

## TO WHOM BE PRAISE

by Fred C. Beard

Text: Psalm 115

"Not unto us..."

I don't know why it is, but man wants man to look up to him. You look at every big work, as men see big works that is, and you see only one thing; the man, the leader of that work. Thus it is Bill Graham's crusade,



Fred Beard

not God's; James Robinson's crusade, not God's. It's Oral Robert's work; not God's, it's Jerry Falwell's liberty mountain, not God's and on and on. But beloved, only that which is God's shall stand. No praise is to be given to man. "O LORD, not unto us, but unto thy name..." (Psalm 115:1).

Who's name? The Lord's name. The Lord Jehovah, the God of revelation, and grace dwelling within His people, guiding, delivering, the personal God Jehovah, unto God Elohini, the creator and sustainer of the

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## STUDIES IN ACTS

by Willard Willis

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

God, through the Holy Spirit,



Willard Willis

had placed the church at Ephesus under the care of Paul and he, according to Acts 20:27, had "not shunned to declare... all the counsel of God" unto them. Paul, however, would not see them again, or be their care taker. He, therefore, said, "And now, brethren, I commend you to God..." Paul, in other words, said, "I'm committing you into the care of God without my instrumentality." Paul also committed them to "the word of His grace." This, if used wisely, would be all that they needed, since the Word was able to build them up, or make them grow in every good work. Paul was leaving, but this was no reason for them to go downhill into error. They, after all, still had

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Possessions bring indifference

## WHY DID GOD HATE ESAU?

by Don Pennington

This question has been asked many times, "Why did God hate Esau"? I asked it when I was saved, and have been asked it many times since I have been in the ministry. I never received an answer that I was satisfied with, so I searched for an answer and found one. I thought surely the Lord answers that question somewhere in His Word. Malachi 1:2,3. "I have loved you, saith the LORD, Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: Yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." When I first read that as a young Christian, I asked people why God hated Esau. They would tell me that He didn't hate Esau, He just didn't love him as much as He did Jacob. The Word of God says,--"Esau have I hated."

Now beloved, you can't make it any plainer than that. As time went on, people began to ask me that question. My answer was that it was easy for me to see why that God would hate Esau



Don Pennington

but it was hard for me to see how He would love Jacob. That didn't answer the question. Why did God hate Esau?

Now, I have become very interested of late in the book of Obadiah and I have just about

come to the conclusion that one of the main reasons that the Holy Spirit prompted Obadiah to write this book was to answer that question. Notice in the first verse of Obadiah, "The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle." Obadiah tells us immediately and right to the point that this is a vision given to him by God. Now notice, "Thus saith the Lord GOD concerning Edom." Edom is the key to this little book of Obadiah.

We will now go back in the book of Genesis, where we have the record of the generations of Esau, to try to determine the identity of Edom. Gen. 36:1 "Now these are the genera-

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## NO TIME FOR GOD

by Jack Whitt

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and



Jack Whitt

judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24: 24, 25).

The scene as pictured here in the above Scriptures, though at a different time, and of a unique circumstance, is not much different from that of today. We see here a preacher testifying and witnessing for Christ to a husband and wife. They both listened as the apostle preached to them the gospel. The verses say

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## THE FOREKNOWLEDGE OF GOD

by Arthur W. Pink

What controversies have been engendered by this subject in the past! But what truth of Holy Scripture is there which has not been made the occasion of theological and ecclesiastical battles? The deity of Christ, His virgin birth, His atoning death, His second advent; the believer's justification, sanctification, security; the church, its organization, officers, discipline; baptism, the Lord's supper and a score of other precious truths might be mentioned. Yet, the controversies which have been waged over

them did not close the mouths of God's faithful servants; why, then, should we avoid the vexing question of God's Foreknowledge, because, forsooth, there are some who will charge us with fermenting strife? Let others contend if they will, our duty is to bear witness according to the light vouchsafed us.

There are two things concerning the Foreknowledge of God about which many are in ignorance: the meaning of the term, its Scriptural scope. Because this ignorance is so widespread, it is an easy matter for preachers and

teachers to palm off perversions of this subject, even upon the people of God. There is only one safeguard against error, and that is to be established in the faith; and for that, there has to be prayerful and diligent study, and a receiving with meekness the engrafted Word of God. Only then are we fortified against the attacks of those who assail us. There are those today who are mis-using this very truth in order to discredit and deny the absolute sovereignty of God in the salva-

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE HOLY SPIRIT WANTS YOU

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (Jms.4:5).

The gift of the indwelling Holy Spirit is, doubtless, the greatest gift that the Lord gives to His believing children. In this gift there is great potential for Christian life and service. Who, but God, knows what the Holy Spirit could and would do for you, and through you, if He had you. Oh, what a great difference a proper response to the ministry of the indwelling Holy Spirit would make in our lives and in our

churches.

Let me expound this statement in James 4:5. First, the Holy Spirit indwells every believer. The Holy Roller will differ with us here. He will tell us that one is saved, then he must get sanctified, and then he must get the Holy Ghost - that the Holy Spirit is the third blessing or work of grace - some of them teach only two works of grace, and that the Holy Ghost is the second blessing. Anyway, they teach that one can be saved and not have the Holy Ghost.

The priesthood of the church men (they call themselves Bap-

tists, but I wonder) tell us that the Holy Spirit only indwells the church - that no individual has the indwelling of the Holy Spirit. I thought that "priesthood" men used to teach that the individual in a Baptist church had the Holy Spirit, but that other saved people did not. Now, I wonder if I did not misunderstand them even then; for it seems that most of them now teach that the Holy Spirit only dwells in the church; that no individual has the indwelling of the Holy Spirit.

Well, both of these teachings

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## STUDIES IN THE LIFE OF PAUL PART 29

by John R. Gilpin, Sr.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient



John R. Gilpin, Sr.

season, I will call for thee" (Acts 24:25).

All the way through the Word of God the judgment is a prominently taught doctrine. If you will go back to the Old Testament you will find that the judgment is mentioned there.

Listen: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

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## HOLY

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are heresies. "the spirit that dwelleth in us" in my text is the Holy Spirit dwelling in every believer. Other Scriptures tell us the same thing. "...now if any man have not the Spirit of Christ, he is none of his" (Rom.8:9). If a man does not have the indwelling Holy Spirit, he is not saved. This is as clear as can be. I wonder how anyone can even pretend to get around it. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God..." (I Cor.6:19). To any but a willfully blind man, this verse teaches that the Holy Spirit indwells every believer. I know, oh, I know that some men, mostly "priesthood" men will tell us that "body" in this verse is the church. But they are totally and terribly wrong. V. 18 uses "body" twice, and surely no one would be foolish enough to say that it means church there. Surely, the context tells us that "body" in v.19 is the physical body of the believer.

The totality of the teaching of the Word of God on this subject is that the Holy Spirit indwells the body of every believer. The man who does not believe this does not believe the Bible on this point. Christian experience illustrates this truth. The truly saved person is conscious of the indwelling Holy Spirit; he has personal dealings, personal fellowship with this person of the Trinity who dwells in him. What an affront it is to the blessed

Holy Spirit, when one who has been saved by Him, and in whom He has come to dwell forever; adopts a doctrine that denies the precious indwelling of the Holy Spirit. Yes, the Holy Spirit dwells in every child of God.

Many have wondered about the words, "Do ye think that the scripture saith in vain" in this verse, when there is no place in Scripture that uses the exact



Joe Wilson

words of my text. My answer to this is that this not a quotation of any certain verse in Scripture, but a statement of a truth that occurs prominently in the Word of God. In other words, it is the frequent teaching of Scripture that the Holy Spirit earnestly desires the believer.

The words "lusteth to envy" have been variously interpreted, and many just seem unable to get anything out of these words. I believe that they are tremendously important words. The word "lust" means to desire. The desire may be good or evil so far as the word is concerned. The word "envy" here intensifies the desire. The phrase means to desire earnestly. This is strong language. This strong language means that the Holy

Spirit strongly desires to have the believer, to possess the believer, to have full control of the believer. Oh, my saved brother and sister, believe me, the Holy Spirit wants you. He wants you with an intense desire. He wants you totally and completely. He does not want anyone else to have you, or any part of you. He wants you all for Himself. I feel that this phrase is close akin in meaning to the repeated Old Testament statement that "the Lord thy God is a jealous God."

Let us expound this verse in the light of the surrounding context. V.4 tells us of the great evil, even the adultery, of worldliness. The Holy Spirit does not want you to love the world at all, to be controlled by the world, to be worldly in any way; He jealously desires you for Himself. Verse 7 speaks of the devil. The Holy Spirit does not want the devil to have any part of or any control over the child of God. He does not want the devil to have you; He wants you for Himself. Verse 6. tells us of the more grace that God is willing and able to give. He will give you all the grace you need to be delivered from the world and from the devil; and to be totally given in complete surrender and dedication to the Holy Spirit. Verses 6 and 10 speak of humility. We must not have pride or depend upon ourselves to be wholly given to the Spirit; we must humbly depend upon the Holy Spirit Himself to work this complete surrender in our lives.

The Holy Spirit wants you. He wants you in absolute separation from others. Oh, He is jealous. He does not want to share your love with others. He wants you totally for Himself. He does not

just want first place in your heart; He wants all of your heart for Himself. Separation from others is the first step in proper Christian life and service. Separation; oh, this is a word that runs throughout Scripture. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor.6:17). When we obey His command of separation He will receive us into a deeper and sweeter fellowship, and into greater service and usefulness in His work. The men and women whom God has greatly used have always been characterized by separation. We must be separated from sin, from the world, and from the claims others make upon us.

The Holy Spirit wants you in total commitment to Himself. "I BESEECH you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Rom.12:1). The Holy Spirit wants you to yield yourself unto Him in total and complete surrender. He wants all of you. You are not to withhold the least thing. He does not want a partial commitment, even the larger part; He wants complete commitment. Oh, that we might do this, that we might totally abandon ourselves, to the blessed Holy Spirit. May we not keep back a part of the price, may we not withhold for ourselves or give to others, even the smallest part; but may we give gladly to Him all that we are and all that we have.

Now, please hear this: The

Holy Spirit wants you for your own good. He does not want to harm you in any way by asking for total surrender to Himself. He does not desire to take from you even one thing that is for your good. Oh, hear me, He will take from you nothing that is truly good for you, and He will give you that which will be to your eternal best interests. He wants you because He loves you. Listen, the surrendered life, the dedicated life, the Spirit-filled life is the happiest and best life.

The Holy Spirit wants you for the glory of God. An old Confession says, "The chief end of man is to glorify God." We will agree with this. Man is to glorify his maker and his Saviour. He is to glorify the Triune God of the Bible. Man is not here to make a name for himself, to make a fortune for himself, to do only for others; he is here to glorify God. No matter what accomplishments a man may make, nor what glory he shall attain, nor what wealth he might amass; he has missed it all if he fails to glorify God. The Holy Spirit wants to work in you and through you that which will most glorify God.

