

The cross is the ladder to heaven.

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MISSIONARY PREMILLINIAL BIBLICAL BAPTISTIC

# The Baptist Examiner

**Baptist Is Our Middle Name**

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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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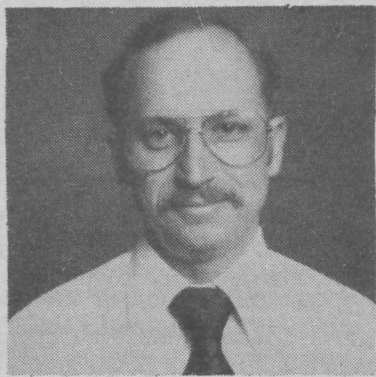
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## THE PASTOR'S ATTITUDE TOWARD HIS CHURCH

In my years in the ministry I have come to know a good number of pastors, many of which are my elders. I have also seen some younger ones come up. It is not too hard to pick up on a pastor's motives and attitude by spending some time with him. I suppose most of us like to share with one another our experiences. It is good therapy, and it helps to gain insight.

I know of no vocation or experience that can be compared with the task of pastoring a church. There are many vocations which require dealing with or managing people, but the pastoring task is apart and unique in many ways. Pastoring involves dealing directly, and on a daily basis with the domestic and spiritual lives of people. The pastor's job puts him in direct relevance with the eternal souls

of men, women, and youth. The personal and spiritual lives of people are to be built and guided by what he learns and teaches. A single phrase can trigger a re-



John Pruitt

sponse from someone to do good or bad. A single piece of advice can lead a person to joy and contentment, or a life of sorrow and

heartaches, because a person's spiritual life is so fragile.

A pastor who approaches this awesome responsibility with a bad, indifferent, or misguided attitude is a danger to Christianity, and is himself in dire need of spiritual help. A pastor who is too proud and/or self-centered to listen to and even seek the advice of his colleagues and the members of his own flock will eventually end up alienating himself from even his own flock. The apostle Paul, though never a pastor himself, was led by the Spirit to lay down all the necessary ground rules for a successful pastoral ministry. It is our responsibility to follow these things, learn by them, and practice them for the honor and glory of God and the good of God's

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## THE POWER OF THE GOSPEL

By Waldo Whiddon

In our world today, the gospel of Christ is considered to be foolishness by many, but it is the power needed to change lives. "THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."



Waldo Whiddon

(Rom. 8:1). Then again we see in Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God."

To the Pharisees, the Pharisaical Jews, and others of that overwhelming disbelieving nature, the gospel preached by Paul and the other apostles was nothing short of a stumbling block. The reason, because it

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## THE OLD, OLD STORY

Delivered on Sunday Evening, March 30th, 1862, by

Rev. C. H. Spurgeon  
At the Metropolitan Tabernacle, Newington.  
"...in due time Christ died for the ungodly" (Romans 5:6).

There is a doctor of divinity



C.H. Spurgeon  
(Now in Heaven)

here tonight who listened to me some years ago. He has been back to his own dwelling-place in America, and he has come here again. I could not help fancying, as I saw his face just now, that he would think I was doting on the old subject, and harping on the old strain; that I had not advanced a single inch upon any new domain of thought, but was preaching the same old gospel in the same old terms as ever. If he should think so he will be quite

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## THE DUST CURSE AND HOW TO BE REDEEMED FROM IT

Elder Oscar Mink

"For he knoweth our frame; he remembereth that we are dust" (Psa. 103:14).

In God's infinite wisdom there



O.B. Mink

ever remains the thought that man is dust. This thought has its foundation in the wonderful grace of God, thus, it is that mankind is not cut off immediately and everlastingly.

Scripture emphatically declares who you are: Who you are has to do with your relationship to God either as a son of God, or as an enemy of God. Even they which have been caused to realize their sonship in Christ were at one time bitter enemies of God. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

"And you, that were sometime alienated and enemies in your mind by

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## SOME IMPORTANT WORDS

Romans 5:1-2, is our text. "THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The responsibility of a minister of the gospel is to preach the Word of God, to encourage in the Word. I believe we will agree that the Word of God is important,

and, actually, the most important thing in our lives. Without the Words of God, the Words that He has inspired men to write in ages past, that have been passed down to us, preserved by the power of God, we would be on the road to eternal destruction. Without these Words we would be in a very sad position, a very sad shape.

There are all manner of words, all kinds of words. I go to my heavenly Father in prayer many times each day and ask Him to let my path be in a closer walk with

His dear Son, that I would be able to honour and glorify Him with my life, that I would be strong and be obedient to Him.

But there are still other words. Words that would indicate that there is peace. There are still other words that are of no importance whatsoever, that are superfluous. I'm sure you've had to do as I've done many times and walk away from these superfluous words. They were not honouring

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE LORDSHIP SALVATION CONTROVERSY

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:31). Note the fullness of the name and titles of the one upon whom they are to believe.

In this message I know whereof I speak. I am not saying something just to be saying something. I have studied long on this matter. I have read much thereupon. You can depend upon it that I know whereof I speak.

Sometime back I had an editorial in The Baptist Examiner on "The two most dangerous heresies of our day." I stated that they were, "Antinomianism" and

"Anti Lordship Salvation." The passing of time has but strengthened my opinion on these things. This message will deal with the latter of these two heresies.

My text is the inspired answer to the most important question ever asked, "What must I do to be saved?" It is the only true and proper answer that can ever be given to this question. Praise God, it is an answer that works. Please notice the word "Lord" in this inspired answer. Had Paul left this word out in his answer, it would have been a false and non-saving answer. If one should leave this word out in his believing, he would never be

saved. This answer gives us the undivided Christ of the Scriptural gospel. If we divide this Jesus up; if we leave out His Lordship, we do not preach a saving gospel.

Let me set forth the Anti-Lordship view in this controversy. To be saved one is simply and only to believe on Jesus Christ as Saviour. There is nothing special or supernatural about this belief. You just believe in Jesus like you believe in a bank, a lawyer, or a doctor. It is just like believing a chair will hold you up and sitting down on it. It is believing in Jesus just

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## STUDIES IN ACTS

"And God wrought special miracles by the hands of Paul" (Acts 19:11).

God used special miracles by the hands of Moses in Egypt and in other places. There are also many other examples in the Bible where God wrought special miracles by His appointed men. Paul, therefore, was greatly honored by the Almighty when He wrought special miracles by way of him.

The "special miracles" which God wrought by the hands of Paul, were not wrought in a hap-hazard manner, but were designed for a specific purpose. Each miracle, in fact, became



Willard Willis

God's servant, a servant which brought glory to Him.

"So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:12).

All who were healed needed to look beyond the apostle Paul to God, since, as our text states, "God wrought special miracles by the hands of

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## LORDSHIP

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like you believe in anything else or anyone else. You do not have to repent or turn from your sins. You do not even have to want to turn from your sins. I received a paper last week which is dedicated to promoting Anti-Lordship salvation. It said, "None of the following are conditions of eternal life: turning from sins, being willing to turn from sins." Please read that again. Would you believe that men would teach that one can be saved without even desiring to turn from his sin?

Adamantly, even vehemently, do these men teach that one does not have to receive Jesus as Lord in order to be saved. One can say, "Jesus, I want you to save me from hell; but you will have no say over my life; I will live exactly as I please" - and that one will be eternally saved - even with that attitude. One does not have to submit to Jesus as Lord of his life, he does not have to throw down his arms of rebellion against the Lord. This awful and blasphemous doctrine is the major emphasis of these anti-Lordship Salvation men as to how men are saved. According to these men, one can believe on Jesus for eternal salvation, reject Him as Lord of his life, live in continual rebellion against Him, and go to heaven when he dies. In addition to this, he can have 100% assurance of eternal salvation all this time. In fact the paper referred to above (and later) said that one could have 100% assurance of salvation and walk in sin.

According to the Anti Lordship

Salvation view, a man can believe in Jesus, have 100% assurance of salvation; and this man can live just like he always did, or even worse than he did before. Living even worse than before he was saved, he should not have the least doubt of his eternal salvation if he just believed in Jesus at one point in his life. There was a convicted serial killer in jail. He had viciously murdered several women. One of these Anti Lordship Salvation types visited this man. He came out and said that



Joe Wilson

he praised God that this murderer told him that he had accepted Jesus as Saviour when a boy in Sunday School. Oh, how awful!

After one has believed in Jesus for this salvation (?), he can then, or at a later time, receive Jesus as the Lord of his life. He does not have to do this. He can have 100% assurance of salvation and go to heaven when he dies whether or not he ever accepts Jesus as Lord. It would be best for him to do this. He would have more joy, be used more, and have more rewards; but it absolutely is not necessary to his salvation.

Let me set forth the Lordship Salvation view. In order to be saved, one must repent of his sins and turn from them, desiring salvation from those sins. He must receive Jesus as his Lord and Saviour, and believe His gospel. This faith is a gift of God and a work of divine power. It is not a natural believing just like anything else one believes. This faith involves a commitment of one's life to the Lord Jesus Christ. One must throw down his arms of rebellion against the Lord, bow to Him and submit to Him as the Lord of his life. Though one will fail many times in his life and come far short, this attitude of submission will be his attitude for the rest of his life. Even in his failure he will have the attitude that Jesus is his Lord, that he has failed his Lord, and he will repent bitterly of this sin and return to the path of obedience.

I name some Anti Lordship men - and they are big men in the religious world. Charles Stanley, Charles Ryrie, Jack Hyles, Curtis Hutson of the Sword of the Lord (John Rice never believed such heresy), Warren Weirsbe, and many others. Some of these men have shown their position by writing books relative to this, or bringing some of it into books on other subjects. Some have shown their position by writing recommendations of books teaching this heresy. Zane Hodges is the worst I have read on this matter. It is almost unbelievable that a sane, professing Christian would write some of the things he has. Zane Hodges has written two or more books teaching this awful and unbelievable heresy. Ryrie has writ-

ten one or more books teaching this. The Grace Evangelical Society has been formed to teach this doctrine, and they put out a (monthly, I believe) paper to teach this. They are working at publishing a Bible Commentary which will teach these terrible things.

I am happy to say that there are a multitude of men who oppose this heresy and teach the truth of the Lordship Salvation position. Of course, our forefathers taught this position. It would be difficult to find a teacher of the Anti Lordship Salvation view among preachers from the times of Jesus until recent years. I do not say there were none, but I am saying they were very few. Of course, our Baptist forefathers were united and very bold and strong in preaching Lordship Salvation. Spurgeon, Carroll, and multitudes like them would have thrown up their hands in holy horror at the mere mention of this Anti Lordship position. In fact, I fear that our forefathers would have consigned the teachers of this doctrine to the pits of hell, forthwith and with out further ado. I will be much easier on them. I suspect that a multitude of our forefathers would have insisted that these men were in league with the devil himself.

John MacArthur has written what might well be the most important book of our day, "The Gospel According to Jesus" opposing this Anti Lordship heresy, and setting forth the truth on this subject. I certainly do not agree with all that MacArthur holds, and he may at points be a little strong on this position; but I surely agree in the main with his position in this book. I would urge every believer, especially every preacher, to get this book and read it immediately. I have read mine twice, some of it three times, and plan to read it again. He does a masterful job. He shows indisputably and irrefutably that the preachers of the past are in agreement with Lordship Salvation. Please read this book.

I do verily believe that, though many big men make a loud noise in teaching Anti Lordship Salvation (I saw Jack Hyles pound on the pulpit and tell how he hated Lordship Salvation), I believe the overwhelming majority of Baptist preachers still walk in the old path of Lordship Salvation. I have talked with many, and I have found few who will go along with Anti Lordship Salvation, and they would not go as far as some of the leaders of this heresy do.

Now let me tell you some of the things these Anti Lordship Salvation men teach. I do not mean that all who hold this view (or all that I have named) go as far on these things as some do. Yet, they somewhat defend, and are in the camp with the men who hold the things I will mention. Again, understand that I am not saying all these men go as far as some of them do in the things I now mention. These men redefine repentance. If you don't believe me read Ryrie, Hodges, and Hutson on Repentance. They teach that repentance of sin is not a condition of salvation. One of them says that to teach this is as bad as Roman Catholicism. They teach that the repentance (the only repentance) necessary to salvation is to change one's mind

about Jesus. One does not believe that Jesus is the Messiah, he changes his mind about that, and lo, he has done all the repenting necessary to salvation. Oh, the old preachers (including Bible preachers) demanded that one repent of sin in order to salvation. Understand what I am saying. I am saying that these men do not believe one must repent of his sins in order to be saved. They are very adamant on this point.

They have redefined faith. Faith is no longer the gift of God and the work of the Spirit. Faith is no longer wrought in the heart by the regenerating work of the Spirit as Baptists have always believed. Faith is now an "easy believism" that any man can do. It has nothing now to do with the supernatural. It is just an easy matter that any man can do.

There is no such thing as non-saving faith. Just believe in Jesus like you believe in anything or anyone else, and you will be saved. Faith does not involve any commitment of the life to Jesus Christ - that would be to teach another and a false gospel (Ryrie).

These men (I do not mean that all of them teach all these things) teach that the unprofitable servant of Matthew 24:51, who is appointed his portion with the hypocrites where there is weeping and gnashing of teeth is a saved person. Can you believe that? It is true. One can just believe in Jesus, never serve Him, even be an evil servant, be where the hypocrites are, and still be a saved person. What new doctrine is this? What strange doctrine is

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## FROM THE EDITOR

I read in the newspaper this week where two fourteen year old girls committed suicide. Oh, I almost wept as I read this. Since I lost my oldest boy it has always touched my heart to learn of the death of a child. I pray for the parents; if they know the Lord that He might comfort their hearts; if they do not know Him that they might be brought to realize their need of Him and receive Him as Lord and Saviour. I know that there is no real comfort in such a matter except from the Lord.

These two girls wrote and signed a suicide note, sat down on the railroad tracks with their backs to the way from which the train would come, and waited for the train to hurry them off into eternity. Oh, how sad.

I have thought much about this since reading it. I wonder what brought this terrible thing about, and what contributed thereto. I wonder if Humanism is rife in the school they attended - and it probably is. Humanism in the schools is most destructive of decency, right, true Americanism, life, and the souls of students. A part of the teaching of this soul destroying heresy is that there is no God, there is no life after this life, there is no judgment, there is no eternity, etc. Humanism teaches that this life is all there is, that one is to do his or her own thing, and get all the selfish, sinful pleasure out of life that one can. The necessary implication of the teaching of Humanism is that if things are not going well in this life, if you see no hope of things going as you desire so as to make you happy; then commit suicide and get out of this life. I do dogmatically declare that Humanism is responsible to a large degree for the multitude of teenage suicides in our day. Hear me, you school teachers that deny God and teach the thinking of Humanism to your students. You Humanistic school teachers are responsible for the high rate of suicide among school students today.

