were saved by water," as proof of baptismal regeneration. This is no proof at all. A better translation will read they were saved, in or through water. Common sense tells us that they were saved from the water and not by the water. There is no proof or even hint of baptism being necessary for salvation in this verse.

Let me now explain the verse in question. First, I would like to point out that the word "figure" is "antitupon." It means a corresponding type, not an anti-type. Peter is saying that the ark was a type of salvation, and so is baptism. They are both figures or pictures, not the real things. We have here two types or pictures of salvation, not salvation itself. Secondly, Peter tells us that baptism does not put away the filth of the flesh. He is plainly teaching that the waters of baptism

have nothing to do with our actual salvation. Certainly we will all agree that salvation involves the putting away of the filth of the flesh; Peter says that baptism does not do this. Thirdly, Peter tells us that baptism is the answer of a good conscience toward God. Man cannot have a good conscience toward God until after he is saved. Baptism thus cannot be necessary for salvation. Baptism is the saved person wanting to do that which is right before God. It is man following God's commandments after salvation. Baptism is the response of a saved person's love for God. There is nothing in this verse to hint at Baptismal Regeneration.

This verse means that baptism is a picture of the death, burial, and resurrection of Christ, that man is baptized as an evidence of salvation, through faith in this gospel. May God bless you all.

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"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

The subject being considered has to do with the suffering of believers for righteousness sake. (verse 14) In verse 16 in so doing, though the enemies of the cross persecute you through false accusation you shall have a good conscience toward God. The ultimate example of suffering for righteousness sake is Christ Himself (verse 18) In verses 19-22 Peter teaches this principle by means of typology. Verse 21 has been a point of great controversy.

It must be understood that believers and not potential believers are being addressed, and that the emphasis of the type is on Noah and his family and not on those who perished. Many have been thrown off track by misunderstanding verse 19. Look carefully and note that Christ did not go and preach to spirits in Hades. The preaching took place in the days of Noah while the ark was "a-preparing", or being built: that preaching being done most likely by the mouth and testimony of Noah (II Peter 2:5). The spirits in prison are those imprisoned in the place of the departed wicked that perished in the flood. The result was that out of all who heard the warning of doom, only seven souls besides himself were saved from it. The key phrase is found in verse 21, "the like figure" while most likely Noah's seven family members were spiritually saved, or born again, salvation from sin

is not the main point of focus.

Another key phrase is "not the putting away of the filth of the flesh..." The eight were saved by water in that it was upon the waters of God's judgment that they floated. Therefore, since it was upon the water and not in the water, we must look beyond the water for an explanation. Note--If the water was a type of salvation by baptism for some, why was this baptism the doom of all the rest?

It was not the water nor the ark that secured the escape of these few; but in fact, it was Noah's faith in God's Word. Just as the Scripture testifies of Abraham that he believed God and it was accounted to him for righteousness (Romans 4:3), so it was with Noah.

Now notice that this "like figure" of Noah's escape from the judgment of God is an ongoing salvation, "Doth also now save us." Not that baptism has saved us, or will save us, but "now" saves us. The believer's redemption from sin was secured by Christ on the cross. "For Christ also hath suffered for sins, the just for the unjust..." The believer's salvation from sin was fully consummated by the resurrection of Jesus Christ. Nevertheless, we must not lose sight of the type which is being projected. In Romans 6 and in Colossians 2:12 the comparison between the resurrection and baptism is not salvation but a new walk. It is an outward testimony of an inward work. The type in Noah is not an outward washing or cleansing from sin's filth, but a good conscience toward God. "Buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is important to note that Christ's resurrection is tied into the typology of I Peter 3:13, 4:7

The next key phrase is, "the answer of a good conscience toward God." A removal of this phrase would change the whole meaning of the text. Unfortunately, many do just that. The word "answer" literally means "requirement." Baptism being a type of Christ's resurrection with a glorified body, and an outward testimony of an inward work in the believer, and the believers token of a new walk in holiness; it is required for a good conscience toward God.

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"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:21, 22).

What Peter said of some "who are unlearned and unstable wrest" of Paul's writings as

well as other Scripture to "their own destruction" (II Peter 3:16) can be said of those who "wrest" this passage to mean that baptism is essential to salvation. "The like figure" lets us know that baptism does not save but is a figure or picture of that which does save. Just as Noah being saved from the flood was a figure or picture of salvation, baptism is "a like figure." What does baptism picture? The inspired apostle said it was "the resurrection of Jesus Christ: Who is gone into heaven." While baptism is a picture of our salvation, the Holy Spirit had Peter to be sure to explain that this was not to imply that salvation was obtained by baptism, by inserting, ("not the putting away the filth" (sin) "of the flesh, but the answer of a good conscience toward God." A good conscience is that of one who has placed his faith in the blood of Christ and has become a child of God, "WHOSOEVER believeth that Jesus is the Christ is born of God" (I John 5:1). The body being immersed in water can not remove one single sin; only the blood of Jesus Christ can do this, "---the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The Apostle Paul tells us that we are saved by believing the gospel. He tells us the gospel is the death, burial, and resurrection of Christ (I Cor. 15:1-4). Baptism is a picture of that death, that burial and that resurrection. It shows that the one being baptized has placed his faith in the crucified and risen Christ. Paul wrote, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). We might say that baptism does for the Christian what a uniform does for a member of the armed services. Just as the uniform does not make one a sailor, a soldier, or a marine; neither does baptism make one a Christian, it identifies one as to that in which he has placed his faith, the redemptive work of Christ.

JONAH

(Continued from Page 3)

him. He would rather sit in scorn and complain than be grateful for God's mercy in the life of Nineveh.

JONAH ATTEMPTED TO JUSTIFY HIS CONDUCT

"And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live." (Jonah 4:2-3).

Now, we find one of the reasons for His flight to Tarshish in chapter one. Jonah was hoping that by going to Tarshish he could circumvent the plans of God, and thus defeat God's plans and designs. What folly and impiety on the part of Jonah! He had thought, but chapter one proved he could not circumvent

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The Baptist Examiner Forum II

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

Explain Lk. 12:37. How will Christ serve us then?

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When Jesus comes the second time He will reward His servants. They will enter into joy forever. These rewards will be for faithfulness of service. The Lord will find some servants faithful and watching for His return. There will be some that will not be watching as they should. They will suffer loss at the judgment seat of Christ.

I do not believe that Christ will serve in the sense that a servant does in waiting upon others. He will not serve as others do under the command of masters. Christ will be the caretaker of the saints of God in the truest sense in heaven, in the life to come.

Christ will be our Shepherd to guide, to lead unto living fountains of waters. Christ will serve His people with food at His table where they shall feast forever in the kingdom of God. They shall hunger no more, neither shall they thirst any more. The heat of the sun will not light on them any more, but will be in the light of the love of God and His Son forever.

I think feeding and guiding and watching and seeing over in the truest sense, is meant here and not menial service.

Those that are faithful in service, faithful with that which the

Lord has intrusted to them, will be brought into the Joy of the Lord, and Christ shall show His people the exceeding riches of His grace in the ages to come, as a guide would when he takes visitors on a sight seeing tour, which will come to an end. But, the joy that Christ's saints enter into with Him will never come to an end.

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When my Blessed Saviour comes back He will supply all my needs as He always has in the past. He has served me both as Saviour as well as keeper. He has served me as Lord and Mediator, in fact, He has served me all my life.

Before the foundation of the world I was given to Him by the Father. Oh, how He loved me! Jeremiah 3:31 tells me that He loved me with an everlasting love. Until I was born I was in God's plan, and at God's set time I was born, and I was served with good parents who taught me how to live. All this was Him serving me through my parents. He served me through the second world war. He has served me through my thirty years ministry.

Now to answer the question. Beloved, if He was able to do all this and serve me now, why

can't He serve me when He comes back? How will He serve us when He comes back? I don't really know, but whatever our needs are they will be supplied.

I hope my fellow forum writers can be of more help.

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This passage is commenting on the second coming of Christ and some of the events that will take place at that time. The specific location and time of the events are not given. Don't try to make more of this than what is told.

The verse in question says "...Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." I believe the blessed servants referred to here are the same as those in Revelation 18:8-10 called to the marriage supper of the Lamb.

Christ showed us the way of greatness lies in being a servant. He served all the way to Calvary. His example to us will continue through the ages to come!

was their shepherd. He resents the very idea which this name is to convey to the Israelite. Jonah was saying, I can not stand for what you stand for; God's grace and loving-kindness. What a life of self-pity. Jonah could not see beyond his own nose, like many people today.

But our God does not take this "Man of God" at his word. He does not slay this grumbling child of God that is displeased with the marvelous work of his God. Rather we find God tenderly speaking to Jonah. After all, Jonah belonged to Him. Quietly our God begins to ask Jonah some questions - "Dost thou well to be angry" (Jonah 4:4)? In other words, God was saying, is it right, is it proper, is it good for you "to be angry?" Our God seems to be saying to Jonah in His quiet way, you who have just experienced My wonderful grace, when in disregard of your disobedience I delivered you in so miraculous a manner from well-deserved death; are you angry because this same grace is ready to help and save not only you, not the Jews alone, but likewise the Gentile nations?

What was Jonah's response to this? We do not know for certain; that is, we are never told in the Bible or by the history books what Jonah did. However, this preacher is somewhat convinced in his own mind that Jonah received this rebuke from God and accepted it. My reason, though somewhat shallow, is the book itself. Why would Jonah write this if he had not learned his lesson? We stand for truth, and refuse to compromise our doctrine - and that is always right, and yet we need to have a compassion for others. May our God help us in this one area of our life.

JUSTIFICATION

(Continued from Page 1)

of introduction. What does the word "justification" really mean. We are confronted with this inevitable truth, that justification is a legal term; and inasmuch as it is a legal term, justification therefore, is legal and formal acquittal.

It is to declare that one is not guilty.

The second thing that I want us to notice is that the Bible teaches that the alien sinner is spiritually dead. In short, the Bible teaches that the alien sinner is judicially dead inasmuch as he is under the condemnation of the law.

I might also point out that when a person is regenerated, this is the work of the Spirit of God that is wrought in that particular heart. Justification of life is that life wrought out for us on Calvary's cross by the Lord Jesus Christ.

Thus a man is spiritually dead and judicially dead, and when he experiences regeneration, then he has spiritual life. When he believes and trusts in Jesus Christ, he becomes the recipient of the justifying work of Jesus Christ, and thus is justified and has judicial life.

The third thing I want us to notice is, when actually in God's purpose did justification take place? Is justification an afterthought on the part of God? The answer must be in the negative: no. Since justification is of grace, therefore it is as old as grace; and since grace involves

every divine attribute of God, and since you cannot separate God from His attributes, so justification in the mind and purpose of God is as old as God.