The Holy Spirit wants you that He might produce His fruit in and through you. What fruit is that? It is the fruit found in Galatians 5:22-23 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal.5:22-23). What beautiful and precious fruit is this! Why, we might say that this is a word picture of the life of Jesus Christ. Could that wonderful life be better described

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## FROM THE EDITOR

**REGENERATED, BUT NOT SAVED:** HA, HA, HA. Perhaps, I should not laugh at this, but it would be funny if it were not so unscriptural, absurd, and dangerous a heresy. I have been reading a book (what a waste of time, except I need (maybe) to know what this heretic teaches) and one of its major and oft repeated statements is that many are regenerated but not saved. This book also teaches that many of the regenerated will never be saved. (unless the author thinks they will be saved at last in heaven). Understand that, according to the book to which I refer, men are regenerated by the Spirit without the gospel, they are always regenerated some time before they are saved, the great majority of the regenerated will never be saved; at least, in this life. Wow! would you believe anyone could believe such absurd and unbiblical heresy?

I first heard of this matter of **REGENERATED, BUT NOT SAVED** several years ago. It did not then involve so many of the heresies that it does today. The man from whom I first heard it believed that the gospel was used in regeneration, and that all the regenerated would be saved in this life. That was bad, but it is even worse today. I warned this friend back then that this was Hardshellism, or that it would at least open the door to Hardshellism. I have lived to see that come to pass. Most men who now hold this **REGENERATED, BUT NOT SAVED** foolishness hold that regeneration is without the gospel - that is Hardshellism, no matter what label its teachers wear. Some men who hold this now teach that the regenerated may never be saved in this life, while some who still wear the Missionary Baptist label believe that after one is regenerated, he will in this life hear the gospel and be saved. I don't care what name you wear, if you believe that men are regenerated without the gospel, and that there is a lapse of time before they are then saved; you are a Hardshell; and for my part, I am willing to label all who believe in regeneration without the gospel as Hardshells even if they do believe the regenerated will eventually hear the gospel and be saved.

I am a Bible man. I left the Holy Rollers and joined with the Baptists because the Holy Spirit (Yes, I had the Holy Spirit indwelling my body even while I was in the Holy Roller church) (Who do you think led me from the Holy Rollers to a Baptist church if I did not have the Holy Spirit to do this?) The Holy Spirit using the Word of God brought me from Holy Roller heresy to Missionary Baptist truth. I shall always praise God for this. As I said, the Holy Spirit used the Word of God to do this. Therefore, I say I am a Bible man. If you want me to believe something show it to me in the Bible. I am not interested in your great preaching ability. I am not interested in your opinions. I am not interested in your logic. I am interested in the Bible. I believe the Bible (you **REGENERATED, BUT NOT SAVED** people don't believe the Bible, at least on this point you don't). If you want me to join you in this **REGENERATED, BUT NOT SAVED** doctrine, you will just have to show it to me in the Word of God.

Well, I am waiting. Are you going to show me this in the Bible or not? What is the problem? Can't you find your **REGENERATED, BUT**

**NOT SAVED** in the Bible? Well, let me spur you on a little now. I will give you five hundred dollars (\$500.) if you can show me one verse anywhere in the Bible that teaches this doctrine. Come on now. You probably would like to have an extra \$500. Give me that verse and get your reward. Look hard now. You claim to believe the Bible. You have probably told people, when you preached this to them, that you were preaching the Bible; so you should not have much trouble finding this if it is there. If it is not you should repent of ever preaching it, and tell those you have preached this to that you were wrong. What are you going to do? Are you going to show me that verse and claim your money, or if you can't do that; are you going to admit your heresy and turn from it. We will see.

Again, show me the man. I do not ask for several instances. I just ask for one. Show me the man who is a regenerated child of God, but is not a saved man - show me that. Show me one anywhere in the Bible, or if you know someone in history, or someone living today that is that kind of person, show him to me.

Oh, what a monstrosity you heretics have created. You tell me that a man can be a regenerated child of God and an impenitent unbeliever at one and the same time - what a strange sight that would be. He has not repented, neither has he trusted Jesus Christ; therefore, he is lost, he is not justified, his sins are not forgiven, he is on the way to hell - and yet you want me to believe that he is a regenerated child of God - away with such absurdity and heresy from the face of the earth.

You say that a man can be **REGENERATED, BUT NOT SAVED**. Let me show you how the Bible presents this matter. Of course, if you can believe such as you do, the Bible may not matter to you; but let me show you anyway. "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" (Tit.3:5). You say that one is **REGENERATED, BUT NOT SAVED**. The Bible says that one is saved by regeneration. Well, I know not what course others might take, but as for me I will just believe the Bible. Could you people who believe in **REGENERATED BUT NOT SAVED** tell me how you can be right when the Bible says we are saved by (not after, not apart from) regeneration.

Oh, when a man is a Bible man he is delivered from the foolish heresies that are abroad in the land. He does not follow off after every fable of men, he is not carried about with every wind of doctrine, by the sleight of man, and the cunning craftiness whereby the heretic lies in wait to deceive. When a man is a Bible man he is able to easily refute these heresies, most easily able to refute the **REGENERATED, BUT NOT SAVED** heresy. This doctrine did not come from the Word of God (if it did, let its teachers tell me where and claim their reward); rather it came from the fleshly mind of the natural man (or from demons most likely). Comments welcome. Most likely, any arguments to the contrary will be answered in this paper if any want to send in such. By saved I use the word in the sense of Acts 16:31.



## HOLY

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than in these nine fruits? Might I say that the Holy Spirit wants you so that He might reproduce in you and through you the life of Jesus Christ. Oh, here is a beautiful fruit garden, it is good for man and gives glory to the Lord. It takes two to produce this garden. It takes the Holy Spirit, and it takes you. You certainly cannot produce this beautiful and precious fruit of yourself; and I say it most reverently, the Holy Spirit cannot produce it without you. He wants you so that He may do this in and through you. My dear friend, what better, precious, wonderful, useful (to self and others) fruit could you produce in the garden of your life? Oh, the Holy Spirit wants you.

The Holy Spirit wants you that He might do the work of the Lord through you. Please believe me that I desire to speak most reverently as I speak to you now on what I might call "the limitations of the Holy Spirit." Oh, I almost hesitate to use such language lest I be grossly misunderstood and/or maliciously misrepresented. I hesitate even more, lest I should dishonor the blessed Holy Spirit of God. I am struggling for words lest I misrepresent what I am trying to say. But I believe the loving, understanding, Spirit-taught heart will understand what I am saying. I do not mean to exalt man. I do not mean to dishonor or demean God the Holy Spirit in any way at all. Please keep all this in mind as I speak to you a short time on what I am calling "the limitations of the Holy Spirit" relative to my saying that He wants you so that He might do the work of the Lord through you.

Might I say that the Holy Spirit cannot go to church except in and through the children of God. Understand that I know and believe that the Holy Spirit is Omnipresent: He is always and everywhere present. Yet there is a definite sense in which He is present or not present in a special

way. He is not in our auditorium as I write this in our basement - at least not in the sense in which I now speak. Oh, He is in you, and you, and every true believer. He goes to the church service in and through the believers who assemble there.

He cannot bless as He desires and give wonderful and blessed church services except in and through you. He blesses His people. He works on them, in them, and through them. He does not do His work of pouring showers of blessings upon our services simply in His sovereignty and His power; He works through His people.

The Holy Spirit cannot do His wonderful work of intercessory prayer except through you. **"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered"** (Rom. 8:26). I do not believe that this intercession is done by the Spirit of Himself, alone and apart from the believer. I believe that He does this in and through the believer. I believe that He works in the believer the spirit of prayer, leads the believer as to what to pray for, and moves in and through the believer in groanings and prayers; and that these prayers obtain wonderful answers from God. I do not believe the Holy Spirit does these things apart from the believer. The Holy Spirit wants you so that He might work the mighty work of intercessory prayer through you, and bring from heaven marvelous answers thereto.

The Holy Spirit cannot do works of love, kindness, helpfulness, and mercy to others except through you. Oh, dear friend, yield yourself completely to the Holy Spirit so that the love of God might be shed abroad in your hearts; and that you might love others and do good unto them. We need the love of God to be so shed abroad in our hearts by the Holy Spirit that it will drive low,

mean selfishness from our bosoms, and we will do good to others because of this.

The Holy Spirit cannot give words of instruction, of comfort, and of encouragement unto others except through you. Oh, it is blessed and it does help, when a brother or sister who is filled with the Spirit comes to us and speaks kind words of love to us. It helps much. The Holy Spirit does this through those who are surrendered to Him.

The Holy Spirit, oh hear these words and marvel, He cannot work that work of regeneration that saves the soul for eternity, except through the gospel witness that you give to the unsaved. What wonder! What mystery! What exalting and yet most humbling truth! As the Lord continues His creation of the race through the procreation of the mother and father, so the Holy Spirit works the miracle of the new creation through the gospel witness of others. We are Missionary Baptists; we are not Hardshell heretics. We believe the Bible. We believe that men are begotten through the gospel (I Cor. 4:15). No man can or will be saved apart from the blessed gospel of the Lord Jesus Christ. The Holy Spirit does not give that gospel witness. You (someone) must carry that blessed gospel to the unsaved. Then, when and as it pleases the Lord, the Holy Spirit uses that gospel witness and performs the miracle of regeneration. I appeal to your experience. You say that you are saved, that you have been born again. If you are honest, you will gladly testify that someone told you about Jesus prior to this experience. Someone told you; now you tell someone else. The Holy Spirit cannot perform the miracle of regeneration unless someone sows the seed of the gospel. Oh, the Holy Spirit wants you.

The Holy Spirit wants to do these things that I have mentioned, and He wants to do them in and through you. The Holy Spirit wants you.

The Holy Spirit wants your heart. He wants to have the

whole thereof. He wants you to give Him your heart in complete and total surrender to Him. The Holy Spirit wants your mind. He does not want you to allow your mind to be occupied with low, sinful, and unworthy things. **"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"** (Php. 4:8). The Holy Spirit desires that your mind be occupied with the things of the Word of God. Think pure, clean, and holy thoughts. He wants your mind.

The Holy Spirit wants your feet. He wants them to walk in paths of righteousness, and in paths of lowly service to others. He wants your hands, that you might do deeds of mercy and loving kindness unto others with them. He wants your feet and your hands in His service. The Holy Spirit wants your ears, that they might be deaf to wicked conversation and to the dirty jokes and idle conversation of the unsaved. He wants them ever tuned to hear the things of God. The Holy Spirit wants your eyes. He wants them to turn away from beholding the lustful and sinful things of the world. He wants them to gaze upon that which is pleasing to the Lord. Oh, we need stoppers in our ears and blinders on our eyes - at least part of the time; and we need to, when we can and as best we can, control what we hear and what we see so that we might better glorify our Lord.

The Holy Spirit wants your tongue. He wants to deliver it from the multiplied uses of evil and hurt it is capable of, and to use it for the multitudinous deeds of good it can be used for. Oh, my brother, my sister, the Holy Spirit wants you, He wants all of you.

Anyway, you are not your own, you have been bought with a price, even the precious blood of Jesus Christ. You have been saved by the mighty power of the Spirit of God. You are not your own. You belong to God. It is only just, proper, and right that the Holy Spirit have you. How can you deny Him that which is rightfully His?