I wonder as to the parents of these two girls. Did they take these girls to church? Were they Christians themselves? Did they set a good Christian example for their daughters? Did they teach them about sin and about eternal, burning hell? Did they warn them about what would happen if they died without Jesus Christ - that they would go to hell? Did they tell them about Jesus Christ and His salvation? Did they urge these young girls to repent of sin and trust Jesus Christ and be saved? Did they pray for these girls constantly that God would save them?

Were there any relatives of these two girls who lovingly, earnestly, persistently prayed for them, and tried to teach them God's precious truth, especially about salvation? I ask the question were there any who showed spiritual interest in these two children and tried to win them to Jesus Christ?

If these two girls went to Sunday school, did their teacher pray for their salvation? Did their teacher teach them the Bible way of life? Did their teacher teach them about Jesus Christ and salvation and urge them to be saved?

If they went to church, what church did they go to? Did the preacher preach the truth? Did he preach often about the torments of hell and the danger of going there? Did he preach about the sins of young people and the dangers of those sins? Did he preach the true way of salvation through repenting of sin and trusting in Jesus Christ? Did he show an interest in these young girls as to their salvation?

Oh, I wonder, did anyone ever pray for these two girls? Did anyone ever really and sincerely try to win them to Jesus Christ? Someone should have, but did anyone do these things?

Well, it is too late now. Nothing can be done for these girls now. Their parents cannot help them. No relative can help them. No friend can help them. No Sunday School teacher or preacher can help them. No school teacher can help them. It is forever too late for anyone to help these two girls, how sad, how sad!

I do not mean to say that it is impossible that, though these two girls committed suicide either or both of them might have been saved. I believe that the overwhelming majority of those who commit suicide go straight to eternal, burning hell. But I do not believe this is necessarily true of all such. I believe it is possible, not likely but still possible, that a saved person might commit suicide - but it is not often the case. Oh, I wonder about these two girls.

Well, in the final analysis, in responsibility, in accountability before the Lord; these two girls must answer for themselves. The guilt of their sins is theirs. But I wonder if there are others who should have cared. They should have prayed, should have sought to influence these two girls. I wonder if there are others who must share in the guilt of this terrible tragedy. I wonder.



If God is true and real, my sin is true and real; and I, the sinner, am true and real. Guilt is real. Wrath is real. Judgment is real. Punishment is real.

## LORDSHIP

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this? What doctrine of demons is this?

These men teach that the dead faith of James 2:14-26 is saving faith. Now, what do you think of that? It is true. It is in print. They labor long and hard to prove that this faith is saving faith. It brings eternal salvation to the soul. It just does not produce works or earn rewards. I never dreamed I would see books written by scholarly, sane, serious men teaching such heretical trash as this - but I have. Brothers and sisters there are two dead things that will not save. Dead works will not save. Dead faith will not save. One of these men says that the fact that the faith is dead proves that it was once a living faith that brought salvation. I guess the fact that the sinner is dead proves that he was once spiritually alive, wow!

These men teach that one (who has believed in Jesus, and has 100% assurance of salvation, and should never doubt this) can quit believing in Jesus; even become an infidel and quit believing in God - still he is a saved man. I tell you that I could hardly believe my eyes when I read this from men who are big, respected pastors of large churches, and big men in religious education and other religious works. I am not lying to you. I know whereof I speak. I am telling you the truth. I know it is hard to believe. I found it hard to believe, but I read it in black and white. One can abandon faith in Christ and in the Christian religion and still be a saved man. Oh, how awful!

We read in I Corinthians 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." We had always thought these were lost and unsaved people who would go to hell if they did not get saved. But, now we can be enlightened. One of the Anti Lordship men informs us that these are saved people, that we cannot begin to understand this Scripture without realizing that these are saved people. Idolaters, homosexuals, drunkards, adulterers; yes, they are all this and still living in these sins, but they are saved people. You see these people enter the kingdom; they just do not inherit it - whatever on earth that can mean. I am serious.

I read this with my own eyes by one of the leading Anti Lordship Salvation men. I have often said that heresy leads to heresy leads to heresy, etc. Well, am I right or am I not?

Let us note some terrible consequences of this heresy. There is the denial of salvation as a real experience of saving grace and power. Rather, it is simply a naturalistic, easy believing in Jesus Christ, just as one would believe anything else.

It is the denial of salvation as a life-changing experience. One can be saved and live as he always has, or even worse. The salvation experience does not change his life style at all - at least it does not have to. Oh,

how different this is from what our forefathers taught about the salvation experience. And, my brother, this is at opposite poles from what the Bible teaches about salvation.

They deny the reality of the new birth. Oh, of course, they will still use the words; but what kind of birth is that which leaves the life unchanged. What would John have to say about this? (read 1st John) How can one be born again, be a new creature in Christ, be raised from the dead (all Biblical pictures of the salvation experience) and still live the same as before? Tell me this. Though they will deny it, I charge these men with not believing in the new birth.

These men divide Christ as to his offices of prophet, priest, and king. Oh, they will gladly have Him as their priest to save them; but they will not have Him as their prophet to teach them, or as their king to rule them. This is a very serious matter. Jesus Christ is prophet, priest, and king. He is the undivided Christ. He will not be one's priest to save him, if He cannot be his prophet to teach him and his king to rule him. Oh, the divided Christ of this unholy gospel (?), what a caricature of the true Lord Jesus Christ of the Bible.

These men do away with the Biblical doctrine of repentance. This is a serious charge, but evidence of its truthfulness is unanswerable. Bible preachers preached that men should repent. Our forefathers preached that men should repent. We always thought that this meant to repent of sins (we still do), but now these men teach us that there is no Biblical doctrine of repentance of one's sins. We are told that we should not tell men that they must repent of their sins or go to hell. We are told that this is as bad as Roman Catholicism.

These men deny the Biblical doctrine of Perseverance. They teach an eternal security that does not involve and include the perseverance of the saints. Since I first saw eternal security, it has meant much to me. I was a Holy roller who thought I could lose my salvation. To see this truth was a great blessing to me. But, brother, after some years of serious thought and prayer and study; I verily believe that we make too much of this doctrine. We need to get back to the Perseverance of the saints that our forefathers taught. After all, the "P" of the "Tulip" stands, not for preservation, but for perseverance. I believe in Perseverance. I believe it needs to be resurrected from the grave of warped theology and preached prominently, repeatedly, and boldly.

These men are dishonoring the Lord Jesus Christ whom they profess to love and serve. Few doctrines are more dishonoring to Jesus Christ than this Anti Lordship Salvation teaching. It dishonors His person. It makes the thrice holy Lord Jesus Christ to be a conniver at the sins of men. It makes Him to aid and abet the sins that are encouraged by this horrible heresy. Oh, we thought He came to save men from their sins; but this doctrine teaches that He came to save men in their sins, and that after receiving His wonderful salvation, they may continue in the same sins and even worse sins than before. This teaching dishonors the precious blood of Jesus Christ, as if it washes men from the guilt of sin so they can and will go to

heaven, but leaves them totally enslaved by the power of those sins. Titus 2:14 tells us about Jesus that, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." What will these Anti Lordship Salvationists do with this Scripture? Their doctrine defeats the purpose of the death of Christ and makes an unholy mockery of the saving atonement of Jesus Christ. Oh, these men do dishonour our Lord Jesus Christ.

These men, by their heresy, disgrace the gospel of grace. Their gospel has no real saving power. Oh, it will, according to them, save a man from eternal hell; but it will not necessarily save men from their sins. The gospel of the grace of God has done marvellous things without number. Drunks have been made sober. Whores and whoremongers have been made pure. Liars have been made truthful. Thieves have been made honest workers. Persecutors of God's people have become great preachers of the gospel. These things, and many more, have been accomplished by the gospel of God's saving grace. But what does this other and new gospel do? It leaves the drunkard in his vomit. It leaves the harlot busy practicing her horrible trade. It leaves the thief to his crimes, etc. What kind of gospel is this? These men call it the gospel of free grace. They call their new organization the Grace Evangelical Society. I call their gospel, the gospel of disgrace, and I challenge any man to dispute this title.

They actually, at least implicitly, deny the work of the Trinity in salvation. The Father chose a people to be holy, the Son died to redeem them from sin, the Holy Spirit works in them a new nature, desirous of holiness. Oh, it is the work of the Triune God to make men holy. But this strange, horrible, and new doctrine denies in effect the work of the Triune God in doing this.

This new doctrine - oh, I make this charge solemnly and deliberately - deceives multitudes, sending them into eternal hell with 100% assurance of salvation in their deceived minds. This is not a gospel of salvation; it is the gospel of deceit. I doubt that the devil could come up with a more successful (to him) way of damnation than this doctrine. Oh, the multitudes of 100% assured people who are on their way to eternal damnation. Oh, that God might be pleased to undeceive many of them and bring them to the real, genuine, gospel of saving grace.

These men are teaching a doctrine that is contrary to the teaching of the Bible, and contrary to the salvation experiences of the characters of the Bible. The doctrine of salvation taught in the Bible is a doctrine of an experience that makes new creatures of men, gives them a new nature, gives them the desire to be holy, causes them to become holy to some extent, growing in that holiness until the time of the consummation of salvation when they will be conformed to the image of Jesus Christ. This new doctrine is an unholy caricature and perversion of the holy salvation taught in the Bible.

I know that some Bible characters who were saved did commit some terrible sins. I know also

that even in this, they recognized the Lordship of Christ; for they realized they had sinned against their Lord, they repented of their sins to their Lord, they sought and obtained His forgiveness, and returned to the path of submission and obedience. One cannot show me in the Bible a character who fits the doctrine these men teach about salvation.

Understand that I have made this article strong in order to set forth the character of this new and awful doctrine. Understand that I do not mean to say that these men are ungodly and unholy in their own lives. I do not mean to say that they deliberately intend the terrible consequences of the doctrine they teach. I do not say that they are not sound in some other areas of Biblical doctrine. I do say that their doctrine is one of the most dangerous heresies of our day. I do say that these men have done and are doing much harm with this doctrine. I do say that these men will some day have to answer for these false doctrines, and for the great and eternal damage to the souls of men that has been caused by this heresy.

My friend, I urge you most earnestly, be sure your salvation is a Lordship salvation. If Jesus Christ is not your Lord, He is not your Saviour. If you do not lovingly and gladly own Him as the Lord and master of your life, you are not saved. You cannot (I said cannot) have Him as your Saviour without having Him as your Lord. I have spoken of Anti Lordship Salvation - but I warn you that there is no such salvation. It is not salvation; it is a false doctrine taught by men. Beware of the least inclination to imbibe this heresy. Stand like a rock for the truth of Lordship salvation. I urge you to be strong, true, and bold for this essential doctrine of the Word of God. Comments welcomed.

## ATTITUDE

(Continued from Page 1)

people. If Timothy 2:15, "Study to show thyself approved..." I Timothy 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

WHAT SHOULD BE THE PASTOR'S ATTITUDE?

First, a pastor's attitude should be one of a diligent student of the Word. If he is to lead others in the ways of holiness and faithfulness he must first be instructed in these things himself. Without the Word, he will have no convictions. Consequently, he will lack the authority to guide others in the same. The Word of God must become his friend and his companion in every part of his life; his mind and heart be constantly in tune to heavenly matters. The Word must be the light of his path and the lamp for his feet. A pastor must begin his ministry in the Word and end it in the same.

In I Timothy 4:12, Paul lays out for young Timothy the proper attitude for being or becoming a good and effective servant and undershepherd of God's people. Secondly, therefore, we are told to give no one a reason to be critical of a young pastor's youth, but rather he is to be an example. An exemplary attitude will, in many cases, carry much

more weight than the word that he speaks. Because of his youth, his mouth speaks with much less authority than an older, more seasoned man; so his life must become his most powerful message.

Thirdly, the pastor must wear the banner of love. His flock must be his first love, above his own life. A pastor whose heart aches with love for his church is going to be motivated to seek their spiritual good. His love will drive him to gather food and fresh water from the Word to nourish them. His love will prompt him to diligently and courageously protect them from the wolves of the world. His love will move him to sadness when they are hurt or go astray. His love is satisfied when he sees the heavenly Father open up the windows of heaven and pour His blessings out upon them.

Fourthly, in virtually every message preached and every lesson taught, the pastor must encourage his flock in faith. We have all been saved through faith in the finished work of our Lord and Saviour Jesus Christ: But the just shall also live by faith. Paul speaks to the Hebrews and exerts, "Remember them that have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation." (being imitators of their faith and lives).

Finally, the pastor's attitude should be one of a pure heart. The word purity in this text is HAGNIA meaning chastity. He is to be pure from the cares of this life, to have no other loves but his flock. His life is to be extremely exemplary in holiness and righteousness. Furthermore, he is to be jealous for them with a godly jealousy.

Dearly beloved, I earnestly covet your prayers for my calling. It is my desire as I journey down this path of service in which God has called me, that I would become a better servant to Him and to His church. May God bless you all. Hebrews 13:17, "Obey them that have the rule over you, and submit Yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

## BOOK REVIEWS

We have, "How to Interpret the Bible" by Floyd H. Barackman. It is very important to know how to interpret the Bible. This book sets forth many helpful rules for interpreting the Word of God. I think everyone should read some books on this subject. The Bible says so many different things to different people because of their way of interpretation. Properly interpreted, the Bible says the same thing to every reader. You need some very clear rules that you use in interpreting the Bible. This book will be of some help in this matter. It is a paper back book of over 120 pages. It sells for \$6.95. Order any of these books from our book store, and remember that the profit goes into our book ministry.

THE BAPTIST EXAMINER  
JULY 6, 1991  
PAGE THREE



# The Baptist Examiner Forum I

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

Explain "the last shall be first, and the first last" in Matthew 20:16.

Dear readers of TBE.

I wish to offer my apologies for my absences from the Forum these last few months. I have been preoccupied with some matters here at home which have at least temporarily been solved. I also wish to express my appreciation to the Calvary Baptist Church for their patience with me during this time. I count it a great and undeserved honour to have a part in the ministry of The Baptist Examiner.

Thank You,  
Brother John Pruitt

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I shall not presume to be able to give you a complete interpretation of this verse of Scripture. There are many great men of education who have tried and failed, though there are some whom God has granted discernment by His own sovereign pleasure. I will say that the sovereign pleasure of the Almighty is in view in the parable which is concluded in this verse. "So the last shall be first, and the first last." This is not the only time this somewhat mysterious principle is brought forth. You may examine Mark 10:31; Luke 13:30; Matthew 19:30. The passage in Luke is one occasion, while in Matthew 19:30, Mat. 20:16, and Mark 10:31, it is related to an occasion a little later on. There are some common denominators in these passages. (1) The Lord is speaking. (2) He is discussing the kingdom of heaven, (3) His discussion has to do with God's absolute sovereignty in that kingdom. (4) It also has to do with His gracious mercy and kindness toward His elect.