I am not saying that men have always been justified in actuality and reality. For example, I do not believe that God made a man, put him in the Garden of Eden and then man sinned and caught God off first base and He had to devise some means whereby that man could be rescued. I believe that God decreed the fall of man long before there was a man.

Not only do I believe that He decreed the fall of man, but the subsequent salvation of some and the reprobation of others.

If God decreed, before there was any creation, the fall of man, He also had a law before there was a man. The Ten Commandments reflect the character of God. I take the position, and this is original with me, that the Ten Commandments being the reflection of the character of God--that they within themselves and their spiritual contents, are just as old as God.

Man, in the reckoning and purpose of God, was tried in the courts of God; and the law screamed that man was guilty, and man was, and man is.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

The word "world" as used here, and the expression "all the world" is one of the few times that it means all of Adam's posterity, without exception. There are those that say that the Ten Commandments were only given to Israel, but that isn't so.

In Exodus 20, where the Ten Commandments are enumerated, you have God's creatorial title in the very first part of that chapter; but when you see them repeated along with the statutes and commandments and ordinances that we call Moses' law, in the fifth chapter of Deuteronomy it is a different word altogether. It says "The Lord God," which means "God in covenant relation with Israel."

In John 12, Jesus declared that the Sabbath was made for man and not man for the Sabbath. He didn't say it was made for the Jew, but that it was made for man.

So in Paul's 13th chapter of an epistle to a Gentile church he enumerated a number of the Ten Commandments.

One of the reasons that there is so much violence and corruption in the world today is that preachers have nailed the Ten Commandments to the cross and said, "Brother, you are not under law."

But you are. The Ten Commandments, I maintain are just as binding today as they were upon those in the long, long ago.

The law, then, is the prosecutor, but the law of God says you are guilty. So the law in the courts of God, and coming down across the corridors of time in history cries to every individual that you are guilty.

In Job 25:4, a most interesting question is asked by one of Job's false friends, and the question has to do with justification. He said:

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JONAH

(Continued from Page 4)

the divine plans of Almighty God. But now, he sits and complains about the results of God's Word. Which is worse? God had previously rebuked him by sending a great fish to swallow him up, and now the Lord will deal with the prophet of God. Why should we be ashamed to acknowledge our error or that we do not know about something? When we are shown by the Word of God our error, as was Jonah, should we not repent and do the right thing? When there is true repentance on our part, we will die to self and think more about God's truth and doing the things that He would have us to do. Yes, when self has died, we will be ready to confess our sin and to excuse nothing. Jonah had done right in action, but was not willing to accept the end results of doing right.

JONAH'S ILLNESS MAKES HIM IMPATIENT WITH LIFE
"O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live" (Jonah 4:3). Oh beloved, this was not the cry of the apostle Paul that wrote, "For I could wish that myself

were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). Nor was this the attitude that Moses had when he said, "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:32). Oh, can we not say that in this rash petition Jonah the Prophet makes of God he does not stand alone? The example that one should follow is not that of Jonah, rather that of Moses and the apostle Paul.

Nevertheless, have not we all at one time or another felt like Jonah? When failure in business brings us to our knees we often want to give up. Disappointment in life and in love has a profound effect upon man. The treachery of one's friends sometimes tend to make man go overboard. Thus, whether the perplexing things of life or one of these other things, all of mankind has at one time or another wanted to give up like Jonah. We can read in the Bible where Moses, Elijah, Job and yes, even Jeremiah wanted to give up. So we are talking about something that has affected many in days gone by and will continue to affect many in days to come. That is one of the reasons that

suicide is so prevalent today. Men have a tendency to pray for death when they are not prepared to die. God help us as His dear children to have the right spirit and attitude in life lest we find ourselves in a similar situation.

This desire that Jonah had, "it is better for me to die than to live," will chill our best affections, and destroy the meaning of life itself. Jonah had no thought very far down the road; rather, he permitted his anger to rule his life. Someone once said, "Anger is a short fit of madness," and beloved, that is not so far from the truth. Because God had permitted these people to believe, and therefore spared their lives, Jonah figured that was evil and "he was very angry." We do not, however, see Jonah running away from God as we did in chapter one; rather, we see this "Man of God" running ahead of God. He turns to Almighty God in prayer; not a prayer of praise and adoration, but a prayer unbecoming to a "Man of God," a prayer of bitter resentment; not of God's judgment, but of His grace.

Jonah prayed unto the Lord God of Israel, the One that had delivered Israel out of Egyptian bondage and taken care of them all these years. He called his God, Jehovah, which implies that He

STUDIES IN THE LIFE OF PAUL PART 22

by John R. Gilpin

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:1-6).

Lots of folk don't know much about the three R's today. About all it means now is "Rah, Rah, Rah" at an athletic contest. However, in the days gone by it was a common expression to refer to the major portion of school as the three R's - readin', rithin', and rithmetic. Well, I want to bring to you a message concerning the three R's as they affect the Apostle Paul.

My text shows you that there is a remnant that God is dealing with. God never did set out to save the world. He isn't trying to save the world today. In fact, God isn't trying to do anything. Rather, He is doing exactly what He planned and purposed before the foundation of the world. But in this day God is dealing definitely with a remnant. My text which I have read to you shows, as I say, that God isn't dealing with the whole world, but rather that there is a remnant that God has reserved unto Himself.

Beloved, the only reason why anybody would serve the Lord is because he is a part of that remnant. If the Lord hadn't called you after having elected you before the foundation of the world, and if He hadn't given you salvation, then you wouldn't be saved. You are a child of God today because you are a part of the elect remnant of the Lord.

The Apostle Paul, in my text, very definitely declares that there is a remnant according to the election of grace. It is not a remnant according to works. It is not a remnant according to our own ability or our own merit. In fact, if our salvation depended upon our works and our merits and our ability, there isn't one of us that would ever be saved. Rather, that remnant is according to the grace of God, and if it hadn't been for the grace of God, there isn't one of us that would ever come to know Jesus Christ as Saviour.

Today I want to show you the three R's that characterize this remnant of saved people that God is dealing with within the world.

I. Redemption. I go back nearly two thousand years to the day that Jesus Christ died on the cross. I say, beloved, on that day my redemption was wrought out in Jesus Christ. To be sure, I didn't know about it until the day that I was saved; I came to know about it on the day that the Son of God washed away my sins and I became cognizant of the fact that I was saved. On that day I realized that a redemption had been made in my behalf. But two thousand years before I knew I was redeemed, the Lord Jesus Christ has already died to become my Redeemer.

I'll go back even before that to the ageless aeons of eternity and remind you that before this world was -- before God ever planned this world, that the Lord Jesus Christ was already the Lamb slain from the foundation of the world, and that my redemption was already complete in Him. As I say, I knew about it when I was saved, Jesus wrought it out for me two thousand years ago at the cross, but God planned it from all eternity. Therefore, in the mind of God, my redemption goes back before the foundation of the world. Paul says: "Being justified freely by his grace through the redemption that is in Jesus Christ" (Rom. 3:24).

Notice, beloved, we have redemption in Jesus Christ. We are not redeemed by joining the church. We are not redeemed by affiliation with any religious organization. We are not redeemed by our works, nor by our baptism, nor by keeping the law, nor by an observance of the Golden Rule, nor by our giving to missions. We are not redeemed by anything that we do, or that any organization or individual does for us, but rather our redemption is in Jesus Christ. As this text says, we are justified freely by His grace.

I say to you, it is all on the basis of free grace. If you are a part of the elect remnant, and if you know the Lord Jesus Christ as your Saviour, then it is because redemption was wrought out for you by the Son of God.

Notice again: "For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures" (I Cor. 15:3).

I don't see how any individual can read this Scripture without the realization that the Lord Jesus Christ is our Redeemer. I don't see how any man can read this Scripture any turn away from it and talk about salvation on any basis except that Christ died for our sins. Beloved, the Son of God didn't die as a martyr. He didn't die because He couldn't help Himself. He didn't die because there was no way out for Him. Rather, the Lord Jesus Christ died for our salvation. He died to pay for our sins. That is redemption, beloved -- the fact that He gave Himself to pay the price of our redemption from sin.

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

Notice, God took our sins and laid them on Jesus Christ, and in turn God takes the righteousness of Jesus Christ and puts it over

on us. That is redemption -- the fact that God gave Jesus Christ to die for our sins.

I turn to the book of Galatians and I find a most remarkable Scripture relative to this doctrine of redemption, for the Apostle Paul says: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:10, 13).

Notice, the Apostle Paul says that there is a curse on everybody who hasn't continued in all the things that are written in the book of the law to do. I ask if you have lived up to the law. Have you perfectly lived in the light of the ten commandments and all of the balance of the law of God? Is your life absolutely pure in comparison to the perfect standard of Almighty God? You know, beloved, that you would have to answer in the negative. You know there isn't one of us who can say that his life has been lived perfectly before God. Oh, how far short of the moral standard of Almighty God everyone of us come from day to day.

Well, the Bible says that there is a curse resting upon the man that hasn't continued in all the things that are written in the book of the law to do them. Then that means there is a curse resting upon you. That means that since you haven't kept the law fully and perfectly, the curse of Almighty God is resting upon you in this very hour.

I asked a man sometime ago if he were saved and he said, "Well, I am doing fairly well. I am doing the best I can." He went on to tell me four or five things he was doing, and how he was doing them. I said to him, "Well, have you ever violated the law one single time?" He said, "Oh, yes, I guess I have violated it lots of times." I said, "Brother, the Bible says, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them,' and if you have ever violated God Almighty's law one time, then the curse of God is resting upon you."

I ask you, beloved, how are you going to get rid of that curse? How are you going to have that curse removed? The Apostle Paul gives us the answer, for he says, "Christ hath redeemed us from the curse of the law." In other words, by our failure to live up to the law there is a curse resting upon us. And how are we going to get rid of that curse? Beloved, we can't in ourselves, but Jesus Christ at Calvary's cross died that the curse might be removed from us.

I tell you, beloved, you can't read verses like these without the realization that our redemption depends in every particular on the Lord Jesus Himself.

Notice again: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under

the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

Notice, if you will, when God got ready, God acted, for it says, "when the fulness of the time was come." That means that when God got ready to do what He wanted to, He did it.

Beloved, God has a time for everything that He does. Go back in the Old Testament and you will find that there is a "time to be born, and a time to die." The Old Testament mentions a number of things that He declares definitely will come to pass according to the time of Almighty God. When God got ready to send His Son into this world, He did so.

When the first baby was born into this world, I am sure Eve thought little Cain was certainly the one that was to be the Redeemer. I am sure that many, many women in the Old Testament, as they gave birth to a baby, decided this one was to be the Redeemer, but God passed them by year after year, century after century, millennium after millennium, until the Lord Jesus Christ came. When God got ready -- in the fulness of time -- God sent forth His Son, and the Word of God tells us that He came into this world made of a woman. He didn't have a human father, but He was born of the Virgin Mary.