If the Holy Spirit does not have you, you are grieving Him, (Eph. 4:30). He loves you. He has proved His love for you. The Father loves you and chose you to salvation. The Son loves you and died for your salvation. But, Oh we sometimes forget. The Holy Spirit also loves you and called you effectually to the wonderful experience of saving grace, and He is with you all the time. He is going to keep you saved by His mighty power. He loves you so much, and when He does not have you, it hurts Him. Oh, dear friend, you hurt, you grieve the Holy Spirit when you will not yield your all to Him.

And, when the Holy Spirit does not have you, you are quenching the Spirit (I Thess. 5:19). He is in you as a burning fire, and His not having you quenches this fire. Oh, what the Holy Spirit would do in you and through you, but you quench Him and He will not do that which He desires to do.

My brother, my sister, it is of

the utmost importance that you properly respond to this message. The Holy Spirit is given to the believer for tremendous good. The most important one thing in the life of a believer is that he or she properly respond to the ministry of the indwelling Holy Spirit. You simply cannot be what you ought to be or do what you ought to do except by properly responding to the Holy Spirit within.

This is important for you, for your spiritual blessings and usefulness. This is important for others, that you might be to others the blessing that you should be. This is important for the work of the Lord. What computer could calculate the harm that is done to the Lord's work because Christians are not yielded to the Spirit, are not filled with the Spirit, do not give themselves completely to the Spirit? This is important to the church of which you are a member.

**"And be not drunk with wine, wherein is excess; but be filled with the Spirit"** (Eph. 5:18). Is there a more important verse in the Bible for Christian life and service? I know not of any. Most, if not all of you obey the first part of this verse. Oh, you do not get drunk with wine. You would not think of doing such a thing. Oh, it would be awful for a church member to do such a thing. Why, we would exclude one from the church for such a terrible sin (and rightly so, apart from repentance). But are you filled with the Spirit? How many members of your church get drunk with wine? How many members of your church are filled with the Spirit? Brothers and sisters, let us seriously, thoughtfully, frequently, at length, and prayerfully consider this question; am I filled with the Holy Spirit?

Oh, the Holy Spirit wants to fill you. He does not want to occupy a small portion of yourself. He wants to fill you. He wants to have complete control of your life. Let me say that you cannot fill what is not empty. This might well be the secret of why most of us are not filled with the Spirit. You cannot fill what is not empty. We cannot be partly filled with self, with rebellion, with sin, with worldliness, etc., and be filled with the Spirit. Might I kindly say to you and to me that the first step for many of us towards being filled with the Spirit, would be to be emptied. Oh, to be empty. The widow of Elisha's day was told to, **"Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few"** (II Ki. 4:3). These empty vessels were miraculously filled with oil (who does not know that oil is a type of the Holy Spirit?). The widow was then to sell the oil, pay her debts, and live of the rest. Oh, her debts were paid, and she lived of the rest. It was a miracle. It was an "oil" miracle. It began with empty vessels. Let us empty ourselves, completely, and present ourselves in complete surrender to the Holy Spirit, and be filled therewith. What lives we will be then able to live for God!

Please listen to this. The Holy Spirit will fill what He has. Does He have you? The Holy Spirit.

(Continued on Page 4, Col. 4)

## A PLEA FOR SEPARATION

by Mrs. M. A. Chaplin

Thank you, my friend, and who shall bend  
Our ministers or yours, forsooth?  
And if our sect with yours we blend,  
What sect will fight for Bible truth?  
No! till creation's latest groan,  
God help us, we will stand alone.

Manning, the Papist, boasts the power  
To thin the ranks of every sect,  
Save and except the little flock,  
Who hold the faith of God's elect.  
And so, till Rome be overthrown,  
God help us, we will stand alone.

Come thou with us, we long to see  
Our weary ministers upheld;  
Come thou with us, if so you be  
By unison of heart impelled.  
But so you come, or so you stay,  
We stand by Jesus, come what may.

When the Lord pours His quickening love  
In hearts around us, how we sing!  
And who, like men of truth, exalt  
The glorious grace of Zion's King?  
We gather all who prize His blood,  
And stand aloof, alone with God.

What do you say your pulpits ring  
With the same Gospel? Nay, friend, nay;  
The Saviour which your preachers show  
Is one who cannot have His way;  
'Tis something with the same sweet Name,  
But not the Gospel, not the same.

The glory of Jehovah's grace  
Lies in its overpowering strength:  
He made the dying thief His child,  
Though David groaned his journey's length;  
Their names are registered on high,  
And God's own offspring cannot die.

Our God will never disappoint  
His well-beloved, suffering Son,  
When He in anguish bowed His head,  
Redemption's glorious work was done;  
And every ransomed soul may boast  
The sealing of the Holy Ghost.

Is this your Gospel? don't you hate  
The very thought of God's decrees?  
And don't you hold that man has power  
To baulk the Saviour, if he please?  
And don't you cry, Come, use the Blood,  
And cheer a disappointed God?

Oh, God forgive you! Christ is crown'd  
And glorified at God's right hand;  
And there, in spite of earth or hell,  
The whole redeemed shall shortly stand,  
Praising the love that held them fast,

And so you see, while yours and ours  
Are different Gospels, one and none;  
'Tis labour lost for you to ask  
That our societies be one.  
No! till creation's latest groan,  
God help us, we will stand alone.



# The Baptist Examiner Forum I

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

## Was Spurgeon a Landmark Baptist?

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Charles Haddon Spurgeon, the Prince of Preachers, is greatly admired by myself and millions of other Christians. His life and works have been a great inspiration to me, and I marvel at his life and God's dealings with him. His writings are so voluminous, let alone all that has been written about him, that I doubt that anyone has read everything written by, or about Spurgeon. Spurgeon often avoided some areas, or topics for whatever reason in writing and preaching. Eschatology and biblical criticism are two of these areas. I believe that if a person has read enough of, or about Spurgeon, this question can be answered without too much difficulty.

Spurgeon held many things in common with Landmarks. He, of course, held, preached, and contended for the doctrines of God's marvelous grace which are presented in the acronym "tulip". He was, in spite of what some people write, a pre-millennialist. In the summer of 1891, near the end of his life, he signed a Confession of Faith that stated, "Our hope is the Personal Pre-millennial return of the Lord Jesus Christ in glory". He, of course, had a burden for souls and to proclaim clearly the gospel of Christ. What he believed, he preached and stood fast to that. He preached against baptismal regeneration and infant baptism which struck at his own family; his father and grandfather having practiced infant baptism. Despite these good positions; there were some beliefs, practices, and circumstances that cause us to say that Spurgeon was not a Landmark Baptist.

Charles Spurgeon was never ordained, let alone by a true local N.T. church. He believed that true believers should be baptized, but he never makes clear that baptism is into the local church. He does say, "Then I had some eight miles to walk to reach the spot where I was to be immersed into the Triune Name according to sacred command". Spurgeon identified himself with the Particular Baptists as to his Calvinism, but he believed in "open communion". Belief in open communion itself is enough to declare a person not to be Landmark. Spurgeon for a long while belonged to the "Baptist Union", preached for it, and declared in "The Baptist" newspaper of May 27, 1881 that he "heartily ap-

proved of and desired the prosperity of the Union. Later he only left it because of a controversy he began over his accusations of modernism. On February 15, 1883 Spurgeon and Joseph Parker (an independent) had exchanged pulpits in cooperation toward projects of both churches. There are some references to Spurgeon (one by himself in 1866) to thoughts of forming a new denomination. Space is lacking to present or to discuss more, but I believe enough has been said to believe that Spurgeon was not a Landmark Baptist.

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Charles Spurgeon was a great preacher. He was mightily blessed of God in many ways. My being a strong Landmark Sovereign Grace Missionary Baptist does not cause me to be blinded to the good in other men, to their godliness, or to God's blessings upon them. I delight to read J.C. Ryle, and he was a Church of England preacher.

Charles Spurgeon was one of the best balanced preachers as to the doctrines of grace, the responsibility of man, the necessity of evangelism, and the necessity of holiness in God's children that I have ever read after.

However, we can love and respect a man, we can see all the good points about him that we can, we can admit and admire those points; still we can honestly admit the failures and the wrong of the man at the same time.

Charles Spurgeon was very weak on prophecy; so weak that one sometimes wonders just what he does believe, though we do believe he was a Pre-millennialist.

Charles Spurgeon was very weak on church truth. There are many statements in his sermons that would almost make one think he was a Landmark Baptist. He says many good things about Baptists. He seems to be thankful that he is a Baptist. He sometimes speaks very well of Baptist history, even speaks as if he believes that the first churches were Baptist churches and that there have been Baptist churches in all ages since then. One could pick out certain quotes of Spurgeon's and almost believe he was a Landmark Baptist.

But, we must be honest; and there are many quotes from Spurgeon and actions by Spurgeon that compels one to sadly come to the conclusion that he was not a Landmark Baptist. He practiced open communion. He allowed men of other denominations to speak in his pulpit. He

often speaks of a universal church including all the saved. In fact, I think he says more about this universal church than he does about the local church, but I could be wrong. When services were held to open the Metropolitan Tabernacle, preachers were used from different denominations. I do not see how these things could be true of one who is a Landmark Baptist.

Sadly do I conclude that Spurgeon was not a Landmark Baptist. I do this reluctantly. I think so highly of him that I really want to claim him as one of ours. There are some Landmark tendencies about him which makes me want to overlook the other things, and still claim him as one of our kind. But one must be honest. Looking at the full man, looking at all the facts relative to his ministry; I must say that he was not a Landmark Baptist. If some of the other writers conclude that Spurgeon was a Landmark Baptist, I will give careful thought to their proofs; hoping that I can be convinced that they are right. However, I fear that placing Spurgeon as a Landmark Baptist is only wishful thinking and not according to the facts of the case.

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Charles H. Spurgeon, though dead for 100 years, is still somewhat of a mystery. Even during his life time he became a controversial figure in the religious world. Shortly before his death he said men were taking what he did and said and misconstruing it. After volumes of his sermons have been written, men are still doing the same today. As to the question, was he a Landmark Baptist? There is much disagreement, and I doubt the question will be settled by the answers given in this Forum.

Much has been written to prove that he was, while at the same time many have written to prove he was not. While it is said that Spurgeon had many beliefs and practices that most Landmark Baptists of this day do not consider marks of the Landmark position, yet he did hold to many of the distinguishing marks of Landmark Baptists. While he had a belief of some kind of a universal invisible church, yet it is also clear from some of his sermons that he believed in a local, visible independent Baptist church, the kind that had been in existence ever since Christ. He did believe in Baptist church perpetuity. He thought enough of what Baptists stood for to walk a total of fourteen miles (round trip) in order to receive Baptist

baptism.

Was he a Landmark Baptist? Only Spurgeon himself could answer that question. I might add that whether he was or not does not change the fact that the church which Christ started has an unbroken line down to the present time and will continue until His return.

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Please accept my apology, but I am afraid that I will not be able to give you a good answer on this question. To my knowledge Mr. Spurgeon was a staunch Baptist and possibly a Landmark Baptist. However, I think I have read in some of his sermons where he made reference to the church as being a universal body, although I stand to be corrected on that statement. I don't usually evade a question like this, but I would rather say "I don't know" than to give a misleading answer. With the editor's indulgence I will pose a question for the future, "Can one be a Landmark Baptist and hold the "universal" or "mystical body" position?" In looking over Mr. Spurgeon's "Metropolitan Tabernacle, It's History and Work", it would seem that he held the Landmark position.