Perhaps it is related to the judgment seat of Christ where every (saved) man will be judged according to the works done in the body. (I Cor. 3:11-15) Perhaps it has to do with our attitudes and motive in which we do or do not do the work of God in this life.

Whatever the true interpretation is we must consider the whole of the context. We should consider that the "householder" is Lord over His own vineyard and that He sends forth laborers into His field as it pleases Him, and He also blesses those laborers as it pleases Him. Perhaps we should consider the possibility that those who we esteem great among us may be in fact the least in the Kingdom. Matthew 20:27, "And whosoever will be chief among You, let him be your servant."

I am afraid instead of answering the question I have raised more questions. I will be anxious to see the answers of my colleagues.

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Please read Matthew 19:27-30 and Matthew 20:1-16. Matthew 20:16 says, "So the last shall be first, and the first last: for many be called, but few chosen."

It is my belief that the Scriptures that I have just mentioned are speaking of the same subject: Christian service and labor as to reward. The Lord Jesus answers Peter's question in Matthew 19:27 with the answer in verse 28, extending it to all servants. Then in verse 29, Jesus promises extra reward for service that is an hundredfold. He states a principle in verse 30 which he again enunciates in Matthew 20:16. He does this after He has illustrated by the parable in Matthew 20:1-15 what He had said to Peter in the last verses of Matthew 19.

I see two aspects, or applications of the parable in Matthew 20:1-15 as to immediate context and present day application. First, I believe that those first called into the Kingdom (the Jews) have no guarantee of precedence because of their longevity, zeal, etc., in comparison to the Gentiles who came after them. Secondly, and concerning more closely our purpose in this answer, I believe that Christ is teaching that faithful service to Him will be faithfully rewarded, and equal faithfulness to one's opportunities will be equally rewarded. We must remember, however, that only God can and does adequately assess faithfulness and opportunities. Therefore, human assessment and judgment as to service is often faulty and may be reversed at the judgment seat and settling of rewards. It is God's grace that gives reward to each as to what is right; so we are not talking about how much a laborer in Christ's vineyard is to do. It is interesting to note that only those sent to labor first in the morning had an agreement. Those going in at the other three times (third, sixth, ninth hours) were promised a "fair wage". Those going to labor at the last, or eleventh hour were not told they would be paid at all. The Master is concerned for all of His laborers and will give to them that which is best for them. In this case they all received the same: an equal reward for their labors. Christ can do with His own as He pleases.

Perhaps we must add one more thought to this answer. Sometimes the first in opportunity are the last in results and sometimes the last in opportunity are the first in fitness for the Kingdom. We can find some in every age that are "first" in their own assessment of their merit, labors, and abilities. Likewise, there are some who are faithful and diligent to their calling and yet are no preferred by most. Yet they continue on with a pure motive to labor for the Lord. In this respect, when the day of reward comes, the first may very well be last and the last first.

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"So the last shall be first, and the first last: for many be called, but few chosen."

Let me share with you several possible explanations to this verse of Scripture, or as one writer said; this riddle. Let me first make a few comments on this parable. Some very wrongly interpret this parable as teaching works for salvation. We know that is not true because the Bible plainly tells us this in many places. Some also wrongly teach that this is teaching an equality of rewards, regardless of time of service. The Bible and common sense tell us that this is not true. I think that this parable is teaching that no matter when different ones are saved, they will all go to heaven. Those who are saved very early in life and those who are saved late in life will all go to heaven. No one deserves heaven. It is God's grace that takes us there. God's grace will take all of its objects there regardless of when they are saved. I think this is a proper teaching of this parable.

Now let us look at the phrase, "the first shall be last and the last first." One possible explanation is that this refers to what people think of themselves and not what really is. In other words, those who think they will be first, shall be last, and those who think they are last shall be first. This theory is based on the importance of humility. No man who thinks he is great is great in the eyes of God. There are some who interpret this with reference to the Jews and Gentiles. That the Jews being first are now last, and the Gentiles being last are now first. I personally believe that Jesus is teaching in a riddle that all the saved will get to heaven. One commentator pointed out that this phrase equals a tie. If the first is last and the last is first, then they must tie. This tie has reference to them both getting to heaven. Those who were saved first shall enter

into heaven and those who finish last shall enter into heaven. This is how I interpret this phrase. I think a careful study of this parable will bear out this interpretation. Indeed, God's Word is a deep Book. May God bless you all.

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"So the last shall be first, and the first last: for many be called, but few chosen" (Matt. 20:16).

This was said by Jesus in reply to Peter's question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). After telling Peter that they (the twelve apostles) would sit upon twelve thrones judging the twelve tribes of Israel. He explained that every one who had followed Him would receive rewards for faithful service to Him. But He then warns, "But many that are first shall be last; and the last shall be first" (Matt. 19:30). He explains this by giving the parable of the workers in the vineyard. While the labourers worked different lengths of time; yet the ones who worked only one hour received the same wages as those who worked all day. After giving the parable He again says, "So the last shall be first, and the first last:..."

What Christ is teaching is everyone will receive his just reward for faithful service. In Hebrews 6:10 we are told, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." He is also teaching that God, being sovereign over all, can and does bestow blessings as He chooses. "It is not lawful for me to do what I will with mine own? Is mine eye evil, because I am good? The people who think they have done the most and should receive the greater reward may be disappointed, while some, who least expect it may receive the greater blessings. If God blesses one more than another is God unjust? Certainly not. God, as Lord over all, has the right to do as He pleases with that which is His, therefore, "many that are first shall be last; and the last shall be first". The poor widow who gave the two mites, "cast in all that she had, even all her living" (Mark 12:42-44), may be first in line when God gives out the rewards for service rendered.

## POWER

(Continued from Page 1)

allowed nothing to human merit. To the conceited and humanistic Greeks it was accounted foolishness because it paid no deference to their human reason. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the

gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:14-16). Because of this, "power of God unto salvation, to everyone that believeth," Paul could say with confidence that he was not ashamed of the gospel of Jesus! Oh, beloved, he had a right to such confidence and to glory, too, because of that wonderful power, a power that embodied love as well. In our world today the gospel is considered foolish by the majority. Its morality, its ethics, its patriotism, etc., are laughed at and scorned. We are thought to be dull-witted, uneducated, and just not too bright because we believe in what they consider to be myth. "...the power of God unto salvation, to everyone that believeth." It is not baptism, it is not the Lord's Supper, neither the works of man. The only thing with the power to save is the gospel of Christ.

First. The gospel is the instrument of salvation. Let's consider this great instrument of salvation for a while. The law held man in bondage, the gospel of Jesus Christ has broken that bondage forever for those who will believe on and in His finished work on Calvary! Beloved, the gospel is the back-bone, the spinal column, if you please, of our salvation. We were provided with a sacrifice, a substitute, which answers every claim the law has against us, and leaves us with a new and glorified hope. Only God can exercise mercy to those who are condemned without setting aside in any degree the authority or sanctions of this law. Satan holds man in captivity, the gospel can rescue from that captivity. In His resurrection, our Lord Jesus Christ broke that hold of the one who held the power of death. Oh, beloved, His ten, Christ's death destroyed Satan's kingdom, and established His own in its place. Oh, hallelujah, what a Saviour! The full power of the gospel is visible to us in the accepted sufficiency of Him, the Lord Jesus Christ! This sufficiency is best exhibited by our Lord's constant intercession for us as our great High Priest. This, then, is our sure hope that He will reward His own, His redeemed for His own sake, for His own honor and glory.

The gospel is also exhibited on earth in divine providence, which causes all things to promote the Word of God, and so, the salvation of sinners, "called according to his purpose" (Rom. 8:28). The Word of God is constantly being proven correct. All the pet theories of the historians are constantly being proven wrong, and Biblical records proven correct. Man would have his own plan of salvation, but there is no other than the gift of God, our Lord Jesus Christ, the Messiah of Israel. Man has denied creation, has denied even the existence of God. There is no wonder that they deny the power of the gospel. Man's depravity is in full bloom!

My beloved, if we are ever to be saved, we must acknowledge the existence of an eternal God. We must accept and believe in an eternal saviour, the author and finisher of our faith! Who, then, (Continued on Page 5, Col. 4)



## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Explain II Tim. 2:20-21.

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"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim 2:19-21). In these verses, Paul gives instruction to Timothy concerning the actions as well as the associations of a believer relative to the church, the members of the church, and then for the believer's manner of life.

Paul begins by making reference to a great house wherein are vessels. The words, great house, refer back to the writings of Paul in his first epistle to Timothy where he talks about actions or behavior in the house of God, the pillar and ground of the truth. The great house as indicated is the church of the living God. The vessels in this house have reference to man as a created being of God. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9:21). There are vessels of gold and silver, precious vessels, and there are those of wood and earth, without proper foundation. Those that are precious are vessels of honour, those with an improper foundation are vessels of dishonour. We are being shown that there are good people as well as some bad people in our houses of faith. It is for these associations that Paul sounds the warning, a warning of what is to be done as far as our actions towards those that are dishonouring.

The first action that is to be taken is the purging of oneself from that which would be dishonouring. The word purge means to separate. Be separate from anything that is not bringing honour to God. If we separate or purge ourselves from that which is not honourable, then we are that which is honourable. When a man separates himself as described, then he also establishes some other outward signs of being purged. He is, by his actions, sanctified. Sanctified means to be set apart. Not only will he be set apart, he will also be meet for the master's use. The

word meet means to be approved or to bring satisfaction. The next thing that purging does is to make us prepared to work, or as the verse states, prepared unto every good work. We cannot work as we should unless we are sanctified, approved, and prepared for that which we do.

In the verses that follow, Paul gives some additional actions that are to be observed. The fleeing of youthful lusts. Following after righteousness, faith, charity and peace. Avoiding foolish and unlearned questions. Not to strive, but be gentle unto all men.

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In this second letter from Paul to Timothy he exhorts Timothy by using his own experiences and illustrations that point to godliness and good works. Paul instructs Timothy to study and rightly divide the Word; to avoid unsound doctrine, and flee youthful lusts. Verses 20, 21 illustrates the point he is making. The term "vessel" was dear to Paul. (See Acts 9:15, 16) Christ Himself had chosen Paul to be a vessel intended to carry the gospel. Paul knowing the weakness of the flesh said "But we have this treasure in earthen vessels," (II Co. 4:7a). Considering this weakness Paul exhorts Timothy through consistency and perseverance to grow into a vessel of honor, that the Word would not be blasphemed. This is the same thought John conveyed when he said, "He that saith he abideth in him ought himself so to walk, even as he walked," (I Jn. 2:6) Paul wrote to the Corinthian church... "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be cast away." (I Co. 9:25-27) I believe verses 20 & 21 contain the same thought. Exhortation to grow in sound doctrine and godly living.

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In the old commentaries the great house is presented as the

Universal Church, and the vessels of gold, silver, wood and earth are saved people both good and disobedient. The Scriptures do not teach or hint at a Universal Church, so right off I know that they can not be right.

I know that the Scriptures do teach that the church is the house of God, but this speaks of a church that is local; a church that can be found here and there, a church that can vote, one that has a pastor and officers, that can have a business meeting, eat the Lord's supper, and baptize those who profess faith in the Lord Jesus Christ who have been accepted as candidates for baptism, a church that calls a Pastor who watches over them and teaches them the truth.

Our Blessed Lord speaks highly of His church. Therefore, it must be a great house. If a great house, its members must live great lives. As a house might have vessels made of gold and silver to be looked at and admired and respected, so ought we, the church members, live such lives as to gain respect in the world that they might see Christ Jesus living in us.

The wood and earth mentioned in our text represents less than silver and gold. Not admired or respected as much, perhaps hardly noticed since it does not shine or glitter as does the gold and silver. Our Lord made it very clear that we should not hide our light under a bushel, but rather let it shine that people might see our good works and glorify God.

The gold and silver brings honour to its owners while the wood and earth that is hardly noticed brings dishonour to its owners. Let us who are members of the Lord's great house try to be gold and silver and bring honour to our Blessed redeemer. Let us not float along and be wood and earth, and dishonour our Lord.

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When Christ was on earth in the days of His flesh, He taught by parables. In fact, He used many parables in illustrating the truths He taught. A parable is an illustration of a certain fact or truth. The use of parables is to help the truth to be more readily seen. Though, a parable is to help the truth to be seen, we are not to try to make a parable say something that it does not say.

The great house mentioned in verse twenty of this question is an example, or illustration, which really is a parable. While it is true that any great house has vessels of gold and of silver, and of course some vessels that are not of much worth. Here, Paul is speaking of the church of the Lord Jesus Christ, which house

is of far greater value than any earthly house. The child of God who is a vessel for God and for Christ, is of eternal value. One who is a vessel of honor for the Lord is of great worth in this life and in the life to come. A child of God is set apart for the Master's use and should serve in that capacity.

The first part of the twenty-first verse which say, "if a man therefore purge himself from these,...," refers to Hymenaeus and Philetus who spoke profane and vain babblings. We are to avoid those who speak words that do not edify.

The church of God is a very great house; in fact, it is the greatest of houses, for it is built with the precious saints of God. But, even though, it is a great house, many times there are vessels of dishonor lodged in it. We are to purge ourselves from such. If we purge ourselves from such we then would be ready and prepared for the Master's use and would be prepared unto every good work.

### POWER

(Continued from Page 4)

is this? None other than Jesus Christ, the only begotten Son of God who is the author of this gospel of which we are speaking, and the power thereof. Let science say what it will, but there is a God, a Saviour, whom we must believe on! "THE heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:1-2). Yes, there is a Creator, and a Saviour. The power of the gospel unto salvation is apparent to us in the restraint which it has put on the power of Satan. Satan is limited where the saved are concerned. Satan is still subject to the Almighty God of the universe. He is subject to our Lord Jesus Christ. He is subject to Christ, Who is sovereign over all things, and Omnipotent. Our Lord Jesus said in Matthew 28:18, "....All power is given unto me in heaven and in earth." Back in the book of Job, God demonstrated the limited power of Satan. He can do exactly nothing where we are concerned except the Lord allow it.

Second. The saving power of the gospel is visible in a gracious operation. The saving power of the gospel is displayed in the awakening and conversion of lost sinners. Man in himself and in his soul, naturally refuses subjection to God. We are, before we are saved, in a state of conflict with God, and therefore opposed to the grace of Jesus. The gospel is mighty in pulling down the walls of separation, in destroying these strongholds, and the creation of new creatures. He is a new creature. The re-birth has taken place. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17). The power of the gospel has overcome the wiles of the devil.

Third. The power of God in salvation is the free justification of a sinner before God. This power comes to the penitent transgressor as a ministration of righteousness, as a word of

reconciliation and peace. It opens the prison doors if you please, and bids the captive go free. The law's power was for destruction, the power of the gospel is a life-giving power. It takes away all the feelings and burdens of guilt, and fills the believers with a confident, sure hope. The believer should have no fear of any weapon turned toward him. Notice these words. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28). The only fear for the believer is the awesome divine fear of a righteous and holy God.

