

The damned in Hell pray.

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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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STUDIES IN THE LIFE OF PAUL - PART 28

by John R. Gilpin

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12).

I presume most of you know that the common and ordinary interpretation of this Scripture is that we are to work out what God has worked in. In other words, God has worked salvation into us, and we are to work it out by our lives every day. Those of you who have a Scofield Bible will notice Mr. Scofield says that this is the outworking of the in-worked salvation. I am sure that

the majority of saved people would agree with that thought, that this is the outworking of the in-worked salvation -- God has



John R. Gilpin, Sr.

worked salvation into us, and by our works and our lives we work out, or show, to the world what

God had worked in us. As I say, that is the interpretation that the majority of saved people would put on this Scripture.

Of course all the folk who believe in salvation by works put a different interpretation on it. This is, as you know, the "sugar stick" that the majority of "salvation by works" preachers rely upon. I couldn't begin to tell you how many times in life some heretic has said to me, "Now you know the Bible says that we are to work out our own salvation; you can't be saved unless you work." I am sure that there's many a person who believes in salvation by works --

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THE NEW CREATURE

by Marion Lawson

Colossians 3:7-16, "In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision. Barbarian, Scythian, bond nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

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CONSISTENT GRACE

by Gene Darwin Abbott
127 Pullen Boulevard
Centralia, IL 62801

It is my argument that the Bible is both logical and consistent; but that it is to be considered within the context. If this is acknowledged, it follows logically that all doctrines and themes contained within Scripture will conform to the same profile.

In a previous work, I indicated that grace is defined as unmerited favor, and that a consistent



Gene Abbott

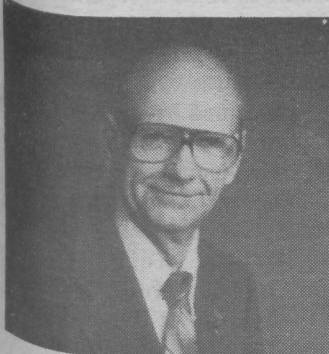
application of this definition absolutely precludes any possibility that salvation (by grace) could require our act of faith before it was allocated. This is why election must be totally a Divine prerogative, of God, using no act.

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WHAT IN THE WORLD HAVE YOU DONE FOR CHRIST - LATELY?

by Eld. Edwad Graff

TEXT VERSE: Matthew



Edward Graff

28:19 and Mark 16:15 - "GO YE". Yes, I know that this is only a part of each verse, but it is

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THE SCRIPTURES -- INFALLIBLE AND INERRANT!

by Jack Green

Many years ago (June 1924) a convocation of fundamentalists met for the "Sixth World's Fundamental Convention" in Minneapolis, Minnesota. The speaker who targeted the issue before them then (and still the issue before us today) was Dr. J. Frank Norris who said,

"The one issue between the fundamentalists and the modernists is the integrity of the Scriptures. It is not the deity of Christ, it is not the atonement of Christ, it is not the resurrection, it is not the Second Coming, but the inspiration of the Scriptures. Have we an infallible, supernaturally inspired and inerrant Bible? On the answer to this question hangs the whole body of truth. If we have no infallible Bible, then

we have no infallible Christ."

Dr. Norris correctly stated the dark alternative. For all I know about Christ is what the Bible tells me. I know there is a heaven and a hell because the Bible tells



Jack Green

me so. All authoritative knowledge must be derived from one of two sources; a reliable record (the Word of God) or human experience. Since they are found to be so often in contradiction to one another, then one is obviously correct.

In 1971, John B. Snook, a Columbia University scholar in religion, predicted that "Religious experience would in a few years replace Bible Doctrine." He went on to say that groups of people would be devoted to an intensification of religious experience while relegating Biblical doctrine to the background, and that "this religious experience would move people as never before."

(Continued on Page 10, Col. 3)

HOW TO BE SAVED

by T. T. Martin

"For all have sinned..." (Rom. 3:23), and that includes you reader; yes, you. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..." (Rom. 1:18).

Notice: Not simply against ungodliness and unrighteousness of thieves, murderers, blasphemers, etc., but "...against all ungodliness and unrighteousness of men..." That, then, means you, your sins. Think a moment; before men you may be all right, but before God you are a sinner; you are guilty, yes, guilty, condemned, lost! And just now if you should drop dead, hell would be your eternal home!

How important then, the question, "...what must I do to be saved?" (Acts 16:30). What must I do to make sure of a home in heaven? Let me urge you, therefore, to consider earnestly the question of your soul's destiny while you read further.

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE UNDEFINED MARRIAGE BED AND GOD'S JUDGMENT OF WHOREMONGERS AND ADULTERERS

"Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

One of the outstanding and terrible things of our age is that of sex sin. I think that we could call our age, "The Age of Sinful Sex." I believe that our beloved nation is fast approaching the judgment of God. I believe that abortion and sex sin, and our nation's attitude towards these terri-

ble sins, may well be that which brings down the judgment of God upon us. Not only are the sex sins of our age a terrible thing, but a more terrible and wicked thing might well be the attitude that our nation has towards these sins. I want you to know, early in this message, that God's attitude towards sex sins has not changed. I want you to also know that the judgment of God against those guilty of these sins will not be according to the

changing and wicked standards of men, but will be according to the absolute and unchanging standards of the Word of God.

The sex desire is a natural desire given by God. It is not sinful to have this natural desire. Some compare this desire to that of hunger and of thirst. There may be some similarities, especially in that all are natural desires; but there is one great difference; the

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sex desire does not have to be satisfied. One can live a rewarding, satisfied, happy, and useful life without ever one time having the sex desire satisfied. It is very wicked to use the fact that the sex desire is natural, and that one does not at the moment have the means of properly satisfying that desire, to excuse or justify a sinful satisfying thereof. You can do without sex. You do not have to sin sexually. It is not necessary that the sex desire be satisfied. Many times the "not yet married" and the "used to be married" will use (Pervert and misuse) the fact that sex is a natural desire to try to justify their sinful satisfying thereof. This is wrong, sinful, and wicked.

God has provided one, and only one (I said only one), way for the sex desire to be properly satisfied. This is that of sex between one man and one woman properly married to one another. Oh, sinful America, read that over about a thousand times; then believe it and live by it. This is absolutely the only way one can have sex without sin. All other ways are exceedingly sinful before the thrice holy God that men must give account unto.

Self satisfaction is not an acceptable alternative. Rather it is sinful. Such is never engaged in without sexual fantasies that involve adultery in the heart. "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery

with her already in his heart" (Matt.5:28).

Sex before marriage is wrong and sinful. The boy will say, "If you love me you will." What a wicked person is such a boy. What a silly, sinful foolish person is the girl who yields to such wicked seducing by a boy. A boy and girl will say, "we are going to get married soon, so it is all right now." No, it isn't all right now. It is sinful sex. If you don't have a driver's license, it is wrong to drive. If you don't have a doctor's license, it is wrong to practice medicine. If you don't have a marriage certificate, it is wrong to have sex. I know that



Joe Wilson

this is Biblically wrong. I think it is criminally wrong and should be punished by the law. Anyway, no one can argue but that it is sinful, and against God's Word. Oh, young men and young ladies, don't be deceived by the Humanistic wickedness of this age, don't be deceived by sex education in the schools, don't be deceived by the actions of others; keep yourselves sexually pure for your wedding night - you will never regret doing this. Sex before marriage is wrong.

Sex outside of marriage is wrong and sinful. The world may applaud it, society may approve, of it, men and women may see nothing, or at least "little" wrong with it; but God still judges; it is sinful. Might I add that decent men and women also still consider it sinful. There was a time when a man or a woman who was unfaithful to his or her married mate was looked down on by society, but it is not often so today. Oh, my friend, it is a sin against all that is true and proper in marriage to have sex outside of that marriage. It is not a sickness, it is not a weakness (I couldn't help myself); rather it is a wicked and terrible sin. There is not and cannot be any justification for such sin. "My wife does not understand me," "We do not have a satisfactory sex life," "We are planning on breaking up"; these and many other things are used as excuses for and seductions into adulterous sex relation, by those married to others. Nothing one married partner might do can or will justify the other partner in having sex with someone else so long as the marriage is continued.

Homosexuality is a terrible and very wicked sin. This is not a justifiable alternate life style. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was

meet" (Rom.1:26-27). Decent, normal men and women do not engage in such sexual activities; neither do they defend or condone such. The public acceptance of queers and lesbians as normal and decent human beings, as having the legitimate right to engage in their horrible sexual activities; this attitude of acceptance is one of the worse crimes and sins of our age.

Marriage is honorable in all. Marriage is ordained of God. It is ordained of God for the glory of God, for the procreation of the race, and for the good of the individual and of society. It is for all. This does not mean that all must marry, but it does mean that all can marry. The Roman Catholic practice of the Priests and Nuns not marrying is of the devil. "doctrines of devils... Forbidding to marry..." (I Tim.4:1,3). This doctrine of the Roman Catholics has not kept the priests and nuns from sexual activity; it has only pushed them into horrible, varied, and multitudinous sex sins.

A good marriage is a wonderful and blessed thing. It is good for the husband and wife. It brings a fulfillment of life that is most precious. It is good for children. Oh, the problems that face children born out of wedlock, and through no fault of their own. Young men and women ought to consider what heartaches they are laying up for the offspring of their illegitimate, criminal, and sinful sex without marriage. And married men and women should consider most earnestly the trouble and heartache they bring upon their children by divorce - and divorce is nearly always due to sinful sex on the part of one or both of the married partners.

A good marriage is good for God's work. Members of a happy marriage and a happy home are of great benefit to the work of the church. Oh, how much heartache and trouble, along with unsolvable problems, are caused to the churches by sexual sin among the membership, and the broken marriages that come therefrom. A bad home does not usually produce good church members. Never are all members of such a home good church members, and the individual members of bad homes that make good church members are few. Where they are such, they deserve much credit, and will be richly rewarded by the Lord. Please know that I am not saying that an individual member of a bad marriage, a bad home, or a broken home cannot be a good Christian and a good church member. Neither am I saying that such a situation will excuse anyone from the responsibility to be such. I am just facing the facts that develop so often from such situations.

A good marriage is good for the nation. Who will deny that sex without marriage, and sex outside of marriage - both of which make for bad marriages and broken homes - who is to say that these broken homes and broken marriages are not bad for a nation? Who will deny that the sexual sins of the last several years have greatly harmed our country? It takes good homes to make a good nation.

So, I am saying that marriage, when it is what it ought to be, is a good, blessed, and wonderful thing. I would wonder at the awful character of anyone who would deny this.

The marriage bed is undefiled, my text teaches. There is no sin in sex between a man and a

woman properly married the one to the other. Sex is honorable, desirable, pleasurable, and proper in this way. Such sex is for the pleasure of both mates. It is for procreation, but not just for that. It is a proper and honorable form of pleasure for husband and wife. It is for the union of spirits as well as the union of the bodies of the married partners. It is not only a physical act, when proper, it is a "knowing" of one another that cannot be had in another way. It is a way of making the marriage more enjoyable. It is good and proper. Sex, proper sex, is not "bad, but necessary"; there is nothing wrong with it.

"but whoremongers and adulterers God will judge;" so says my text. Please note that the Bible speaks of the marriage bed, and speaks of whoremongers and adulterers. The Bible knows of no third classification as to

sexual activities. That is, the Bible does not approve of any other classification. According to the Bible, you will have proper sex within the bonds of marriage; or, if you have sex otherwise, you are a whore or a whoremonger. There is no other classification. Men and women who live together without marriage are whores and whoremongers. They are to be looked upon as such. They are not to be treated as normal, proper, decent human beings. They are not to be treated like properly married people are treated. Oh, the awful sex sins of this day, and the attempt to call them something else, the attempt to put an air of respectability around them. There are two beds. There is the undefiled bed of proper marriage; there is the horribly defiled bed of the whore and whoremonger. We

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FROM THE EDITOR

FIVE IMPORTANT TRUTHS: 1. God has a chosen people who must and will be saved. "According as he hath chosen us to him before the foundation of the world, that we should be holy and without blame before him in love" (Eph.1:4). "...God hath from the beginning chosen you to salvation..." (II Thess.2:13). God, from everlasting, chose a multitude from among the fallen race of Adam and predestinated them to be the recipients of eternal salvation. Nothing can frustrate the sovereign purposes of the sovereign God of the Bible. These elected ones must and surely will all be saved.