## HOLY

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wants you. Does the Holy Spirit have you, all of you?

In closing this message to my church, I said the following two things. Who can tell what the results would be if a few of us would totally give ourselves to the Holy Spirit? Who can tell what the results will be if some of us do not do this? May God bless you. Yours for the filling of the Spirit. Pray for me.

**Editor's note:** In this message, I am not dealing with the effectual working of the Holy Spirit in the salvation experience, but with the matter of the saved believer being totally surrendered and yielded to the indwelling Holy Spirit.

## TO WHOM

(Continued from Page 1)

universe. Unto that name, and that name only "give glory".

Webster's dictionary says, "Glory is great honour," honour above all else, above all things. Nothing is to come before, or in place of the object of which our thoughts and efforts be in. God is the object which we give glory to, which we honour above all there be on land or sea, in the earth, or above in heaven itself, only to God give glory! Why?

"For thy mercy, and for thy truth's sake". Oh, the mercy of God, that grace which gave of Himself, His all, and paid the price, that terrible price which sin required to redeem His own. God's mercy, which is from everlasting to everlasting, free and boundless upon those

that fear Him, those that are the called according to His grace.

"For God is merciful, God is truth.", He alone has never told a lie. Romans 3:4 says, "God be true, but every man a liar..." Deuteronomy 32:4, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

I tell you, God is true and He has promised to save His people. If one of those that are His dies and that soul is tormented in hell, then God is a liar. But the Scriptures say He is not, and history says so, too. These 6,000 years which have passed, not a soul which God chose has been let go. God is truth. For His mercy, for His truth's sake, we ought the more to give glory to His name. He has and is saving His people.

"Wherefore" or because of God's mercy, God's truth, God's saving of your soul." Because of all these and a million more reasons, don't give occasion for the heathen to mock and jeer and sneer saying, "Where is now their God?" I tell you, it's a sorry lot we are when amidst all that God has done for us, we gripe and groan, complaining about our lot in life, and worse yet, do it in the presence of the heathen, those lost not knowing our Lord and Saviour, the reprobate, if you please. And every one of us is guilty of doing so. Oh praise be to God if you don't, but I fear we all fail to praise His Holy name in the midst of adversity, and the heathen smile their crooked smile saying, "Where is your God now?"

Beloved, be not ignorant in these things. God is in those problems which beset us. God is in the trials which come our way, if He is not, then we are none of His. Oh, beloved, nothing is by chance! Yes, it's hard for me to see that God is in my trials!

When a financial problem comes up, how can I say God brought it about. But He did! That fight you and your mate were in - was that as luck would have it or were you to learn from it. Just think about that next time you get to arguing, what is it God wants you to learn?

Nothing is by luck, nothing is by chance, nothing just happens! When prayer was banned in public schools, do you think God sat down and cried, "Oh my, look what they have done." No, God knew all about it, even before prayer was, or this earth or anything therein; God knew.

Because "Our God is in the heavens", God is above all things. He is on top of all things. He knew about them from before the heavens were created for His abode. Genesis 1:1 says God created the heavens and the earth. Both are His, He created them, He owns them, and He owns all that is in them. You are not your own, you belong to God, "And he hath done whatsoever He hath pleased."

Why, oh why, can't men see that whatever takes place is to please God? God chose a number by name to be His people! Why? Because it pleased Him to do so. Those He chose not are reprobates, they will live and die, and spend eternity in everlasting punishment, a place prepared for them by God, and again to the good pleasure of His will. Think of the angels; some to glory, some to destruction.

This false teaching that God

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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

If a church is organized with Scripturally excluded members, is it a true church?

church can be organized with scripturally excluded members.

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world are idols to so many. And I tell you, if we aren't careful, we too can fall into the trap of materialism. But to what end?

Jesus said to the rich fool, "You think you have it all together, you don't have to look to me for anything, well fool! Tonight thy soul shall be required of thee."

To another rich ruler Jesus said give all your wealth to the poor, come and follow me. He would not, he could not, was he saved? Many say yes, many say no. I say what the Scriptures say, Mark 10:21, "Jesus loved him." Any man that Jesus loves is or will be saved. He must therefore have been saved. But his wealth was an idol to him. The Bible says he went away grieved, for he had much possessions. Money is an idol to so many, yes, even to the saints! But it ought not to be!

It's the work of man's hands, man has always wanted to trust in his own doings in the work of his hands. From Cain and his offering of his own works till today, where men will tell you you have to let God save you. They want the power of salvation in their own hands, not in the finished work of the Lord Jesus Christ! You're going to have to say this prayer, you're going to have to cry aloud, pray through. Oh yes, you have to walk down that aisle, you have to do something.

Beloved, salvation by man's doing is no better than the worship of the dollar. Just look at the dollar bill. They have mouths! See Washington's mouth, he hasn't said a word in all these years. Look at those eyes, they see not. Ears he has, but he can't hear your petitions, your prayers fall on deaf ears when this dollar is your god. A nose, but can't smell, hands that feel not, feet that walk not, and that's the way man, spiritually dead men, and these spiritually weak, like it! They like to carry their god around in their pocket where they can put their hand on him. And those that make idols, are like unto the idol, and every one that trusts in those idols. Spiritless, without God as saviour or without God as Lord.

When that idol stands between man and God, man becomes like the idol in the eyes of God, dead! Dead, and there are a lot of dead Christians today. They esteem something of this world above and over their Saviour. Many do so in ignorance, but they are still held responsible.

"O Israel trust thou in the Lord he is their help and their shield". One might think that this is meant for the nation of Israel only, but not so. Paul, a Jew of the Jews says in Romans 9:24-25, "...Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved."

Don't you know that as a child of God you are adopted into the household of faith, heirs, coheirs with Christ Jesus, of the house of David, a Jew.

"O house of Aaron, trust in the Lord. He is their help, their

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There are many so called churches set up in the world this day and time. For the most part, many are not concerned about scriptural organization, or scriptural baptism or just what one believes. Each one will accept the other just simply on statement, not knowing where the other came from, if one was sprinkled or poured, or whether they believe in once saved always saved or not, just so that they claim to be Christians is all that matters. The religious world is very loose when it comes to church organization.

It is still more sad when Sovereign Grace Missionary Baptist churches exclude some of their members and other churches will take them without any questions.

If a group of people, who has been scripturally excluded from a true church, set themselves up into a church; can we fellowship that church? Would you, who reads this, expect some other true church to take your excluded members and set them up into a church. If they did, would you fellowship the newly organized church? Should anyone else fellowship them? Could other churches fellowship the church that assisted in the organization of such a church?

If we fellowship a church, I would like to know that it had been set up with Christians who believe the truth, who had been scripturally baptized, had been walking orderly and had not been excluded.

I am interested to know how Scripturally excluded members can be set up into a true church?

## TO WHOM

(Continued from Page 4)

doesn't want that any should perish, makes a liar of the Word and a weak inept Saviour out of Christ Jesus. Oh, I know II Peter 3:9 says, "...not willing that any should perish, but that all should come to repentance." But one must read that Scripture, as all Scriptures, in the context of which it is written. That whole chapter is warning against scoffers, it speaks of their ignorance. It says that the heaven and earth are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

The Lord is not slack concerning His promise, but is long suffering to usward not willing that any, (say who? surely not the ungodly, they are not usward) of His own should perish, but that every one of His people will be saved. Oh yes, they will repent.

You see, God hath done whatever hath pleased Him. But, you see, it is not pleasing to the natural man, only to the man of God. The lost man is not pleased, because his idols are silver and gold. Oh yes, the riches of this

house, there is a different result.

"They labor in vain that build it." When men choose to build a house unto the Lord without first having His approval, as well as the proper relationship with Him, they will build nothing but an edifice unto themselves. Their labor, which is defined as effort and exhaustion, is and can only be in vain. That which is vain is described as vanity, falsehood, emptiness, and nothingness. This is what they will have if the house they build is unscriptural as well as unacceptable. They have that which is false, empty, and nothing but vanity. In Acts seven and forty nine God asks, "what house will ye build me?" in reference to a dwelling place. The question carries an implied question as to type. Will it be acceptable or unacceptable? A house cannot be built unto the Lord unless the Lord has led in the building and provides the material for the building.

In my opinion, a true church cannot be built or organized with the material (members) that has been Scripturally excluded from other buildings (churches). And if one is built with that type of member, it cannot be a true church. That which is unscriptural may sometimes be acceptable to man, but it is never acceptable to God.

not destruction. When the excluded member is brought to face his/her wrong doing and repents of the sin which caused the church action and confess it, he/she is to be restored to full fellowship in the church. Galatians 6:1 tells us to try and restore one who has fallen; however, we are not to have church fellowship with him until he is restored. II Thessalonians 3:6 tells us to withdraw fellowship with one who is disorderly. It seems that when a member has been excluded now that other members have more fellowship with them than ever before, which makes the exclusion of no effect. Many churches today are waiting and watching for a member of a sister church to be excluded so they can add them to their membership. This has made church discipline of little value today.

No! I say no again, a church can not be organized with excluded members and be a true church.

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For a church to be a true church she must have Scriptural organization. I believe in a chain link succession of churches. One church organizing another (of like faith and practise) and so on. Thus fulfilling the promise our Saviour made, that "the gates of hell shall not prevail against it" (Mt. 16:18). There has never been a moment since Christ founded His church that the world has been without a true church. If a church is to be organized with excluded members they must somehow become members of another church, and then organize out of that church. I don't know how a scripturally excluded member could become a member of another true church, unless they return to the church that excluded them and made things right. Another church may receive them, but are they truly members in God's eyes? A church may have an unsaved person on its rolls; does that make that person a member? I'm not saying that an excluded member is unsaved; all I'm saying is I doubt he is recognized as a church member by God. Exclusion is a very serious matter. It is the strictest form of discipline Christ gave His church. He reinforced such discipline by saying "...Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Mt. 18:18).

I don't believe a scriptural

I could say no, but Brother Joe tells us that we must explain why, when, and how. We are living in a day when preachers and churches have no respect for church authority. It seems that some churches will respect some churches' authority while having no respect for other churches' authority. Beloved, if a church has been Scripturally organized and remains in the truth, it has authority to exclude its members when discipline is necessary and expect churches of like faith and order to honor it. Now, if a sister church does not honour the discipline procedure we need to withdraw fellowship from that church. With the action taken, they are saying we are not in agreement with you.

Exclusion of members or excommunication is a censure of the highest degree. It is a judicial act of the church in which, by the authority of Christ, she cuts off and entirely excludes an unworthy member from union and communion with the church and from all rights and privileges. Corrective discipline is for the spiritual improvement of the excluded member. God will bless church discipline when rightly done, and it will prove to be for edification,

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"Except the Lord build the house, they labour in vain that build it: (Psalm 127:1a). The focus of this verse is directed to the house and then to the builders. The house that is mentioned refers to a particular type of house. Young defines the house in this verse as the place where God dwells and abides. Our question concerns the building or organizing a house of this type. Scripture designates three places on earth in which God will dwell, or has had His abode; the Tabernacle, which was a moveable place of worship in the Old Testament; the Temple, which was a permanent place of worship in the Old Testament; and from the time of Christ unto this day, a true New Testament Baptist Church. Now, a New Testament Baptist Church is not a building, but is a group of baptized believers who may meet in a building that has been set apart for their coming together to hold services. There is nothing in the building, it is the people that are particular because Christ dwells in them. "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). The word habitation refers to a permanent dwelling place for the Spirit.