Fourth. Sanctification. The power of God unto salvation is apparent in its progressive sanctification of those whom it has converted to God. The power of God is the great and only instrument of making men holy. "Sanctify them through thy truth; thy word is truth." (John 17:17). In the Word the power of God, we behold, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. 3:18). His power can be found, and is felt in His Word.

Fifth. And it upholds and preserves those who have been brought to a knowledge of the truth, bought by the blood. This power, then, that was received as a gift through faith in the shed blood of the finished work on Calvary's cross is the everlasting keeper of those who will come unto Him trusting in that finished work for the safety of their souls. This power keeps every child of God through faith unto salvation. Oh, dearly beloved, we are eternally secure, preserving and preserved. To God be the glory.

Sixth. Then in the end, it finally crowns and rewards the saints in glory. The greatest reward is being begotten again through His Word, to the enjoyment of a sure and living hope, an everlasting possession, in a great city, "not built with hands." And permitted to dwell in the presence of our Saviour forever and ever. Oh, what a Saviour!

Dear reader, do you know Him? Do you know the one that produced the everlasting Gospel? Do you know what the gospel is? A lot of questions, yes, but very important questions. There is only one plan of salvation, and that was given by God the Father because of His great love for fallen man. The sacrifice had to be spotless and pure. Only His only begotten Son could meet those standards of perfection. The

### APPRECIATED LETTER

Dear Brother Wilson:

We thank you very much for the paper. Please renew our subscription - check enclosed. May God bless each of you in the work there. Please pray for us in Oregon. In Christian love--Meldon & Bettye Roseberry, Springfield, OR.

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JULY 6, 1991  
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## STUDIES IN THE LIFE OF PAUL - PART 23

John R. Gilpin

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

I don't suppose that it is necessary for me to tell you that the gift Paul speaks of is the Lord Jesus Christ Himself, for I am sure that each of you realize that Jesus Christ was God's gift, and that it is through Jesus Christ we have eternal life in God.

However, in passing, I will make mention of the fact that that is definitely an underserved gift on our part. There is not one of us who deserves such a gift. There is not one of us who deserves salvation in any wise.

I remember a woman years ago who said concerning her husband, "Well, God will think twice before He will damn any man as good as my husband." She had in mind that her husband was a good man, and that her husband deserved to be saved. I'll tell you, beloved, that woman was definitely wrong, for not one of us deserves salvation.

Paul, in writing to Timothy, said; "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace..." (II Tim. 1:9).

Notice, we are not saved according to our works. Our works do not argue that we should be saved. There is not one of us that deserves to be saved. There is not one of us that should be saved on the basis that we have been good, or that we have produced some good works.

I would like to remind you also that this gift about which the Apostle Paul speaks is definitely an unspeakable gift, in that it would be impossible for us to describe how wonderful this gift is. Paul said: "Unspeakable" is the word that the Apostle Paul uses to describe the Lord Jesus Christ.

Now some things can be described. For example, you may stand on a high promontory and look off across the valley and see the hills and the mountains in the distance, and you will be able to describe in some wise the beauty that you see. Or sometimes you may see an individual who has some particular characteristic -- maybe a physical characteristic -- and you are able to describe that particular characteristic of that individual. Even though you may be able to describe the beauty of nature or some particular characteristic of an individual, you can't describe the gift of God, for Paul says it is unspeakable. Believe me when I say that the Lord Jesus Christ is a gift that is so far beyond us that it would be an impossibility for us to even describe or speak intelligently of the Lord Jesus Christ.

I'd like also to say that this gift to which the Apostle Paul refers is a gift that everyone needs. Now most people don't realize they need this gift, for most people think that by their own goodness, by their reformation, and by their religiousness they are on the road to glory. The fact of the matter is, it is only when the Holy Spirit begins to work within an individual that he realizes the need of the Lord Jesus

Christ.

I have often thought how we give our children some little toy or perhaps something to wear, and especially if it is something to wear, the child will often say, "Well, it is just what I needed." Beloved, that is exactly the kind of gift that God has given us in Jesus Christ, for the gift He gave us is exactly what we need.

Now, beloved, having said these few scattering things concerning this gift, I want to remind you that as a result of this gift there are some things which we have to enjoy. There are some things that we possess as a result of this gift of Jesus Christ.

As a result of this gift, you and I who are saved have been made nigh to God. The Apostle Paul tells us this to be true, for he said: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

You will notice that originally we were far off. In fact, we were so far off that we couldn't even see God; we were so far off that we couldn't hear God; we were so far off that we couldn't approach God. People talk about coming to God in their own strength, and making decisions. People talk about making a new start with the Lord. Well, may I remind you that all of us are so far off as natural human beings that we can't even see Him, we can't even hear Him, and we can't begin to approach unto Him. This verse talks about those "who sometimes were far off." In fact, we were completely alienated from Him. But then the verse says that in Christ Jesus we are made nigh by His blood.

Isn't it wonderful that the man who is so far away from God in his sins that he can't see God spiritually, he can't hear God, he can't approach unto God -- isn't it wonderful that that individual can be made nigh by the blood of the Lord Jesus Christ? You will notice the Scriptures do not say that he is made nigh by his deeds, nor by his works, nor by his righteousness, nor by his efforts. It does not say that he is made nigh because he turns over a new leaf and starts to attend services in some church. It does not say that he is made nigh by baptism, nor by church membership, nor by religious observances, but rather it says that we are made nigh by the blood of Jesus Christ.

I go back in my mind across my ministry since the Lord Jesus Christ called me to preach the Gospel, and I think how in all these years that I have been trying to preach, I have never had any message except the message of the blood of Jesus Christ for men's salvation. I know preachers who will tell you of various ways whereby you can be saved. I know of some individuals who in the length of my ministry have had at least three different plans of salvation that they have presented whereby they have changed from one position to another. But, beloved, I thank God that I can say, like the divine of old, that in the years of my ministry, I have never labored without blood in the basin. I have a conviction the only way that any man can be saved, or can be made nigh to God, is through the blood of the Lord Jesus Christ.

So I come to look at the gift that has been given us by the perfect giver, even God the Fa-

ther, and I realize that I am made nigh to God because of this gift, which is the Lord Jesus Christ. I'd never be able to pray if it were not for the blood of Jesus Christ. I'd never be able to truly worship if it were not for the blood of the Son of God. I'd never be able to have Christian fellowship with you were it not for the blood of the Lord Jesus Christ. Yes, beloved friends, I would remind you that you and I who were far off -- so far away we couldn't see God, so far away we couldn't hear God, so far away we couldn't begin to approach God -- we have been made nigh to God through Jesus Christ by His death at the cross.

II. As a result of this gift, we have the forgiveness of our sins. Listen: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13).

Notice, we have forgiveness of our trespasses because of this gift that is ours in Christ Jesus.

Forgiveness -- what a word! When the Lord Jesus Christ was hanging upon the cross, He lifted up His eyes and said, "Father, forgive them, for they know not what they do." Beloved, the forgiveness that I have is a forgiveness that came through Him.

Some individuals realize their meanness, depravity, and sinfulness, and realizing this, will turn to God in prayer and say, "Oh, God, forgive me my sins." May I remind you that in six thousand years of earth's history, God has never yet forgiven a man merely because he realized that he was a sinner and asked to be forgiven. God doesn't forgive any individual just because a man begs to be forgiven. Rather, this text says that it is because Jesus Christ died for our sins that we have been forgiven all trespasses. In other words, we are not forgiven because we ask to be forgiven, but we are forgiven because Jesus Christ has paid the penalty of our sins. We are forgiven because of what the Son of God has done for us.

I recognize the fact that there are plenty of people in this world who think because they turn over a new leaf, and join the church, and are baptized, and begin to do differently that God must somehow be under obligation to open the gates of heaven and let them come in. Believe me when I say that we have forgiveness only because Jesus Christ paid for our sins, and in six millenniums of earth's history there never has been a man saved yet except on the basis of the bloodshedding of the Lord Jesus Christ.

We read: "In whom we have redemption through his blood, the forgiveness of sins..." (Eph. 1:7).

Beloved, if it were not for the redemption that is ours in the blood of Jesus Christ, not one of us would ever have forgiveness of our sins. I have said repeatedly, and I say again, sin has to be paid for. You can go to hell and spend all eternity paying for your sins, or else at Calvary's Cross Jesus Christ died for your sins. One or the other must take place. Either you pay for sin in hell, or Jesus Christ has already paid for it at the Cross of Calvary. Beloved, Paul tells us in both Colossians 2:13 and Ephesians 1:7 that our

forgiveness is contingent upon, and entirely dependent upon, the redemption that was wrought out for us by Jesus Christ at the cross.

As a result of God's gift, we also have peace. There are lots of people who would give most anything if they could be at peace. I am sure that there are lots of folk who would like to be able to put their hand upon their heart and say, "I know that my Redeemer liveth." I am sure that there are lots of folk who would like to lie down to sleep at night and be able to say, "I am at peace with God." Beloved, the reason why people can't do that -- the reason why so few people have that precious peace -- the reason why there are so few people that can truthfully sing that old hymn, "Sweet Peace, the Gift of God's Love," is because they have ignored the gift of God, the Lord Jesus Christ.

We read: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20).

Notice, peace was made for us through the blood of His cross.

The old Scotch preacher was dying. Some friends stepped up to his bedside and asked, "How long is it since you made your peace with God?" He said, "I never made peace with God." The one who was speaking to him turned to a friend and said, "Oh, his mind is wandering; he will never recognize us." Then he directed the question a second time, and the second time the answer came back, "I never made peace with God." Then the dying man looked up into the face of the one that was questioning him, and said, "But He made peace for me when He died on the cross."

Brother, sister, I never made my peace with God either. I have never made peace with God and you'll never make peace with God. Peace doesn't depend upon you, but God made peace for us through the blood of the cross of Jesus Christ.

What a blessing this is! Isn't it wonderful to know that your sins are paid for, that the fear of hell is gone and that the hope of heaven becomes brighter and more glorious every day, and that so far as you are concerned, you are not worried one particle about what the future holds in store for you? Beloved, I can say with the Apostle Paul that if I live, I expect to live for Jesus, and if I die, I expect to go to be with Him. So to live or die, what matters to the child of God? Because of this gift, we have peace with God.

### IV. Imputation

As a result of this gift, we have imputation. When I say imputation, I am speaking a word that is most precious to me. I mean that my sins are imputed to Jesus, and that the righteousness of Jesus Christ is imputed to me. In other words, the day that Jesus Christ died, my sins were laid on Him, and the day that I realized that Jesus was my Saviour, that day His righteousness was imputed to me. At Calvary He bore my sins; today I wear His righteousness. We read: "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8).

I ask, is there such an individual to whom the Lord will not impute sin? Yes, thank God, there is. God won't impute sin to

the individual who is saved, because He has already imputed, or charged, that sin to His Son, the Lord Jesus Christ.

Can you think of anything more glorious than that? You know you are a sinner. You know there are lots of things you do every day that are definitely wrong in the sight of God and man. Isn't it wonderful to know that God will not impute sin to us -- that He won't charge us with one single sin? Beloved, He has already charged my sins to my Substitute, Jesus Christ -- God's Perfect Gift -- and He has imputed to me the righteousness of His Son, so that when God sees me, He sees me clothed with the righteousness of God's Son, Jesus Christ.

Notice again: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe..." (Rom. 3:22).

Notice, the righteousness of God is given to them that believe.

The greatest illustration, I think we have of imputation to be found in all the Bible is found in that little book of one chapter, the Book of Philemon. It is a wonderful story -- the story as to how a man by the name of Onesimus, a slave, ran away from home, and in the providence of God he went to Rome. Of course God was directing all the time. Philemon and the Apostle Paul were good friends, and at that time Paul was a prisoner at Rome. I am sure that if Philemon had said, "Now, Onesimus, I want you to go to Rome and hear Paul preach and maybe you will be saved" that Onesimus would have said, "well, if it is all the same to you, just give me more work and I'll stay here." He would much rather have stayed home than he would have gone to hear Paul preach. However, in the providence of God he ran away from his master, Philemon, and went all the way to Rome, and there in Rome, probably motivated by curiosity when seeing Paul chained to a Roman soldier, he paused to listen to him, and God saved him.

Oh, the marvel of God's grace, that a man would run away from his master and would run into God, through God's servant. When God saved Onesimus, Paul wrote to Philemon telling him what had taken place, and he said to him: "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account" (Philemon 1:17, 18).

Notice, Paul tells Philemon that if Onesimus is in debt to him, just charge it up to Paul -- put it on Paul's account.

Beloved, that is exactly the story of our redemption. You and I are runaway sinners from God, and just as Paul spoke to Philemon concerning the debt of Onesimus, so Jesus Christ says concerning us, "Father, the sin debt for each of those who are Thine elect, put to my account. I'll pay the account in full for each of the elect of God."

Beloved, that is imputation. My sins have been imputed to Jesus, and Jesus' righteousness has been imputed to me. I am glad for this gift of Jesus Christ, for as a result of this gift I have been made nigh, I have forgiven-

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## PAUL

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ness, I have peace, and I have imputation.

### V. Spiritual Discernment

As a result of this gift, we have spiritual discernment. The Apostle Paul said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Notice, this tells us that before we were saved we couldn't discern -- we couldn't understand spiritual things. They were just foolishness unto us.

I had this very forcibly impressed upon me one night years ago when, as a boy preacher, I invited a man who was a professed infidel to attend services. After a great many invitations and much insistence on my part, he came to the services one night. He had an asthmatic condition and couldn't get in a crowd, so he drove his car just outside the window. It being summertime and the windows being open, he could sit out in his car and listen to what I had to say. The next day I met him on the road and I asked him what he thought about the services. He said, "Well, I am going to be perfectly frank with you. You called on somebody to pray, and I looked at him as he closed his eyes and mumbled some words, and I said, 'He is just making a fool of himself.'" Then he said, "The congregation stood up and sang three or four songs and I said to myself, 'They are just making fools of themselves.'" Then he said, "You got up to preach and you read out of the black book, and when you got through I didn't understand anything you were talking about. I just said to myself, 'It is a shame for a man that has that much ability to waste his time preaching.'" Then he said to me, "What do you think about it?" I said, "Brother, you have just proven the Bible, because the Bible says that the natural man cannot receive the things of the Spirit, for they are foolishness unto him. Your reaction is the normal reaction of every unsaved man, for an unsaved man looks upon the things of God as so much foolishness."

Beloved, I say to you, when God saves a man He gives him a discernment whereby he can look at the things of the Lord and say, "Why couldn't I see it before?"

I can talk to the average unsaved man about stocks and bonds, horses and cattle, hogs and sheep, city property and farms, and he will understand everything I am saying to him, but when I talk to him about spiritual things and try to tell him about Jesus Christ, it isn't long until he gets that faraway look in his eyes. He doesn't understand what I am talking about. I am not talking his language. I am talking in an unknown tongue so far as he is personally concerned. What is wrong? He has a discernment whereby he can understand the things of the flesh, but he has not spiritual discernment to understand the things of God.