2. Jesus Christ took upon Himself the guilt of the sins of all these elected ones, and He died only for them and savingly for them. He satisfactorily atoned for the sins of the elect of God. "...and I lay down my life for the sheep" (Jn.10:15). The sheep are the elect of God. Jesus died for the sheep, and only for the sheep. "He shall see of the travail of his soul, and shall be satisfied..." (Isa.53:11). Jesus will see, saved in heaven, all those for whom He suffered at Calvary. All those chosen by the Father and redeemed by the Son must and surely will all be saved.

3. The Holy Spirit will effectually and irresistibly work the salvation experience in all those chosen by the Father and redeemed by the Son. "Thy people shall be willing in the day of thy power..." (Psa.110:3). "Blessed is the man whom thou chooseth, and causest to approach unto thee..." (Psa.65:4). The elect are by nature in the same condition as the non elect. They are totally depraved. Of themselves, they are unable and unwilling to come in repentance and faith to the Saviour. But the Holy Spirit works efficaciously in each one of them, giving them spiritual life in regeneration, enabling and causing them to repent of sins and to receive Jesus Christ as Lord and Saviour. All those chosen by the Father, redeemed by the Son, and irresistibly called by the Spirit must and surely will all be saved.

4. The means, used by the Holy Spirit, by which the elect are regenerated and caused to repent and believe the gospel, is the preaching of the blessed and saving gospel of Jesus Christ. "So then faith cometh by hearing, and hearing by the word of God" (Rom.10:17). "...it pleased God by the foolishness of preaching to save them that believe" (I Cor.1:21). "...for by Christ Jesus I have begotten you through the gospel" (I Cor.4:15). "Of his own will begat he us with the word of truth..." (Jms.1:18). The Holy Spirit uses the gospel in producing the salvation experience. We are not Hardshell heretics (not even the New Hardshells who still falsely call themselves Missionary Baptists) we are true Missionary Baptists. We believe that spiritual life comes through the Spirit using the Word of God. Men are not saved without the Holy Spirit. The Holy Spirit does not save men without the gospel. Believe this, or you are a Hardshell heretic. Those chosen by the Father, redeemed by the Son, and effectually called by the Spirit using the gospel must and surely will all be saved.

5. There is a predestinated time when each one of the elect will be brought to the salvation experience by the Spirit using the gospel. "Thy people shall be willing in the day of thy power..." (Psa.110:3). "But when it pleased God, who separated me from my mother's womb, and called me by his grace. To reveal his Son in me..." (Gal.1:15-16). Men do not just decide of themselves when they will be saved. Men are not saved at the time others determine. God, who chose some from among fallen mankind (notice the infralapsarianism) to be saved, also predestinated the exact time when each one would be saved. Samuel was saved as a young lad, the thief on the cross was saved at the closing moments of his life on earth. Jack Whitt said, while teaching Sunday School yesterday that he was 44 when he was saved; I was saved when I was 16. Why the difference? It was not because Jack was so hard-hearted and rebellious that he would not let God save him till then, and it was not because I was willing so much earlier in my life; no, no, it was because God had predestinated it this way. Those chosen by the Father, redeemed by the Son, effectually called at the predestinated time by the Holy Spirit using the gospel, must and surely will all be saved.

Dear friends, you need to understand these five truths about the saving grace of God. You will never understand the Bible on the subject of salvation until and unless you understand these five Bible truths. May God bless you.

UNDEFILED

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ought to preach this. We ought to stand for this, and we ought to let it be known that this is our attitude. If you are living in sex sin, that does not make it all right. If your children are living in sex sin, that does not make it all right either.

My text says that God will judge those who indulge in sex sin; that is, all who indulge in sex outside a proper marriage relationship. Oh, that day, that day, that judgment day! You may despise God and His Word today, but you will face the Lord on judgment day. You may not go to church, you may not allow anyone to talk to you about God, you may have nothing to do with

God now; but you will face God on judgment day. All sexual sin will be dealt with on judgment day (except where there is repentance of such sin, of all sin, and the receiving of Christ as Lord and Saviour in saving faith). You may have sinned so many times sexually that you could not number them, with many partners you cannot name; but God knows of each sin and each partner, and you will face this on judgment day. Give heed to this old, grey-headed preacher; judgment day is coming.

But there is another truth as to God judging sex sins. Often, He judges such in this life. The loss of self respect, the loss of the respect of others (who has respect for a whore or a whoremonger?), the loss of a good mate, a broken home, the loss of children; who can name all the ways in which God judges those guilty of this sin, even today?

Then there are the diseases with which God judges those guilty of these sins. Only God could tell us the amount of sickness, suffering, mental anguish, and financial problems that come because of sex sin. How many precious children have suffered untold misery and privation because of this sin? How many trusting wives (and husbands) have been all but destroyed by this sin? The bill that must be charged to this sin (sickness, suffering, and financial) is truly a staggering thing.

Friend, God will judge you for your sex sin. He may do much of it in this life. He will do much of it in this life. And then, there is the judgment for this sin to be faced all over again at the great white throne judgment. If God will judge sex sin, and He will; if this country is greatly guilty of sex sin, and it is; oh, what a judgment lies ahead for this nation!

Please understand that this judgment will not be according to the changing standards of society, according to the devilish and hellish standards of Humanism, according to the vile and wicked standards of the ACLU, according to the standards of our courts today, according to the standards of those who entice you into and join you in your act of sin, or according to the standards of your peers; it will be according to the infinitely holy and unchanging standards of God's holy Word. God never looks lightly on sex sin. God never jokes about sex sin. What a terrible time it will be when they face the God of the Bible in judgment!

I forgot to say, when I was speaking about the lawfulness of sex in the marriage bed the fol-

lowing: There should be no joking about married sex. There should be no dirty talk whatsoever about married sex. It is a clean, pure, and holy matter. Also, married sex should be kept in the bedroom - between the husband and the wife. Neither of them should carry the details of their sex outside the bedroom. Others have no business knowing about your married sex life. I don't want to know anything about yours, and you are not going to know anything about mine. Let the enjoyment of sex, and the talk about such be strictly between a man and his wife.

I am so glad to be able to say that there is salvation for those guilty of sex sin. Praise the Lord for this! Oh, the cleansing power that lies in the blood of Jesus Christ! Yes, there is power in the Blood. There will be a vast multitude in eternal heaven who had been guilty of sex sin while upon the earth. Sex sinners will go to hell if they die without salvation. But they don't have to go to hell. There is forgiveness, there is salvation, there is cleansing from all sin in the saving work of the Lord.

Luke 7 tells of the salvation of a woman that was a sinner - a Biblical term for one guilty of prostitution and terrible sex sin.

John 4 tells of the salvation of the woman of Samaria, who at that time was living with a man to whom she was not married. John 8 tells of the salvation of a woman who had been caught in the very act of adultery. Many times the Bible tells us of the possibility of salvation for those guilty of sex sin, and of the actual salvation of many such. Dear friend, if you are guilty of this sin, do not despair, do not continue in such; repent of this terrible sin, repent of all your sins, receive Jesus Christ as your Lord and Saviour; and you will be cleansed, saved, and on your way to God's holy, pure, and eternal heaven.

Well, maybe you have never been guilty of a sex sin. I doubt that this is true of any teenager or adult - especially when the desire, thought, and look is sin - but if it is, you still need to be saved by the grace of God, the blood of Jesus, and the power of the Holy Spirit. Sexual sin will send you to hell, but sexual purity will not keep you from going to hell. One sin (though none are guilty of only one) will send you to hell, except it be washed away by the blood of Jesus Christ. Oh, don't boast of your goodness or of your purity; you are as lost as is the most terrible sex sinner. I am not denying the matter of degrees of punishment in hell, I am not saying that all sin is the same, I am not saying that all sinners are alike sinful; but I am saying that all sinners need to be saved - the most guilty of all sort of sex sins, and the most moral of people all need salvation. Do not depend upon your being better than many around you. All need the Saviour, and praise God, He is available to any and all. Jesus saves, Jesus saves. Believe on the Lord Jesus Christ, and thou shalt be saved - the greatest sinner and the least sinner - the most moral and the most immoral. God bless you.

GRACE

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by mankind except a confirmation of God's choice in some in-

dication of faith. Faith would have to be the gift of God, even if Scripture did not declare that it is.

Let us now examine, in random fashion, some Scriptures which may have become reasons for confusion or consternation by many professing believers, and determine how they can be reconciled with the doctrines of grace. Let us first consider a passage from the Epistle of James, considering that even Martin Luther doubted the authenticity of James, and this was doubtless due to his feeling that this epistle was works oriented and contrary to grace.

Having read Luther's "Bondage of the Will," I perceive Luther as a firm grace advocate. He must have had a misapprehension of the context, or content, of the epistle; but (hopefully) with all the thinking and documented comments from many Christian thinkers over the centuries since Luther's time, we have learned something. Perhaps we can examine the context carefully and determine whether James was really declaring that salvation was a reward for works.

James 2:14 **What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?**

It makes little difference whether we append "that" or "his" as an adjective to faith here. The point is that the faith (obviously) cannot save him, in this case, at least. Ephesians 2:8 provides the formula of salvation being by grace through faith. The first thought (here) should be: Was grace used to generate this faith? The answer then becomes obvious: No! This (then) is a "free-will" faith, and such a faith cannot save.

The context of James' epistle can be confirmed in verses 1:17-22, which says that every perfect gift is bestowed by God (v-17), that the implanted Word is what will save us (v-21), and that we "prove" ourselves by our doing (v-22). This (then) is harmonious, for faith (v-17) is God's gift (1 Cor. 9:12); God will implant the Word to effectuate faith (v-21); and our works are the proof, rather than the cause of either faith or grace (v-22). I'm certain Luther would have seen this had this epistle been a priority study of his, for he had the perspective to glean these truths from it.

Some people jump on a phrase, or sentence, and think to have discovered an absolute literal denial of grace. This has been done, by many, when they read Galatians 5:4; because it says clearly "you have fallen from grace!" We all do have an inclination to jump to a conclusion for this appears to be literal, with no chance for misunderstanding. The truth is, however, that the meaning can be cleared up by simply reading the entire sentence. This passage defines parameters before we come to the restricted message to those who are trying to be justified by legal obedience. There would be disharmony within the very verse, if the passage were telling these people they could lose salvation because they had done what they were supposed to do. One does not (therefore) fall from a state of grace by obedience, as this rendering would declare. One has fallen from the teaching (doctrine) of grace when he in-

sists he must achieve his eternal state by self-perseverance, in any fashion. The doctrines of grace declare God will carry him through. This is affirmed in Romans 8:28-30 and within Galatians 5:1-12, where we find this very passage. The context of the verse and of the block of verses it is contained within clarify the confusion.

Another type of problem in comprehension comes from those who take a verse for a doctrinal position when it is not even found in the epistles or the gospels; but in Acts, which is history, or in Revelation, which is prophecy. An example of this is found in Revelation 3:20 where Christ is described as knocking on the door, and this is often taken to mean we must respond; then it is assumed a favorable response is required to merit salvation.

Now, let me avow that I say a sincere profession of faith does much more for a person than an advocate of free-will thinks. It is my belief that this profession will confirm, if sincerely given, that the person making the profession was sealed for salvation before making that profession. It is my belief that he has just given the evidence that he had already received grace. It is my belief that this person has the most secure salvation; because God (Himself) did everything to accomplish it, including the choosing and the effectuating of it. The person can only manifest salvation. This belief I hold is, however, what I consider to be a logical and inescapable conclusion from a consistent expansion upon the doctrines of grace as they are gleaned from Scripture. I, further, contend this is an objective declaration and not an interjection of either personal opinion or private interpretation.

Some want us to believe our own act of faith must (somehow) precede and thus invite grace. Faith is, however, a gift. If faith is a result of a gift through grace, with grace being due to another act of faith apart from grace; how does the Spirit contribute to salvation? There would be no room (in such an event) for grace (unmerited favor) since faith would be merited. In this assumed situation, the Spirit would not have any part to play until after an initial grace-seeking profession; which could constitute a prerequisite and an unmerited favor cannot be a response to any prerequisite.

The Baptist Examiner Forum I

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

Is it proper and Scriptural to pray that you will not have a child unless he or she is one of the elect?

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"EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. Lo, children are an heritage of the Lord, and the fruit of the womb is his reward" (Psalm 127:1, 3).

The Psalmist, whom we believe to be David, is telling his beloved son, Solomon, that all things; houses, cities, lands, wealth, all come from the Lord. Yes, even children are given by Him for an heritage, "children are an heritage of the Lord: and the fruit of the womb is his reward." As children are an heritage of the Lord, a reward from Him to His own, we can rest assured that He will give us those whom He has ordained that we should receive.