"They" in the above verse refers to the material that God uses to build His house. "They" also has reference to the builders. They are the ones that come together to form the house where God dwells and abides. Again, the house is not a building of wood, brick and stone, but are those of His spiritual house that are to faithfully serve Him. "They" are the builders as well as the material for the building (house). With these definitions in mind, we can now look for an answer to the question,

"Except the Lord build the house." The primary meaning of the word except is unless. Unless the Lord builds the house, it cannot be built. The Lord is the only one that can build a house. He is the wise master builder. The word "except" is used in a restrictive sense and refers only to the builder. He is also the provider of the material, as well as the selector of the material. Man, in and of himself, does not have the ability to build a house that is acceptable to the Lord. When the Lord provides, as well as selects, the material, then the result is that which is Scriptural as well as acceptable unto the Lord. When the Lord does not build the



## TO WHOM

(Continued from Page 5)

shield."

Speaking directly to those called and set over the flocks of the Lord, all exhorted to trust in the Lord and in Him only. (Preacher brethren)

**"Ye that fear the Lord."**

Oh beloved, every man ought to fear God. But to their sorrow, there are those who do not. They fear nothing. They cannot see with their own eyes, they fear losing houses and lands, cars or possessions, they even fear losing life. But they never fear the giver and sustainer of that life.

"The Lord hath been mindful of us. He will bless us, the house of Israel, the house of Aaron. He will bless them that fear the Lord small or great." Yes, the house of Israel, all who are the saved, according to the riches of His grace shall be blessed, and not only small but as the Hebrew puts it, with greatness. And also, "The Lord shall increase you more and more, (not only you but) your children also."

"Ye are blessed of the Lord", O beloved, to know that we are blessed of God Almighty, to know of a surety that all the works of our hand be in the will of the Father, who has made Heaven and earth. "Ye are blessed of the Lord", what a thrill, what a relief, what a blessing of its self.

The Lord Jesus Christ looked upon the multitude and He opened His mouth saying, **"Blessed are the poor in spirit: for theirs is the kingdom of heaven."**

"Blessed are the poor", no not the poor in the things of this world, even though God has chosen and called many who are poor in this way, but they are not the only ones who shall be in the kingdom, but the poor in spirit, poor in a spiritual sense. And all mankind is poor in spiritual things, poor in spiritual knowledge, poor in spiritual feeling, poor in spiritual sight, having no heavenly food to eat, only earthly, no clothing befitting the heirs of God, nothing but rags and nothing of worth to purchase either or both. But for the most part man just doesn't care, they think themselves rich, increased with goods, saying "what do I care, I'll take my ease."

But then there are those, at least some of this earth's inhabitants, who have been given, by God's grace, the realization that they are in need of that spiritual food, in need of the bread of life, in need of the water, from which when one has drunk he shall thirst no more.

These then are humbled, they are broken hearted; knowing they are nothing and have nothing with which to change their status. These will seek after the true riches, both of grace and glory, and they acknowledge that all that they are now, or ever will be, is owing to the free and sovereign grace of an Almighty God.

These then are those whom Jesus addresses as the poor, poor in spirit! And they come to know it in time. These are those blessed! "For theirs is the kingdom of God."

And Jesus said, **"Blessed are they that mourn."** No, not

weeping, as a child weeps to receive what they want, nor weeping to be seen! But mourning! There is a lot of difference between weeping and mourning! Heart broken for sin, sin that dwells within. Sin that is a continual grief of mind to them. Sin that separates the child from the Father! Mourning! Not only for themselves, and for their own sins, but mourning for others as well. Mourning for this city, the souls therein mourn for this state, mourn for this nation, and for this world which seems to draw farther and farther away from God with each fleeting moment.

And these that mourn, they shall be comforted. Oh yes, comforted here in this life, on this earth. Comforted by the Comforter, who was sent by the Father and the Son to be a comfort for those chosen by the Father.

And then when this life is ended, to be comforted by and with the Son and the Father and the Spirit forever and ever to the praise of His Glory.

Oh, don't you see where our blessings come from? Blessed of the Lord which made heaven and earth. "The heavens, even the heavens are the Lord's." No, not just the heaven we see with our eyes, no, not even those seen with our mightiest telescopes, not even those seen by our space travelers, sent from this earth to the far reaches of man's evil purposes. But the heavens, all of them, and especially the third heaven, where the Apostle John was taken not hear and to see things no to be uttered. God created all the heavens for His glory. But the third heaven God created especially for His abode.

A place where His courts are assembled, a place where His throne stands to the glory of His praise. A place where all His ministers, and all His angels, wait upon Him, a place where He has prepared for His saints to be with Him throughout eternity, without end.

"But the earth hath he given to the children of men." No, not that they might own it, but for their use. God owns the earth just as well as He owns the heavens, but the earth God was given to man, a place where he is to live out his days, a place to work, and to enjoy, to sorrow and weep over. And God holds us responsible, for how we conduct ourselves, on and on with what He has given us to use. Just as He held the servants responsible in the parable of the talents but "the dead praise not the Lord."

Like that slothful servant of the talents, the dead, spiritual dead, praise not the Lord. Those spiritual dead bring no praise whatsoever to the Lord God, not while here on this earth nor later in death, the grave and hell. The saints, on the other hand, praise the Lord. They do so here in the flesh, doing whatsoever they have been given to do, and they do so in the life hereafter.

For the souls of the saints know not the death of this body, neither do they enter into the grave, but rather they go immediately to be with Christ, to be continually serving and praising the Father. Only the lost, those without the Lord shall know the grave.

David said in Psalms 6:4-5, **"Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the**

**grave who shall give thee thanks?"**

Praise be to God! As the grave and this world had no power over Christ, the first fruits; so shall it have no power over the saints, the harvest of the Lord.

"But we", oh yes, we who are alive, alive in the Lord, having Christ as our Saviour, God as our Father, the Holy Spirit as our quickening agent and comforter, "We will bless the Lord."

From that day, that very moment, that our souls were quickened alive and joined together with the Spirit of God by His gift of grace we bless His name, we bless His creation, we bless His power and His Might.

**"O praise the Lord all ye nations: praise Him all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord."** Psalm 117.

"Praise the Lord", cries the psalmist, for praise is all we have that we can give. One can hear those claiming to have given this or that to God. Even the Apostles claimed to have forsaken all for Christ. But Jesus said: **"...There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospels, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."** (Mark 10:29-30).

What have we to give to the Lord aside from praise? I say we have nothing that has not been given to us and, yes, even that praise which comes from our mouths and our actions, proceedeth from the Father that it might return to Him again.

It is my prayer that we, of the household of faith, be ever faithful to praise the Lord God of heaven, the Lord God of our salvation. Praise ye His name!

Beloved, it is not unto us that praise or glory be given, but unto the Lord. Every work that we do, every thought that we have, every care upon this earth, I pray it be to the praise of His holy name. Oh no, not because of what He has done for us, nor for what He might do; but purely and truly because He is God. Then to whom be the praise? To God be praise for all things.

**"And we know that all things work together for good to them that love God to them, who are the called according to his purpose."** May God bless you!

## ACTS

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God and His Lord and these were all that would stand the test of time. Paul was leaving them, but God the Spirit would not leave them. Paul, in essence, said, "my leaving will not effect your future. You will still be given an inheritance among all them which are sanctified."

All believers are "sanctified" or set apart by way of the new birth. We are further sanctified, or set apart as we grow in grace and knowledge of our Lord Jesus Christ. Our reward in heaven will depend on the degree in which we

were sanctified in this life, that is, set apart to the work of the Lord. The act of being baptized into a New Testament Baptist Church is a big step in being sanctified. This act will most certainly effect our inheritance in heaven.

**"I have coveted no man's silver, or gold, or apparel"** (Acts 20:33). The truth expressed in this passage of Scripture is seen more clearly by that which Paul said in II Corinthians 12:14. He, in fact, said, **"...I seek not yours, but you..."** It was not that Paul did not have a right to a portion of their earthly goods. He, however, chose not to use that right. The claim which Paul could have made of them is set forth in the following Scripture,

**"Even so hath the Lord ordained that they which preach the gospel should live of the gospel"** (I Corinthians 9:14).

**"Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me"** (Acts 20:34).

Paul, as we have learned from Acts 18:3, was a tent maker. He used the proceeds from his work to support himself and others. The others, no doubt, were Luke, Timothy and others, or as he said, **"them that were with me"**. Paul, in providing for himself and those that were with him, provided for only the necessities of life, or that which was absolutely necessary.

**"I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"** (Acts 20:35).

We have, in this passage of Scripture, a further reason for Paul's provision for himself and those that were with him. He, in fact, by his action, was teaching them to support the weak. We are to see, then, that Paul taught by word and by example. They, if they followed Paul's example, would find that the giver is a much happier person than the receiver. The giver will also have a greater inheritance in the world to come.

Paul's third reason for following the course which he followed, was because that one, by giving to others, gives to the Lord Jesus.

It is as stated in the following Scriptures: **"When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me"** (Matthew 25:38-40).

I'm sure that the truths taught in these Scriptures, even though they relate to the Great Tribulation, are true in our day. The giving of a cup of water in the name of the Lord will not be forgotten. Our giving, therefore, cannot be too small or too large.

**"And when he had thus spoken, he kneeled down, and prayed with them all"** (Acts 20:36).

The act of kneeling puts one in the proper frame of mind for prayer. We, when we kneel before God, acknowledge that He is our Lord and that we, because of our

inabilities, are depending upon Him. One who kneels, in a sense of speaking, does not need to say as much as one who does not kneel. This is because the act of kneeling is equal to one thousand words. Kneeling before God is a way of saying that He is God—that He is the sovereign of the universe, etc. We must not overlook the fact, however, that God looks on the heart. The act of kneeling, therefore, will be of no value if our heart is not right with God.

**"And they all wept sore, and fell on Paul's neck, and kissed him"** (Acts 20:37).

Paul, at an earlier date, had been the policeman for the Sanhedrin. He was their right arm of the law—the law which reached out and arrested God-fearing people—the law which inflicted pain and death upon innocent people. One would have searched in vain in an effort to find any love between Paul and those he represented. We are to see, then, that the new birth made a tremendous change in Paul. Those, in fact, who are before us in our text, are manifesting a great love towards each other—a love which was stronger than chains made of steel. One cannot imagine a member of the Sanhedrin crying and kissing Paul. This was because their lives were colored with hatred. It was not that those in the text before us had a better up-bringing than the members of the Sanhedrin. It is as stated in the following words by Paul to the Ephesians.

**"And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)"** (Ephesians 2:1-5).

**"Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship"** (Acts 20:38).

It was true that the elders, now that Paul was leaving, would be on their own. They could no longer make an appeal to Paul when a doctrinal problem arose. They, however, still had God the Spirit to teach them and to bring to their remembrance that which Paul had taught them. They, in other words, still had all they needed to fight the battles that lay before them. We, however, cannot overlook the fact that there had been a very close bond of love which had grown between Paul and the brethren.