I tell you, beloved, if you get a delight out of the Bible, if you get a delight out of coming to God's house, if you get a delight out of hearing the Word of God preached, if you get a delight out

of fellowship that you have together with God's people, then that delight you have, that discernment you have hasn't come to you as a result of your intellect. That discernment comes as a gift of God.

### Conclusion

God gave Jesus Christ as a gift -- an undeserved, unspeakable gift -- a gift that we all needed, and as a result of that gift we have been made nigh, we have forgiveness of sins, we have peace, we have imputation in that our sins are imputed to Jesus and His righteousness is imputed to us, and we have spiritual discernment that we can understand and discern, and appreciate the things of the Lord. In view of this, we ought to be thankful to the Giver, and thankful for the Gift.

Can you think of anything that ought to cause the music box of your soul to reverberate more than this? Can you think of anything that ought to cause you, as God's child, greater joy than to know that God, the Giver, has given Jesus Christ as a Gift? We have all this because of this precious Gift of Jesus Himself. Surely it ought to make those of us who are saved to go out rejoicing in our hearts, resolving to live closer to Him. Surely it ought to make us ashamed of our backslidings. Surely it ought to make us ashamed of the fact that we treat our Lord so poorly and serve Him so shabbily. Surely it ought to make us ashamed of the fact that we fail to live for Him as we should. Certainly we ought to pray that God will help us to be more devout, and more devoted to Him as the days come and go.

Oh, may you sit down in the presence of the Giver and see the Gift today, and may that precious Gift have the effect upon you that it has had on me and all the balance of those who are God's children, who are saved by His precious grace.

May God bless you!

## WORDS

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to the Lord in any form or fashion.

We are told by the Word of God, by the Lord Himself, in John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." I'm sure not one of us is unthankful that the Lord is allowing us to be alive, and to hear the words from God's Word that Jesus said, "they are life." We know the opposite of life is death. In John 1:1, it tells us that our Saviour is the Word. In John 11:24-25, our Lord was speaking to Martha about life. "Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Now, a few more special words. The first, "being justified by faith." These are important words. They are not superfluous. And I ask the question, What is faith? I believe the Scriptures will answer this question. Go to the well-known "faith" chapter, Hebrews 11, and read verse one. "Now faith is the substance of things hoped for, the evidence of things not seen." Not one of

us has seen the Lord Jesus Christ in person, but we have Words that God inspired written by faithful men, telling us that Christ did, in fact, come to this world; took on a robe of flesh, and walked Golgotha's hill there to die in our place that we might have life, and have it more abundantly.

It is for us to come before the Lord by faith. We have faith given to us by God. Once God has given us faith, and we believe on Him as our personal Redeemer, we will stand responsible in His presence, as to how we stand on that faith. We are told in Matthew 6:30, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Those disciples, the same as we, will stand before the Lord Jesus Christ, at the Judgement Seat of Christ, and be responsible how they responded to God's Word, how they studied God's Word, how they loved God's Word, how they witnessed of God's Word.

After being saved by His grace, we can learn and understand Scripture by diligent study, and according to Paul in Philippians 4:7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We are to be kept in the Word, these Words, these beautiful Words that God so lovingly allowed men to write for our benefit. Not only do we not understand it, but this peace should rule our hearts. It shouldn't be named among the Lord's body, or the Lord's local church that they have problems, that they have misunderstandings to the point they will be disagreeable. We should have this peace reigning in our hearts. Let us read Colossians 3:15. "And let the peace of God rule in your hearts, to be which also ye are called in one body; and be ye thankful."

We should be at peace with one another. There should be no reason for us to raise our voice in anger at a brother. Now, that doesn't say that we won't disagree. We are not all yes-men, or no-men, but we should have the peace that passes all understanding in our hearts. We should be where we can disagree agreeably. We can love the brethren. We can know we have this peace. The last part of I Thessalonians 5:13 tells us, "And be at peace among yourselves."

The second word I want to speak on is "grace." Each of us who knows the Lord knows that without grace we would be on the road to eternal destruction. The Scripture tells us, "For by grace are ye saved through faith." By definition, grace is the unmerited favour of God. We thank our Lord for His grace. Without it we would have no hope. Let us read Romans 11:5. "Even so then at this present time also there is a remnant according to the election of grace."

Many of us have problems in this life. We have sicknesses, many things to discourage us as we go through this life, but as Christ revealed to us by Paul as he wrestled with his personal problems, he tells us in II Corinthians 12:9, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in

weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." As Paul praised the Lord for his infirmities, may we do so as well. As we have problems, as we have heartaches, we must simply say, "We praise You, Lord, for loving us and keeping us in the hollow of Your hand."

I've heard people say, "Well, Paul was a special person." The Lord only attracted Paul's attention in a different way. He was on the road to Damascus to gather up some people, throw some in jail, and kill some. The Lord got his attention, and Paul said, "What will you have me to do?" Paul heard and accepted the will of the Lord for his life. He was special, but so are you. It is the same precious blood of the Lord Jesus Christ that cleansed you, and cleansed Paul. It is the same grace that He extended to you and me. We are able to come to Him in the free pardon of sin, and be saved and sealed by the power of the Holy Spirit.

Many of God's people fluctuate, they weave, they don't make a stand for the Lord. We can't put our finger on how they are going to stand. Even so, we must look to Him for His help to stay in our path. When we find that Satan is overpowering us, we simply must turn to the Lord to give us the strength that is necessary. Let us read Ephesians 4:7. "But unto every one of us is given grace according to the measure of the gift of Christ." So, the Lord has given a measure of grace to each one whom He brought to Himself. We stand responsible before the Lord each moment of our life.

Jesus said to His disciples on another occasion, on the sea of Galilee when a storm arose, "Where is your faith?" He was asleep and they awakened Him. The Lord asked this question in Luke 8:25, and He, knowing all things, knew everything. They were not without any faith. They simply were not exercising it.

If you find yourself weakening at times, ask yourself, "Where's my faith?" Why am I not exercising it? Why am I not looking to the Lord Jesus Christ, and asking Him to give me strength?" Let us read Hebrews 13:9. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

We are not to be carried about by different doctrines. We are to have our minds undivided upon the Word of God. That doesn't say we are to be eccentric, but we are to love the Lord. We can be a normal person and love the Lord, and follow His will, be loved by the Lord, and love the brethren. It should be a natural thing for the Lord's children to love the brethren, and love the Lord and His Word, and glorify Him.

In Hebrews the 11th chapter we read about some of the brethren in times past, how they exercised faith and made a stand. Read verse 32 through verse 38. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms,

wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mocking and scourings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

We think we have some bad times; and we do. We have discouragement, sicknesses, are turned aside, hurt; but let us look at those dear brethren, and what they went through. When was the last time you heard of a child of the Lord sawn asunder in these days? It hasn't happened. The Lord has given us the great blessings of living in this country. We are allowed to stand and preach the Word, and teach the Word. We have been given this privilege, and we thank the Lord for His grace.

Now, let's go back to the word "peace". This is sought after by individuals and nations who spend much money and effort to get peace. Yet we are told we can have peace by faith, peace with God. I believe this is the most precious peace, peace with our Maker. God is the source of peace. There will be no peace unless God brings it forth. We read in Romans 10:15, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The world certainly needs to know about God; about peace. We know that the Lord has His vessels of mercy, and vessels of wrath. But we are told to "go ye therefore and teach all nations." As in the days of the Lord Jesus, we are told to preach the gospel, and teach those who are saved.

Jesus speaks of peace in John 14:27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." As He was nearing the end of His personal ministry on this earth, as He prepared to leave His disciples, they were to carry on His work, and preach the gospel. We have nothing to fear on this earth. We are to humble ourselves and serve our Lord and Master. We are to do it in a manner that the Scripture teaches us. Let us read I Peter 5:5, and

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## WORDS

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10. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." May the Lord bless you.

*Editor's note: I received this and another article in the mail. I took them from the envelope, without checking and making a note on them as to who wrote them, and gave them to Katie to get ready for the printer. Too late, I realized the author had not put his name on the articles. Brothers, you should put your name and the title of your article on each page. If the author will inform me, when I use the second article I will use his name and print a note that he also was the author of this article.*

## ACTS

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Paul". We, today, must also be cautious so that we give God the honor which is due Him. Let us continually give our God thanks for every good and perfect gift. I'm sure that we are all prone to fail to recognize where our blessings have originated.

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth" (Acts 19:13).

One can always find that person or those persons who will try to duplicate the original. It, in fact, was true relative to the miracles God wrought by the hands of Moses when he was down in Egypt. It is also true in the commercial world. Butter, for example, and many other products have been duplicated.

Those in the text before us observed as Paul healed in the name of Jesus. The "vagabond Jews", or those Jews who wondered from place to place, decided that they would duplicate God's miracles which were wrought by the hands of Paul. The vagabond Jews went so far as to name Jesus, even though He meant nothing to them. All around the world there are those who use the name of Jesus as a basis for their false teachings. It is as stated in the following Scriptures:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be accord-

ing to their deeds" (II Corinthians 11:13-15).

The "vagabond Jews", according to our text, were "exorcists", that is, those who pretended to be able to expel evil spirits, or to cure diseases by way of charms, or by chanting magical words. Our text informs us that the "vagabond Jews" adjured, or bound their action by an oath. They, by the action of adjuring, claimed to compel the evil spirit or disease to leave.

"And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so" (Acts 19:14).

The people of Ephesus, during the time which is before us, believed that illness and disease, and especially mental illness, were due to evil spirits. Exorcism therefore was a common trade. The exorcists, in fact, claimed to know the name of a more powerful spirit than the one who had caused the affliction. They would call upon the more powerful spirit to expel the weaker spirit. The "seven sons of Sceva", who were in the trade of exorcism, did so.

"And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye" (Acts 19:15).

Paul had access to God the Spirit, who was and is sovereign over all evil spirits. The evil spirits, in fact, knew that they were subject to the Lord Jesus by way of the apostle Paul. The seven sons of Sceva, on the other hand, could not call upon God the Spirit, since He did not abide with them. It was not only that the evil spirit did not know them, but what was worse was that the Lord Jesus did not know them.

"And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded" (Acts 19:16).

We know from the case of the man in the fifth chapter of Mark, that evil spirits are very powerful. It is said in Mark 5:3 that "no man could bind him, no, not with chains". We also know from Luke 9:42 that the evil spirit threw the boy down and "tare him". We are to see that we, in the flesh, are no match for the forces of evil. Jesus, in fact, said, "without me ye can do nothing".

"And this was known to all the Jews and Greeks dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified" (Acts 19:17).

The Jews and the Greeks, by way of that which happened to the seven sons of Sceva, saw that there was a real and vital difference between Paul and those who represented them. They were made to see that Paul was genuine, while those who represented them were liars. The seven sons of Sceva became seven witnesses regarding that which the evil spirit had said; namely, "Jesus I know, and Paul I know; but who are ye?" The evil spirit knew Jesus as being greater than himself and he witnessed to this fact. This witness brought a state of fear upon all the Jews and Greeks in Ephesus. The name of the Lord Jesus, in fact, was "magnified".

"And many that believed came, and confessed, and showed their deeds" (Acts 19:18).

The believing Jews and Greeks,

after hearing the witness of the seven sons of Sceva and after observing their naked and wounded bodies, knew that they had been on the wrong side. The result was that they "confessed, and showed their deeds". They, in other words, confessed the error of their ways, or the error of their deeds and they proceeded to show those deeds. They, in a sense of speaking, placed their heads on display as that which failed the test; deeds which were only "hay, wood and stubble". These facts remind one of the following Scripture.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

"Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19).

These noble believers showed by their deeds that they had no intention of turning back. They, in fact, in a sense of speaking, burned the bridge behind them. We will find from the following Scriptures that they were acting in accord with the Word of God.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

"For where your treasure is, there will your heart be also" (Matt. 6:21).

We have, then, in the text before us, believers who responded in accordance with God's Word. They, in fact, "Which used curious arts brought their books together, and burned them before all men".

"So mightily grew the word of God and prevailed" (Acts 19:20).

The Lord will not fail to bless those who honor Him. They shall not lose as a result of their forsaking the world. It is as stated in the following Scriptures: "And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee" (Psalm 9:10).

"And shall seek me and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

The Word of God was planted in good soil, so, according to our text, "mightily grew the word of God, and prevailed". It is as stated in the following Scripture:

"But other fell into good ground, and brought forth fruit, some an hundred fold, some sixtyfold, some thirtyfold" (Matt. 13:8).

"After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts 19:21).

Paul, after two years of proclaiming the Word of God from the school of Tyrannus, purposed to go to Jerusalem. This was also after many had believed and after the Word had grown mightily and prevailed. Paul, then, before purposing to go to Jerusalem, had, by the

power of God the Spirit, laid a solid foundation in Ephesus. He had spent two years teaching the "all things" from the school of Tyrannus. He, in other words, was leaving Ephesus with men and women who would not deny the faith men and women who would not be blown about with every wind of doctrine. Paul, when writing to the church at Ephesus, referred to them as the "faithful in Christ Jesus" (Eph. 1:1). We may say that the "all things" which Paul taught the Ephesians is set forth in his following words to them.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of His grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself" (Ephesians 1:4-10).

These are some of the truths which Paul taught the people from the school of Tyrannus in the city of Ephesus. Let us also remember that it is in the sixth chapter of the book of Ephesians that we read of the believer's power, armour, foes and resources.

We learn from Romans 15:25 and 26 that Paul's purpose in going to Jerusalem was to minister to the saints there. He would also carry with him an offering for the poor saints at Jerusalem which he had received from the people of Macedonia and Achaia. Paul also points out in the text which is before us, that, after visiting Jerusalem, he hoped to be privileged to visit the saints which were at Rome. This fact is brought out in the following Scripture.

"Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company" (Romans 15:24).

## POWER

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gospel, then? The death, burial, and praise the Lord, the most assuring punctuation of all these is, for our own justification for believing it, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The resurrection! There are around the world many strange gods who are being bowed down to in their sort of worship today, but there is only one true, loving, saving God, our Lord Jesus Christ who is very God! The gospel, death, burial, and resurrection of Jesus Christ. Please, accept no other plan of salvation, because there is no other. May God help you to see this great truth today is my prayer. Amen

## DUST CURSE

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wicked works, yet now hath he reconciled" (Col. 1:21).

So, it is at this very moment, every person is either a child of God or an enemy of God. Jesus made this truth very plain when He said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). A man cannot be neutral in his relationship to God. He is in every aspect of his life either for or against God, either a son of God or an enemy of God.