As children are a reward from God, would it be proper and Scriptural to ask Him not to give us that reward unless it meets with our approval? When Hannah prayed for a son did she put a condition to that request? No, she vowed a vow that if her prayer was answered she would give that child back to the Lord for service to Him. We all know that God answered her prayer, and how Samuel was born and grew up to be one of God's greatest prophets.

We need to understand that as God gives us children we are to trust Him for their provision and safety. They are a sacred trust from the Lord, and we are accountable to Him how we care for and train them. Solomon, by whom this Psalm was written, later wrote, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). The command that God gave to the children of Israel concerning the teaching of their children is just as binding upon us as them. They were told, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

Perhaps what is needed here most is a lesson in prayer. The sovereignty of God involves more than election. Election is only one part of a much larger picture. The larger picture has to do with God's sovereign will. He works all things after the counsel of His own divine and sovereign will and purpose, and that for His own good pleasure. If you can get a grasp on that great truth, you can answer your own question with a great deal of peace and assurance. One thing to remember is that our prayers will never change God's mind, for what He has willed must come to pass, else He is not sovereign. Please notice 1 John 5:14. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." Notice that in this one verse is contained assurance in God, an invitation to prayer, and a promise that our prayers will be answered.

If you are wanting to have a child, turn it over to the will of God. If you desire that child to be healthy, as every loving parent would, turn it over to God. If you covet the salvation of that child, as every caring parent would, turn it over to the sovereign will of God. In order to assure that every single prayer that you pray will be answered just the way you want it, pray according to 1 John 5:14. Your will must be melted away, so that you can be molded according to His perfect will. Be careful not to dictate to God what His will should be. If God gives you a child, do your very best to bring that boy or girl up in the nurture of the Word of God and the admonition of the will of God. Thank you for your question.

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Psalms 127:3: "Lo, children are an heritage of the LORD: and the fruit of the womb is his reward."

The Bible several times instructs man to "be fruitful and multiply." It does not

place any stipulations on this. At first, when I read this question, I thought it was rather foolish and not thought out. I try to answer every question believing that someone is having a problem with that question or verse of Scripture. After thinking about this I began to envision a young couple nervous about having a child for fear it would be lost. My heart goes out to you if you are in this situation. I am not sure that I have the answer that will help you.

You ask if it is proper and Scriptural to pray not to have a child unless that child is going to be saved. I would have to say that I do not believe it is proper or Scriptural to pray thus. My reason is that there is no such prayer in God's Word. We have no example of such a prayer. We must realize that we have no control over the salvation of our children. We should witness to them, pray for and with them, we should live a godly life before them; but the saving of them is left up to God. The Bible examples are praying for children, without mention of their eternal state. I would urge you to have your child. Leave the salvation of that child in the hands of God. That is where it will be regardless, and exactly where we should want it to be. Pray that God will bless you with healthy children. Pray that God will save your children. I do not think that I would pray that I not have a child unless he were going to be saved. I do not however think this is a major wrong, if it is wrong at all. May God bless and give you peace in this decision. May God bless you all.

WHAT

(Continued from Page 3)

visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We seem to be so bent on keeping ourselves unspotted that we have no time for the fatherless and the widows. How much time do you spend visiting the nursing homes? Have you been to the jail house lately? Have you seen to the feeding of the hungry lately? "I was an hungred, and ye gave me no meat: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" (Matthew 25:42-43). And when the question was asked of Jesus, when did this all happen?; the answer was thus: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me", Matthew 25:45. Will this be said of you on that day? James said, to know and do it not is sin. Oh!, the sin that is upon our heads; we point, and do

not fish ourselves.

We, as I also, speak ill of Billy Graham; but how many fish have we seen come to the shore lately?

Yes, brethren, all things are to be done rightly and under the right authority. I was preaching the authority of the local assembly while many of you were still on the milk bottle and in diapers. But, brethren, until we have put our own house in order, let us not point our finger at any one else for how they do the work for Christ. Look only to ourselves, for this is the only one we have to answer for; now that is the hard part.

It is easy to point and cry, "He is in error! He is not doing it right!"

I hear you saying, people will not hear the truth today! How do you know? When was the last time you went outside your assembly doors, unto the highways and the by-ways, and preached the gospel of Jesus Christ (1 Corinthians 1:17)?

Paul did not teach predestination and election to the unsaved for salvation; to them he preached Jesus Christ, died, went to the grave, arose and is living again. Then, and only then, did he teach all things.

Let us get the commission right -- go ye, preach the gospel. Then when they know Christ as their Saviour, teach all things.

It is go and fish my brother, go and fish! Or, as most are doing; sit and look at the water and do nothing.

Doors close; that church is no longer among us; one place less that teaches the truth; all because they would not fish. All they did was open the doors and wait for the fish to jump in the boat themselves. And on that very rare happening, what do they hear; brethren, the gospel, or the teachings? Which?

Go ye, first the gospel and then the teaching all things. Preach the gospel unto them, then teach all things. Let us do Christ's work His way, not ours.

Now to which one is the Lord going to say, "Well done, good and faithful servant," which one my brother, which one?

I am an old man of seventy years and I have not always done all that could have been done; I will have to answer for that. But that is no reason for me not to cry out -- brethren, go ye -- go ye -- brethren go ye!"

CREATURE

(Continued from Page 1)

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Everyone saved by God's grace knows what a new creature is. Before time was, the great Almighty determined the time of our redemption. We live in defiance of all our Maker stood for. David tells us in Psalm 51:5, "In sin did my mother conceive me." In another place he said, "I came forth sinning." So, by nature, we sin. We receive our nature from our federal head, Adam. The faithful

man, Job, asked this question, in Job 14:4, "Who can bring a clean thing out of an unclean?" And answered by saying, "not one."

At birth natural man starts clothing himself with garments of rebellion. A baby doesn't come forth super-wicked, but does come forth a sinner. He has to develop those traits of rebellion as he goes down life's way. Natural man is depraved before God. To describe "depraved" I went to Webster's dictionary, and it says, "morally bad; corrupt; perverted." For our minds to understand these words it simply means "morally bankrupt." I'm sure all of you know the meaning of bankrupt. Being morally bankrupt there is complete absence of goodness. If you are saved by the good grace of Jesus Christ, if there is any goodness in you, it is because Christ put it there.

Before I met the Lord Jesus Christ, there was no good in me. As I look back to the time when I met the Lord Jesus Christ, I'll never forget it. It was a most glorious day. Each of you who love the Lord in the free pardon of sin, you, in your mind, can go back to the time when you met the Lord, and the Holy Spirit made you alive so you could see Him and love Him as your only begotten Saviour. We can praise the Lord that He pardoned our sins, and that we are saved by His Grace.

This should be the most important day in our life. There are other important days, there will be other important days, but I believe it to be the most glorious day for those who are chosen before the foundation of the world; those, who in time, He called unto Himself.

Paul, in II Corinthians 5:17, tells us, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When we come into a life with Christ, when the Holy Spirit has made us alive, and we see Jesus; we accept Him as our personal Saviour; we are forgiven of our sins; accepted as His child; we are a new creature in Christ Jesus; we are a baby in Christ.

We have no righteousness. The only righteousness we have is from the Lord Jesus Christ. From the time we become a new creature this old self is dead. The old self is gone, the spirit that was in darkness is gone, because there is a spirit of light in its place.

Before, we were enemies of God, but, now, we are reconciled. Let us read Colossians 1:20-22, "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. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

The Scriptures tell us we are to cast aside the old habits, or the garments that were previously precious to us. Read Romans 13:12-14, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is the Holy Spirit a comforter to every believer or only to those in a true church?

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"And I will pray the Father, and he shall give You another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17). While Jesus was on the earth, He was the Comforter of His people. It was expedient that He go back to the Father; and when He did, He promised His people that He would send another Comforter to them. "Nevertheless I tell you a truth: It is expedient for You that I go away: for if I go not away, The Comforter will not come to you; but if I depart, I will send him unto you" (John 16:7). The word another means one of the same kind, or one just like Jesus was. This is what the Holy Spirit is, a Comforter to carry out the plans and purposes of God while indwelling the people of God. The Holy Spirit is called by some other names in the Word of God; the Comforter, the Spirit of Life, the Holy Ghost, and in the above verses, the Spirit of truth.

This sending of the Holy Spirit is not the first time He appears. The Holy Spirit has always been in existence doing the work of the Father. He is the third person of the Trinity and as such His existence is eternal. There are those that would have both Jesus, the Son, and the Holy Spirit as created beings to enhance their false, flimsy, and fanatical doctrines; but it is simply not true. The Godhead; Father, Son, and Spirit have existed forever, and will continue to do so. The Spirit is mentioned in the book of Genesis as the wind, and He appears in the book of John as the wind as well as many personal references.

The Holy Spirit is not a Comforter to the world. World is used here in its broadest sense meaning all of mankind. There are some in the world that the Holy Spirit will be a comforter to, but not the whole world in general. The Word says that the world cannot receive Him, and they cannot receive Him in a personal way, because they do not see, or recognize Him, neither do they know him. Know Him speaks of the experience of believing. Believers know (experience) the Holy Spirit because He dwells in them. Romans 16:8 tells us

this. And because He dwells in each believer on an individual basis, He is also a Comforter to each individual believer. He will abide with a believer forever.

Jesus Christ had a purpose in providing a Comforter to each believer when He returned to the Father. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The word "reprove" usually means to convince or convict, and sometimes it means to expose. He will convict the believer of his sin; He will show the believer the need for righteousness, and finally He will convince the believer of the judgment. These are things that are accomplished initially in the life of a believer. But we are told that the Spirit will remain forever. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). The Comforter abides with us forever to guide us into the truth, to show us the things to come to assist us in glorifying the Father.

The Spirit will remain in the world and in believers as long as they are in the world. There is a time coming when both shall be removed from this world.

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"Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you" (Jn.16:7).

The "Comforter" we all agree is the Holy Spirit. He indwells every believer. (I Co.6:19 Jn.7:38,39) Comforting is but one gift of the Spirit and the gifts of the Spirit must not be confused with the Spirit Himself. Even unbelievers receive blessings from the Spirit of God. Some refer to these blessings as common grace. Life itself is a gift from God. If the unbeliever enjoys any comfort at all it comes as a result of God's common grace to all creation. In this way the Holy Spirit comforts even the unbeliever. But the unbeliever never enjoys the comfort that any true believer enjoys knowing he is right with God. This knowledge comes from the indwelling of the Holy Spirit and from knowing his sins are forgiven through Christ. Every believer enjoys this.

given through Christ. Every believer enjoys this.

All those that the Spirit has convicted of sin, and granted faith and repentance are born again, or regenerated. They have received not only some of the gifts of the Spirit, but they have received the Spirit Himself. Church membership is not a condition that must be met to receive the indwelling of the Holy Spirit. There are other blessings of the Spirit that only members of a true church receive, but I believe the Holy Spirit indwells all believers, and is a Comforter to all believers, whether they are members of a true Church or not. How could one become a believer in Christ and remain faithful without the Spirit? It is the Holy Spirit that leads men to seek Jesus, and every blessing of salvation any believer enjoys lies in Christ and nothing else.

The Holy Spirit and salvation are inseparable. The Holy Spirit is received through faith. The condition of receiving salvation and receiving the Holy Spirit are the same. Read Ephesians 2:8 John 7:38,39 Acts 11:17 Galatians 3:2; Ephesians 1:13. Those without the Spirit are lost, (Romans 8:9). The Spirit is a gift of God that brings assurance and victory, and the inheritance of the saints to the believer because they are sons of God (Galatians 4:1-7). Every child of God is indwelt by the Spirit of God. "For ye are all children of God by faith in Jesus Christ." (Galatians 3:26) The Holy Spirit is a comforter to every child of God.

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Comforter. In the last few years there has been quite a change as to the meaning of the word Comforter by some. In fact, some have built a new doctrine concerning the Holy Spirit as Comforter. They claim that the Comforter only comforts Baptists. Beloved, I can not find that God's Holy Word teaches this at all. I cannot find any old books written by Baptists in time past that teach this doctrine.

Jesus, our Blessed Lord was Comforter when He was here upon this earth in person. In John 14:16 He promised to send another Comforter that would abide with us forever. When Jesus was here He comforted those who followed Him; they looked to Him for comfort. However, His time had come to fulfill God's plan of redemption, and He must soon go to be with the Father, so He promised to send

another Comforter to lead and abide with them in this wicked old world. I'm sure they were comforted by these kind words of our blessed Saviour.