Our text informs us that they **"accompanied him unto the ship."** It is likely that they watched the ship sail out to sea, and it is also likely that they did not leave the dock until Paul and

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# JAMES 5:14-15 IS NOT FOR TODAY

by The Editor

**"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up...."** (Jms.5:14-15).

I am not writing this for Charismatics, Holy Rollers, or Fake Faith Healers. I leave them to themselves and the Lord. I have no confidence at all in any of their healing claims. They are false prophets and fake healers. They are fraudulent deceivers. They are in false churches and teach false doctrines. Most of them are thieves. Some of them are immoral, and yet continue their money stealing schemes.

I am writing this relative to the practices of true churches, even Sovereign Grace Missionary Baptist Churches. I suspect that I will find some disagreement with my position on these verses, even among some of our kind - I know I will. However, I do not think I will find a great deal of disagreement. Yet, who but God knows the position of our people on this subject?

I ask this question: what do those who believe that this Scripture is for our day do relative thereto? Do any of our preachers or our churches actually practice this Scripture? If so, I will speculate that they are few and far between, and that they do not frequently do this, and that they keep the whole matter pretty much of a secret. If I am wrong on this, I invite letters and comments from those who do practice this Scripture.

I heard of a brother who once did this, and that the person was healed. The first thing that comes to my mind is, why does he not continue this practice? Evidently, he does not have much faith in this since I have never heard of his doing it again. I heard of one preacher who did this, but he did not do it the way set forth in this Scripture; he seemingly wanted it kept secret, not even telling his church thereof.

Brethren, if this Scripture is for today, you will surely agree with me on the following: If this Scripture is for today, then we ought to believe it, preach it, and practice it; and we ought to do this continually, prominently, and let it be known that we are practicing this. We ought to preach this to our people. We ought to tell them that this is what they are to do when they are sick. We ought to tell them that they are not to call the doctor, but they are to call the pastor and contact any other preachers in the church, personally or through the pastor. The preachers of the church are as soon as possible to go to that sick person, anoint him or her with oil, and pray over him. The sick person will then be healed and raised up.

Surely, all will agree with the above. Why then do men argue that this Scripture is for today, and then do not preach it and practice it? If this is for today, this ought to be the standard practice for every Baptist church. If this is for today, I do not know how we could work doctors, medicine, and hospitals into the healing scheme for Baptist church members. Yet, most of us will admit (I certainly do) that it is wise and proper to use these hu-

man means. But, if James 5:14-15 were for today, and we used it, and it really worked, where would there be any room for these things?

This past week, on August 7th, I commemorated an anniversary. It was one year from the date of my surgery, which began thirty-nine days in the hospital including another surgery. I do believe in God. I believe in the power of God. I believe the Word of God. I believe that God can do anything He wants to. Please do not think I am making light of or showing lack of faith in the Word of God. Frankly, I believe that if I had called the preachers and they had anointed me with oil and prayed over me, and I had not had surgery; I believe I would have died. I know God could have healed me without surgery had He wanted to do so, but He could have also kept me from having ruptured appendix had He desired. I just do not believe James 5:14-15 is for today. I did not even try it when I had my surgery.

I believe in prayer. Many, very many, people prayed for me when I was sick. I believe that prayer had much to do with my healing, but I did not practice James 5:14-15. I could have saved much money, could have stayed home, could have gone right back to work the next day after practicing James 5:14-15; if I had tried it, and if it had worked. Now why did I not do this? Why is it that the people who disagree with me on this go to the doctor, take medicine, and go to the hospital just like I did? If they believe it, why don't they practice it?

Oh, if this were for our day, and if we preached and practiced it, and if it worked; what a marvellous effect it would have in our church and in our church's effect on the world. Our members would not have to go to the doctor, take medicine, or go to the hospital. They would not have to be sick for a long period of time. We would never have a member out due to sickness for over a week at most. We would soon have multitudes wanting to join our church - why we would grow by leaps and bounds. Nearly all the sick people in our city and surrounding area, plus many hundreds more, would want to join our church. No, no, my dear brother, this is not for our day.

There were spiritual miracle gifts in the early days of the church. I Corinthians 12: 8-10 names nine of these gifts. One of these was the gift of healings. These gifts lasted until the completion of the Word of God. Then they ceased. There has not been even one of them in the churches since that time. "...whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (I Cor.13:8-10). These three things named as ceasing were miraculous gifts. They are included in the nine mentioned gifts in the preceding chapter. I believe that they stand for the total of miraculous gifts. In other words, I believe that, not only have these three gifts ceased, but that all the other miraculous gifts have also ceased. They were given to the early churches before

the Bible was finished. They authenticated the message of the early churches. Now "that which is perfect" has come. This is the completed Word of God. Now that we have the completed Bible, we have no need for these gifts. If men will not hear the Word of God, neither would they believe if we could perform all these miracles. A man who will not believe the gospel of Jesus Christ on the authority of the Word of God, would not believe if we practiced James 5:14-15 before his very eyes, and if he saw it work. I believe that salvation is a miracle. I believe that God still performs this miracle. But I do believe that the miraculous gifts have ceased. I do not believe that any Christian speaks in tongues today (the tongues of the Bible). I do not believe that miraculous healings are performed today.

Now, the healing of James 5:14-15 is a miraculous healing. It is not just a healing in answer to prayer such as God has always done - and frequently done. What is a miraculous healing? 1. It is a healing without means. 2. It is an instantaneous healing. 3. It is a complete healing as to that which is healed. 4. It is a lasting healing.

The healing of James 5:14-15 was a miraculous healing. It was performed without means. Those are wrong who interpret this as if the anointing with oil is for a medical purpose. One brother told me that the verse means take your medicine and pray for healing. I believe in doing this, but I do not believe that this is what this Scripture teaches. It was not a using of means and also of prayer. The sick person was to call, not the doctor, but the preachers. There is no doctor nor any medicine involved in this Scripture. The oil was not for medical purposes. Oil might help some sicknesses, but certainly would not help most of them. Oil would not have healed my ruptured appendix. The oil in this Scripture was a type of the Holy Spirit by which the healing was to be performed. This healing was instantaneous. At least that is the impression I get from reading the Scripture. I really think that anyone must admit that the healing of James 5:14-16 was a miraculous healing. I believe that these kind of miracles ceased with the completion of the Bible. Therefore I do not believe that James 5:14-15 is for today.

It seems to me that James 5:14-15 presents a sure thing. I see in this Scripture no room for failure. If this Scripture is for today, and if it were practiced, I believe all such cases would be healed. Read it and tell me if you see any room for failure in this Scripture. Now, I suggest that if we started preaching and practicing this in our churches, we would see many failures - many more failures than successes. This would greatly harm the testimony of our churches, and would soon make us the laughing "stock of the community is this not true?"

An argument from history, if you please: Has the preaching and practicing of James 5:14-15 ever been a part of the program of true Baptist churches since the days of the Bible? I, of course, do you know and will not say that this has never been done (or attempted) by any true church. I will say, and you all must agree, that this has very, very rarely

been practiced by any true church.

Now, if this is for all days since it was written, and is for our day; why is it that true churches, teaching true doctrine, have (almost totally) failed to preach and practice this? Surely, the Holy Spirit who indwells every true church has led the churches to steer clear of preaching and practicing this Scripture. Now, tell me if I do not tell the truth as to the practice of our churches relative to this matter.

No, I do not believe that James 5:14-15 is for today. I believe it involves the gift of healing, involves a miraculous healing; and I do not believe these are with us today. Evidently, (though some will argue the point) our preachers agree with me, for I know none of them that really preach and practice this today - do you?

Please understand that I believe in divine healing. I believe that all healing is of God. I believe that God gave certain things medicinal value. I believe that He gave men wisdom to discover these values and prepare them in such a way as to do medical good. I believe God gives doctors wisdom to diagnose, understand, and treat sicknesses. I believe that when the doctor and treatment and medicine are successful to one's healing; that healing is of God. I go to the doctor, take my medicine; but my trust is in God, and if I get well I give God the glory. I believe that God can heal without means, or by means; but in either case He does the healing. I believe in prayer. I believe that God often heals in answer to prayer. He usually does this by blessing the medicine and the work of the doctor to the healing of the individual, but still it is in answer sometimes to prayer. Yes, I believe in praying for the sick, I do it, I believe God often heals in answer to prayer; but I do not believe in the gift of healing, I do not believe in miraculous healing (as I define such), and I do not believe James 5:14-15 is for today.

If you believe it is; start preaching it and practicing it. Do this consistently and persistently, and then write me, and tell me of the results. Comments welcome.

## ACTS

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the ship were out of their sight. It, no doubt, was at this point that they went back to Ephesus. They realized that the responsibility for the church at Ephesus lay squarely upon their shoulders. They, however, as Paul had informed them, would have no difficulty accomplishing their task if they watched and remembered - watched for evil and remembered that which he had informed them.

## NO TIME

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that Paul spoke of the necessity for faith in Christ, and that he reasoned with them of righteousness, temperance, and judgment to come. Paul spoke of these things with great conviction and boldness, and must have convicted Felix to some degree because it says he trembled. Paul would have rejoiced to see Felix and his wife, Drusilla, repent of their sins and receive Jesus Christ into their hearts. The Scripture nowhere tells us that they did repent, but instead Felix sent

Paul away saying this is not a convenient time, I'll call for you when I feel more ready to become a Christian. The Scriptures do not tell us that Felix ever found that convenient time to hear Paul again. It can only be concluded that both Felix and his wife died and went to hell.

Here was a familiar scene; a preacher bringing the good news of eternal life and hope through Jesus Christ, but to no avail to his listeners. Paul, no doubt, was hopeful that the Lord would open their hearts. I believe Paul preached, as he always did, with words that would leave no doubt that his faith was in Jesus Christ and his finished work on the cross, and that they too could have this same assurance of salvation by trusting in Jesus.

Yes, I am afraid this has been an all too familiar story down through the ages of time: a preacher or a Christian worker witnessing to the lost, but the subject turning a deaf ear to the truth and saying "It is not a convenient time." I wonder how many people now in hell wished they had heeded the words of that Christian man or woman who told them of Jesus? How many today laugh, ridicule, and scoff at being told of the necessity to believe on Christ and the things of the Bible and think us who believe such to be religious fanatics? There are others, who like Felix and Drusilla, will listen and may even tremble at the realization of judgment to come, and well too that they should tremble; but then they dismiss further thoughts on the matter and return to the normal routine of life.

Perhaps Felix and Drusilla felt too proud to give serious thought to such a man as Paul. After all they were nobility, and usually people listened to them. This man Paul was just a poor man. He wandered about, had been imprisoned, and had no permanent home. What kind of credibility could such a person have? This then is why many of the rich and famous people have "no time for God"; they feel sufficient within themselves. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9, 10).

Those who have no time for God are by no means always of a certain class of people. We see them in every class; rich, poor, middle income, young, and old. I think of the young married couple just getting started in life and pursuing their dream to accumulate the things they value in becoming independent. They stay busy, perhaps both working, perhaps a child soon arrives and so it goes. Naturally they are much too occupied to think of God. Naturally, no one could blame them for not going to church on Sunday; that's the day they must catch-up on household chores and get some well-deserved rest, right? Wrong! This young couple, now more than any time,

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## NO TIME

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need God. They need to be saved and seek help from God. They need the spiritual guidance that can only be obtained from God's word and a growing spiritual closeness to Him as they yield themselves in obedience to that Word. And especially they need to unite with a true New Testament Missionary Baptist Church and faithfully attend and support in the work of that church. I have no doubt that the majority of the young couples whose marriages end up in divorce would not have been so if they had taken time for God. Again it is a matter of establishing priorities. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). My friends, if only this truth of God's Word was realized and practiced more, there would be so much more happiness among Christians.