Where you are: Where you are has to do with your relationship to the judgment of God. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

I would to God that all which read this message (especially the unsaved) could realize that death is but one step, one breath, one thought from this present life. Be caused to know that death and hell for the lost soul come in the same package. Man in his carnal reasoning may attempt to fix a chronological sequence to death, judgment and hell but the Scriptures do not allow for a time element between death, judgment and hell. "...the rich man also died, and was buried; And in hell he lift up his eyes..." Luke 16:22-23). When a person dies, he has already been judged either in Christ as his substitute or in himself as a guilty sinner. The people that die in their sins appear before the great white throne not to be judged as to their innocence or guilt, but to receive their sentencing and degrees of torment which they shall suffer eternally in the lake of fire. Every last person in the world who dies in his sins shall discover hell and judgment in the moment of physical death.

What you are: What you are has to do with your state and standing before God. It has already been said, and affirmed from Scripture, that every person living is at one of the two poles, the pole of the enemies and haters of God, or the pole of friendship and love toward God; there is no neutral ground. In this truth the standing of all men before God is revealed. In this message we want to consider man's state before God in his native or natural being. Of all the lies Satan has invented the false teaching which is so popular today called, "The Fatherhood of God and the Brotherhood of Man" has done more to blind the eyes of men than all of Satan's other lies combined. The anti-Biblical teaching of the integration of the races and the ecumenical movement (one world church) both have their roots in this one lie of the devil. This lie is one of the chief means employed by the devil in bringing men to the truth of their innate depravity. The Scriptural truth of total depravity of human nature is generally disbelieved and vehemently denied by Arminianism, but, this does not make it nonetheless truth. Christ said, "All that ever came before me are thieves and robbers..." (John 10:8).

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## DUST CURSE

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The text, "...he remembereth that we are dust," means that God remembers. However, it does not say man remembers he is dust. Man likes to think he is god and at his own volition create a man fitted for heaven. When man is viewed through Scriptural lenses and considered from a standpoint of nature the picture developed is anything but beautiful. David, the Psalmist, could restrain his curiosity no longer and he cried out unto God and said, "What is man that thou art mindful of him?" By searching and study of human nature, David could not find a single quality in man that would motivate God to have the first thought of man. The patriarch Job gave his estimate of man in these penetrating words, "How much less man, that is a worm? and the son of man, which is a worm?" (Job 25:6). The wormhood of man is hereditary and is perpetuated to every generation. It is a Scriptural and scientific fact that like begets like. Christ attested to this fact when He said, *That which is born of the flesh is flesh* (John 3:6). This is not compatible with the natural man's thoughts of himself.

Job, a perfect and upright man, called himself a worm, King David a man after God's own heart referred to himself as a worm (Psa. 22:6), and God spoke to His Prince Jacob in these words, "Fear not, thou worm Jacob..." (Isa. 41:14). Now, we know that a human being is not a worm in the literal sense but, with the references to Job, David and Jacob as worms the Scriptures speak in a metaphorical sense. A metaphor is a figure of speech, a word or phrase associated with one thing or idea and it is ascribed to another because of a suggested resemblance. To be brief and plain, the natural man in every facet of his existence is as obnoxious in the sight of a thrice Holy God as the most horrible and hated worm is to man.

Man, plus genius, plus education, plus riches, plus everything apart from the saving grace of God equals dust. Man plus all the wonderful things he thinks he is will give you the grand total of dust. "...the flesh profiteth nothing..." (John 6:63). If all the chemicals could be reclaimed from the average size man, the going price on the market for him would be a \$1.29. The cost of reclamation far exceeds the value, so any way you approach man from the natural standpoint you enter into a losing proposition. Weighed on the scales of God's infallible justice all the human family is counted no more than the small dust of the balance (see Isa. 40:15). "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). Man should quit lying to himself (Jere. 17:9) and admit his frailty, inability, his total spiritual ruin, his nothingness and realize when he looks in the mirror the very best he can see is a lump of dust. Paul the Apostle, said, "...who am less than the least of all saints..." (Eph. 3:8). I do not know how you arrive at "less than the least." It must be that God caused Paul to remember

that Paul, in this physical state was but only dust.

Genesis 2:7, *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* This verse has science falsely so called working overtime trying to disprove the facts contained in it, but, God will not be robbed of His glory in the creation of man. The evolutionary theory is so replete with unsolved dilemmas that each succeeding generation must come up with a new theory contradictory to the former generation's theory in an attempt to prevent being run through with one of the horns of the old dilemma. All their intellectual polishing of the evolutionary theory only tends to further aggravate the murky waters of this iniquitous cesspool. The new generation of evolutionists find themselves worse off than their infidel predecessors. The Genesis account of creation of both animate and inanimate substance is a Divine axiom. The heathen can rage against this truth with all their strength only to find themselves deflated by the Sword of the Spirit, which is the Word of God. Man's physical origin can be traced to the dust of Eden's garden. Until God breathed into the nostrils of man, the breath of life, man was yet dust. God entered into covenant with His newly created man.

"And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17).

Man is a created being. Not independent but responsible to God his Creator. It seems evident from Scripture that God had taught Adam concerning his dust origin. In pronouncing the curse upon Adam for violating the covenant God said to him, "...for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

With just a little imagination we can see the arch deceiver coming to Eve in the garden. We can hear him say to her, "You don't have to believe this death and dust bit that God is trying to pawn off on you. This stuff about dying the day you eat of the tree in the midst of the garden is but a farce and the garden is but a farce and a scare tactic to keep you in subjection to Him. It is foolish for you to think that a single deviation will cause you to become subject to dust. On the contrary you will be equal with God." This lie was believed by our first parents in the garden and alienation from God was the immediate result. In this state of spiritual death man thinks the flesh is more than dust. Occasionally, you may hear an unsaved person admit to the Biblical account of creation, but press the point further and see how many you can get to concede that man in his depraved fallen state is as worthless to God as a speck of dust is to man.

Man's vain search for a solution to air pollution: We hear and read a lot about air pollution today. Air pollution is not a new

problem. Adam and Eve are the only two people that ever lived on this earth which were not plagued with air pollution. Even the pure air of Eden's paradise came under the dust curse when sin made its entrance and our first parents breathed into their lungs poison air that very day. All of their children have been breathing the same air ever since. Thousands of people annually are moving from the cities into the country in an effort to get away from the smog which is but one of the untasty fruits of a sin cursed earth. Industry is plagued by dust. Hundreds of coal miners and foundry workers are suffering from silicosis of the lungs as a result of breathing too much dust. The dust storms in the west and midwest cost this country thousands of dollars in crops and livestock.

"The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed" (Deut. 28:24).

In the home, mother will put on a cloak called a duster, use a vacuum cleaner that is well filtered in an effort to rid the home of dust. The furnace is filtered, the clothes dryer is filtered and the cry all over America is for clean air, all to no avail. The curse upon sin had made dust a part of our natural environment. All this should serve to remind us that we are dust, and will in this life never be able to escape it. Yet we so easily forget that all this upheaval in nature started man's first sin and has been with us ever since. It will continue to be with man until God cleanses this earth with the agency of fire removing the curse of sin forever more. The perpetuity of the dust curse is a self-evident truth, and in view of this, the honest seeker of truth should readily see that the Utopian child which was conceived in the abnormal womb of post-millennialism was malignant at conception, thus, a miscarriage was inevitable and both mother and child will die under the floodtides of truth. The postmillennialist will never reach his imaginary Utopia. The air-conditioned and dust free city while Christ is absent from the earth will never become reality. The great industrial complexes with their towering smoke stacks was once considered as a sign of progress. Now the ecologist is wondering in what direction this progress is going.

The potter has power over the clay: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. 9:21). "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psa. 100:3).

God is the sovereign Potter, each and every vessel is made according to His own good will and pleasure, and none are allowed to say, "...Why hast thou made me thus?" (Rom. 9:20)

The Scriptures affirm over and over that man has not power over himself. "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jere. 10:23).

A number of times in the Bible man is compared to a vessel of clay. Clay is nothing more than concentrated dust. Let us keep in

mind that God has said, "Man is dust." With this truth constant in our minds we will have no trouble remembering the Divine order. It is God that molds the clay, and not the other way around as the Arminians would like you to believe. When it comes to the teaching of the absolute sovereignty of God it is seen that many theologians, and would-be scholars, are suffering from a bad case of heretical dust on the brain.

Analogy, earthen clay and human clay: In highway construction programs you can see massive earth moving equipment all being used to disturb and relocate tons and tons of earth, which is but tons and tons of dust. To the human eye these mountains of earth are passive, motionless and still, but, actually due to weight and self-generated pressure there is a hardening process going on within the natural earth. The earth dust cannot move itself out of the way, there must be the application of external power in order to relocate it and fashion it for highway travel. The earthen clay does not cooperate with the external force applied to it, but, resists it holding tenaciously to its old position; however, human ingenuity wins out and the super highways are born.

This is how God views the natural man. Just as the dust of the earth is powerless to transform itself into instruments of usefulness, man within himself is powerless to change from natural to spiritual. In this analogy we can see the impotence of man's will, the effectual call of the Holy Spirit, irresistible grace and the preservation of the saints. All this exercised by the sovereign superintendent of highways in behalf of the children for whom Jesus died.

The natural man is of the earth, earthy. Paul, the inspired apostle writes, "...There is a natural body, and there is a spiritual body" (I Cor. 15:44). The Bible further makes this distinction obvious, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:8-9).

The chasm between man and beast is impassable, so, there is a gulf fixed between the natural and the spiritual. The feeble attempts of the evolutionists to cross the chasm between man and beast, although both were created of the same dust of the earth (Gen. 2:19) shall continue to meet with shameful and utter defeat. Man has been endowed by his Creator with superior intelligence to the brute creation. Man is the only creature that fears the curse of dust, man is the only creature that digs a grave, preaches a funeral, erects a monument to death. Among all the earth's creatures man alone has been created with moral sentiments of good and evil. Not a single trace of this can be found among the lesser animals. Yet the mind of man is filled with enmity against God, man uses every facet of his intelligence to bring shame and reproach on his Creator. Man employs his sense of morality in an effort to bridge the gulf between the natural and the spiritual. O vain man how foolish!

"Can the Ethiopian change his skin, or the

leopard his spots? then may ye also do good, that are accustomed to do evil" (Jere. 13:23). "Who can bring a clean thing out of an unclean? not one" (Job 14:4).

God that made the earth also created man and hath declared that He has power over the animate clay as well as over the inanimate clay. This Divine and omnipotent power is exercised according to the good pleasure of God in making one vessel unto honor and another unto dishonor. The designing house is none other than the infinite counsels of Almighty God, to the Prophet Jeremiah, the Divine Potter spoke, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jere. 1:5).

Christ asked when He was on earth, "Is it not lawful for me to do what I will with mine own?...?" (Matt. 20:15). From Scripture it is plain that all of mankind is in the hands of the sovereign Potter, and God determines absolutely everything pertaining to them. David describes change from natural to spiritual in these words, "He (God) brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. 40:2).

Man makes a lot of noise about his ability to pick himself up from the miry pit of clay but, he is ever faced with the unerring record which states, "...thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man" (Job 14:19). Man at the top of the moral ladder is nothing but dust.

The earth's claim upon mankind: "...his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding it" (Job 4:18-20).

Note in this text what is said about this body of sin. First, the body has an earth foundation, Eden's dust. Second, the body is perpetually returning to dust, dying morning and evening. Third, man is unconscious of this death in his body, without any regarding it. Fourth, the body of sin is a victim of the moth, skin worms expedite the body's return to the dust from whence it came.

God's claim on man is superior to all other claims: Psalm 22:29 "...all they that go down to the dust shall bow before him: and none can keep alive his own soul." Shall bow down before Him, oh, ye creature of the dust. My prayer to God is that He would make you bow now and cause you to say from the heart, "I do remember that I am dust. Be thou merciful to me a helpless lump of clay." The knees may grow stiff with pride and the tongue may be filled with words

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## DUST CURSE

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of this world's wisdom but, know this, "...every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

Youthful, but yet dust: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecc. 12:1). that is, before the curse of dust is compounded with old age and pain. Job expressed the same thing in these words, "When the dust groweth into hardness, and the clods cleave fast together?" (Job 38:38).

The physical liabilities of age are many. The hardening of bones and joints, excruciating arthritic pain are all common to old age, O that the time of youth might be redeemed in the service of God. In the twilight months and years much time and thought are spent considering and fighting the infirmities of the body, leaving little or no time for the eternal issues. We are growing older, the body clay is hardening in proportion to our age. Literally we are growing stiff and it is becoming more difficult with each passing day to resist the gravity pull of the earth. "Remember now thy Creator..." Remember He has said, We came from dust, that we are dust, and to dust we shall return.

Redeemed from the dust curse: How terribly awful is the thought of terminal cancer, how horrible the thought of the body deteriorating in the grave. As fearful as these thoughts are there is another fact which should strike yet a deeper terror to the soul; and that is, the body and soul dying in sin even after many years shall be resurrected from hell and the grave only to be consigned to the lake of fire for all eternity. They which have been given the faith to know Christ vicariously suffered in their place shall have no part in what the Apostle John calls "...the resurrection of damnation" (John 5:29).

The true penitent can exclaim, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this (dust) house we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:1-4).

The grace of God has permitted the saint's eye of faith to see the death of the body as a positive and chief benefit in Christ. In Christ there is sufficient grace for

salvation, for living, and for dying. That fearful monster called death loses its ugliness in the flood of overwhelming grace, and the weary pilgrim is made to say with Paul, "For to me to live is Christ, and to die is gain" (Phil 1:21). Not just a better state, but "far better" (Phil. 1:23).

It is axiomatic and universal knowledge that at the very moment of death the body starts the decomposition process, and in the grave skin worms help in expediting this process. To the reader that is yet unsaved, what if God would say to you, "Tonight thy soul shall be required of thee," you would at the same moment say, "...I am tormented in this flame" (Luke 16:24).

My prayer is that God may be merciful to you, causing you to see the terrible curse sin has placed upon you. May He cause you to see the merit in Christ's shed blood. Then, and then only can you ask, "...O grave, where is thy victory?"

God bless you.

## STORY

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right. I suppose I am something like Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father, being very busy, went about the city; and amidst his numerous cares and engagements, he forgot. Night came on, and at last when the father reached home, there was great enquiry as to where Richard was. The father said, "Dear me, I left him early in the morning standing under such-and-such a gateway, and I told him to stay there until I came for him; I should not wonder but what he is there now." So they went, and there they found him. Such an example of childish simple faithfulness it is no disgrace to emulate. I received some years ago orders from my Master to stand at the foot of the cross until he came. He has not come yet, but I mean to stand there till he does. If I should disobey his orders and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect his blessing. Here, then, I stand at the foot of the cross and tell out the old, old story, stale though it sound to itching ears, and worn threadbare as critics may deem it. It is of Christ I love to speak -- of Christ who loved, and lived, and died, the substitute for sinners, the just for the unjust, that he might bring us to God.