He was made under the law so that He had to live according to the law, and thus fulfilled the law. I insist, beloved, if Jesus Christ had failed in the fulfillment of the law one single time, He couldn't have been our Redeemer. He had to live perfectly before the law. He had to do exactly what the law demanded and required. If He had failed one time, He would have needed a redeemer. He wouldn't have been fit to be my Redeemer. He would have needed a redeemer for Himself. But thanks be to God, being put under the law, He lived according to the law, and He fulfilled the law. Beloved, He completed the law and came to Calvary to die, having lived perfectly in the sight of Almighty God and man for the thirty years He was here in this world, and He could thus die for our sins, to become our Redeemer.

This Scripture says that He who was "made under the law" died for one purpose -- to redeem those that were under the law. There isn't one of us but that prior to our salvation, we violated the law over and over again; however, Jesus Christ, having been made of a woman, and made under the law, and having lived perfectly before God and before man under the law, and having been tried by the standard of the law so that the law could say "I find nothing in Him" -- Jesus Christ came to die, to redeem us that were under the curse of the law.

The Apostle Paul tells us further about our redemption in Christ, for he says: "In whom we have redemption through his blood..." (Eph. 1:7).

You will notice that the Apostle Paul is talking about some of the greatest of all doctrines in this first chapter of Ephesians, and he says, among other things, that we have redemption through Jesus' blood. Beloved, no man has ever yet been saved on any basis except by redemption. In all the six thousand years of earth's history, God has never yet saved

a man on any other basis except he was redeemed back to God by Jesus Christ.

Let me repeat it, and let me emphasize it, God has only one plan of salvation, and that is redemption in Jesus Christ. As I have often said, sin has to be paid for. You can either go to hell and pay for it yourself, or else Jesus Christ paid for it on the cross of Calvary. In other words, sin has to be paid for either by you or by the Son of God Himself. At Calvary, Jesus went to the cross to pay for our sins, and every person who has been saved from that time down to this, is saved on the basis of the redemption that is in Jesus Christ.

Here is a man that will say, "Now, Brother Gilpin, I agree with you that I am a sinner, but every night before I go to bed, I drop down on my knees and I say, 'Oh, God, I am a worthless sinner,' and I ask God to forgive me and to save me when I die."

Beloved, you might just as well close your prayer by saying, "Lord, please damn my soul in hell," for all the good that will come from that kind of a prayer. God doesn't save people because they ask to be saved. God doesn't save people because they realize they are sinners, and they turn to God, and ask for salvation. God doesn't save people because they know that they have violated the law of God, and they call out to Him to save their unworthy souls. No, no, beloved, God doesn't save on that basis, but He saves on one basis only -- that Jesus Christ has died for your sins. We are saved, not through anything else, but through the blood of Jesus Christ.

Notice another Scripture as to redemption: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

How do we get our sins forgiven? Some people go into a room and slip up beside a little peep hole in a partition, and they whisper their sins into the ear of a man on the other side of that partition; they depend upon that man to give to them absolution. That is their hope of redemption. Then there are individuals who want to get forgiveness of sins who go down in the water, and they think as a result of their baptism that their sins are washed away in the water. Then there are others who drop down on their knees and pray at an altar of prayer, or so-called mourner's bench, and they will ask for forgiveness. After they have prayed so long, and become weary in the flesh, they assume they are saved, or perhaps the preacher may tell them that they have prayed long enough, and to get up and tell everybody that they are saved.

Beloved, I say to you, you don't get forgiveness of sins on that basis, for the Word of God says that we have redemption through His blood. I insist that the only way our sins are ever forgiven is on the basis of redemption through the blood.

Let's notice one other Scripture relative to redemption: "Who gave himself for us, that he might redeem us from all iniquity..." (Titus 2:14).

Beloved, for how much sin did Christ die? This text tells us that He gave Himself for us, that He might redeem us from all iniquity. All iniquity was paid for the day that Jesus Christ died on the

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PAUL

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I don't know anything that ought to make you more happy than to know you are a part of God's remnant -- that your sins have been paid for by Jesus Christ, and that all your sins -- past, present and future -- have been paid for, and you have been redeemed by the Son of God.

II. Righteousness

I think you know without my telling you that you weren't born into this world a righteous human being. You weren't born righteous, I wasn't born righteous, and nobody else was born with a perfect righteousness. In fact, Isaiah says: "...and all our righteousness are as filthy rags..." (Isa. 64:6).

In other words, when God sees us, the very best there is about us is like a filthy rag.

I ask you, what is the best thing you ever did in your life? You say, "Well, Brother Gilpin, maybe the fact that I go to church is the best thing that I ever did." Beloved, God looks down upon you and your churchgoing, and He says what you are depending upon for your salvation is just as a filthy rag. I say to you, if your praying, your Bible-reading, your church-going, and your good life is as a filthy rag you won't want to touch, then pray tell me what your sins look like in the sight of a thrice-holy God. Surely, beloved friends, we can realize how awful, and how repulsive, and how repugnant we must be in the sight of God if the best there is about us looks like a filthy rag that we wouldn't want to touch. Therefore, I say to you, we don't have any righteousness in ourselves.

When Paul wrote to the church at Rome, he said: "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness" (Rom. 9:30, 31).

Paul has presented to an eccentricity -- something that is exceedingly peculiar. Here are the Jews who tried to be righteous, but they didn't attain unto righteousness because they tried to live up to the law, whereas here are the Gentiles who did not at all attempt to reach righteousness, yet the Word of God says that they have attained to righteousness, by faith.

Don't you see, beloved, that nobody becomes righteous by what he does, but rather by faith in what somebody else has done, and that someone is the Lord Jesus Christ Himself.

We read: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3, 4).

Paul is referring here to the Jews. He is talking about how he desires to see the Israelites saved. It is his prayer to God that they might be saved. He says that they have striven after righteousness,

but they have striven in their ignorance, and in their ignorance they have gone about to establish their own righteousness.

Isn't that what people are trying to do today? Ask the man on the street if he wants to go to heaven and he will tell you that he does. Ask him if he expects to go to heaven and he will probably answer, "Yes." Ask him on what basis, and he will probably tell you that he is not very bad. What does he mean by that, beloved? He means that he is depending upon his righteousness for his salvation. His only hope for going to heaven is the righteousness that he possesses himself.

That is the story back of this text that Paul has written relative to the Israelites. He is saying that they had tried to establish their own righteousness, and in doing so, they had not submitted themselves unto the righteousness of God. What does he mean by that? He means that when the Jew failed to submit himself unto the righteousness of God, he failed to see Jesus Christ as his Saviour. He failed to exercise faith in Jesus Christ as his Saviour. Therefore Paul says the man who tries to establish his own righteousness, and by-passes the righteousness of God which is the Lord Jesus Christ, that that man in his ignorance is going away from God, and not toward God, because Christ is the end of the law for righteousness to every one that believeth.

My brother, my sister, if you want righteousness you get it in the Lord Jesus Christ. If you want righteousness you cannot by-pass Calvary. You can do all the works that is possible for human beings to perform, and you can spend your time sacrificially serving the Lord to the best of your ability, yet if you by-pass the Lord Jesus Christ, there is no righteousness for you.

Paul writes to the church at Corinth and tells them very specifically about the matter of righteousness, for he says: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Notice, God took Jesus, who had no sin, and treated Him just exactly like He was a sinner; and then God took us who were sinners, and treated us just exactly like we were Jesus Christ. Why? Because God punished Jesus for our sins, and now God puts the righteousness of Jesus over on us.

Talk about a trade, beloved, this is it. Talk about the fact that you have made a trade that was worthwhile, you have it here. Beloved, you have traded your sins for the righteousness of Jesus. You have traded your lack of holiness for His holiness, so that God looked upon Jesus at Calvary, and saw Him loaded down with the filth of our sins, and God looks upon us in all of our sinfulness and sees us not in our sins. Rather, He sees us clothed in the righteousness of His Son, so that we can say: "My hope is built on nothing less than Jesus' blood and righteousness."

Thank God for this truth. If we are in Him, we are on solid rock. If we are in Him we have our sins washed away in His blood, and we are clothed in the righteousness of God's only Son.

III. Reconciliation

We read: "Wherefore in all things it behooved him to

be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).

I ask you, have you been reconciled to God? Before you were saved, you thought of God as a tyrant. Before you were saved you had a wrong conception of God, of the Bible and Jesus. You probably thought of God as someone, just waiting to cast your soul into hell. With your sins standing as a barrier between you and God, and with your thoughts concerning God as they were, then you needed somebody to make reconciliation -- somebody that could take you by the hand, and take God by the hand, and unite the two. Beloved, that somebody was the one who wrought our redemption. That Somebody was the one who provided us with righteousness. That somebody was the one who makes our reconciliation. The One is the Lord Jesus Christ.

I ask you, are you a part of this remnant? I thank God that I am in the remnant. I thank God that I am acquainted with the three R's. I have redemption in Jesus Christ, I am clothed in the righteousness of the Lord Jesus Christ, and it is the Lord Jesus Christ that has made reconciliation whereby I have been reconciled to God. Is that your experience? If so, thank God. If not, then believe on the Lord Jesus Christ and thou shalt be saved. He is redemption, He is righteousness, and He is reconciliation, and if you believe on Him you will be saved.

May God bless you!

JUSTIFICATION

(Continued from Page 5)

"How then can man be justified with God? or how can he be clean that is born of a woman?" (Job 25:4).

Inasmuch as man stands before God at the bar of justice, a guilty sinner, no wonder then that Biddad asked the question that is most interesting: "How can a man be justified with God? How can he be clean that is born of woman?"

Being "clean" and "cleansing" is always closely linked with, and related to, justification. You'll notice that especially in the book of Job.

Notice that the law prosecutes a man, and holds all men to be guilty before God. The question is then, can a man be justified by law?

There are those in the world who are trying to be justified by the law. But the law prosecutes; the law kills. It cannot give life. It cannot even impute righteousness. It may impel a man toward unrighteousness. Thus we are not justified by law.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20).

How, then, could a man know that he was a sinner if it wasn't for the law? "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known just, except the law had said, Thou shalt not covet" (Rom. 7:7).

So then, we are not justified by

law.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

Since the law holds all men to be guilty before God, and since they have been tried and the prosecutor has said that you are guilty, something must be done if a man is to be exonerated and declared innocent or acquitted.

I. The Author of Justification
We turn to Isaiah 50:8 and the premier of all the prophets had this to say concerning justification: "He is near that justifieth me; who will contend with me?..."

If you will read the context you will notice he had reference to God. So Isaiah said God was the author of it, because he said, "He is near that justifieth me..."

I point out this pertinent fact, and that is that God never has saved any man at the sacrifice and expense of justice. God never has manifested mercy at the sacrifice of justice.

In Romans 8:33, the Apostle Paul raises the question: "Who shall lay any thing to the charge of God's elect? It is God that justifieth."

The answer is in the negative. Justification, then, originated with God since He is the Author of it.