We, as Christians, face a cruel world every day of our lives; there is no peace for a Christian in this world. The world hates Christians. Jesus said that the world hated Him, and that it would hate us also. The world is trying to do away with Christians. They have removed the Bible from schools, and forbidden prayer. The world hates God and would like to remove His name from our money, our books, and every place it appears. Yet many Christians love this world and put more time in it as far as the things it has to offer than in the things of God and the church that Jesus loves. Romans 12:2 says. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may Prove what is good, and acceptable and perfect, will of God." I John 2:15 says, "Love not the world, neither the things that in the world. If any man love the world, the love of the Father is not in him."

Many of my church people seem to love the things of the world on Wednesday and Sunday evenings more than the things of God. This hurts me very much, in fact more than they realize but what can we do? I can not make them go to church.

My people seem to love me very much, but they in this time of falling away seem to get lazy. Yes, we Christians have a Comforter which leads us as individuals and gives us peace mind. Without this we could never hold out and or hold on to the faith which has been delivered to us once and for all. Thank God, the Comforter comforts.

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Before Jesus was crucified, He told His disciples He and the Father would send the Holy Spirit, the Comforter, unto them. The Comforter would console them in times of sorrow such as they were experiencing at that time.

I believe that the Holy Spirit comforts the children of God while they meet together in church capacity, and especially more so when the members are in harmony one with another. The better the agreement the better the comfort of the Holy Spirit.

When Christians walk in the fear of the Lord, they will have comfort of the Holy Spirit. "...and walking in the fear of the Lord, and in comfort of the Holy Ghost, were multiplied" (Acts 9:31). This is walking in gospel order and our living an upright and honorable life. Those who live such lives will have comfort of the Holy Spirit.

While it is most certainly true that the Holy Spirit is a comforter to saints of God while in worship service, it is also true to the person in the life of the child

of God in his daily walk. David said, "... I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalms 84:10). Certainly this was a comfort to David as he meditated upon the things of God. Who gives comfort except God by His Holy Spirit? David meditated much in the law of the Lord. Read Psalms 1:2.

We can also see that God will comfort the child of God who is walking in the light of the Lord. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7). The "walk" mentioned here has to do with walking upright morally as well as doctrinally. This brings fellowship, and of course this is a comfort to the child of God.

The churches of Asia were churches of the Lord Jesus Christ, but some of them were not doing the things that they should. Jesus said to some of them as is given in Revelation 2:14, "But I have a few things against thee." And also to the Laodicean church Christ said, "As many as I love, I rebuke and chasten..." (Rev. 3:19). Then notice what He said still further, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). This was on an individual basis. I admit that this was in the church and while in church capacity. I would believe that the comfort continued on not while in church capacity. It seems to me that to have comfort of the Holy Spirit only in church service would not be encouraging for the Christian in his everyday walk.

While there is comfort for the Christian who is in a true church there is at least some comfort for the child of God who is a member of a false church. A person who is saved can certainly be comforted by the Holy Spirit knowing that he is a child of God.

The Lord admonished His people to come out of Babylon and not to be partakers of her sins that they receive not of her plagues. It certainly must be at least some comfort to a child of God who may be in this mother of harlots and abominations of the earth. God's care for them and for others who may be in false churches is made known to them by His Spirit. This surely is a comfort to them. But they do not and can not have the comfort that those have who are in true churches.

We have three books in our book store by J.F. Strombeck. They are, "Disciplined by Grace" (\$8.95), "Shall Never Perish" (\$9.95), and "Grace and Truth." I read, "Shall Never Perish" shortly after leaving the Holiness church, and it was a great blessing to me at that time. I am much stronger on the Law of God now than I was at that time. I suspect that I would not agree totally with these three books as to that matter. However, I do feel that one might learn much spiritual truth and be somewhat helped by these books.

STUDIES IN ACTS

by Willard Willis

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there" (Acts 20:22).

Paul, in a sense of speaking, was urged, or "bound in the spirit" to go to Jerusalem. This is similar to a bird that is urged to fly south for the winter. Paul did not know what awaited him at Jerusalem, but he was urged to go no matter what the consequences were. His return to Jerusalem, in other words, was not something that he could accept or resist, since he was "bound in the spirit" to go.

Paul had just advised the elders from Ephesus of his past life and how that he had not deviated from his calling. He advised them further that the fight was not over.

He, in fact, said to them:

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts 20:23).

Paul was still in the middle of a fight. He, in fact, said later on that he had "fought a good fight". The fight or "afflictions" which lay before him were to be carried out in Jerusalem—the city he loved—the city where many of his friends were abiding. It was also the city where many of his enemies were waiting to pounce on him.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish the course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

There was no question in the mind of Paul as to the fact that he, when arriving in Jerusalem, would be afflicted. He did not know to what extent the affliction would be, but he was determined not to turn back even if his death awaited him there. He, in other words, did not allow the thought of affliction, or even death to "move him", or alarm him. We are to see, as Paul said, that the purpose which had been set before him, was far more important to him than his own life. We may say that Paul, because of his high calling from God, was willing to die for that calling. He considered his calling to have a far greater value than his life. Paul made this fact very clear when he said to the elders that his purpose was to "finish" his "course with joy". We are enabled to see his joy by reading the following passage of Scripture.

"I have fought a good fight, I have finished the course, I have kept the faith" (II Timothy 4:7).

Life is a course which we all must run. May we, too, when it is all said and done, be able to say with Paul, "I have fought a good fight, I have finished the course, I have kept the faith". It will be at this point in our lives that we can close our eyes and die with a smile on our face.

"And now, behold, I know that ye all, among

whom I have gone preaching the kingdom of God, shall see my face no more" (Acts 20:25).

Paul would have had no difficulty in returning to Ephesus where he could have seen the elders again, if there had been a means of swift travel in those days. He, however, through the guidance of the Spirit, had already purposed to visit Jerusalem, Spain and Rome. His program is set forth in the following Scriptures.

"And 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).

"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. But now I go to Jerusalem to minister unto the saints" (Romans 15:24, 25).

"Wherefore I take you to record this day, that I am pure from the blood of all men" (Acts 20:26).

The statement, "I take you to record", means, I call you as my witnesses to the fact, that if any have not believed, it is not my fault. I'm sure that they all agreed that Paul, by the grace of God, and by the power of God the Spirit, had been very faithful in reaching people in behalf of the Lord Jesus Christ. His thoughts and actions had been for others and those at Ephesus were fully aware of this fact. The only lives which Paul counted dear were the lives of others.

Paul, when saying that he was pure from the blood of all men, showed how different he was from the Pharisees. They, after all, were guilty of the blood of men. It is as stated in the following Scripture.

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matthew 23:35).

The Pharisees were guilty of the blood of all men because they had shunned to declare all the counsel of God. Paul, on the other hand, could not be held responsible for the blood of any man. The reason being his faithfulness in preaching all the counsel of God.

"For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

Preachers, if they think only of self, or to any degree of self, will shun to declare the whole truth as set forth in God's Word. This is because God's ways, according to Isaiah 55:8, are contrary to man's ways. Those, therefore, who preach all the counsel of God will be opposed on every hand. This opposition manifests itself in many ways. It may mean the loss of a job or even pain. It, in fact, has meant the death of millions. Preaching all the counsel of God is like moving up the stream rather than moving along with the stream. This is because man

is a fallen creature and needs to be turned completely around by way of the new birth. That which I am saying is said best in the following passage of Scripture.

"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 Corinthians 2:14).

"Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Spirit has made you overseers, to feed the church of God, which He hath purchased with his own blood" (Acts 20:28).

To "take heed" is to attend to with all diligence. One of the best ways to "take heed" is to prepare one's self so that godly wisdom will prevail over ignorance. Those who are prepared can also "take heed" by preparing others. Pastors "take heed" when they preach the whole counsel of God to the Lord's people. This is what is meant by, "Take heed, therefore, unto yourselves, and to all the flock". All who follow the following admonition can be said to have taken heed.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" (II Tim. 2:15).

The statement, "over the which the Holy Spirit hath made you overseers", is made to emphasize the importance of their work. The Holy Spirit is none other than the third person of the Holy Trinity. Theirs, therefore, was an heavenly calling and thus a very, very high calling. Their work was on the earth, but it was not of the earth. They, in fact, were representatives of that one who made heaven and earth. Let them, therefore, as His representatives, "take heed" to "themselves" and to all the flock.

It is said in Acts 20:17 that Paul "sent to Ephesus, and called the elders of the church." These same elders, here in Acts 20:28, are called "overseers", or bishops. This fact proves that the Bible definition of "elders," "overseers" and "bishops" is one and the same. Those today who make a distinction between these titles are in error.

"...which he hath purchased with his own blood" (Acts 20:28).

We treat an item that cost fifty dollars more carefully than we do one that cost one dollar. We, of course, become more cautious as the price is increased. May we, with this thought in mind, consider the cost of our Lord's church and thus the care that should be given to her. She, in fact, was purchased "with his own blood." The life is in the blood, which means that He gave His life for His church. This fact brings to mind the following Scripture:

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Our Lord's life for us was far greater than that of a man who lays down his life for a friend. Our Lord, in fact, laid down His life for His enemies. It is as stated in the following Scripture:

"But God hath commended his love toward us, in that, while we were yet

sinner, Christ died for us" (Romans 5:8).

We are to see, then, that the church of our Lord cost more than any other object in the universe. We, therefore, are to take more care in handling our Lord's church than we are in handling any other object in the universe. We, in fact, are to follow the rules that God has set forth in His Word regarding how she is to be handled.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

Paul, himself, had faced "grievous wolves" on many occasions. Many of them had even been those who professed faith in Jesus Christ. It appears, however, from the words, "enter in among you", that professed believers, who would be wolves dressed in sheep's clothing, would attack the flock. They were those who would proceed to "sow tares among the wheat." Paul, if he had remained in Ephesus, would have detected any "tares" that might have been sown. He, however, had left Ephesus and the detection of wolves and the tares they sowed, would be left in the hands of the elders of the church. All church members were to be responsible, but especially the elders.

One can be quite certain that one way in which the "grievous wolves" would not spare the flock, would be by teaching works for salvation from hell. Paul, in fact, confronted these kinds of wolves in his letter to the Galatians as stated in the following Scriptures.

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:3).

"But now, after that ye have known God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage" (Galatians 4:9).

These kinds of teachings cause the worst kind of injury to the Lord's churches. It is the worst that the grievous wolves can do.

The act of circumcision was probably another yoke that the "grievous wolves" would try to establish in the Lord's churches. The wolves, in other words, would try to bring them back to as close as possible to the temple worship, and thus destroy their new found liberty.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

We know from Acts 20:19 that Paul serves his Lord with "all humility." His purpose was never to draw away disciples after himself, but to lead them to follow his Lord. He, in other words, never sought after power, money, or influence for himself. He, however, knew full well that power seekers would soon invade the church at Ephesus. They, in fact, would "draw away disciples after them," and they would do so by way of perversions. Perversions, of course, are lies, lies about godly living, lies about what constitutes Scriptural baptism, lies about Scriptural communion and lies about doctrines of grace.

The drawing away which occurred at Ephesus and other early churches, is still manifesting itself in the world today. God, in fact, in the following Scripture, condemns all of those who have

been drawn away by perverse teachings.

"But in vain do they worship me, teaching doctrines the commandments of men" (Matthew 15:9).

"Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31).

The elders at Ephesus were to combat the power seekers by watching and remembering. They, in other words, were to watch and make sure that the which they were seeing was the same as that which they remembered that Paul had taught them. Paul, in fact, according to Acts 20:20, had kept back nothing that was profitable to them. He also said to them, according to Acts 20:27, that he had not failed to declare unto them "all the counsel of God." It was now up to them to remember and to make sure that that which they saw and heard was that which they "remembered" Paul to have taught them.

CREATURE

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us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

We are talking about a babe in Christ, about an individual who has met the Lord, and started a growth in the Lord; and about us, who have known Him for years. The Scriptures also tell us we are to kill or mortify those things that were previously in our repertoire, as it were; the things we practiced. We are to destroy these garments. Let us read Colossians 3:5-6, "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience."

These are the things we are to cast aside. We are not to have them around us any longer. We cannot walk before the Lord, and walk the way of the world; it is an impossibility. We are to cease to practice these things that are dishonoring to our great and almighty God. The Scripture tells us we are to put on those things that honour and glorify our Saviour. This is not a one-day process. It is a growth process.