Let us now, once again, refer to our text in verse twenty-five which says the apostle Paul "...reasoned of righteousness, temperance and judgment to come..." as he spoke to Felix and Drusilla. We must recognize in all this that it is God, and not man's ability or power to persuade folks to receive Christ. We know that it is the Holy Spirit that acts upon the lost soul as the gospel is preached and gives spiritual awakening unto salvation. But we recognize too that man is responsible before God; that there is no consolation to those who die without Christ to say, "I didn't know I was supposed to be saved," "I thought I was a pretty good person." This brings us to another class of people who have "no time for God," the self-righteous. The Apostle Paul "reasoned of righteousness" to his hearers. Let us now understand that the Word of God is reasonable. It is reasonable to believe that our own self-righteousness is as filthy rags (Isa. 64:6), and that no matter how good a person you may be, you are on your way to hell without Christ. Again in Isaiah 1:18 we read: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Since you and I have no righteousness within ourselves, we must receive the imputed righteousness from Jesus Christ, the only one who lived on earth without sin. "But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. 1:30,31).

My friend, you may be doing good things for mankind, giving to the poor; you may be a volunteer at some hospital or nursing home, you may be spending time or even money to help the unfortunate. While all these things are commendable and we recognize the good points in

them; they do not satisfy God's demands upon you. There are unsaved good moral people, (humanly speaking) who perform more good deeds than do many Christians. Yet these people, who may be highly esteemed in the eyes of men, still fall short of the mark if they never come to the saving knowledge of Jesus Christ. To put it in a somewhat unorthodox manner; the worst Christian is better than the best non-Christian. He is not better because of his good works or merits, but because he has a better destiny. This destiny which is to eternal life in heaven was given because of Jesus Christ and His work on the behalf of all who have trusted in Him that satisfied God's demand for righteousness. We, who then are saved, have that imputed righteousness of Christ, a righteousness that we could never attain to. Let my reader think well on this matter if he is counting on anything of self to secure his hope for heaven.

Then our text says the second thing Paul reasoned of was temperance which is defined as "self-control" in the Greek. There is much that could be said on this subject of self-control, once becoming a Christian. Let it suffice to say we are to control the fleshly appetite as to things of this world that once we loved and now we hate. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things more become new" (II Cor. 5:17).

The third aspect of Paul's reasoning was that of the "judgment to come." It was in all likelihood that Felix trembled when this matter of judgment was spoken of. My friend, it is a serious matter; it is not something we can lightly overlook. It is something preachers need to preach about. Though it is not a pleasant matter, it is nonetheless in the Bible, and it will affect every human ever born in one way or the other. Yes, it is a subject that should cause trembling, but only to those who ignore God and His Word, to those who refuse to yield to the call to repentance and faith in Jesus Christ and His atonement for their sins. My friend, it is not what you or I may think or what man's opinions are; it is what God says that will matter both now and at the end of this age. It is to believe and trust God's Word to take you into heaven, or not believe it and go to an eternal hell. There are two ways, two destinies for man: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn.3:18). In the book of Revelation we read: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell de-

livered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15). Yes, my friend, this event will certainly take place because God said it would, and all because those who will appear at this great white throne judgment "had no time for God." Friend, if you are reading this and have yet to humble yourself to obey God and receive His son, Jesus, as your personal Saviour; then I beseech you to do it now without delay. Take time for God today, and have no fear for tomorrow. To act in the way that Felix did is to act with foolishness. There will never be a more convenient time than now to be saved. "...now is the day of salvation" (II Cor. 6:2).

This illustration in the book of Acts of this man and his wife, Felix and Drusilla, should cause the unsaved to stop and consider; where will they spend eternity? Will you continue to wait for a more convenient time?

And then what about you Christian? Are you having difficulty finding time for God? May I ask this question as well? What is it in your life that would show others that living for Christ brings joy and happiness?

May the Lord help us to make time for Him and serve Him with faithfulness.

## PAUL

(Continued from Page 1)

You can come to the New Testament, to the ministry of the Lord Jesus Christ, and you will find that He, too, talked about the judgment, for He said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Mt. 5:21, 22).

Then when we come to the ministry of the Apostle Paul we find that it is one of the doctrines that he emphasizes again and again. In the Scripture which I have read for my text, the Apostle Paul is making his defense before Felix. In fact, this is the second time that he made his defense before Felix, and as he presented himself and made a defense in behalf of himself and his ministry, Drusilla, the wife of Felix, listened very carefully to what Paul had to say. Their lives had been far from pure. Their lives had been far from what they ought to have been. The Apostle Paul knew that and he preached to them a message that cut them to the very quick. The Word of God says, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled..." It was this message of judgment that caused Felix to tremble.

As I say, in the Old Testament, in the ministry of the Lord Jesus

Christ, and in the experience of the Apostle Paul, the judgment is one of the prominent teachings of the Word of God, and today I want us to notice particularly what Paul has to say about the judgment of both the unsaved and the saved.

I. Unsaved.

The Scripture which I have read for my text was in reality a passage relative to the judgment for the unsaved. You will notice first of all we are brought face to face with the fact that when Felix heard of the judgment, he trembled, thinking of the time that he was going to have to stand in the presence of Almighty God.

Now, beloved, may I say to you, the thought of the judgment ought to strike solemnity in the heart of every unsaved individual. I don't care who the man may be, if he be without the Lord Jesus Christ, the thought of the judgment ought to cause him to tremble just like it caused Felix to tremble.

What man is there who wants to face the sins of his life? What individual is there who wants to come face to face with all the things of his life, many of which he has even forgotten about, and have those things called to memory again? I say, beloved, when Felix had the judgment presented to him, he trembled; and surely every man outside of Jesus Christ ought to tremble as he thinks about the time when he is going to have to meet his sins and stand face to face with God to give an answer for the sins of his life.

You will notice the Apostle Paul doesn't say that maybe this will take place, but he declares that it is an absolute positive fact that there shall be a judgment for the unsaved.

Listen: "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

You will notice the next event in the life of every man outside of Jesus Christ after death is the judgment.

Sometime ago I knew a man who died who was considerably a sufferer the last several months of his life. He suffered greatly from a physical standpoint. After he died, I was talking to his son, and the son said, "Well, I am glad to see my father go. I was happy to see him die, because it meant an end to his suffering." When I started on my way home, that which he said kept coming back to me. It kept recurring to my thoughts all through the day that he was glad his father had died because it relieved his father of his suffering. As I thought of it, beloved, I realized that it couldn't have relieved his father of his suffering, for his father was a terrible, impertinent, ungodly individual. The physical sufferings that his father had gotten out of were minute, and amounted virtually to nothing, in comparison to the suffering into which that father had entered.

I tell you, beloved, the next event in the life of every man outside of Jesus Christ when he dies is the judgment. There isn't any need in saying that it is possible such may not take place. We'll just face the facts fairly and squarely and say that judgment is the next event, and that every man who dies without Jesus Christ meets the deeds that he has done at the judgment bar of God.

The Apostle Paul declared that this was a solemn reality. As he was preaching that great and learned sermon that he delivered

to the Athenian philosophers on Mars hill, on the subject of the unknown god, the Apostle Paul made reference to the judgment. He said: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

Beloved, there isn't any doubt about it. Though God may wink at sin now -- though God may allow sin to pass by now -- though God may allow unsaved men to go on and wallow in sin today; the day is coming when unsaved men are going to stand before God in judgment. God has appointed a day in the which He will judge the world in righteousness.

Sometimes you and I make appointments and break them. Sometimes you and I make appointments that we are providentially prevented from keeping. Sometimes you and I make appointments that we even forget about. But, beloved, whenever God makes an appointment, and one appointment that God has made for the unsaved is an appointment by way of the judgment day.

When I was a boy we used to sing that old hymn: "There's a great day coming."

I am sure you have sung it too. I say the judgment day is coming. I tell you, beloved, that day is coming. It is going to be a sad day when God judges the unsaved. We have absolute assurance that day is coming and that unsaved men are going to meet the deeds of their lives at the judgment because God has given us positive assurance that that is true in that He hath raised Christ from the dead.

The Apostle Paul goes further in talking about the judgment of the unsaved in that he tells us that the unsaved are going to be judged even of the secret things of their lives, listen: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).

There isn't anything in your life that is secret so far as God is concerned. It may be secret to you. It may be secret to a few, but there is nothing that is absolutely a secret before Almighty God. You may go into a house and lock the door, and pull the shades, and even stop up the keyhole and the crack underneath the door so that no light can penetrate that room, yet in the darkest darkness of all this world, God still sees you. There is nothing secret before God. I tell you, beloved, the secrets of men are going to be judged by the Lord Jesus Christ.

Years ago, when I was but a boy preacher, some place I picked

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## PAUL

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up a paper and I read one of the most gruesome incidents that has ever come to my mind. Some twenty years before, a banker in the town had died somewhat mysteriously. He was supposed to have died in his sleep, and thus they buried him. Twenty years passed by, and his daughter and son-in-law who inherited his wealth, lived lavishly and enjoyed the things of this world. Just a few days before I passed through this town they were exhuming the cemetery and moving the graves. In other words, the town was expanding and they had to move the cemetery for the expansion of the town. As they were moving the graves, they came to the grave of this man who had died some twenty years before. When they lifted his skull out of the ground there was a metallic rattle, and the grave diggers noticed that there was a nail that had been driven into the top of his skull. Very cautiously they kept quiet about the matter, and the thing was put into the hands of detectives who began to investigate. Just a day or two before I happened to be in this particular town a detective who was working on the case went to the home of this daughter and son-in-law who had inherited the banker's wealth twenty years before. In a roundabout way he began talking about the exhuming of the cemetery, and about their father's death, and the mystery that enshrouded his death some twenty years before. Then when their minds were centered upon the gruesome act that they had been guilty of -- of driving a nail into their father's skull as he lay sleeping -- the detective pulled the skull from beneath his coat and dropped the nail down into the hole of the skull. The daughter then leaped to her feet and ran to her husband's side and said, "Charlie, they have found us out."

Beloved, a well planned murder of twenty years was uncovered. What was supposed to have been a secret for life finally came to light. When I read that I thought to myself, that is exactly true so far as all the secrets of our lives are concerned. We are going to meet them when we stand before God. Paul says that the unsaved man is going to meet the secret sins of his life at the judgment bar of God.

II. Saved.  
Not only has the Apostle Paul spoken about the judgment of the unsaved, but he speaks about the judgment of people who know the Lord Jesus Christ as Saviour. We read: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27).

Paul is talking here about judgment that comes into the life of the child of God while he is yet alive. He says that some people sin willfully. They know better, they have knowledge of the truth, and yet they go on and sin willfully in spite of their knowledge of the truth.