II. The Cause of Justification

There has to be a cause for every effect! Now what is the cause? We turn to the Word of God and we see that the cause of justification is God's love. Romans 5:8 says: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

In the context, he describes what we were and how we lived. He describes us as being ungodly, yet he says that while we were yet sinners, Christ died for us. So then, the cause for justification is God's love.

What is the nature of God's love?

First of all, God's love is a love that is a discriminatory love. God does not love promiscuously nor indiscriminately. His love is limited to His people.

Hebrews 12:6: "For whom the Lord loveth he chasteneth..." Revelation 3:19: "As many as I love, I rebuke and chasten..." Notice from these two texts that God's love is qualified.

In Ephesians 2:1-3, you'll notice that the Apostle Paul denounces the religious world for what it was, and pointed out that God's people at one time were dominated and carried along by the spirit of the devil, and were by nature the children of wrath, even as others. Others were more than children of wrath. They were the children of the devil. Then he says in verse 4-6: "But God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

God's love is something that cannot be defined. It is beyond the comprehension of the human mind. I cannot comprehend God's love. It is boundless and it is limitless.

In one of the hymnals there is a song that is entitled "The Love of God." It says that God's love was greater (that is, in magnitude) than all the waters of all the oceans of the world; it is higher than heaven itself, and lower than the lowest depths of hell. I don't understand it. I don't try to understand it. I just believe it.

In John 17:23, in that matchless prayer of Jesus, Jesus said: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

How much does He love His people? He loves them just like He loves His Son. How long has He loved His Son? In John 17:24 He says: "...for thou lovedst me before the foundation of the world."

Thus the love of God toward His saints, both lost and saved, is a love that is as old as God because love is a divine attribute of God. You can't separate God from His attributes, and since God is eternal, from everlasting to everlasting, so is God's love toward His people.

So, then, the cause of justification is God's love.

III. The Ground of Justification

Has God dispensed with justice? Has justice sheathed her glorious sword? Has justice said, "We will dispense with this and let him go free?"

A thousand times no! Justice has been meted out. All the Old Testament saints were saved on the credit of Jesus Christ. According to Hebrews 7:22 He is their surety; that is, He signed their promissory note, and He said that in time He would pay that note in full.

Then in Romans 3:25, we read: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

He didn't ignore their sins. He didn't hide them in a corner. But He held them in abeyance until the time came when the one that signed the promissory note would seal it with His own precious blood on Calvary's cross and pay it in full.

Romans 3:26: "...that he might be just, and the justifier of him which believeth in Jesus."

In Isaiah 53:11 Isaiah said: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

In other words, he said there is coming a time when Jesus Christ is going to be satisfied, and when the object of God's love is going to be satisfied. When He shall see the travail of His soul, He shall be satisfied.

I say with all of the force of my heart when Jesus Christ went

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AN ERROR ABOUT BAPTIST HISTORY

Brother Ernest Nickerson is the editor of "The Path of Life" out of Nova Scotia, Canada. He is the brother who wrote me a scorching letter about Dan Phillip's article on Limited Atonement. I answered this letter, showing any man who would bow to the Bible that the death of Christ was only for the elect. Brother Nickerson has written me some scathing letters since then. I know he went to college, for he has told me so several times. He has falsely accused me. He has said some hard things about me. Well, so be it; I can live with that. Frankly, I would rather a heretic speak harshly about me than to have him praise me. The praise of a heretic is a black mark against one.

Now, Brother Nickerson has tried his hand on Baptist history. I find that he knows about as much about that subject as he does about the doctrines of grace - nothing. He writes in his paper, "The Baptists were a people that came into existence in the early 1600's to maintain the truth. The groups of people before the Baptists were not Baptists, nor did they believe what Baptists do today. God used them to keep the truth alive in dark times." No wonder that this brother has written me so many things against my being a Baptist, accusing me of putting that ahead of Christ. One who knows so little about Baptist history might say anything concerning the subject.

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding" (Prov.17:28). Had Brother Nickerson just kept quiet about the subject of Baptist history, we would not have known how ignorant he is about the subject; we might even have esteemed him a wise man about this. But, now that he has opened his mouth and uttered such foolishness and such falsehood, we know better, don't we?

If this brother had not told me so many times about his going to college, I would have doubted such from the utter folly of the above statement. First, let us look at the palpable and absurd contradiction of his statement. He says, 1. Baptists came into existence in the early 1600's to maintain the truth. 2. The groups (I suppose he refers to those through whom we believe we can trace Baptist history) before them (before the 1600's) did not believe what Baptists do today. 3. They (the groups before Baptists) were used to keep the truth alive in dark times. Please note this: 1. Baptists came into existence in the 1600's to maintain the truth. 2. The groups before them were used to keep the truth alive. 3. These groups did not believe what Baptists do. Well, looks like an elementary student could reason and think better than that, much less a college man. As uneducated a man as I am, I know that "things equal to the same thing are equal to each other." I know that if the groups before the Baptists did not believe what Baptists do, both of them cannot believe the truth. Brother Nickerson,

if the Baptists maintain truth, and if the groups before them kept truth alive - please tell me how it can be that the one does not believe the same as the other. If one maintained the truth, and the other kept truth alive; surely a college man can see that both believed the same thing. If I had written such a piece of folly, I would correct it in my next paper; I don't know what you will do.

Now, Brother Nickerson, as to Baptists beginning in the early 1600's, what already is cannot begin after it already is. Baptists were here long before 1600. There is so much written proof of the existence of Baptists prior to 1600 that I dare not even attempt to quote it for you. We have had many articles in The Baptist Examiner giving proof after proof, and then some more proof that Baptists existed long before 1600. Why we can give proof from non-Baptists of this fact. Many of our enemies have admitted to this.

Brother Nickerson what were the multiplied millions whom the Catholics killed during the Dark Ages? If they were not Baptists, what were they? A Catholic writer said of the Baptists, that if they had not been persecuted and killed for the last 1200 years, they would have more numbers than all of the Protestant Reformers. This carries their history back over 1000 years before 1600.

Brother Nickerson, what kind of church was it to which Jesus promised perpetuity during His earthly ministry in Matthew 16:18? It was not the Catholic church, for they did not begin for over 500 more years. It was not any of the Protestant churches, for they began over 1000 years after the Catholics. Why, Brother Nickerson, it was a Baptist church.

Jesus Christ started a Baptist church during His earthly ministry. He promised it perpetuity until His coming again. He has kept that promise to this very hour. Proof of the existence of Baptist churches from the days of Jesus Christ until this hour can be produced.

Brother Nickerson, college man that you are, how did you miss out on all the truths about Baptist history, so as to be able to make the foolish statement that you did? Brother, I am not as bad as your letter accuses me of being. I tell you what I will do. If you desire it, I will send you several books on Baptist history showing the fallacy and falsehood of your 1600 statement. I will give them to you free if you will promise to read them. How about that? Isn't that nice. You will finally be able to learn the truth about when Baptists began.

Brother Nickerson, I want to congratulate you on one truthful statement you made in the part of your article quoted in this. You said Baptists came into existence to maintain the truth. Praise the Lord! I am glad that you realize that. Jesus Christ started His Baptist church (continued by link chain succession in a multitude of churches) to maintain the truth. They are His candlesticks. The church is God's candlestick to shine the light of His truth on the darkness of the world. His true Baptist churches are the pillar and ground of the truth (I

Tim.3:15). His true Baptist churches are commissioned to teach the truth. Oh, you hit the nail on the head with that statement. Baptists were brought into existence to maintain the truth. Thank you, Brother Nickerson, for printing that truth in your paper.

Now, Brother Nickerson, since you have made this statement, may I ask you a question; why is it that you do not believe the truths that Baptist churches were brought into existence to maintain? Brother Nickerson, this is a serious question. I will not attempt to name all the truths that Baptists have maintained since the days of Christ, that you do not believe. I will just speak of the doctrines of sovereign and saving grace; the TULIP doctrines. Baptists have maintained these doctrines since their beginning. We have a booklet on "The Historical Faith of Baptists on the Sovereignty of God." This book shows, by many quotes, that historically, Baptists have believed in the doctrines of Sovereign and Saving Grace (What you call "Calvinism", which name we deny). Brother Nickerson, again, if Baptists were brought into existence to maintain truth, why don't you believe the truths they maintain? I doubt that you believe in Closed Communion, in wine as the liquid element in the Lord's Supper, in the proper place of women in the church, in rejecting alien immersion, or in other things held by most Baptists of days gone by. However, for now, we just concentrate on the fact that you do not believe the doctrines of grace that have long been held by real Baptists.

JUSTIFICATION

(Continued from Page 7)

to Calvary's cross and died thereupon, justice unsheathed her glorious sword and plunged it into the quivering heart of the Son of God and paid it in full. There was no devil left unconquered and no debt left unpaid. Brother, He paid it all.

So Jesus Christ died on Calvary's cross in payment of our sins under the justice of God, that men might be declared innocent and set free.

When Jesus Christ knelt in Gethsemane, His sweat became, as they were, great drops of blood falling upon the ground. Three times He said, "...Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

We know that Jesus did not fear death. We know that He knew what lay behind the door of death, and we know that He was to explore every chamber in the halls of death. Death held no terror for Him. Then why did He pray like that?

I believe there are many things that caused it, but two things in particular take preeminence over everything else.

When Jesus Christ went to Calvary's cross, the thing that broke His heart was the shame of the cross. What shame? The shame of every sin of every one of God's elect. The worst kinds of sin that man can ever conceive were charged to Jesus Christ.

The sin of adultery, the sin of fornication, the sin of murder, the sin of rape, blasphemy and drunkenness, and everything else

imaginable were charged to the person of Jesus Christ. He knew that.

The other thing was, he knew that He was drinking the last bitter dregs of the cup of God's wrath against sin. He knew that God was going to turn and forsake Him in that hour. Across the centuries has come one of the most heart-rending cries that ever came from the parched lips of any man: "My God, my God why hast thou forsaken me?"

With the blood streaming from His hands and feet, and with His cries and the cries of the cross echoing in the ears of those around and across two thousand years, they are still echoing; for everywhere the gospel of Jesus Christ has gone, and wherever men have been told to go, men have preached on this, and men have been saved. God has used this message to bring men to a saving knowledge of Jesus Christ.

Darkness enshrouded the cross. When God looked away the sun went down and darkness descended upon the whole earth. Men walked around the cross, stumbling over each other, swearing at each other, and the only thing that could be heard from the cross were the laboring cries of Jesus, and they grew fainter and fainter until, finally, He bowed His head and said, "It is finished." He had finished the work that God had sent Him to do.

So He took His own precious blood into the Holy of Holies and applied it to the mercy seat of God, and there, forever, covered the sins of His people.

IV. The Recipient of Justification

How can I become the recipient of justification?