If you know the Lord in the free pardon of sin and you haven't had a growth process since the time you were saved, then you are stunted or not saved. You are not doing what the Lord would have you to do. You are not clothing yourself with the garments that would honour and glorify the Lord Jesus Christ. We are to put on, as our text tells us, "bowels of mercy."

Think for a moment what the bowels of mercy are. A Scripture that gives a splendid example is in Luke 10:25-37. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall

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IN TULSA AGAIN

Katie left here on May 27 for Tulsa, Oklahoma. I left a little before five AM on June 3rd. I traveled to Pacific, Missouri. I arrived at the home of Roy and Dorothy Archer a little after noon. Brother and Sister Archer are members of our church. It is always a blessing to me to visit in their home. I have been doing this once a year for the last few years.

Sister Dorothy is confined to a wheel chair. I do not know how many times she has been in the hospital since I became acquainted with them. Brother Archer is also sick. These are two fine people. I love them very much and enjoy the opportunity to visit with them and to preach in their home. I go there, hoping to be a blessing to them, but it always turns out that they are a blessing to me.

Their daughter, Mary, was present for this visit and service. Their son, James and his wife and children were also there for the service. They had a daughter of not quite a week old with them. Sister Archer's nurse was also present. James, for a few years, has fixed me one of my favorite foods for lunch - liver and onions. After lunch, we had a preaching service and a short time of fellowship. If you ever have opportunity to visit with these folk, they will be a blessing to you.

Leaving the Archers, I travelled on to Tulsa, arriving there about 8:15. I made the trip very well for which I praise the Lord. It was good to visit with our daughter, Linda, and her family for a week, though that was not the main purpose of my trip.

We have several members who live in Tulsa. They, at least some of them, meet in the home of Sister Jeannie Maddux for services on Sunday morning. Brother Murray Tyler speaks to them at this time. However, he has been in declining health for some time now and often is unable to meet with them. For some years now I have gone each year to Tulsa and spoken to this group. These are dear people, and I always enjoy this time.

The meeting this year was not quite as good as in the past few years. Still, it was a time of blessing for me, and I hope it was a blessing to others. These people are very fine Christians, and we are happy to have them as members of our church. Sister Maddux is a dear friend of many years. She is a fine Christian. She gladly opens her home to the meeting of this group. I fear that there are not a host of Christians who would be willing to do this. It does involve time, work, and some expense. Oh, brothers and sisters time; effort, and expense in the service of the Lord is not wasted or lost. It is the best investment we can make of these things. I would that we all might realize this.

Brother Tyler is a very sound and strong man. He stands with all his strength for the truths that we teach in The Baptist Examiner. He is faithful in his efforts to proclaim these truths. He is now in his upper 70's. His health is failing a good bit. Please pray for him that God will, if it please Him, give him better health. I visited with him a few hours one day, and he took me out for a fine lunch. I always enjoy my fellowship with Brother Tyler.

Our daughter, Linda, is a member of this group. Pray for her. Roland and Pat Caves are members of this group. Sister Pat teaches the ladies in Sunday School. Sister Jeannie teaches the children.

Cindi Thornton, the Caves' daughter, is a member of this group. She was baptized during the meeting there last year. Most of these are faithful to these services. Some need to be much more faithful. It is difficult to meet like this. Some of them have to travel several miles. Sometimes, Brother Tyler cannot make it due to his poor health, and after Sunday School, the group listens to a tape. They do not have the encouragement that many of us have through our regular church services. I have often said, "The harder the job, that greater the pay." I know it is hard on folk to carry on like this. I know that it often becomes discouraging. I believe that those who are faithful in such circumstances as these will be greatly rewarded at the judgment seat of Jesus Christ.

We always have some who visit with us when I am there in the yearly meeting. We have made some good friends through this. A few visit each year, and a few times during the meeting. We do praise the Lord for these dear friends. Oh, I wish they could see fit to join with this group and be a help to them, but we are glad to have them for these special services anyway. They seem to be fine Christians. I do not name them, for I fear I would miss someone.

We had services Tuesday night through Sunday morning - six in all. I preached the same truths I preach at Calvary Baptist Church and in the Examiner. In fact, I may preach even stronger there, for these are a strong people in the Word of God. The Lord seems to bless my preaching to the spiritual good of these people, and I know that I get many spiritual blessings from these meetings. I am already looking forward to next year, and giving some thought to my preaching then.

I have one problem in my preaching for these folk. Most of them get our tapes, and have already heard the sermons I preach. I rarely prepare new sermons for meetings I hold. I am giving much thought to preparing some new sermons for next year, or trying to go back in my sermon file for sermons they have not heard before.

Brother Tyler is, as I have already said, declining in health. I know he would favor what I am about to say. We would be happy for some God-called preacher to go to Tulsa and take over this work. We would be glad to organize them into a church if this should take place. We would hate very much to lose these fine people as members here, but we love them, and we know it would mean much to them to have their own church there. Anyone interested in this would have to deal through our church and should contact me.

We left Tulsa shortly before 5 A.M. on Monday, June 10th. We brought Daniel and Brian, two grandsons, home with us. We made a good trip, but as the years pile up these trips get harder. It was good to be back in our home here, me in my study and in the

pulpit here, and us in our home church. Please pray for these people in Tulsa, and for our church and work here. Pray much for me. Pray also for the Archers. God bless them all and you all.

CREATURE

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I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

These bowels of mercy, or compassion, that God's people are to put on, are very obvious in this Scripture. I don't believe we can walk before others and have the approval of our Lord unless we put on the bowels of mercy. Don't the Scriptures tell us the Lord Jesus Christ came to this sin-cursed earth, and put on a robe of flesh, and came to seek and save the lost; then He walked Golgotha's hill; there to die in your place and my place? Now we have life and have it more abundantly.

The second portion of the text, whether it is more important or less important I would not want to judge, but I think they go hand in hand. I don't think you can choose one before the other. For you to have bowels of mercy, you must have kindness. It means affection, or good will. I believe we can't put forth kindness unless some affection is involved. David spoke in Psalm 63:3, "Because thy loving kindness is better than

life, my lips shall praise thee." How do we praise our Lord? When are we to praise our Lord? Do we just reserve it for Sunday? I believe that every waking moment we should praise our Lord for His goodness toward us.

The third portion is "humbleness of mind." I'm sure there are those who have been in the presence of brethren who thought they were better than others. We are to emulate our Christ, we aren't to be self-righteous. Let us read Luke 11:33. "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." This is the Lord speaking to religious individuals in His day. They were righteous, but they were all self-righteous. It wasn't the righteousness of God that was important to them, because they were haters of God. The Lord said they were open sepulchres, or open graves, full of dead men's bones.

"Meekness," is the fourth portion. This is something that is awfully hard to attain. It is not in our nature to be meek. But we look upon Jesus as He was confronted by the rulers at Jerusalem, and by the Jews, His own people. They took Him, and brought Him before the priests, and they mocked Him. They spit upon Him and hit Him. They took Him before Pilate, and crowned Him with a crown of thorns. The Scripture tells us in Isaiah 52 that He wasn't even recognizable as a man; He was so mutilated. In Isaiah 53 it tells us He opened not His mouth. He was blasphemed, beat upon, and finally they took Him to Golgotha. There they suspended Him upon that pole, and He suffered the agonies of hell that we might have life and have it more abundantly. I praise God that He did go to Golgotha. Without Him walking that terrible path, I would be on the road to eternal destruction.

The fifth portion is "longsuffering." Go to Ephesians 4:2. "With all lowliness and meekness, with longsuffering, forbearing one another in love." I believe that means we are to put up with each other. I believe when we put up with each other it should be easier; because if we put on these garments that the Lord would have us to put on we can be lovely, because we have put on Christ. The more we walk with the Lord, the closer we walk with Him, the more we should look like Him. We are to mimic our Lord and Saviour Jesus Christ.

Go to Colossians 3:13-15, for the last portion of our text. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." It says we are to put on the garment of charity. I believe this is impenetrable; it cannot be penetrated; this precious garment of love. It will conquer all things. We'll let the Bible describe this precious garment. Let's read I John 3:1, "Behold, what manner of love the Father hath bestowed upon

us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not"

As I think upon this Scripture, how precious it is that I, a sinner saved by God's grace, am called a son of God. That's precious to me. That's the most precious thing I have that is mine. Read John 15:12-14. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

When there is godly love there can be no ill will. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" Romans 13:10. There is nothing that will replace love. There is nothing more precious than love. There is nothing more endearing than the brethren loving one another, forbearing one another, having bowels of mercy, being kind to one another, being longsuffering, having meekness. Let us read Galatians 5:6. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." And, I Thessalonians 5:8. "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

We are to have an unfeigned love for the brethren. It means not a false love, but a true love. A love that can be felt when you come into the presence of the brethren, when my spirit communes with your spirit that we are children of God, that we belong to Him, that we have been washed by the precious blood of the Lord Jesus Christ; and we can stand up and say we are sons of God, and we can honour Him with our lives.

Let us read I Peter 1:22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." That does not mean a nominal love. That means some force is put to it, to act on it. It is not something that is passive. It is an active thing.

Put on perfect love, as John tells us in I John 4:16-17. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in the world."

You who know the Lord; I pray you have heard these words. May you take them to your heart. May you demonstrate them daily. You who know not the Lord Jesus, we pray that the Holy Spirit of God will enter your heart and make you alive so you can hear them. May the Lord bless you.

Editor's note: This article, and the one on "Words" in the July 6th issue, were written by Marion Lawson of Springfield, Oregon.

HOW TO

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"...repent ye, and believe the gospel" (Mark 1:15). Jesus said it. That, then, is the way. But what does "repent" mean? Two things: First, to turn from your sinful course to God. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

Second, to turn from trying to save yourself, or to help save yourself, or to get good enough to be saved. "...repentance from dead works..." (Heb. 6:1). "...all our righteousnesses are as filthy rags..." (Isa. 64:6).

Oh, sinner, Jesus said it. "Repent!" "Repent!" Turn from your sinful course of life to God; turn from trying to save yourself; turn from trying to get good enough to be saved. Repent or perish (Luke 13:3).

"...and believe the gospel." What is the gospel? "...I declare unto you the gospel.. how that Christ died for our sins according to the scriptures" (I Cor. 15:13).

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:5,6). "Who his own self bare our sins in his own body on the tree..." (I Pet. 2:24). This is the gospel. Jesus says, believe it, rely on it to save you, trust it, depend upon it, and on it alone, for salvation. Listen to the Savior: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14,15).

The bitten Israelite dying of the wound had simply to look, and then God's sure promise was that he should not die. Jesus says the helpless, lost sinner, has only to "believe in Him" and he shall not perish, but have eternal life. How broad "whosoever." How sure! To the man who wanted to be saved, the answer was, "...Believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31).

Pause a minute. Believe in Him just now. Go no further. Let this be the time. Trust Him to save you. Not Him do a part and you a part, but trust the whole of your salvation to Him just now. Leave, just now, once for all, the whole responsibility of your soul's being saved to the Lord Jesus, relying in childlike confidence on His promise: "...him that cometh to me I will in no wise cast out" (John 6:37).

Have you trusted Him? Then listen to the Lord Jesus again:

Verily, verily, I say unto you, He that believeth on me (do you, reader?) hath (look at it, hath; notice it closely) everlasting life" (John 6:47). "Mama, Mama!" shouted a little boy who had trusted the Lord Jesus to save him, and who was shown this Scripture, "God says I have everlasting life!"

If one who believes in Jesus already has everlasting life and "...shall not come into condemnation..." (John 5:24), "...shall never perish..." (John 10:28,29), will "...in no wise be cast out" (John 6:37). why should that one try to live a Christian life? Why be baptized? Why resist sin? Why give money or time to the Lord's cause? Why obey the Lord Jesus? Why try to live a godly life? Listen to the Lord Jesus: "If ye love me, keep my commandments" (John 14:15). Not "if ye are afraid of going to hell," nor "if you want to get to heaven" (these two questions were settled by His dying for our sins, I Corinthians 15:3), but "if ye love me." Serve Him from love, obey Him from love.

But why love Him? Oh, reader, you would love a dog that would even risk his life to save yours, and yet you do not love God's Son who "died for our sins" (I Cor. 15:3). If that is the kind of a heart you have, then listen to a solemn, awful assertion of God's Word: "If any man love not the Lord Jesus Christ, let him be Anathema (accursed) Maranatha (our Lord come)" (I Cor. 16:22).