It is somewhere singular, but just as they say fish go bad at the head first, so modern divines generally go bad first upon the head and main doctrine of the substitutionary work of Christ. Nearly all our modern errors, I might say all of them, begin with mistakes about Christ. Men do not like to be always preaching the same thing. There are Athenians in the pulpit as well as in the pew who spend their time in nothing but hearing some new thing. They are not content to tell over and over again the simple message, "He that believeth in the Lord Jesus Christ hath everlasting life" So they borrow novelties from literature, and garnish the Word of God with the words which man's wisdom teacheth. The doctrine of atonement they mystify. Reconciliation by the

precious blood of Jesus ceases to be the corner-stone of their ministry. To shape the gospel to the diseased wishes and tastes of men enters far more of men that they receive the gospel as it is. There is no telling where they will go who once go back from following the Lord with a true and undivided heart, from deep to deep descending, the blackness of darkness will receive them unless grace prevent. Only this you may take for a certainty, "They cannot be right in the rest, Unless they speak rightly of Him." If they are not sound about the purpose of the cross, they are rotten everywhere. "Other foundation can no man lay than that is laid, which is Jesus Christ." On this rock there is security. We may be mistaken on any other points with more impunity than this. They who are builded on the rock, though they build wood, and hay, and stubble, thereupon to their sore confusion, for what they build shall be burned, themselves shall be saved yet so as by fire. Now that grand doctrine which we take to be the keystone of the evangelical system, the very corner-stone of the gospel, that grand doctrine of the atonement of Christ we would tell to you again, and then, without attempting to prove it, for that we have done hundreds of times, we shall try to draw some lessons of instruction from that truth which is surely believed among us. Man having sinned, God's righteousness demanded that the penalty should be fulfilled. He had said, "The soul that sinneth shall die;" and unless God can be false, the sinner must die. Moreover, God's holiness demanded it, for the penalty was based on justice. It was just that the sinner should die. God had not appended a more heavy penalty than he should have done. Punishment is the just result of offending. God, then, must either cease to be holy, or the sinner must be punished. Truth and holiness imperiously demanded that God should lift his hand and smite the man who had broken his law and offended his majesty. Christ Jesus, the second Adam, the federal head of the chosen ones, imperposed. He offered himself to bear the penalty which they ought to bear; to fulfill and honour the law which they had broken and dishonoured. He offered to be their day's-man, a surety, a substitute, standing in their room, place, and stead. Christ became the vicar of his people; vicariously suffering in their stead; vicariously doing in their stead that which they were not strong enough to do by reason of the weakness of the flesh through the fall. This which Christ proposed to do was accepted of God. In due time Christ actually died, and fulfilled what he promised to do. He took every sin of all his people, and suffered every stroke of the rod on account of those sins. He had compounded into one awful draught the punishment of the sins of all the elect. He took the cup; he put it to his lips; he sweat as it were great drops of blood while he tasted the first sip thereof, but he never desisted, but drank on, on, on, till he had exhausted the very dregs, and turning the vessel upside down he said, "It is finished!" and at one tremendous draught of love the Lord God of salvation had drained destruction dry. Not a dreg, not the slightest

residue was left; he had suffered all that ought to have been suffered; had finished transgression, and made an end of sin. Moreover, he obeyed his Father's law to the utmost extent of it; he fulfilled that will of which he had said of old -- "Lo, I come to do thy will, O God: thy law is my delight;" and having offered both an atonement for sin and a complete fulfillment of the law, he ascended up on high, took his seat on the right hand of the Majesty in heaven, from henceforth expecting till his enemies be made his footstool, and interceding for those whom he bought with blood that they may be with him where he is. The doctrine of the atonement is very simple. It just consists in the substitution of Christ in the place of the sinner; Christ being treated as if he were the sinner, and then the transgressor being treated as if he were the righteous one. It is a change of persons; Christ becomes the sinner; he stands in the sinner's place and stead; he was numbered with the transgressors; the sinner becomes righteous; he stands in Christ's place and stead, and is numbered with the righteous ones. Christ has no sin of his own, but he takes human guilt, and is punished for human folly. We have no righteousness of our own, but we take the divine righteousness; we are rewarded for it, and stand accepted before God as though that righteousness had been wrought out by ourselves. "In due time Christ died for the ungodly," that he might take away their sins.

It is not my present object to prove this doctrine. As I said before, there is no need to be always arguing what we know to be true. Rather let us say a few earnest words by way of commending this doctrine of the atonement; and afterwards I shall propound it by way of application to those who as yet have not received Christ.

I. First, then, By Way of Commendation.

There are some things to be said for the gospel which proclaims the atonement as its fundamental principle. And the first thing to be said of it is, that in comparison with all modern schemes *how simple it is!* Brethren, this is the way our great gentlemen do not like it, it is too plain. If you will go and purchase certain books which teach you how sermons ought to be made, you will find that the English of it is this, --pick all the hard words you can out of all the books you read in the week, and then pour them out on your people on Sunday; and there is a certain set of people who always applaud the man they cannot understand. They are like the old woman who was asked when she came home from Church, "Did you understand the sermon?" "No;" she answered, "I would not have the presumption;" she thought it would be presumption to attempt to understand the minister. But the Word of God is understood with the heart, and makes no strange demands on the intellect.

Now, our first commendation on the doctrine of the atonement is, that it commends itself to the understanding. The way-faring man, though his intellect be but one grade beyond an idiot, may get a hold on the truth of substitution without any difficulty. Oh, these modern theologians, they will do anything to spirit away

the cross! They hang over it the gaudy trappings of their elocution, or they introduce it with the dark mysterious incantations of their logic, and then the poor troubled heart looks up to see the cross and sees nothing there but human wisdom. Now I say it again, there is not one of you here but can understand this truth, that Christ died in the stead of his people. If you perish, it will not be because the gospel was beyond your comprehension. If you go down to hell, it will not be because you were not able to understand how God can be just, and yet the justifier of the ungodly. It is astonishing in this age how little is known of the simple truisms of the Bible; it seems to be always admonishing us how simple we ought to be in setting them forth. I have heard that when Mr. Kilpin was once preaching a very good and earnest sermon, he used the word "Deity," and a sailor sitting down below leaned forward and said, "Beg your pardon, sir, but who's he, pray? Do you mean God Almighty?" "Yes," said Mr. Kilpin, "I do mean God, and I ought not to have used a word which you could not understand." "I thank you, sir," said the sailor, and looked as if he would devour the rest of the sermon in the interest which he felt in it even to the close. Now that one unvarnished fact is but an index of that which prevails in every land. There must be simple preaching. A doctrine of atonement that is not simple, a doctrine which comes from Germany, which needs a man to be a great scholar before he can comprehend it himself, and to be a still greater adept before he can tell it to others -- such doctrine is manifestly not of God, because it is not suited to God's creatures. It is fascinating to one in a thousand of them, but it is not suited to those poor of this world who are rich in faith; not suited to those babes to whom God has revealed the things of the kingdom while he has hidden them from the wise and prudent. Oh, you may always judge of a doctrine in this way. If it is not a simple doctrine, it does not come from God; if it puzzles you, if it is one which you cannot see through at once because of the mysterious language in which it is couched, you may begin to suspect that it is man's doctrine, and not the Word of God.

Nor is this doctrine of the atonement to be commended merely for its simplicity, but because while suiting the understanding it also *suits the conscience*. How it satisfies the conscience no tongue can tell! When a man is awakened and his conscience stings him, when the Spirit of God has shown him his sin and his guilt, there is nothing but the blood of Christ that can ever give him peace. Peter might have stood up at the prow of the boat and have said to the winds and to the waves, "Peace, be still," but they would have gone on roaring with unabated fury. The Pope of Rome, who pretends to be Peter's successor, may stand up with his ceremonies and say to the troubled conscience, "Peace, be still," but it will not cease its terrible agitations. The unclean spirit that sets conscience in so much turmoil cries out, "Jesus I know, and his cross I know, but who are ye?" Yea, and it will not be cast out. There is no chance whatever of our finding (Continued on Page 11, Col. 1)



## STORY

(Continued from Page 10)

a pillow for a head which the Holy Ghost has made to ache save in the atonement and the finished work of Christ. When Mr. Robert Hall first went to Cambridge to preach, the Cambridge folks were nearly Unitarians. So he preached upon the doctrine of the finished work of Christ, and some of them came to him in the vestry and said, "Mr. Hall, this will never do." "Why not?" said he, "Why, your sermon was only fit for old women." "And why only fit for old women?" said Mr. Hall. "Because," said they, "they are tottering on the borders of the grave, and they want comfort, and, therefore, it will suit them, but it will not do for us." "Very well," said Mr. Hall, "you have unconsciously paid me all the compliment that I can ask for; if this is good for old women on the borders of the grave, it must be good for you if you are in your right senses, for the borders of the grave is where we all stand." Here, indeed, is a choice feature of the atonement, it is comforting to us in the thought of death. When conscience is awakened to a sense of guilt, death is sure to cast his pale shadow on all our prospects, and encircle all our steps with dark omens of the grave. Conscience is accompanied generally in its alarms with the thoughts of the near-approaching judgment, but the peace which the blood gives is conscience-proof, sickness-proof, death-proof, devil-proof, judgment-proof, and it will be eternity-proof. We may well be alarmed at all the uprisings of occupation and all the remembrance of past defilement, but only let our eyes rest on thy dear cross, O Jesus, and our conscience has peace with God, and we rest and are still. Now we ask whether any of these modern systems of divinity can quiet a troubled conscience? We would like to give them some cases that we meet with sometimes -- some despairing ones -- and say, "Now, here, cast this devil out if you can try your hand at it," and I think they would find, that this kind goeth not out save by the tears, and groans, and death of Jesus Christ the atoning sacrifice. A gospel without an atonement may do very well for young ladies and gentlemen who do not know that they ever did anything wrong. It will just suit your lackadaisical people who have not got a heart for anybody to see; who have always been quite moral, upright, and respectable; who would feel insulted if you told them they deserved to be sent to hell; who would not for a moment allow that they could be depraved or fallen creatures. The gospel, I say, of these moderns will suit these gentlefolks very well I day say, but let a man be really guilty and know it; let him be really awake to his lost state, and I aver that none but Jesus -- none but Jesus, nothing but the precious blood can give him peace and rest. For these two things, then, commend us to the doctrine of the atonement, because it suits the understanding of the most lowly, and will quiet the conscience of the most troubled.

It has, moreover, this peculiar excellency, that it softens the heart. There is a mysterious softening and melting power in the

story of the sacrifice of Christ. I know a dear Christian woman who loved her little ones and sought their salvation. When she prayed for them, she thought it right to use the best means she could to arrest their attention and awaken their minds. I hope you all do likewise. The means, however, which she thought best calculated for her object was the terrors of the Lord. She used to read to her children chapter after chapter of *Allevine's Alarm to the Unconverted*. Oh, that book! how many dreams it gave her boy at night about the devouring flames and the everlasting burnings. But the boy's heart grew hardened, as if it were annealed rather than melted by the furnace of fear. The hammer welded the heart to sin, but did not break it. But even then, when the lad's heart was hard, when he heard of Jesus' love to his people, though he feared he was not one of them, still it used to make him weep to think Jesus should love anybody after such a sort. Even now that he has come to manhood, law and terrors make him dead and stolid, but the blood, Jesus, thine agonies in Gethsemane and on the tree, he cannot bear; they melt him; his soul flows through his eyes in tears; he weeps himself away from grateful love to them for what thou hast done. Alas for those that deny the atonement! They take the very sting out of Christ's sufferings; and then, in taking out the sting, they take out the point with which the sufferings of Christ pierce, and probe, and penetrate the heart. It is because Christ suffered for my sin, because he was condemned that I might be acquitted and not be damned as the result of my guilt: it is this that makes his sufferings such a cordial to my heart.

"See on the bloody tree,  
The illustrious sufferer hangs,  
The torments due to thee,  
He bore the dreadful pangs;  
And cancelled there, the mighty sum,  
Sins present, past, and sins to come."

At this present hour there are congregations met in the theatres of London, and there are persons addressing them. I do not know what their subjects are, but I know what they ought to be. If they want to get at the intellects of those who live in the back-slums, if they want to get at the consciences of those who have been thieves and drunkards, if they want to melt the hearts of those who have grown stubborn and callous through years of lust and iniquity, I know there is nothing will do it but the death on Calvary, the five wounds, the bleeding side, the vinegar, the nails, and the spear. There is a melting power here which is not to be found in all the world besides.

I will detain you yet once more on this point. We commend the doctrine of the atonement because, besides suiting the understanding, quieting the conscience, and melting the heart, we know there is a power in it to affect the outward life. No man can believe that Christ suffered for his sins and yet live in sin. No man can believe that his iniquities were the murderers of Christ, and yet go and hug those murderers to his bosom. The sure and certain effect of a true faith in the atoning sacrifice of Christ is the purging out of the old leaven, the dedication of the soul to him who bought it with his blood, and the

vowing to have revenge against those sins which nailed Jesus to the tree. The proof, after all, is in the trial. Go into any parish in England where there lives a philosophical divine who has cut the atonement out of his preaching, and if you do not find more harlots, and thieves, and drunkards there than usual, write me down mistaken; but go, on the other hand, into a parish where the atonement is preached, and that with rigid integrity and with loving earnestness, and if you do not find the ale-houses getting empty, and the shops shut on the Sunday, and the people walking in honesty and uprightness, then I have looked about the world in vain. I knew a village once that was perhaps one of the worst villages in England for many things; where many an illicit still was yielding its noxious liquor to a manufacturer without payment of the duty to the government, and where, in connection with that, all manner of riot and iniquity were rife. There went a lad into that village, and but a lad, and one who had no scholarship, but was rough, and sometimes vulgar. He began to preach there, and it pleased God to turn that village upside down, and in a short time the little thatched chapel was crammed, and the biggest vagabonds of the village were weeping floods of tears, and those who had been the curse of the parish became its blessing; and where there had been robberies and villainies of every kind all round the neighborhood, there were none, because the men who did the mischief were themselves in the house of God, rejoicing to hear of Jesus crucified. Mark me, I am not telling you an exaggerated story now, nor a thing that I do not know. Yet this one thing I remember to the praise of God's grace, it pleased the Lord to work signs and wonders in our midst. He showed the power of Jesus' name, and made us witnesses of that gospel which can win souls, draw reluctant hearts, and mould the life and conduct of men afresh. Why, there are some brethren here who go to the refuges and home to talk to those poor fallen girls who have been reclaimed. I wonder what they would do if they had not the gospel tale to carry with them to the abodes of wretchedness and shame. If they should take a leaf out of some divinity essays, and should go and talk to them in high-flowing words, and philosophies, what good would it be to them? Well, what is not good to them is not good to us. We want something we can grasp, something we can rely upon, something we can feel; something that will mould our character and conversation, and make us to be like Christ.