I become a recipient of justification by faith in His blessed and Holy Name. No man can be saved without, and apart from, justification. No man can be justified without faith. No man can have faith without the Word of God.

We read in Acts 13:38,39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

This tells us that justification is based upon the faithfulness of the task that was assigned to Jesus Christ. He was faithful to Him--going to Calvary's cross and dying in my stead, and in the stead of every sinner that has been saved or ever shall be saved.

So then it is faith. That is the means of justification. That is how a man becomes a recipient of the justifying work of Jesus Christ.

Don't be afraid to tell people to believe in Christ. When the Philippian jailer said to Paul and Silas, "What must I do to be saved?" Paul and Silas said, "Believe on the Lord Jesus

Christ and thou shalt be saved." Did they lie? A thousand times no!

V. The Nature of Justification

Justification is eternal. I have been to the bar of God's court. I have been to the bar of justice and God has pronounced me innocent, not guilty. I can never be hauled back into the court again.

The Apostle Paul said in Romans 4:5-8: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Who is that man that God will not charge with sin? It is the man who has believed in Christ and become the recipient of the justifying work of the Lord Jesus Christ.

In II Corinthians 5:19, the Apostle Paul said: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

To whom does He not impute the trespasses? The one that believes in Christ; the one that has been reconciled to God; the one that has been justified before God. He never brings them into court again. He is set free, once and for all, and forever I tell you, Jesus paid it all. God doesn't practice double jeopardy. He doesn't require payment at the hands of His Son and then at my hands.

If He saved me by His grace then I don't owe Him anything. I serve Him because I love Him, and not because I owe Him. He never did say that I owed Him anything. He went there and took my place and died for me, and He said, "I have saved this man. Justice has been meted out. I died for him. I took his place. He is mine. You can't charge him anymore. Father, what is the verdict?"

"Not guilty."

Are you saved? Have you been the recipient of the justifying work of Christ. I plead with you to trust in Christ and confess Him as your Saviour, and forget about everything else but the Person of Christ.

ACTS

(Continued from Page 1)

however, can be certain that there was a master plan behind this entire incident. We, for example, if we find several hills of corn growing in the valley, can be sure that some one planted them there. Corn is a natural thing to find, but the finding of disciples is an unnatural event. This is because the "...natural man receiveth not the things of the Spirit of God..." (I Cor. 2:14). We are to understand then that God was working through Paul "both to will and to do of his good pleasure" (Phil. 2:13). Man can plant corn, but only God can plant a disciple.

"He said unto them,

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ACTS

(Continued from Page 8)

Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost" (Acts 19:2).

Paul's reference to the receiving of the Holy Spirit had nothing to do with regeneration. These disciples, in fact, had already been regenerated just as Peter, John and the others had been regenerated before they received the Holy Spirit on the day of Pentecost. We know from verse six of this chapter that the receiving of the Holy Spirit related to the receiving of His power and influence by way of their being baptized in the name of the Lord Jesus into the Lord's church. You will recall that Cornelius and other regenerated Gentiles received the same gift of the Spirit (Acts 10:45, 46).

Paul's question to the disciples which he had found, related to whether or not they had received the evidence of God's favor upon them; that evidence being the gift of the Holy Spirit. Their reply was that they had "not so much as heard whether there be any Holy Ghost". This statement shows clearly that these believing (Acts 19:2) disciples (Acts 19:1) were not baptized by John, since he had informed those who came to him regarding the Holy Spirit (Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33).

It is to be carefully noted that the text before us does not say that John baptized the disciples in question. The text only states that they were baptized "unto John's baptism." It is likely, in fact, that Apollos, a disciple of John, baptized them. Apollos, after all, according to Acts 18:25, knew the baptism of John. It is also to be remembered that the disciples, which are before us, lived in Ephesus rather than in the Jordan valley where John baptized.

The problem which is before us, does not relate to whether or not the subject disciples were regenerated, but to whether or not their baptism was valid. We, of course, know that their baptism was not valid, since they were baptized by an improper administrator. John did not authorize Apollos or any one else to baptize after him. His work was to prepare the material for the Lord's church - the church which was to continue the baptism which the Father had assigned him to begin. We know, in fact, from Acts 1:21, 22 that all baptisms must be traced back to John. We know from the holy Scriptures that even our Lord Jesus was baptized by John. All, in fact, according to Luke 7:29, 30, who reject the baptism of John, reject the counsel of God. This raises the question as to who it is today that can trace their baptism back to John and thus be a proper administrator. Let me, in answering this question, cite the

following quotations:

"I should not readily admit that there were Baptist churches as far back as A.D. 100, although without doubt there were Baptist churches then as all Christians were then Baptists" - John Clark Ridpath, a Methodist and world historian.

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists... the origin of the Baptists is lost in the remote depths of antiquity... the first century was a history of Baptists" - Mosheim - the Lutheran historian.

"Crossing the Centuries", edited or arranged by W.C. King and having associate counsellors, editors and contributors such as Cardinal Gibbons, Bishop John H. Vincent (Methodist), President Theodore Roosevelt, W.H.P. Founce (President of Brown University), Albert Bushnell Hart (head of the history dept. at Harvard), George B. Adams (Yale), and many other such famous men, say: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from the apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, yet they swerved not from the New Testament faith, doctrine and practice."

The King of Holland, in 1819, appointed a committee to study the history of the Dutch Baptists. The committee reported the following back to the king:

"The Baptists may be considered as the only Christian society which has preserved pure the doctrines of the Gospel through the ages."

The above writers have informed us that the church that Jesus built was a Baptist church. It was a Baptist church made up of the apostles who had been baptized by John; John who had received his authority from heaven.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:3, 4).

We have, in John chapter one, many who had received John's baptism, after repenting and believing on that one who was to follow John the Baptist. One by one these people were added to the Lord's church of which Jesus was and is the head. Those in the text before us were also persons who had repented and believed on

that one that John the Baptist had proclaimed was to follow him. John, in fact, taught them about the Messiah and now Paul advises them that the Messiah was none other than Jesus Christ of Nazareth. They, since they had embraced John's doctrine regarding Jesus, needed to publicly acknowledge their faith in Him by way of baptism.

"When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5).

Apollos, if, in fact, he did baptize those in our text, did so without authority from heaven. He did not have authority from John or the Lord's church, the church which was built by the people material supplied by John the Baptist. It was necessary therefore that scriptural baptism be administered by the Lord's church. They, of course, gladly followed this procedure after Paul gave them an explanation regarding the matter.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 19:6, 7).

Ephesus is what is known as a polyglot city, that is, a city whose people speak and write in several languages. This fact means that Ephesus was similar to Jerusalem on the day of Pentecost. East and west, in fact, met all along the coast in the area of Ephesus. These facts show why it was that God raised up twelve men and enabled them to speak in tongues or various languages in that area of the world. God, in fact, saw to it that there was to be no communication barrier in Ephesus. This fact meant that the message regarding the Gospel of Jesus Christ would spread quickly in and from the city of Ephesus.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8).

The Apostle Paul, once the feared Saul of Tarsus, had changed sides. He, who had been the persecutor, had become the persecuted. Once he had disputed and persuaded people against the Lord Jesus. He, however, was now disputing and persuading in favor of Jesus Christ of Nazareth. Paul, in fact, six years later, wrote the following to the Philippians:

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (Phil. 1:1, 2).

Our text informs us that Paul, for a three month period, "boldly" disputed and persuaded "the things concerning the kingdom of God." He, for example, boldly asserted that the fifty third chapter of Isaiah referred to none other than the Lord Jesus Christ of Nazareth.

"But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus" (Acts 19:9).

The people listened to Paul for three months. They, during this period, didn't turn him off. Different ones, however, after three months, became hardened to the point that they "spake evil of that way before the multitude." They, no doubt, as was true of the Pharisees in Jerusalem, said that Jesus was an imposter - that His body was stolen from the grave, etc. They did not see Jesus as being "the way, the truth, and the life."

Paul, as the result of their hardened hearts, or ears that would no longer listen, "departed from them." Paul, when departing, took with him those disciples that he, through God the Spirit, had made during his three months of preaching. He removed them from the influence of those who were seeking to un-do that which he had done. We are to see that Paul, when leaving the synagogue, was not left without a pulpit. God, in fact, provided for him a pulpit in the "school of Tyrannus."

Nothing is known about Tyrannus except that he had a school in Ephesus - a school dedicated for the purpose of teaching the Ephesians. We, however, don't know what was taught there. Paul either rented a room in the school of Tyrannus, or was given a room there. He then proceeded to dispute or reason from the school on a daily basis for the period of two years.

"And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10).

We are to see that Paul, by way of the school of Tyrannus, was able to reach both the Jews and the Greeks. The synagogue had not afforded him this luxury, or the extent of the luxury he received from the school of Tyrannus.

UNIVERSAL

(Continued from Page 1)

body of Christ."

The body of Christ has been given certain things. First, apostles were given to the churches. We no longer have apostles, but we still have churches because the continuity of the Lord's church never depended upon the continued existence of apostles, but only upon the continued preservation by the Spirit of God working through men. What kind of men? Pastors, teachers, believers, those whose hearts beat for the truth - those whose hearts beat for the love of the Lord Jesus Christ and those whose hearts ceased to beat when they laid down their lives for that love.

Now what about this matter of church membership? Being a member of the Lord's church carries with it a high degree of responsibility. Here is what the responsibilities are according to just this brief portion of Scripture: We are to "...come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" because we are no longer to be like

"...children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men..."

The very first responsibility of members of the Lord's church is to become stable. Hebrews 10:23 admonishes us to "...hold fast the profession of our faith without wavering..." If there were a stand of wheat in a field that was golden and ready for harvest, and a strong wind came along and bent that wheat, the farmer would not be able to harvest it, not only because it was so bent over but because the grain was blown off onto the ground. That is what the word wavering means. Don't be blown so much that you get bent over and the fruit gets blown off of you.

There are bound to be winds which come along. Wind moves things. It is a very powerful force and can be very devastating. The Bible says that you can't see it but it's there. The Bible says that the forces which work against the children of God are also invisible and very evil, but very real. The damage can be seen though the force itself cannot be. The Word of God talks about the winds of wickedness and the winds of evil. Here in this text it talks about every wind of doctrine.

Have you ever been exposed to a very, very, very strong wind? I mean out in it, to the point where it was hard for you to stay on your feet? When you are exposed to that kind of wind pressure you lose ground. You can lean right into the wind and get nowhere, and if there is enough wind, and you're out in the open, and there is nothing to hang onto, you may be knocked down and blown away.

If you built a very tall building you would have to begin with a solid foundation. If it is not on a solid foundation, it is not going to be stable. It doesn't make any difference whether it is a building or a church or a person. If you are not on something solid you will easily be moved by the invisible forces such as wind which can move a building, or level a tree, or strip a field of its top soil, or ruin a crop.