A moment more, reader, and you are done with this article till you meet it at the judgment bar of God. Have you believed Him? Have you trusted Him to save you? Have you trusted the whole of your salvation to Him, leaving the entire responsibility of your soul's eternal destiny to Him? "...now is the accepted time..." (II Cor. 6:2). Take no risk! Eternity, oh, eternity! You can make sure--will you? Oh, let your answer be: "I will; I yield; I receive Him now as my Saviour; I believe on Him now; I trust Him now to save me; I rest my soul's eternal destiny once for all on His promise, "...him that cometh to me I will in no wise cast out" (John 6:37)."

PAUL

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who thinks that at least a portion of his salvation is dependent upon his own works, and who would quote this Scripture to justify his works as a means of his salvation.

Well, there is a third interpretation concerning this Scripture. In fact, I differ with Mr. Scofield in regard to it, and I certainly differ with the "salvation by works" heretic and his interpretation. I am not saying that Mr. Scofield's statement isn't right, but I just don't believe that this Scripture teaches it. If you will notice, this church at Philippi was having some difficulty. It came as near being the perfect church as any church of the New Testament, yet, at the same time, they had some difficulty in the church, and that difficulty centered around two of the sisters of the church, Sister Euodias and Sister Syntyche.

Paul says concerning them: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2).

This would indicate that Euodias and Syntyche were definitely at "outs." They had had some words, and Paul is beseeching them that they be of the same mind in the Lord.

It is rather conspicuous that a number of years ago I was out of town for two weeks' time, and while I was gone the Lord impressed me that I should preach when I got back on Sunday morning on the subject, "Two Women Who Split a Church," using Euodias and Syntyche as examples. I got back in town on Saturday night late and I didn't know anything about what had happened the two weeks previously, but it so happened that in the week before, two women in the church had had a big fuss, and wouldn't speak to each other. I didn't know when I stood in the pulpit that Sunday morning that I was preaching to a church that needed the exact sermon that I was preaching.

Well, the Apostle Paul knew about this situation. He knew about the difference between Euodias and Syntyche, and he writes and exhorts them that they be in the same mind in the Lord. He says, "I want you to work out your own salvation in fear and trembling." In other words, "It is a matter for the church to work out this difficulty between Euodias and Syntyche. You work out your own salvation. I can't tell you what to do."

The Apostle Paul wasn't in Philippi at the time that he wrote this book of Philippians. I think in all probability this was written when Paul was in prison at Rome. He was miles away from them. They had doubtlessly contacted him to find out what to do. They wanted to know just how to handle this situation. It was a problem for them. Paul says, "You will just have to work out your own salvation. I can't tell you what to do. I can't come to see you. Work out your own salvation with fear and trembling."

Now this is, in my opinion, what the Apostle Paul meant in this twelfth verse of Philippians II. As I say, the majority of folk would say that it is teaching that we are to work out by our lives what God has put in us the day that He saved us. I am not saying that that isn't true, but it is true that we are to work out what God has put inside us, but I don't think this Scripture teaches it. Rather I think it is referring to this church difficulty at Philippi, and the Apostle Paul is urging this church to get together and work out their own problems and settle the difficulties that exist between Euodias and Syntyche.

Now having said that, I want to talk to you very definitely about the matter of works.

I. Nobody Is Saved By Works.

I'll say first of all that nobody is ever saved by his works. Now that cuts contrary, and goes directly across the grain of the majority of religious people. How many denominations there are that more or less are based upon the idea or the thought that we go to heaven because of our works! Let's listen to the words of Paul: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

This doesn't indicate that a person is saved by anything he

does. Rather, it says that we are not saved by our works. Notice again: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

You will notice that it is not to the man who works, but to the man who worketh not.

A friend of mine, a businessman, died not long ago. He told me one day what his hope for heaven was. In its entirety it was all what he himself was doing. I am ready to grant that he was a philanthropic individual. I am ready to grant that this individual, time and time again, went out of his way and lost time from his business in order to carry on benevolent drives helping people, and doing good. He told me one day that his hope for heaven was based entirely upon the good that he was doing. In contrast, the Apostle Paul says that salvation is to the man that worketh not -- salvation is to that individual who believes on the Lord Jesus Christ.

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

How could a man read a Scripture like this and then say that he had any hope of going to heaven on the basis of what he himself was doing? Here is a verse which specifically says that it is not by the works of the law that we are saved, and concludes by saying that by the works of the law shall no flesh be justified.

We read again: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

If a person were to go to heaven on the basis of his goodness, he surely would do a lot of bragging. The old carnal nature is just given over to bragging -- what we can do, and what we

have. "Our automobile will drive faster and run smoother than anybody else's." or "We have a better job than anybody else has," and so on. People just naturally like to boast and brag. That is just a part of the human anatomy.

Well, the Apostle Paul says that it is not by works lest any man should boast. Heaven would be turned into a boaster's hell if men went there on the basis of their good deeds. Can't you imagine one fellow who has been a drunkard putting his thumbs under the pit of his arms to boast about he quit drinking all of a sudden of his own accord? Can't you imagine another fellow who boasts about how he never did go to church and then all of a sudden he just felt that he ought to start doing right, and he just did so in spite of all the difficulties? Then there is a fellow who had home problems and his wife didn't want him to go to church, and his children were many and multitudinous and didn't want him to go, yet in spite of all the problems he had, he went to church anyway, and he worked out his salvation on the basis of what he did himself. Beloved, can't you see what heaven would be like? Ah, my brother, heaven isn't going to be like that. We are not going to sing our praise up there, but we are going to sing the praise of the Lamb, the Lord Jesus Christ. The only song that will be sung in heaven is the song whereby we praise the Lamb of God, the Lord Jesus Himself.

Paul speaks again, showing that we are not saved by our works, for we read: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Why would a man ever read a Scripture like this and then talk in terms of salvation by works? I wonder about the preacher who talks about how we are saved by works, if he ever reads the Bible at all.

A Baptist preacher friend of mine went up into the mountains

(Continued on Page 9, Col. 1)

It's in every person young and old.
It makes a heart grow very cold.
It's in every beat of our wicked heart.
It will tear your very life apart.
It's deceitful, destructive, disgusting, and vile.
It doesn't come just once in a while.
It's here every day of your life.
It will cause division, hate, and strife.
We are all so guilty, so impure.
No one is holy, for this be sure.
Like a cancer, cut it out with a knife.
Let's start praying for a godly life.
Be sincere and revival will fill your soul.
Only then will you feel whole.
Hypocrites are worst of all.
By them many people will fall.
Surely a closer walk with Thee.
Will set your sinful life free.

Patty Sutherland

ANNOUNCEMENT

Elder Marion Lawson, 4896 Elderberry Loop, Springfield, Oregon 97478, resigned as pastor of Calvary Missionary Baptist Church, Springfield, OR. He is available for pastoring wherever the Lord may lead. Elder Lawson and family are members of West Griffin Baptist Church, Griffin, GA, where Elder John Pruitt is pastor. Any interested church may contact Elder Lawson at the above address, or by phone, 1-503-741-1591.

PAUL

(Continued from Page 8)

sometime ago and attended services where his nephew was pastor. This nephew, though not a Baptist, had this Baptist preacher to speak for him. He thought it would be a pretty good opportunity to preach Jesus, so that night he did his best to tell them how they weren't saved by works, or baptism, or church membership; but that they were saved entirely by the Lord Jesus Christ. When he finished his sermon and sat down, his nephew got up and said, "Uncle has told you the truth; you have to live it if you are going to heaven."

I often think of it, how a man could be that far removed even mentally that he would sit and listen to a preacher say that we are not saved by works, nor by baptism, nor by church membership, but purely by what Jesus Christ has done, and yet when the preacher finishes, he gets up and says, "You have to live it if you are going to get there."

Paul said: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

Now I have read to you these six Scriptures whereby Paul tells us that we are not saved by our works. If I cared to, I could take the words of the Lord Jesus and the words of other writers of the Bible, but since I am writing this series of sermons on the life and ministry of the Apostle Paul, I try to confine myself to Paul's remarks. Therefore, I want you to notice that Paul specifically tells us in these Scriptures that our salvation does not depend in the least upon our works.

II. Our Salvation Does Not Depend Upon A Mixture Of Grace And Works

There are some folk who would say that we are saved entirely by our works, and there are others who would say that we are saved partially by what we do and partially by what the Lord Jesus Christ has done. In fact, I think there are more in this later group who would mix grace and works as a means of salvation. But I want to show you by the Word of God that we are not saved by a mixture of grace and works. Listen: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more

work" (Rom. 11:5, 6).

Paul is telling us that we are saved either by grace or else by works. He says that you are not saved by a mixture -- that is a mixture of grace and work. Then he gives a conclusion when he says, "...there is a remnant according to the election of grace."

How many people have failed to read this verse of Scripture! How many preachers there are who never have seen it apparently, judging by their ministry, for the majority of preachers will tell you that the Lord Jesus saves you to start with, and you keep yourself saved afterwards -- that it is all up to you to continue and complete the process of your salvation and your regeneration.

Recently, the church I pastor had a dinner including some out of town members. Now I didn't provide it all, and they didn't provide it all, and no one person that was there provided it all, but everyone brought different dishes that when it was all put together, it made a most delicious meal. I am satisfied that there was nobody who would object to everybody thus working together, and in the end coming up with a good dinner like we had. As I say, so far as the dinner was concerned, it was wonderful, but there are a lot of people that have the same idea about salvation. They say that the Lord Jesus does a little at the cross, a preacher does a little for the individual when he baptizes him, the church does a little when it takes him into the membership, and the individual does something for himself as he lives from day to day. Put it all together, it makes up salvation.

Now, beloved, it doesn't do any such thing. Believe me when I say that every fellow can bring a dish and when put together, it makes a mighty good dinner, but all of us put together bringing something to the Lord means a religious abomination so far as I am concerned. The Word of God says that we are either saved by grace or we are saved by works, and the conclusion is that we are saved entirely by the grace of God.

Suppose you invite me to your house for dinner, and just after prayer I take out of my pocket a little sack. I reach down into the sack and pull out a little cheese and crackers and start nibbling. You'd probably say, "Brother, what are you doing?" I answer, "Oh, I just thought I would help out a little, I was afraid you wouldn't have enough, and I thought I would help out with the dinner, so I brought a little cheese and crackers." You know, beloved, that would be an insult.

Beloved, that is exactly what a man is doing to Almighty God who is trying to help the Lord out in the realm of salvation. The man who is bringing a little "cheese and crackers" morally, or a man who is bringing a little "cheese and crackers" religiously and adding it to the finished work of the Lord Jesus Christ is insulting Almighty God when he does so.

I say to you, then, we are not saved by our works, and we are not saved by a mixture of grace and works.

III. We Are Saved Only When We Quit Working

We read: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10).

Let's go back to the early chapters of Genesis and you will find God working six days, and then He rested on the seventh day. God worked six days, and then He quit working and rested. He got to rest after He quit working. In other words, after God ceased from His work, God rested.

Come to Calvary and look at the Lord Jesus Christ as He died on the cross. The Lord Jesus Christ entered into heaven after He quit working. We can look at Calvary and refer to it as the work of the Son of God, for it was there that He worked out our salvation, and Christ never entered into rest until after He Himself ceased with His work at Calvary.

Now notice, God didn't rest until after God had created the world. After He ceased from His work, then God rested. He worked six days and then rested. When Jesus Christ went to the cross, He went there to work out our salvation, and when Christ ceased from His work on the cross, He then entered into paradise and rested. Now, beloved, that is exactly true so far as our salvation is concerned. When we cease from our works we enter into that perfect rest that is ours in the Lord Jesus Christ. Just as there was no rest for God the Father until He quit working and observed the seventh day, and just as there was no paradise for Christ to enter into and no salvation for us to experience, and no saving experience to be ours until first of all we cease from our works.

I say then, beloved, we are not saved by our works, we are not saved by a mixture of grace and works, and we are not saved until we quit our works.

IV. We Are Saved Unto Good Works

When we have been saved, then it is that our good works are to begin. Listen: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

There is many a Baptist preacher who will read Ephesians 2:8, 9 and will insist we are not saved by works, and that is the truth. However, the tenth verse tells us that when we are saved, we are then created in Christ Jesus unto good works. Brother, sister, your salvation doesn't mean a thing unless it results in good works in your life. I contend that the man who has made a profession of faith, will prove his profession by his works. If that man's profession doesn't result in good works, then I wouldn't give you a snap of my finger for his

profession. Paul says we are not saved by works, but we are saved by God's grace through faith. However we need to remember that when we are saved, we are created in Christ Jesus unto good works. I tell you, beloved, there ought to be an abundance of good works in the life of every individual who is in Christ Jesus.