## II. Secondly, one or two points BY WAY OF EXHORTATION.

Christian man, you believe that your sins are forgiven, and that Christ has made a full atonement for them. What shall we say to you? To you first we say, what a joyful Christian you ought to be! How you should live above the common trials and troubles of the world! Since sin is forgiven, what matter what happens to you now? Luther said, "Smite, Lord, smite, for my sin is forgiven; if thou has but forgiven me, smite as hard as thou wilt," as if he felt like a child who had done wrong, and cared not how his father might whip him if he would but forgive him. So I think you can say, "Send

sickness, poverty, losses, crosses, slander, persecution, what thou wilt, thou hast forgiven me, and my soul is glad, and my spirit is rejoiced."

And then, Christian, if thou art thus saved, and Christ really did take thy sin, whilst thou art glad, be grateful and be loving. Cling to that cross which took thy sin away; serve thou him who served thee. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let not your zeal bubble over with some little ebullition of song. You may say, "I love my God with zeal so great, that I could give him all," but sing it not in words unless thou dost mean it. Oh, do mean it! Is there nothing in your life that you do because you belong to Christ? Are you never anxious to show your love in some expressive tokens? Love the brethren of him who loved thee. If there be a Mephibosheth anywhere who is lame or halt, help him for Jonathan's sake. If there be a poor tried believer, try and weep with him, and bear his cross for the sake of him who wept for thee and carried thy sins.

And yet, again, Christian, if this be true that there is an atonement made for sin, tell it, tell it, tell it. "We cannot all preach," say you; no, but tell it, tell it. "I could not prepare a sermon," tell it; tell out the story; tell out the mystery and wonder of Christ's love. "But I should never get a congregation," tell it in your house; tell it by the fire-side. "But I have none but little children," tell it to your children, and let them know the sweet mystery of the cross, and the blessed history of him who lived and died for sinners. Tell it, for you know not into what ears you may speak. Tell it often, for thus you will have the better hope that

## A MESSAGE OF GRACE

by Paul Jackson MASTERS

"My brethren, be not many masters, knowing that we shall receive the greater condemnation" (James 3:1).

The Greek word "didaskalos" should be translated "teachers." The King James translates it "master." Paul's warning is to those who wanted to be the center of attraction. They want to be the teachers rather than the ones being taught. It seems we have come upon a generation of Christians who would rather teach than learn.

The Bible teaches all who have been saved to become learners of Christ -- to grow in grace and knowledge. This is mandatory if one is ever to become one who would teach others the correct way. I have seen some who were very qualified to teach others, and I have seen some who wanted it no other way but to teach.

How does one become a master of the Word? Most of the masters in the Bible were men who had become very knowledgeable of the law of God. Even one of them was rebuked of the Lord. Nicodemus had become a master of Israel, but was ignorant of the things of Christ. In the third chapter of John, Jesus had told him about the New Birth. He explained to him how it was from

you may turn sinners to Christ. Lacking talent, lacking the graces of oratory, be glad that you lack these, and glory in your infirmity that the power of Christ may rest upon you, but do tell it. Sometimes there are some of our young men get preaching who had better hold their tongues, but there are many others who have gifts and abilities which they might use for Christ, but who seem tongue-tied. I have often said that if you get a young man to join a rifle corps, he has got something to do, and he puts his heart in it; but if you get the same young man to join a church, well, his name is in the book, and he has been baptized, and so on, and he thinks he has nothing more to do with it. Why, brethren, I do not like to have members of the church who feel they can and throw the responsibility on a few of us while they themselves sit still. That is not the way to win battles. If at Waterloo some nine out of ten of our soldiers had said, "Well, we need not fight; we will leave the fighting to a few, there they are; let them go and do it all." Why, if they had said that, they would very soon have all been cut in pieces. They must every one of them take their turns, horse, and foot, and artillery; men who were light-armed, and men of all kinds; they must each march to the fray; yes, and even the guards, if they are held back as a reserve to the last, yet they must be called for, -- "Up guards, and at 'em;" and if there are any of you here that are old men and women and think you are like the guards, and ought to be spared the heavy conflict, yet up and at them, for now the world needs you all, and since Christ has bought you with his blood, I beseech you be not content till you have fought for him, and have been victorious through

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above -- how it came like the wind. "Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" (John 3:9-10).

Jesus rebuked Nicodemus for being a teacher and not knowing what he should be teaching. There are many today who want to be the teachers of others, but have not learned what should be taught. It is an awesome responsibility to teach God's children in the correct way. There are many who listen to some person or persons for their leadership and the person or persons don't know which way to turn themselves. Confusion always reaps confusion. Jesus said, "...Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25).

God's masters are prepared by Him. They are taught His word and He gives them the grace to teach others. If they will not teach His word, He deals with them Himself. It is time for the students to stop teaching and let the masters handle the task set before them by the Almighty God of Heaven.

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## STORY

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his name. Tell it; tell it; tell it; with voice of thunder tell it; yea, with many voices mingling together as the sound of many waters; tell it till the dwellers in the remotest wilderness shall hear the sound thereof. Tell it till there shall be ne'er a cot upon the mountain where it is not known ne'er a ship upon the sea where the story has not been told. Tell it till there is never a dark alley that has not been illuminated by its light, nor a loathsome den which has not been cleansed by its power. Tell out the story that Christ died for the ungodly.

With a few words of application to unbelievers-I draw to a close. Unbeliever, if God cannot and will not forgive the sins of penitent men without Christ taking their punishment, rest assured he will surely bring you to judgment. If, when Christ, God's Son, had imputed sin laid on him, God smote him, how will he smite you who are his enemy, and who have your own sins upon your head? God seemed at Calvary, as it were, to take an oath--sinner, hear it!--he seem, as it were, to take an oath and say, "By the blood of my Son I swear that sin must be punished," and if it is not punished in Christ for you, it will be punished in you for yourselves. Is Christ yours, sinner? Did he die for you? Do you trust him? If you do, he died for you. Do you say, "No, I do not?" Then remember that if you live and die without faith in Christ, for every idle word and for every ill act that you have done, stroke for stroke, and blow for blow, vengeance must chastise you.

Again, to another class of you, this word. If God has in Christ made an atonement and opened a way of salvation, what must be your guilt who try to open another way; who say, "I will be good and virtuous; I will attend to ceremonies; I will save myself?" Fool that thou art, thou hast insulted God in his tenderest point for thou hast insulted his Son. Thou has said, "I can do it without that blood;" thou hast in fact, trampled on the blood of Christ, and said, "I need it not." Oh, if the sinner who repents not be damned, with what accumulated terrors shall he be damned, who, in addition to his impenitence, heaps affronts upon the person of Christ by going about to establish his own righteousness. Leave it; leave your rags, you will never make a garment of them; leave that pilfered treasure of thine; it is a counterfeit; forsake it. I counsel thee to buy of Christ fine raiment, that thou mayest be clothed, and fine gold that thou mayest be rich.

And consider this, one and all of you, oh my hearers! If Christ hath made atonement for the ungodly, then let the question go round, let it go round the aisles and round the gallery, and let it echo in every heart, and let it be repeated by every lip,--"Why not for me?" and "Why not for me?" Hope, sinner, hope; he died for the ungodly. If it had said he died for the godly, there were no hope for thee. If it had been written that he died to save the good, the excellent, and the perfect, then thou hast no chance. He died for

the ungodly; thou art such an one; what reason hast thou to conclude that he did not die for thee? Hark thee, man; this is what Christ saith to thee, "Believe, and thou shalt be saved;" that is, trust, and thou shalt be saved. Trust thy soul in the hand of him who carried thy load upon the cross; trust him now. He died for you; your faith is to us the evidence, and to you the proof that Christ bought you with his blood. Delay not; you need not even stay to go home to offer a prayer. Trust Christ with your soul now. You have nothing else to trust to; hang on him. You are going down; you are going down. The waves are gathering about you, and soon shall they swallow you up, and we shall hear your gurgling as you sink. See, he stretches out his hand. "Sinner," saith he, "I will bear thee up; though hell's fiery waves should dash against thee I will bear thee through them all, only trust me." What sayeth thou, sinner? Wilt thou trust him? Oh, my soul, recollect the moment when first I trusted in him! There is joy in heaven over one sinner that repenteth, but I hardly think that is greater joy than the joy of the repenting sinner when he first finds Christ. So simple and so easy it seemed to me when I came to know it. I had only to look and live, only to trust and be saved. Year after year had I been running about hither and thither to try and do what was done beforehand, to try and get ready for that which did not want any readiness. Oh, happy was that day when I ventured to step in by the open door of his mercy, to sit at the table of grace ready spread, and to eat and drink, asking no questions! Oh, soul, do the same! Take courage. Trust Christ, and if he cast thee away when thou hast trusted him--my soul for thine as we meet at the bar of God, I will be pawn and pledge for thee at the last great day if such thou needest; but he cannot and he will not cast out any that come to him by faith. May God now accept and bless us all, for Jesus' sake! Amen.

## HAND RAISIN'

by Herb Evans

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:8-15).

If you think that the "lifting of hands," here, means the rolling of the brethren's eyes, to the back of their heads, as they "raise" their hands, with ecstatic expressions

on their faces, then you have been spending too much time with Charismatics. This passage does not refer to any kind of "second blessing" (or third). It is discussing men, everywhere, "praying" everywhere. It no more limits the lifting of hands, to a wild church service than it limits the woman, to adorn themselves, in modest apparel, only in a church service.

This method of "praying" was not new nor was it being newly instituted by Timothy; he was merely addressing a method of praying, already in practice. The misunderstanding, here, at least in the western world, is not to understand the mid-eastern method of praying. The hands are "lifted up" and not "raised." Arab Muslims, during the present "Gulf Crisis," have been photographed praying, with their hands lifted up, palms upward, towards heaven, expecting to receive something.

Timothy does not emphasize "hands," here. Still, he does emphasize the "holiness" of those hands. Hands should be clean (James 4:8), hands should not be guilty of any "wrath" or "doubting," in the one who is praying. Holy hands "adorn" praying men. In like manner, shamefacedness and sobriety "adorn" modestly appareled women.

This is not to say that women are prohibited from "wearing" gold, pearls, broided or plaited hair, or costly array. It says they are not to "adorn" themselves with such. If we were to accept the interpretation that "adorn" means "wear, we would have a ridiculous problem in I Peter 3:3.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" (I Pet. 3:3).

This silly interpretation and view, held by "old time Pentecostals" (before the advent of Tammy Baker and the new Charismatics), would demand that women not "wear" or "put on" apparel.

In reference to a woman's "adornment," along with modest apparel, shamefacedness, and sobriety, Timothy lists four more things: 1. Learn in silence, 2. Learn in subjection, 3. Don't teach men, 4. Don't usurp authority over a man.

Timothy reminds us of the reason, citing the deception, of the woman, rather than Adam. He reminds us of the woman's punishment, travail in childbearing and subjection to her husband (Gen. 3:16).

One can expect to find gross violations of these instructions, in churches, who place the emphasis on "raisin' hands."

## APPRECIATED LETTER

Dear Brother Wilson:

Enclosed is a check for \$... towards expenses of publishing the paper. I frequently get sidetracked from reading TBE and spend more time on other "Christian" literature, but I am always pulled back to TBE. In my opinion, it still remains as the most consistently solid Christian publication...May God continue to give you the health and strength needed--and the wisdom--as you continue to be the editor and a pastor as well. Love in Christ...Mary Billings, Whiting, NJ

Pastor Joe Wilson:

I am sending a check to help The Baptist Examiner to go wherever it is needed. I will send a check once a month to help out.... James C. Walker, Louisville, KY

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Dear Brother Wilson:

I just finished reading your editorial in TBE I received today. So I am enclosing a check for \$.... to help in publishing and mailing of the paper. I feel that what I am doing for the Lord's work is what I should be doing. It would seem odd for TBE not to

come to my home. I have been receiving it since the early forties. I pray God will supply your needs. Pray for me and also for Ocoona Missionary Baptist Church that God will lead us in calling a pastor. In Christ Jesus... Inis Ingle, Jonesville, VA

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Dear Brother Wilson:

I appreciate and thank God for TBE and everyone who has any part in it. It is food for my soul. Give God the glory. I want to help send God's Word...Maggie Sevy, Vincent, OH

## SOME QUOTES ABOUT THE LAW

The divine Spirit wounds before He heals, He kills before He makes alive. We usually draw a distinction between law-work and gospel-work; but law-work is the work of the Spirit of God, and is so far a true gospel-work that it is a frequent preliminary to the joy and peace of the gospel. The law is the needle, which draws after it the silken thread of blessing, and you cannot get the thread into the stuff without the needle: men do not receive the liberty wherewith Christ makes them free till, first of all, they have felt bondage within their own spirit driving them to cry for liberty to the great Emancipator, the Lord Jesus Christ. This sense or spirit of bondage works for our salvation by leading us to cry for mercy.

--Charles H. Spurgeon

We find the same rules for our actions, the same duties required, the same sins forbidden in the Gospel as in the Law. The Law by which God rules us, is as dear to Him as the Gospel by which He saves us.

--Ezekiel Hopkins

A new and more powerful proclamation of that law is perhaps the most pressing need of the hour; men would have little difficulty with the gospel if they had only learned the lesson of the law...So it always is: a low view of law always brings legalism in religion; a high view of law makes a man a seeker after grace. Pray God that the high view may again prevail.

--J. Gresham Machen

What order is there used in the delivery of the Word, for the begetting of faith? Answer: "First, the covenant of the law is urged, to make sin, and the punishment thereof, known; whereupon the sting of conscience pricks the heart with a sense of God's wrath, and makes a man utterly to despair of any ability in himself to obtain everlasting life. After this preparation the promises of God are propounded; whereupon the sinner, conceiving a hope of pardon, looks to God for mercy.

--Archbishop Usher

## 10 SUBSCRIPTIONS \$10

We have "The Compact Topical Bible" by James Inglis in our book store. This is an easily used treasury of Bible information. It gives a comprehensive listing of Bible subjects in alphabetical order. It will help one in finding Scriptures relative to subject matter. It will be a help in preparing sermons on Biblical subjects. The book will be very helpful to Bible students and preachings. It will help much in a topical study of the Bible. I believe in studying the Bible in many ways and from many standpoints. Topical study is one method of Bible study which produces blessed results. The book sells for \$8.95.

## ANNOUNCEMENT

There will be a Fellowship meeting at the New Testament Baptist Church of Goshen, Indiana Saturday, June 29th. All services will be held at the Community Building, located at the Sunnyside Park on Clinton Street in New Paris, Indiana. Services will start at 10:00 A.M. Indiana time. Speakers and their subjects are: Ralph Hawkins of Nappanee, Ind. "The Bible A Baptist Book"; Aaron West of Peru, Ind. "Why Baptist Baptism"; J.C. Settlemyer of Brownsburg, Ind. "The Mission of a New Testament Church"; Mike Channel of Horton, Mi "The Question of Authority, Which Church Has it?"; and Sam Wilson of Gladwin, Mi. "How You Can Be a Better Church Member." For further information contact the pastor, Medford Caudill at (219) 831-2551