The Lord's church which is called the body of Christ is also referred to as a superstructure built upon a solid foundation of apostles with Jesus Christ being Himself the chief cornerstone so that when a wind comes along - a strong wind of doctrine, or an evil wind which would move you - and you are a member of the house of God which is the Lord's church which is built upon a solid foundation, you are protected. There is something solid to hang onto. You won't blow away because the prevailing words will not have enough force to move the superstructure.

The Lord's church is a lot of things to its members. The benefits that accrue unto the members of the body of Christ are many. I don't think I could list them all, but I could tell you some of them. It is the place of truth. It is the place of life. It is the place of fellowship for the saints of God. It is the place of worship of God the Father with Jesus Christ the Son through the Holy Spirit. It is the place of peace. It is the place of comfort. When there is no stability in a home or in a business enterprise or in an organization, there is no peace. If you are a member of a church that is not stable, it is not

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THE BAPTIST EXAMINER

JUNE 22, 1991

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ANNOUNCEMENT

Brother Gene Abbott is speaking Sunday mornings at South Locust Street Baptist church in Centralia, Illinois. For further information, you may contact him at 127 Pullen Boulevard, Centralia, Illinois. Brother Abbott, so far as I know, in the main, believes as we do. If I remember correctly (If not, I will correct this), he does not agree with the position of this paper and editor as to the rapture preceding the Tribulation.

A LETTER AND ITS ANSWER

Dear Mr. Wilson:

I would like to ask you for help regarding my soul.

I think that a while back I was saved, then I got divorced and went back into sin. I hope it wasn't like Esau.

Now I want to live for Jesus, but now I have a new wife. My old pastor said that my new wife doesn't count because we are married for life and it speaks of the church and Jesus (eternal security) and as long as my old wife is alive I am living in adultery (Rom. 7:1-3).

Now I am in a mess. I ask Jesus all the time to show me that He died for me (since we don't know who He died for), and that He would give me the faith of God's elect. Since I don't know for sure that He loves me, I am afraid He doesn't hear me. I do not want to spend eternity in hell. We have to have faith to be saved or to have our prayers heard. How do we get the faith to have our prayer answered?

I beg you to please pray that Jesus will save me. I think I love Him, but it might not be the right kind.

Please in Jesus name tell me what to do. Ask Jesus for me what He wants me to do (Col. 1:9-11). I want to be able to sleep at night knowing that Jesus is coming back for me.

In Jesus' name,.....

Dear Brother

Greetings in the precious name of Jesus Christ. I was saddened by your letter. I hope that I can be of help to you. I am sending you a copy of an article I have on the subject.

I do not know if you are saved or not. I never try to, of myself, give assurance of salvation to a person who is in doubt. I give them God's Word on salvation, and leave it with the person and the Lord. Jesus Christ is God. He was born of a virgin. He lived a sinless life. He died at Calvary for the sins of all those who will ever receive Him as Lord and Saviour. He was buried. He rose from the dead on the third day. Anyone who is convicted of sin, who earnestly desires salvation, who will repent of sin, believe this blessed gospel, and receive Jesus Christ as Lord and Saviour will thereby be eternally saved. If one sincerely does this, he may, on the authority of God's Word have blessed assurance of eternal salvation.

Of course, this one will be born again (else he would not have repented and believed the gospel), and will be a new creature in Christ. Salvation (if it be genuine) will prove to be a life changing experience.

The one who is thus saved, may (and will - all do, more or less) backslide at times. If he does he will be miserable because of the chastening hand of God upon Him. He will desire to confess his sins and to return to sweet fellowship with the Lord - and he will eventually do this.

I urge a person in your situation to find out for sure that he is saved. If he cannot be sure of this, I urge him to repent of his sins, trust Jesus Christ as Lord and Saviour; and he will or can know that he is saved. If you come, seriously and honestly, to

the conclusion that you are saved, then confess your sins to the Lord, repent of them, and seek His forgiveness. I John 1:9 tells us that He will forgive your sins. I urge you, first of all, to get this matter settled.

I am sorry that you got divorced and went back into sin. This does not look good as to your salvation. But your seeming strong desire to get the matter of salvation settled does look good as to maybe you were saved when you first thought so. Unsaved people usually do not have great grief over their sins and a desire to be saved and sure thereof. I must leave this to you and the Lord. I will pray for you as to this.

I do not know why you got your divorce. If you had Scriptural grounds, there was no sin involved in your doing this, and you had a Scriptural right to remarry. The Scriptural grounds for divorce are sex sin on the part of one's mate, or desertion by one's mate. I don't care what super-holy (?) Pharisees might say about the subject, what I have just written is true.

If you did not have Scriptural grounds for divorce, then you sinned in doing this. Then you did not have Scriptural grounds to remarry. Without Scriptural grounds for divorce, divorce and remarriage are both sinful. In this case, the first sex act you had with your present wife was an act of adultery - it was a terrible sex sin. We must not make light of unscriptural divorce and remarriage. Such is always a terrible sin. However, this first sex act with your present wife broke the marriage bond with your first wife. This gave your first wife grounds for a Scriptural divorce and remarriage.

Though this matter of unscriptural divorce and remarriage is a terrible sin, it is not an unpardonable sin. There is forgiveness of sin with God. If one has committed this sin, he is to repent before God and seek His forgiveness. God will forgive this sin. When this takes place, the guilty party (now forgiven) can go on and have a Scriptural marriage. He can go on and serve God, just as if that sin had not been committed. An unscripturally divorced and remarried person can be forgiven and go on and serve God (even be a Sunday School teacher, a deacon, or a preacher) just as a murderer, drunk, thief, etc. can. Why do super-holy Pharisees preach any differently on this subject?

I do not say that one who has been unscripturally divorced and remarried - with the first sex act of the new marriage (which is an act of adultery) breaking the marriage bond - must then go through a second legal divorce and marriage to make the second marriage valid. I say that the bond is broken before God by that first sex act - and upon proper repentance one can continue in the second marriage without being guilty of continued adultery. There is no such thing as two legally married people living in continual adultery. The first sex act is adultery; the continuing in the legal married state is not continued adultery.

Your old pastor is Scripturally and totally wrong when he tells you you are living in adultery. He is very wrong, and has grievously harmed you by not knowing and teaching the truth

about divorce and remarriage. He is one of a multitude who absolutely refuse to face the Scriptures on this subject. They have their minds made up, and they do not intend to change. Of course, if their wife started being unfaithful to them, or deserted them; ninety nine percent of them would change their minds on this subject - I have seen this happen. Your old pastor has done you a great damage because of his stubborn unwillingness to face and learn and preach Bible truth on this subject.

I know preachers who will teach what your old pastor does, and still would let you and your new wife be members of their church. Boy, that is hypocrisy - to teach that there are no Scriptural grounds for divorce and remarriage, and still say that such people can be church members. I know why they teach this - they want their membership and their money, but they will always force them to be "second class church members."

You ask me what to do. Be sure you are saved - either were when you thought so, or repent now, trust Jesus Christ, be saved and know it. If you believe you were saved before, repent of your sins, turn from them and seek the Lord's forgiveness - praise God, this is not hard to obtain. Get right with God now. This is the first thing. If you did not have Scriptural grounds for divorce and remarriage, repent of the terrible sin you committed in doing these things, receive God's forgiveness; then go on with your second marriage, seek to have as good a marriage as possible, find a church that believes the truth on these matters, join it and serve God faithfully in and through His church, living a clean and holy life for His glory. Do not let this past sin destroy all of your future life. You can obtain forgiveness. You can live for God and serve God.

I hope this will be of help to you. If I can be of further help, feel free to call on me. May God bless you to do the right thing about all this, to be saved or come to assurance of salvation (whichever is your need), to then live for God and serve Him. Of course, you should talk about these things with your present wife. I hope God will work these things out for you, and that you and your present wife will have a happy, God-glorifying marriage. This is possible by God's grace and power.

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a peaceful church. One of the outstanding benefits of being a member of the Lord's church is that it is a stable place, a place of peace, a place of contentment and a place of surety.

If you search the world around you, where some of you live and where all of you work, where you go for recreation, you will find that the only place of stability is the body of Christ where there have been collected together people from all different facets of life brought together by one common cause--the blood of Jesus Christ which has redeemed them and brought them to a place where they have been made to be partakers of the heavenly gift and have been made to be children of the Most High God through Jesus Christ the Firstborn among many brethren.

The sixteenth verse of Ephesians 4 says "From whom the whole body fitly joined together and compacted by that which every joint supplieth..." The word compacted here is the same word which is used in I Corinthians 12, referring to the body of Christ which says "knit together." The word compacted and the word knit are the same words and they have as their root the word which has been transliterated into the English language from the Greek which is "basis." The Greek word basis literally means foot. If you have sound feet you can stand up but if your feet hurt you won't stand very long.

It's an amazing thing, which the world cannot understand, that those who are members of the assembly of Christ, the body of Jesus Christ, are actually, literally, more closely knit than relatives of fleshly blood lines could ever be. The bond is stronger and it reaches further and it lasts longer. Your brother or your sister or your mother or your father has never been said to be, in the Word of God, part of your flesh. They are kindred according to the flesh but they are not part of your flesh. Yet the Bible says of the church that you are the body of Christ and members in particular. Another word for particular might be especially. Another term, even better, might be particularly important. This is the mystery of which the Word of God speaks. Because of the marriage union, my wife and I are one flesh which is a unique relationship. But the Word of God also says that all the members and I are part of the same body. We may not look alike but we are members of the same body and are one flesh.

I Corinthians 12:12-14 begins, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." Then the chapter goes on to explain that God has set the members, every one of them, in the body as it hath pleased Him.

According to this analogy of Scripture, every member of the church has a vital function because each is vitally attached to the body. The smaller parts, and the least noticeable parts, and the less beautiful parts are the most important. If you start whacking off digits pretty soon your hand won't function as a hand. The body is still alive but it is in a crippled condition.

Scripture says that the foot can't say, "I don't have any need of you." The hand can't say, "I have no need of you." There is not one component member of the body of Christ which can say to the body I have no need of you. Nor can the body of Christ say to a member, "I have no need of you."

Doctors know the anatomy, and researchers have learned a great deal about the various functions of the members of the human body, but none can explain why a normal healthy person suddenly has cells that run rampant in a disease known as cancer.

Someday maybe they will be able to explain it. Doctors will tell you though that there are many diseases which occur in the human body which the body cures by itself if left alone. None can explain why that happens. That's a mystery that God Himself knows. We don't know what forces are at work within the body to cause the body to heal itself. We do know that the human body itself is very mysterious. You only know about it what you can see with your eyes. Men don't know what keeps it alive. There is something very mysterious about life. They cannot explain it biologically. I know what keeps the body alive. I know that by Jesus Christ all things consist. That's life. Life is in my body because Jesus Christ has decreed that it be there.