Paul discusses this matter further when he says: "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:10-14).

Paul says that the grace of God teaches us something. Now what does the grace of God teach us? The Word of God tells us that it teaches us to deny ungodliness and worldly lusts; it teaches us to live soberly, righteously, and godly; it teaches us to look for that blessed hope, or the glorious appearing of Jesus Christ; it teaches us that we are to purify ourselves and that we are to realize that we are a peculiar or purchased people; and it teaches us that we are to be zealous of good works.

Haven't you heard somebody say, "Now if I believed in salvation by grace I'd just go out and take my fill; I'd live any kind of life I wanted to?" No, you wouldn't, beloved. You live that way because you don't believe in salvation by grace. Salvation by grace doesn't teach a man to live a licentious life, but rather the Word of God tells us that the grace of God has appeared to us and teaches us. And what does it teach us? It teaches us that so far as we are concerned we are to deny ungodliness and worldly lusts. What does it teach us so far as others are concerned? That we should live soberly, righteously, and godly. What does it teach us so far as He is concerned? We are to look for His coming and we are to be zealous of good works in His name. I tell you, beloved, every man who is saved by the grace of God, is saved unto good works. Notice again: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works..." (Titus 3:8).

Paul says to Titus, "Here is something that I want you to preach constantly -- not just once in a while, not on special occasions, but I want you to preach it constantly, and that is, that they which have believed in God might be careful to maintain good works."

Here is an individual who goes to church only on "Xmas," Easter, and to funerals. He is what we call a "three timer." That is the only time he ever thinks about going to church. He is not careful to maintain good works.

Listen again: "Make you

perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever" (Heb. 13:21).

Notice, when Paul would close the book of Hebrews he offers a prayer that the God of peace shall make these Hebrew Christians perfect in every good work to do His will.

I tell you, beloved, if you are saved, there ought to be some good works grow out of your life. In fact, we ought to be very, very careful -- we ought to be very, very sure that there are plenty of good works within our lives if we are saved, regenerated, born-again people. If you are saved, I have a feeling that there will be an outworking of what God has put into your life, to the extent that there will be an abundance of good works in your life.

Let's notice one other Scripture: "That they do good, that they be rich in good works, ready to distribute, willing to communicate" (I Tim. 6:18).

Paul is talking to Timothy, and he says, "Timothy, I have a special sermon I want you to preach to rich people. In other words, Timothy, if you have any rich people in your congregation -- if you have any people in your congregation that own oil wells, or uranium mines, or gold mines, or silver mines; or if you have any body that has lands, or houses, or stocks or bonds, I want you to have a special sermon for those rich people. You tell them not to trust in uncertain riches; for those stocks and bonds, and oil wells, and uranium mines, and gold and silver mines may play out. Tell them not to trust in uncertain riches, but for them to do good, and be rich in good works."

I tell you, beloved, it is well to see a man who is rich. I like to see a man who has money if he uses that money for the Lord. I can think of some individuals that I have known whose money was only a medium that they used in the service of God. I can think of some others who held on to every penny that ever came to them, and they squeezed the old eagle until he couldn't even squawk. I know some individuals who are rich so far as this world is concerned, that surely are not rich in good works. Paul says that he wants us to strive not to be rich in uncertain riches, but to strive to be rich in good works.

May God help you realize that we are not saved by works, we are not saved by a mixture of grace and works, but we are only saved when we quit working; and after we are saved, we are to be sure that our lives are adorned with good works, because we are saved unto good works.

May God bless you, and save you, and make you to abound in every good work!

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HELPS FOR CHRISTIAN LIVING

by C.D. Cole

What is a Christian?

1. A Christian is a person who is not as good as he wants to be. One who is hungering and thirsting after righteousness--practical righteousness. Philippians 3:12, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

2. A Christian is a person -- any person, black or white, rich or poor, young or old, learned or ignorant, who has lost all hope in himself and has found the good hope in Christ. He rejoices in Christ Jesus and has no confidence in the flesh. He is disgusted with self and delighted with Christ. He is sick of self and fond of Him.

3. A Christian is one who is not as good as he will be. Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

4. A Christian is one who is legally perfect -- perfect before the law of God -- justified from all things. Acts 13:39, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

5. A Christian is one who has a heavenly Father. He has been born of God, therefore a child of God. The Christian has a wise and good Father. The Christian's Father is more concerned for his character than he is for his comfort. Hebrews 12:6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

How To Live

The Christian Life:

1. Humbly. Matthew 5:3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

2. Hopefully. Romans 8:24, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" The believer is delivered from the guilt of sin and hopes to be delivered from the presence of sin. His struggle against sin will end in ultimate victory. Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

3. Happily. Philippians 3:1, "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe." Luke 10:20, "Not

withstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

4. Prayerfully. Philippians 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We are to meet all problems and difficulties with prayer, and in fellowship with the brethren.

One of the big problems is what to do with resentments and hurt feelings. We are living in a jarring world of discord and strife and frustrations. Sin creates friction among men. Man has lost his brother because he has lost God.

The Lord's people do not find it easy to live with one another. We still have the rags of a fallen nature wrapped around us and the fleshly lust of a fallen nature within us.

We will both give offence and receive offence. James tells us: "In many things we all offend." We will have to be patient and forbearing with one another; otherwise we will break up into factions and fail to keep the unity of the spirit in the bond of peace.

Our context gives us God's prescription for keeping the unity of the spirit in the bond of peace. We are to have all lowliness of mind and unselfishness, longsuffering and forbearance.

One of our biggest problems is what to do with resentments or hurt feelings, that come from insults and ill-treatment.

The basis of most resentments and hurt feelings and ill-will is a touchy unsundered self. Many of our insults are only imaginary. An oversensitive person is allergic to himself. He is an egocentric, which is plain selfishness. When we are surrendered to the will of God for our lives, we will throw off resentments or hurt feelings just as a healthy skin throws off disease germs. Unless there is an inner disease or an abrasion of the skin, disease germs cannot get a foothold in the body. So when malice and ill will get a foothold in the heart it shows there is a raw, sensitive self underneath, that has become soil for rooting and growth of resentments.

Our hurt feelings are in reality only wounded pride. An oversensitive person is a problem to others and a threat to himself. When you go around with a chip on your shoulder, that chip is very apt to be from the block above -- a head that holds an over-sensitive mind. George Washington Carver gave this example: "A preacher had his heart set on becoming pastor of a particular church, and because he did not get it, his wife became embittered and ill and died in a short time, and he himself became so upset that he quit the ministry." Resentment killed the body of one and the soul of the other. Authorities tell us that probably 60 percent of all diseases root in the mind.

What Should We Do With Resentments And Hurt Feelings?

1. We must not suppress them. This will only drive them down into the sub-conscious mind and there they will work under ground and make pouters and gloomy people of us.

2. We must not express them so as to explode them. When our

feelings are hurt it will give temporary relief by giving the other person a piece of our mind. One woman felt better after telling another woman what she thought of her over the phone. Another woman said when she gets mad, she goes to the piano and banks out her resentments through Mozart's Sonatas with apologies to Mozart.

3. We must not nurse our hurt feelings. There is nothing that responds to nursing and petting like our hurt feelings. You can brood over ill treatment until that will be all you can do.

4. Do not parade your resentments before others -- not even your best friends. Take them to the Lord and He will take them away. "If some could just sit on the fence and see themselves go by, they would die laughing at themselves."

5. We must love our enemies and forgive them. This is not easy, but grace will help. If we only love those who love us and do good to those who do good to us, we are not different from the world. We must love and forgive and never hold malice all for Christ's sake. If you do not have a forgiving spirit and really want it, ask Christ for it.

6. We must think of others and not always insist on our own way. A man and wife were constantly quarrelling. The quarrel usually began over the radio -- he wanted the news and she wanted music. Then one day God came into his life and he was a changed man. When he returned home he walked to the radio and turned on the music. His wife looked at him in surprise, and said, "But this is the hour for news." "I knew it," he said, "but I thought you would like the music." She could hardly trust her ears, but responded by getting up and turning on the news. They learned to think of the other person first.

7. Practice the Golden Rule. Do unto others like you would want others to do unto you. Too many do others like others do them -- they reciprocate. And too many do others before others can do them -- they beat them to the draw -- the Golden Rule preached by everybody and practiced by nobody.

SCRIPTURES

(Continued from Page 1)

In the Charismatic Movement we have seen this come to pass. One must remember, however, that any religious experience not based on Scripture is Pseudo. I know of unsaved people who reject the Deity of Christ, new birth, etc., yet claim they have had a religious experience which they consider valid. Such a religious experience will send such a deluded soul straight to hell. Yea, "Saul hath slain his thousands and David his ten thousands," and while the sins of flesh hath slain its thousands, deception hath slain its ten thousands.

Methodism, Pentecostals (charismatics), and their followers base their knowledge of God and the assurance of salvation on the shifting sands of human experience. Thus, they never know for certain they are saved and consequently they deny the doctrine of assurance and eternal security which are based on the authority

of the infallible Word of God. Note how the Apostle John confirms the premise that assurance and true knowledge are based on God's written revelation rather than feelings of experiences.

I John 5:9-13 says:

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

"And this is the record, that God hath given to us eternal life, and this life is in him who is the Son."

"He that hath the son hath life; and he that hath not the Son of God hath not life."

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

"These things are written that ye may know." Baptists and all who derive their source of knowledge from the infallible, inerrant record of God's Word know their standing is as secure as the Word of God is true. Multitudes are being deceived today by the dangerous error of placing human experience above the authority of the Word of God.

As an example of how totally blind the charismatics are on this subject, I read a statement by a charismatic "Baptist" preacher in his book "THESE ARE NOT DRUNKEN AS YE SUPPOSE." He stated that as he conversed with another charismatic at a Full Gospel Convention he heard this statement, "Truth divorced from experience must always dwell in the realm of doubt." This statement was apparently a mind-boggling experience for him and he treated it as though it were some revelation from Gabriel, the archangel. In fact, in page after page, he went on and on with it. He got more mileage out of this "profound" statement than a boy chewing bubble gum. This is typical of the inverted thinking of the charismatics.

The person who made this statement had it exactly backward. The truth is actually in the reverse. The truth is that "Experience divorced from the truth must dwell in the realm of doubt." The philosophy of the old Pentecostalism, and later dubbed charismatic, is based entirely on experience and subjectivism and is totally devoid of truth. To follow one's feelings or experiences instead of the Word of God is to lay one's self open to great delusions. This is not to say there is no place for legitimate feelings and experiences, but that they must always be interpreted and judged in the light of Scripture instead of judging Scripture by our experiences.

Satan is often able to delude us by our feelings. A lady who once attended our church, and later joined the Jehovah Witnesses said, "When I attend their meetings, I get such a wonderful feeling." Faced with a choice between Biblical truth and an experience, she chose to follow her emotions instead of the Word of God and thus allowed herself to be deceived. False religion provides an emotional intoxication. Scriptural truth gives joy. There is a great difference.

Isaac felt of his son and thought Jacob was Essau and was

thus deceived by the experience of touch (Genesis 27:22, 23). Joshua looked at the mouldy bread, old shoes, and scratched wine skins of the Gibeonites and was deceived by his experience of sight (Joshua 9:22). Eve listened to Satan and was deceived by her experience of hearing. I am reminded of the Arab who broke up a Charismatic meeting service in the Middle East some years ago. He evidently had been coached before-hand on how to give his testimony. However, as the healer called on him to testify to his healing, the Arab got his wires crossed and said, "When I came into this meeting I could only hear out of one ear. Now that I have been healed, I cannot hear out of either ear." That broke up the meeting. You can go to a Charismatic meeting and you can get experiences, but you can also get yourself deceived because those experienced do not agree with the Word of God. Let us remember, experience must come from doctrine -- not doctrine from experience.

The charismatics never have been much on doctrine. They remind us of the old woman who said proudly of her preacher, "He don't preach no doctrine, nor nothing!"

A MESSAGE OF GRACE

by Paul Jackson

It takes a lot of patience to admonish another to hold onto the truth. This is exactly what apostle Paul did to young Timothy. With great patience, Paul admonished Timothy to "be strong in the grace that is in Christ Jesus." Paul tells Timothy, "and the things (truth) that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others" (II Tim. 2:2).