Life is in this church because it has pleased the Father to place certain people together to form a body. The body is here, and there is life here, but I can't see it because I can't see the Spirit of God. The Word of God tells us that we are baptized by the Spirit of God into one body. It doesn't say that we are baptized with one Spirit, it says we are baptized by one Spirit. We are immersed in water by one Spirit, by the authority of the church. This isn't talking about Holy Spirit baptism; it is talking about the Spirit of God being the means by which you were placed in the body of Christ.

Some people think that the body of Christ in Cleveland is the same as the body of Christ in Texas or the body of Christ in Indiana so it really doesn't matter whether you are a member of this body of Christ or that body of Christ. It doesn't matter when you are not a member of any of them, but once you become a member of a body you are a member of a living organism, not an organization only, and that's where the error creeps in that has caused so much wrong practice.

There is no such thing as a universal church. There isn't anything universal about this body, this assembly. Our sphere of interest is here. While we recognize and have fellowship with other assemblies of like faith and practice, we do not at all make the claim that we are universal with them, or that they are part of us, or that we are part of them.

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WHY IS SALVATION BY FAITH?

by C.D. Cole

The Scriptures not only tell us that salvation is by faith in the Lord Jesus Christ, they also tell us why salvation is by faith. Do I need to establish the fact that salvation is by faith? Then this is easy to do. "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28); "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5); "And by Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39); "Therefore being justified" (Continued on Page 11, Col. 2)

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The church isn't universal but Jesus Christ is. He is the head over all things and it is not inconceivable, nor is it unlikely, nor is it unreasonable to expect that if He has an assembly in California, He would be the head of it, and if He has an assembly in Cleveland He would be the head of that one, too.

Ephesians 5:23-32 is familiar to all of us. The relationship between Christ and His church is a single one to one relationship. I believe the New Testament teaches that marriage should be monogamous. There should be one husband and one wife. The New Testament teaches that the Lord Jesus Christ is the head over the church, His body. The body was in Ephesus, the body was in Corinth, the body was in Philippi, and yet He was the head over each one of them singularly, one to one. Never once was there an implication that those bodies were connected universally one to another. I don't say that they won't be someday but they are not now.

The Lord Jesus Christ has an intimate relationship with this church and with others as well. Jacob is one example in the Old Testament that teaches that there can be one head over many bodies; he was the head of Rachel and Leah.

The Bible says there should be no schism in the body and that word schism is another transliterated word meaning division. What causes division. Argument, competition, jealousy and disagreement all will cause division.

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owned by Jesus Christ. He belonged to his Lord and Saviour, the one who bought him at the cost of His blood. Paul's office and authority, then, did not come from himself, but from the Lord. As an apostle, Paul had to submit to the authority of Jesus Christ in his life. He was dead to sin and alive to Christ (Gal. 2:20; Acts 26:12,16-18).

His order is called a "commandment." The fact that Paul was an apostle of Jesus Christ was not a choice which he had made, but it was "according to the commandment" of God and Jesus Christ. The word "commandment" denotes an order, and is used of royal commands which must be obeyed. It was God who ordered that Paul should be an apostle. The same word in Titus 1:3 indicates that Paul was entrusted with the preaching of the Word of God.

It was only the firm assurance of this command and call upon his life which could help Paul through the trials which he experienced in his ministry (see II Cor. 11:23-28).

Brother pastor, what is it that gets you through the difficult times that come in the ministry? Do we have the rock-solid assurance of God's command and call in our lives? This is the only thing that will get us through.

It is imperative that we understand that we, like Paul are sent on a mission. II Corinthians 5:18 tells us that God "hath given to us the ministry of reconciliation."

We also, like Paul, have a commission. "Go ye there-

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by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

1. Salvation is by faith on the part of the sinner that it might be by grace on the part of God, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all seed; not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all" (Rom. 4:16). Grace is the source and faith is the channel or way of salvation. If salvation were by works on the part of the sinner then it could not be by grace on the part of God. If salvation was the reward for works, then the reward would not be reckoned as a matter of grace on the part of God. If salvation was the reward for works, then the reward would not be reckoned as a matter of grace but of debt. Salvation by works would be God paying off, God meeting an obligation, and could not be a matter of grace. The miner does not think of his pay check as a matter of grace on the part of the company -- he thinks of it as a debt or obligation. He considers the company in debt to him for his work, and the pay check is the company meeting its obligation. The pay check is what he has earned. And so salvation by

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fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Mt. 28:19-20). Like Paul, we are also given orders to carry out.

Do we submit as Paul did? When the difficult times come as we carry out our ministries, do we have the courage to go on because of the assurance of our orders? Our Baptist churches are not the biggest or the most influential, humanly speaking, but we do have something that no other religious organizations on earth have. We have the Great Commission. We have orders from our Lord and Saviour. We have the promise of His power and presence. And we, unlike any other religious groups on the earth, have the title "Church." That alone ought to cause each one of us to be willing to obey, willing to submit, willing to carry out our orders as Paul did.

In verses 2-5, we are given a second positive example of leadership by submission in the person of Timothy. "Unto Timothy, my own son in the faith," Paul addresses the words that follow (v.2). Paul calls Timothy his "son." A son partakes of the qualities of his father. Timothy was very like his spiritual father, Paul.

Notice the quality of Timothy's sonship. He is called "my own son in the faith." The Greek could also be translated "my genuine son in faithfulness." Timothy is called a true and legitimate

son, as opposed to one who would be illegitimate, spurious or phoney. He was a legitimate believer, a true spiritual child of Paul. This should remind us that we are to have no pretense or falsehood in our relationship as sons of God.

The proof of Timothy's sonship is "faith." This is not the Christian faith which is in view, but rather Timothy's faithfulness. He proved his relationship to God by his spiritual character, faith and loyalty to Christ. The one who is a true believer will manifest these qualities in his or her life. Genuine Christianity results in a changed behavior. Has this change in lifestyle been seen in your life?

Timothy, Paul's genuine son in spiritual matters, is given a summons to action. The content of his summons is found in vv. 3-4a. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies..."

Timothy is told to do two things. First, he is to stay in the hard place. He is told to "abide." While Paul goes to Macedonia, Timothy is to stay at Ephesus. Both Paul and Timothy had spent time in Ephesus. Paul felt a need to cross over to Europe, but there were still many unsolved problems in Ephesus. For this reason, Paul wanted Timothy to remain there to help establish the Ephesians in the truth and to select the right leaders.

This was a hard place for the young Timothy for a number of reasons. It was hard because it was urgent. It was hard because Ephesus was a hostile city. It was hard because Paul, Timothy's mentor, was travelling on.

Timothy was told not just to stay in the hard place, but also to do the hard work. Timothy was to "charge" (give strict orders, or command authoritatively) that those who were promoting false and heterodox teaching should stop doing so.

The sorts of things that these false teachers were promoting, and which were contrary to the "sound" or healthy doctrine which Timothy had received from Paul included the following.

They were teaching Jewish "myths." That is, they were presenting as truth mere stories and fiction (I Tim. 1:4). Let us be careful, brother pastors, not to give in to the temptation to embellish our messages with stories and fiction. Let's be sure to stick 100% to the Word of God.

They taught Jewish genealogies (I Tim. 1:4). This is the "family tree" theory of spirituality. It is a rejection of the need for personal repentance and salvation. It says, "My daddy was a Baptist, and my granddaddy was a Baptist, therefore I'm saved." It is a great tragedy that so many are relying on their family trees for salvation rather than turning in repentance and faith to the Lord Jesus Christ.

They taught salvation through legal works and not by faith (I Tim. 1:8-10). They taught celibacy and abstinence (I Tim. 4:3) much as the Catholic religion does.

They taught false eschatology (II Tim. 2:17-18). Those who think that eschatology is unimportant and that doctrine can be minimized for the sake of "fellowship" should consider that

this was not Paul's attitude. He separated from those who had an incorrect theology of future events.

They were teaching liberation theology (I Tim. 2:9-15) as the radical feminists do.

They taught prosperity theology, that "gain is godliness" (I Tim. 6:5), just like the "name-it-and-claim-it" crowd today.

All of these false teachings that Timothy was to oppose are still present in one form or another today. They are still to be opposed by genuine preachers of the true gospel.

Timothy had a hard work to do, and he had to do it in a hard place. Many of you can sympathize with Timothy. The Lord has placed you in a difficult location and given you a tough work. Take heart! The same Lord who was with Timothy will be with you, and will help you to stand for the truth in the midst of the most apostate generation that this world has ever seen. Stand for the truth, brothers! Don't give up, even though the work is hard.

Verse 4b gives the reason for Timothy's summons. "...which minister questions, rather than godly edifying which is in faith..." The reason for Timothy's difficult work was twofold. First, false teachings lead to confusion. It leads to "questions." Involvement in false teaching stirs up endless searching, and leaves one in a state of quandry and perplexity. Instead of offering solutions, false teaching results in impossible predicaments. From personal experience I can relate that, prior to my acceptance of the doctrines of Grace, and the nature and perpetuity of the church, I was very confused and full of questions. While I certainly do not have perfect knowledge of all things, many questions have been resolved for me.

False teachings also fail to edify the believer. No believer will grow very strong in the faith as long as he is fed on a diet of lies. Arminianism, Hyper-dispensationalism, Pentecostalism, Cult teachings and other lies will never allow a true believer to grow strong in the Lord. This is why we must be bold to oppose all false teachings. The spiritual growth and well-being of God's people depends on it. This is why we need Baptist papers like The Baptist Examiner to continue their work of opposing heresy and promoting truth. This is why we need bold preachers who are unafraid to take a stand for truth in the pulpit. Now, more than ever, we must stand for the truth.

The goal of Timothy's summons, according to verse 5, was not to make a name for himself, or to publicly disgrace the heretics, or to build the biggest Sunday School in Ephesus by being controversial, or to increase his paper's circulation. The goal was "love." It is true love for God, and love for His people, and even love for false teachers (desiring to see them come to the truth) that was the goal. This goal was to be met through a pure heart, a good conscience, and a genuine faith (v.5). Has your heart been made pure in affection and single in purpose by faith? Has your conscience been cleansed by the blood of Christ from all impure motives? Is your faith genuine, or is it mere lip-service?

One final example of leadership is given in verses 6-7. This, un-

like the examples of Paul and Timothy, is a negative example. It is the example of the false teachers themselves.

Verse 6 tells of the fact of their apostasy. They had "swerved," that is, "deviated from," "erred," or "missed the mark" of love based on sound doctrine. When it came to false teachings, these apostates were right on target, but they failed to aim at the proper target of pure heart-love and doctrinal truth.

They were "turned aside unto vain jangling." This is empty speech. Having departed from the truth of the gospel, God gave them over to empty speaking. The Scriptures make it clear that once men knowingly reject the truth of God, they are given over to the degrading downward spiral of Satan (Rom. 1:21-26; I Cor. 5:50) In this context, the retrogression involved vain, useless, trivial speaking void of worthy content.

What was the reason for their apostasy? Verse 7 gives the sobering answer. The cause of their apostasy was misguided exegesis. While these false teachers were "desiring" to be teachers of the Law, they were not "understanding." That is, they were not using their minds, exercising their intellectual faculties, or acting in a rational manner. As those who were not using their minds, they were "stupid." To leave the gospel of Grace for false teaching is spiritual stupidity.

Despite the fact that they were spiritually stupid, they "affirmed" (v.7), "strongly asserted" or "emphatically attested," what they were saying. Here we have a picture of ignorant men, too stupid to know what they are talking about, using oratorical affirmations and pulpit antics to subtly peddle their false teachings. This was the cause of their apostasy.

What can we learn from these three examples?

From Paul we can learn the importance of following orders and of knowing from whence our orders derive. The church has the Great Commission and the promise of Christ's preservation (Mt. 28:19-20; Mt. 16:18). Let's obey our orders!

From Timothy we can learn the importance of faithfulness and diligence in the midst of the difficult work that we have to do as ministers of the gospel. The true Baptist position is not popular today, and it will not get any more popular. Nevertheless, we are to be faithful. We also learn from Timothy the importance of sound doctrine. Theology is important. Doctrine is not a secondary matter. The doctrines of Grace are essential. Let's teach them! Timothy also teaches the need for love. Let's not forget, in the heat of the battle and in the midst of all our doctrinal correctness, to be loving.

Finally, from the false teachers we learn the importance of aiming at the right goal and the importance of correct exegesis. Let's apply ourselves to Bible study and use our God-given and Spirit-guided intellects to "rightly divide the Word." God's people need us to do that.

Paul and Timothy knew the necessity of submission to the authority of God and His Word.

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They knew the importance of the local church (1 Tim. 3:15). The false teachers rejected this authority. We make the same mistake at our own peril and at great cost to God's people. Let us learn the lesson of submission to authority and thus become the kind of spiritual leaders that we ought to become.

ORDINANCES

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sus."

We read in Acts 4:12: "Neither is there salvation in any other..." The Apostle Paul says in I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

Salvation is of the Lord, not in the water. If you haven't had this kind of baptism, weren't saved before you went into the water, you just didn't have any baptism.

I remember when I was a boy, all of us boys in the neighborhood would swim in the little creek behind our house. Many, many times we baptized each other, that is, we went through the motions. Probably you have experienced the same thing.

I say reverently: every person that wasn't saved when he went into the baptismal waters, didn't have any more baptism than those boys did that baptized me, and the baptism that I received at their hands. You must be born again to be a fit subject for baptism.

Secondly and thirdly (these two go together), there must be proper authority and a proper administrator.

The proper authority for baptism is a local Baptist church. All the authority is in a local Baptist church. Beloved, that is the only kind I read of in the Bible. The universal, invisible church doesn't exist, except in the mind of a heretic.

A proper administrator is an ordained minister of that church. A lot of people believe that anyone can do that, but I don't think so. (EDITOR'S NOTE: I strongly disagree with Brother Mitchell as to the ordained minister of the baptizing church being the only proper administrator of Baptism. First, I believe that any male member of that church, if authorized by that church, can administer baptism. Secondly, I believe that a church can authorize a non-member to administer baptism, for her baptism is totally under the authority of the church receiving said member thereby, and that church can authorize anyone she desires to administer baptism. I have yet to see my position successfully contradicted. Anyway, all the authority lies in the local New Testament church, and without Baptist baptism you have none at all).

Fourthly, the proper mode--immersion.

We read about Jesus and His baptism in Matthew 3:16: "And Jesus, when he was bap-

tized, went up straightway out of the water..."

We read about Philip and the eunuch. Both went into the water. We read about John baptizing near Salem, "...because there was much water there." There was no sprinkling in the Bible; no pouring in the Bible; only immersion.

So if you have not been immersed in the proper mode, you haven't been baptized at all.

Then notice: A proper design. Baptism wasn't designed to save. But, oh, what a beautiful symbol it is! I rejoice every time I go into the baptismal water, when I know that I have a person that has been born again, for I know that it is a symbol of the death, burial and resurrection of the Lord Jesus Christ. How beautiful the ordinance is when we take that person down in the waters and then bring him up! What a story it tells to those watching that this person is ready to walk in newness of life!

The Lord's Supper

We read in I Corinthians 11:23-26: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

In order to observe the Lord's Supper in a scriptural manner, it must be done through the local church. This ordinance was placed in the church; therefore it is closed and restricted. It can only be observed in that church.

Many times members of our church are in the hospital that I must go see. Almost every Sunday evening when I go, I see two men there with their little satchels. I know both of them well. They belong to a church that observes the Lord's Supper every Sunday. There is nothing wrong with that, but they observe the Lord's Supper every Sunday, and to their members in the hospital. They take it right to their rooms and observe it, where it should be observed in the church only.

The Lord's Supper is a memorial supper. Jesus said, "...This do in remembrance of me."

Every time that I observe the Lord's Supper, without a single time, my eyes and my mind and my thoughts all go back to the Garden of Gethsemane, when His sweat became as great drops of blood. My mind goes to Pilate's court, and my mind goes back to the cross. Beloved, my mind is on Jesus, and Jesus alone.

Beloved, I think of His sufferings on the cross, and they were far more than physical. Actually, Jesus on the cross suffered all the woe, all the agony, all the misery that you and I would have suffered in an eternal lake of fire. God heaped on Him all that punishment, for God "made him to be sin for us, who knew no sin; that we might be

made the righteousness of God in him."

When I take that bread, I remember His broken body. When I take the wine, I remember that His blood was shed for me. I remember that without the shedding of blood, there is no remission for sin, and I remember that He said, "when I see the blood, I'll pass over you."

Oh, beloved, how we ought to remember Him! We don't remember each other. It is not a communion with each other, but all of our thinking, all of our being, everything worthy about us ought to be set on Jesus that day. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Every time you observe the Lord's Supper, you are reminding the people that Jesus is coming again. Beloved, keep your mind on Jesus at this Supper.

Notice the elements of the Lord's Supper--unleavened bread and wine, not grape juice.

I was raised in a church that used grape juice. I am sure that the pastors were sincere and honest, but I know that the Bible teaches that the church must use bread and wine. I believe with all my heart that you can't observe the Lord's Supper without these two.

I am pastor of the church that I grew up in. I have never belonged to any other church. They were trained to use grape juice and I was anxious to get their reactions the first time that we passed the wine. I had resolved in my heart that never again would grape juice be used in a church that I pastored.

So we passed it. I never got a single comment to this day. Nobody asked me, "Pastor, where is the grape juice?" Nobody, to this day, has asked any questions about it. Of course I had been preaching wine a long time, and had been giving them booklets about the use of wine instead of grape juice.

I saw in a pamphlet I get, and later in The Baptist examiner that one large Protestant denomination has authorized the use of hamburgers and coke in the Lord's Supper, and I thought Brother Gilpin's comment was wonderful. He said, "I am in favor of them doing that. They can't scripturally observe the Lord's Supper anyway, so they might as well get a little nourishment while they are at it."

Beloved, the only place that the Lord's Supper can be observed is in a local Baptist church, and every Baptist in good standing with his church ought to be present when the Lord's Supper is being observed.

Conclusion

In closing, let me summarize a little. This Book, called the Bible, is God's eternal Word, and will never, never pass away.

Then why do anything different from what the Bible has said to do? God's Word teaches us that these two ordinances belong in the local Baptist church, and can only be observed by that church.

I was raised to believe this, which is also wrong, that other members of Baptist churches could be invited in. No, not at all, because your church does not have any authority over my members, and my church would not have any authority over your members. So you see everything is to be done through the local church. If we find the truth there, we won't have any trouble with either of these two ordinances.

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faith means salvation by grace; salvation by works would be salvation by debt as something earned. "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain" (Gal. 2:21). Now the Bible consistently teaches that salvation is by grace and as to source by grace only. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3:24).

2. Salvation is by faith so that the motive of works might be of love. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). Faith does not do away with works; it puts works in their proper place and gives to them the motive of love. Saving faith is a faith that works by love. If salvation were by works, then the motive of service to God would not be the motive of love, but of slavish fear. If salvation were something earned, there would be no occasion for or demand for love. Why, we hardly say thank you when we get pay for what we do. But a gift calls for thanks, and a great gift calls for much thanks and for a lot of love. The miner feels no obligation to love the company that pays him for his work. Now God's love is a gracious love -- an undeserved love -- and calls for love in return. God's love for sinners is a costly love -- He so loved that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. If salvation were by works -- something the sinner earns -- it would not be an expression of the love of God, and would not call for any love in return. We love Him because He first loved us. People who are trying to earn salvation cannot the very nature of things serve God out of love.

3. Salvation is by faith that Jesus Christ might be the Saviour. Salvation by works would be self-salvation -- every man would be his own saviour. Peter was speaking of Jesus Christ when he said, "for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Salvation is in a person and that person is the Lord Jesus Christ. A saviour is a person who saves and if the sinner is saved by what he does, he would be his own saviour, and Jesus Christ would not be in the picture so far as salvation is concerned. He might be an example, but He could not be the Saviour. "I do not frustrate the grace of God:

for if righteousness came by the law, then Christ is dead in vain." (Gal. 2:21); "And ye will not come to me, that ye might have life" (John 5:40).

4. Salvation is by faith so that the law of God might be established. "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3:31). Those who believe in salvation by works do not establish the law, or they believe the sinner keeps the law -- and the only way to keep the law is to keep it perfectly. To offend in one point is to break the law, and the law is not established by breaking it, even in one commandment.

5. Salvation is by faith so there can be no boasting. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). Folks who get to heaven will not be boasters; they will give all the credit and honor for their salvation to the Lord Jesus Christ. The Bible says that if a sinner was saved by his works he would boast -- and he would have ground for boasting. He could, like the Pharisee in the parable, parade his works in heaven and say see what I have done.

6. Salvation by faith gives meaning to the ordinances of baptism and the Lord's Supper. The ordinances do not save, but tell in symbol or picture what does save. In defining the gospel,

Paul does not mention baptism and the Lord's Supper. He says the gospel is how Christ died for our sins and was buried and rose again.

The ordinances give us the gospel in two acts: They point to the death of Christ and to His resurrection. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Baptism supposes the believer's death to sin and pictures or symbolizes what he is in Christ -- dead to sin and alive to walk in a new life. Baptism is a burial and a burial is for dead people, not in order to kill them. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

If water saved the sinner, a little might be as good as much. But if baptism symbolizes a burial and a resurrection, there must be enough water to bury a person in. Baptism is both an immersion and an emersion -- it is a planting and a resurrection.

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CAN YOU IMAGINE THIS?

Jesus Christ advising one of His churches to receive or use the properly excluded member of a sister church? "...If he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall bound in heaven...." (Matt. 18:17-18). Note: "on earth", not just in the one excluding church.