The truth of God's word is to be defended by all who love the Lord. It was Jude who said, "...exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude v. 3). This one commandment from God's word creates a lot of difficulty in the religious world today. Today's religion will not give room for the faith of old. It seems, in modern thought, to be outdated. Men desire to contend for modern theology.

Not only does Paul admonish Timothy to "be strong in the grace," but also to commit truth to faithful men. This creates another very difficult problem. It is nearly impossible to find men who are faithful to the truth. The church of Scriptural days had men who would stand regardless of affliction. The early church had special men set aside for the purpose of leading others in the truth of the word. It is not so today. Men can be set aside, but most become so "...tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). The unsteadiness of men today hinders them from learning truth, much less being able to teach others. Because of this instability, the

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MESSAGE

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truth has suffered tremendously. We live in the day spoken about in the Old Testament. Isaiah prophesied that God would, "satisfy thy soul in drought" (Is. 58:11). The drought Isaiah was speaking about was not caused by the lack of rainfall, but by the absence of the testimony of God's word.

My prayer to God is that God would raise up men who will be honest in their study of God's Word and will take it as it is written and teach others to stand by the same.

WHAT THE BIBLE SAYS AS TO THE HOLY SPIRIT

by Tex Cobb

"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:39).

"And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:" (Acts 2:17).

It is true that the Holy Spirit has always existed—that is, with the Father and the Son. In the Old Testament, perhaps His work was different. He did then come upon individuals, and move in the way of power and testimonies. This is what David is concerned about in Psalm 51:11, when he said: "Cast me not away from thy presence; and take not thy holy spirit from me."

He had seen the evidence of what happened to King Saul, whom the Spirit moved upon; then the Spirit moved away from, and he was in a dreadful condition.

The Spirit did work in a different way in the Old Testament dispensation, and even in the period when Christ was here; then in a different way from Pentecost on.

The Holy Spirit is a person. He is not simply an influence. This makes all the difference in the world with the attitude people have toward Him.

Some talk about having more of the Holy Spirit and being controlled by this influence.

Many times when they are talking, they seem to be saying, "But if I could have more of the Spirit, then I could do more things."

But this is not the question at all. It is the Spirit's possessing more of us, rather than us possessing more of Him.

When we talk from the standpoint of His attributes, He knows many things. I Corinthians 2:10: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The Holy Spirit, being a person, not only knows some things, but He hears some things. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13). He has a will of volition. He can decide to do some things. I Corinthians 12:11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

This is the pleasure of the Holy Spirit to give certain individuals spiritual gifts. The Holy Spirit, then, has a will of volition, just like the Father and the Son.

Also, He has a mind. He can have a feeling about some things. Romans 8:27, "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Ephesians 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." As a personality, the Spirit does certain actions.

We find that He was in the creation. Genesis 1:1, "In the beginning God created the heaven and the earth."

Then we read that He empowers: Zechariah 4:6, "...Not by might, nor by power, but by my spirit, saith the LORD of hosts."

Furthermore, the Holy Spirit teaches. John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit teaches and guides into truth. Someone says, "I believe something..." and it is

contrary to the Word of God yet he says he is following the Holy Spirit. You don't have to believe him, because the Spirit guides and leads unto truth.

Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God." The Holy Spirit leads the children of God. He gives them direction. This is something that we don't necessarily have to pray about, because the Holy Spirit does lead those who are His children.

The Holy Spirit restrains. When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him. He'll hinder; He'll stand in the way of sin.

The Holy Spirit is associated with the Father and the Son, and He was, and is, in heaven. I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

He is identified with the other two of the Divine Trinity in heaven. He is identified in God's redemptive plan. Ephesians 1:4 speaks of the Father. Verse 6 speaks of the Father making us accepted in the Son. Verse 7:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Verse 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation..."

So the Spirit is identified with the Father and the Son not only in heaven, but in God's redemptive plan.

He is identified with these in divine law. Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

He is also identified with the Father and the Son in divine inspiration. Hebrews 1:1,2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

He is identified with the Father and the Son in the apostolic benediction. II Corinthians 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

The Holy Spirit is eternal. Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

We see that the Holy Spirit is omnipresent—present everywhere. Psalm 139:7-10, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven,

thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." He is everywhere, just like the others of the Trinity manifested themselves. He is also identified as being all-powerful. In Luke 1:35, when the angel spoke to Mary about the conception of Christ, He said: "...The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee..."

Certainly we can say that He is holy. When we learned the attributes of God, one of the outstanding attributes was that He was a Holy God and the Spirit is a Holy Spirit. He is not an unholy Spirit, as some would falsely denounce Him.

As I have mentioned, from the day of Pentecost on, there was some difference. The Lord Jesus existed. All that is in the eternal work before the conception, and before His birth, and before He walked here, but this was His first advent.

There is much said in false religions concerning the baptism of the Spirit. I Corinthians 12:13 says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Also in Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost baptized with the Holy Ghost not many days hence."

Jesus Christ was the baptizer, not the Spirit. Jesus baptized the church in the Spirit on the day of Pentecost. The church was baptized by Jesus in the Holy Spirit. Certainly there was a reason for this.

Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Before this, the apostles had already received the Holy Spirit. Jesus breathed on them and they received the Holy Spirit. But on the day of Pentecost they received power—power to witness.

So this gift of the Holy Spirit was the gift of power that was found in the institution of the church. Primarily, this power was given in the church to the apostles, and they could place their hands on individuals and receive the gift of power to heal, to speak in tongues, and to perform other miracles. But this was temporary.

You remember in I Corinthians 12:1 He said, "Now concerning spiritual gifts, brethren, I would not have you ignorant," and He tells different ones, different places to fill in the church. Then in chapter 13, when He is showing a more excellent way of love, He says, "But when that which is perfect is come, then that which is in part shall be done away." That which was perfect is the completion of the divine revelation to us, the Word of God.

When the church was in her

infancy, there was a need of the gifts of the Spirit to attest to the Word from God, but when the revelation had been completed, there was no more need. Now we have the Book. This will attest whether you are from God or not. The age of maturity for the church is the completed Bible, and we have it today. Thank God for it!

Even though there isn't any more need for the divine gifts as they were given then, which were temporary and transitory, there is still the need of power; and the divine power indwells the divine institution, the church.

I have heard so much about the place and position of the preacher, and in both ways it is over-emphasized. But when a preacher has any power, it is because of his position in the church.

I Corinthians 3:16,17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Ephesians 2:22: "In whom ye also are builded together for an habitation of God through the Spirit."

I know that individual believers from I Corinthians 6:19 are indwelt by the Holy Spirit, but the power is in the church. In the church is the place that we identify ourselves, and if I have any power to preach, it is because I am in one of His churches. If I were identified to myself, I would never make it. There could be nothing that I could generate to cause anyone to turn to the Lord.

As the Lord baptized the church on the day of Pentecost and filled the individual believers, many times this filling has been repeated. There is a place in all activities of the church that the individuals must recognize. This is the work of the Spirit.

The Holy Spirit, in reality, makes the overseer, the pastor of the church. Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers; to feed the church of God, which he hath purchased with his own blood."

The Holy Spirit as a person can give divine command, as He did in Acts 8:29: "Then the Spirit said unto Phillip, Go near, and join thyself to this chariot;" As he gave to the church at Antioch in the mission endeavor, when He said, "...Separate me Barnabas and Saul for the worked whereunto I have called them;" as He did when He would not permit Paul, as a missionary, to go on over into Galatia, but "...suffered him not."

The Holy Spirit is the one who should give the direction. The Holy Spirit has made men overseers in different places. This would change the views of people if they really understood it, when they try to get rid of the pastor.

Regardless of who they are, when the Spirit has made men

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In our book store we have "Daniel in the Critic's Den" by Sir Robert Anderson. The Book of Daniel has suffered far more in the critic's den than Daniel did in the lion's den. Modernist and liberal unbelievers realize that genuine prophecy is a miracle. They realize that Daniel is a Book of prophecy. They have labored long and hard to discredit the Book of Daniel so as to discredit the prophecies thereof. Daniel is by far the most important Prophetic Book in the Old Testament. Mr. Anderson does a great job of answering the critics of the Book of Daniel, vindicating this book from all of the attacks of its adversaries. I would urge you, especially preachers, to obtain this book and study it. It is a paperback book and sells for \$6.95.

We have "The Compact Topical Bible" by James Ingliss in our book store. This is an easily used treasury of Biblical 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 preachers. 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 that produces blessed results. This book sells for \$8.95. Order these books from our book store where the profit goes into our book ministry.

IMPRESSIONS OF OUR 1991 BIBLE CONFERENCE

I really enjoyed this conference. The preaching was good, fellowship was good and the food was the best you could ask for. The only thing I would change is to have it twice a year instead of once. Looking forward to next year. The highlight of the day was hearing my grandson preach. God bless Calvary Baptist Church.

Howard Sheppard, West Union, OH

This has been a wonderful conference. I have enjoyed all of the preaching and singing. Thank you Calvary Baptist Church for everything.

Brenda Smith, Griffin, GA

The conference was great. Good preaching and singing. It was so good to be here. May the Lord continue to bless Calvary Baptist Church.

Agnés Danner, Tullahoma, TN

I feel this conference was one of the best I have attended. I especially enjoyed the special music. I thank the Lord for the privilege of attending.

Jack L. Green, Ft. Worth, TX

I enjoyed the conference and all the singing and preaching. It is good to see new people and new young preachers. I thank Calvary Baptist Church for keeping our kind of Baptists together in the truth through TBE and the conference.

John Foor, Gladwin, MI

This is my second year to attend the Calvary Baptist Church Bible Conference. It is another excellent conference with Bible-centered messages and good gospel music.

Richard Stevens, Bellevue, NE



Our girls - the conference singing that I liked best.



Jim Walters preaches another theological masterpiece on "Mortifying the Deeds of the Body by the Spirit."



My son, Sam, preaches a great sermon on "Judgment Day is Coming."



Four Wests sing for us.



The "feeding trough" a favorite spot.

WHAT

(Continued from Page 11)

overseers, this certainly takes away anything that would inflate their ego, when things are brought to pass. I Thessalonians 1:5 says: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance..."

In the church, the place of power, the place that the Spirit uses to touch the hearts of the elect, I know that this is not my eloquence and my identity, but the power of the Spirit. That is why Paul said in I Corinthians 2:2: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

He is the one that is able. He can move in His power and make dead sinners alive.

It is the Spirit that quickeneth. This must happen before the dead sinner will be made alive. There must be regeneration in the power of the Spirit. The preaching of the gospel is thus made effective by the Spirit.

I know one man who was hated even when he was in the womb of his mother. I know one man that was filled with the Spirit from his mother's womb. So the Holy Spirit, in His divine sovereignty, will work wherever He wants to. God has a right to hate the unborn baby as well as the old grey-haired sinner. He is sovereign. It is His work that makes any sinner alive.

It is the Spirit that guides us in our prayers.

Furthermore, in all the services, there is a place that the Spirit should have recourse. "Be ye filled with the Spirit." We should pray that the service should be in the fullness of the Spirit, and that everything that we do should be directed by the Spirit of the Lord.

Notice one other Scripture. Romans 8:23 says: "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This means that, right now, it is a taste of what it will be like after while. When, we will be full-complete in everything. It will be the big harvest time when we get to heaven, when we will rejoice.



That looks good.

WHAT TEENAGERS CAN DO

We always hear the mournful cry of the teen-agers: What can we do? Where can we go?

Go home!

Remove the storm windows. Paint the woodwork. Clean the cellar. Mow the lawn in the summer. Shovel snow in the winter. Learn to cook. Scrub the floors. Repair the sink. Build a boat. Get a job. Help your pastor. Assist the poor. Study your lessons. And when you are through--and not too tired--read a good book.

Your parents do not owe you entertainment. The world does not owe you a living. Your city does not owe you recreation facilities. You owe the world something. You owe it your time and energy, and your talents, so that no one will be at war, or in poverty, or sick, or lonely again.

In plain simple words: Grow up, quit being a cry baby; get out

of your dream world; develop a back bone, not a wishbone and start acting like a man or a lady.

I'm a parent. I'm tired of nursing, protecting, helping, appealing, begging, excusing, tolerating, denying myself needed comforts for your every whim

and fancy, just because your selfish ego, instead of common sense, dominates your personality.

From a Modern-day Parent who is disgusted with the modern ways.

CAN YOU IMAGINE THIS?

Anyone being regenerated apart from the gospel? "...yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15).

10 SUBSCRIPTIONS \$10