For instance, here is a man who has received the truth. He knows what the Bible teaches on

some particular subject, yet he goes contrary to it, and he persists in his willful rejection and rebellion of the Word of God. The Apostle Paul says that God is going to judge that man right here in this world. He says that there is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Any child of God who knows the truth and willfully goes contrary to that truth, becomes thereby an adversary of Almighty God, and God's Word says God is going to judge that man, that there is nothing awaiting him but a fearful looking for of judgment and fiery indignation.

Now Paul is not talking about a judgment after you have died. He is not speaking about any kind of judgment that is going to take place out yonder in the future when you have left this world. Paul is talking about the judgment that God is going to give to you right here in this world. If you know the truth and fail to do it -- when you have received a knowledge of the Word of God and you go contrary to it -- there is nothing but a fearful looking for of judgment and fiery indignation. There is nothing but a devouring for the adversaries of Almighty God.

The Apostle Peter tells us somewhat the same thing, for he says: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God" (I Pet. 4:17).

Every once in a while I meet up with somebody who stumbles because he says there are hypocrites in the church. Now I am not saying that there is not hypocrisy in the church, and I am not saying that even the church I pastor is a perfect church. I am not saying that there is any member of the church that is perfect. In fact, beloved, if there is a member of the church that is absolutely perfect, I hope he gets out of it today, because he will certainly be contaminated by the rest of us if he stays around. As I say, every once in a while I meet up with that individual who says that he is not a member of the church, and has no use for the church, because of the hypocrites in the church. Now let me tell you something, beloved, if that be your philosophy, you just leave the hypocrites in God's hands. The Word of God says that judgment must begin at the house of God. You let God take care of those of us who are His children who don't live as closely to Him as we ought to live. You just leave sinning Christians in the hands of God, and just remember, if God chastens us who are saved, what is He going to do with that man who is outside of Jesus Christ? If judgment must fall on the house of God, what is going to be the end of that man who knows not the Gospel of the Lord Jesus Christ? Yes, I say concerning the saved that the saved people can expect judgment right here in this world.

I wonder if I am not speaking today to somebody who has been judged by the Lord. Maybe you haven't been serving Him as closely as you should. Maybe you haven't been walking by His side as perfectly as you know to do. Maybe you have sinned willfully. Maybe you as a child of God have not walked as closely

to the Lord Jesus Christ as you ought to walk. Then, brother, sister, remember this, judgment day is going to come for you right here within this life.

But what about after while? Is there going to be a time when the saints of God are going to be judged? Well, there is, but it won't be at the time when the unsaved will be judged. I want you to know that I don't believe in a general judgment. I believe that there will be at least a thousand years that shall intervene between the judgment of the saved and the judgment of the unsaved. In fact, the saints of God will have had their rewards for a thousand years before the judgment of the unsaved takes place. I tell you though, beloved, there is going to be a time of judgment for the saints of God. Listen: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14:10).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

Notice, Paul is talking about saints. There won't be anybody at this judgment but the children of God. Beloved, every child of God will be there for he says, "...we must all appear before the judgment seat of Christ..." The word for "judgment seat" is the Greek word "bema." It is a word taken from the Olympic games. When a man competed in the Olympic games and was a winner, he would come up then to the bema where the judge sat, and the judge would hand out his reward for what he has done. Whether it be good or bad, the reward was handed to him. The Apostle Paul knew of this. He may have attended the Olympic games. At any rate, Paul knew what had taken place, so he said, "Just as a man stands before the judge at the Olympic games, so we are all going to appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

You will notice that God doesn't say we are going to be judged out of those things that we do after we get out of the body. Some people talk about a purgatory. Some people say that after a man dies, his people can do things in his behalf, that may lessen his stay in purgatory; they say, it may be the means of ultimately getting him out of purgatory into heaven. But, beloved, the Word of God says when the saints of God come to be judged, they are going to be judged on the basis of the things done in the body, and furthermore, everything that we have done, whether it be good or bad, is going to come up before God for judgment. All your good deeds, and all your bad deeds, and all the things you have done in life, good or bad, are going to come before the Lord to be judged.

My brother, my sister, what a day it is going to be for a child of God! Somehow I have a feeling that there are going to be some tears shed on that day. The Bible says that God is going to wipe all tears from our eyes (Rev. 21:4), and I think there are going to be some tears that day in the

eyes of God's children to be wiped away. Somehow it seems to me that the individual who has spurned the church that Jesus built is going to be mighty sorry about that when he comes to stand at the judgment bar of God. To me, the biggest thing in this world is the church that Jesus built. I try to emphasize and magnify the church in all my ministry. My Lord left it in this world to carry on for Him until He comes again. The church is the pillar and the ground of the truth. It is the most important thing in all this world, and I can't help but feel that the individual who has ignored His church and stayed on the outside, and refused to follow the Lord in baptism, and has refused to live in the light of His church -- I can't help but believe that that individual is going to shed some tears as he stands at the judgment bar of God, when all the deeds of his life, good or bad, are brought before the Lord for judgment.

I tell you, beloved, if I were you, I would want to be sure that I had scriptural baptism and that I was a member of a New Testament church. I would want to be sure that my life was counting before God because someday the good and the bad is all coming out at the judgment bar of Almighty God. What a day it is going to be when we stand before the "bema" and the Judge of all the universe, the Lord Jesus Christ, is there! He has seen you time after time maybe as you walked by the offering box and failed to put in your tithes and your offerings. He has seen you when you stayed away from the house of God with no reason, and not even a good excuse for being absent. He has observed you the times when you have been careless in your living -- when you have failed to speak out and testify for him -- when your witness hasn't been what it ought to be. He has seen it all, and someday the good and the bad is all going to be apparent when we stand at the judgment bar of God.

CONCLUSION  
Yes, beloved, the Apostle Paul talked about the judgment. He talked about the fact of judgment -- judgment for the saved and judgment for the unsaved. Everybody is going to a judgment, but not all the same day. A thousand years, as I have said, will intervene between the judgment of the saints and the judgment of the lost, but, beloved, that day is coming ultimately when all of us are going to be judged. I ask you one question: are you ready for the judgment day?  
May God bless you!

## WHY DID

(Continued from Page 1)

tions of Esau, who is Edom." Get this in your mind, beloved, because we have to maintain it all through the message, all through the book of Obadiah Esau is Edom and Edom is Esau. Gen. 36:8, 9, "Thus dwelt Esau in mount Seir: Esau is Edom. And these are the generations of Esau the father of the Edomites in mount Seir." Three different times this record is given unto us that Esau is Edom and Edom is Esau. The Edomites were those who were descendants Esau, just as the Israelites were descendants of Jacob. Now, we

must get the story of Esau from just a lad, so let's go all the way back to just before his birth. We find that the story of Esau is the story of twins, the mother and father being Rebekah and Isaac. Just before Rebekah gave birth, she had a strange happening and she took the matter to the Lord. Gen 25:22,23 "And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Beloved, from the very beginning these two boys were struggling against each other. Although they were twin brothers they were opposite of each other. They were opposite, not only naturally, but spiritually also. The Bible tells us that Esau was a cunning hunter and he loved the out doors. He loved to hunt and fish, he was a great out-doorsman. Jacob loved his mama, and he loved to work around the house, perhaps he learned to cook. He was a home person, he loved to stay around the house. We find just as much difference in them spiritually. Esau had no use for the things of God whatsoever. Jacob had a spiritual insight that Esau did not have. Jacob loved the things that

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## BOOK REVIEWS

We have, in our book store, "The Secret of Communion With God" by Matthew Henry - need I say more? Anything by this spiritual giant is well worthy of owning and reading. I do not believe one can properly read Matthew Henry without being instructed and blessed in several ways. His commentary is a spiritual and devotional masterpiece. You will learn some of the secrets of the deep spirituality of this man by reading this book, and doubtlessly you will become more spiritual in your own life. I cannot recommend this book too highly. I urge every reader to get this book, and read it as soon as you can. It is a paperback and sells for \$6.95

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We have, "Commentary on the Psalms" by Joseph Alexander. I believe that one will never find himself in a situation that there is not something in the Psalms to cover it. It seems to me that the Lord led these writers through certain experiences, then met their needs; and then inspired them to write that which would be immeasurably helpful to the children of God through all ages. Every believer should become intimately acquainted with the Psalms. This book is one of the better commentaries on the Psalms. I am presently reading this book, along with some others on the Psalms. I get much help and blessing from Alexander. I recommend the book. It is a book of over 550 pages. In Paperback, it sells for \$18.95. In hardback, it sells for \$24.95. Order from our book store where the profit goes into our book ministry.

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PAGE NINE



## A LETTER AND ITS ANSWER

The letter: Dear editor Wilson, Your treatment of homosexuals was unloving. You called us "queer," a word of contempt. Don't you know God creates homosexuals as well as heterosexuals? Yes, there are "elect" homosexuals in God's kingdom.

The answer: Dear sir, I called homosexuals "queers" because that is what they are. Webster defines "queer" as: "differing in some odd way from what is usual or normal." The usual and normal way of sexual activity is between two of different sex. You are certainly "queer" in this respect.

The Bible tells us that you "queers" have "vile affections," that you "change the natural use into that which is against nature," and that you "work that which is unseemly." I do not "know" as you question me that God creates homosexuals. I do know that He does not do this. I know that God created Adam holy and upright, and that Adam fell into sin, and all his posterity are born with a sinful nature. But, dear sir, even this sinful nature is not a "queer" nature. When you practice homosexuality, you sin, even against your nature. No one is born a "queer." No one has a natural desire to be a "queer." God has given man a natural desire for sex, but this desire is for sex with one of different sex. The normal, natural sex desire is never for sex with one of the same sex. This idea that some people are just "that way," and it is no more sinful than being normal and proper as to sex desire, is of the devil. Those who teach and advocate this are in league with the devil. Being a "queer" is not just an alternate life style; it is a perverted life style. Yes, you are a "queer" and a "pervert."

God gave men and women a normal sex desire. He provided one, and only one way to properly satisfy that desire. That one and only proper way is sex between one man and one woman properly married to each other. All other sex is wrong, sinful, and exceedingly wicked in the sight of God.

You add sin to sin when you try to blame your sinful "queer" sex on God by saying that He created you that way. You would be better off to just go on and practice your "queer" sex, and die and go to hell, without blaming it on God. I am not saying for you to do this; I am just emphasizing the horrible sin of your trying to justify your "queer" sex by saying that God created you that way. Your doing this adds sin to sin and increases the degree of punishment in hell you will suffer.

As to "unloving"; one can be loving and tell the truth. I can love your soul, give you the gospel, pray for your salvation; and still tell the truth about your sinful "queer" sex. I prove this: I pause just now to pray that God might save your soul. I tell you now that Jesus Christ is God, He was born of a virgin, He lived a sinless life, He died at Calvary

for the sins of all those who will repent of sins and trust Him as Lord and Saviour, He was buried. He arose the third day; and He is the one and only Saviour of sinful men. I urge you to repent of your vile, wicked, horrible, detestable sins. If you continue to defend this sin by accusing God of creating you this way, you will never be saved. You must realize what a sinner you are, you must repent of these terrible sins. I urge you not only to repent, but to receive Jesus Christ as your Lord and Saviour. I warn you that so long as you continue in this wicked sin, so long as you do not truly desire to be saved from this (and all other) sin, so long as you do not desire to have a new, changed, and different life; I warn you that you will never be saved.

So, I do love you; but I also speak to you the truth in love.

As to your charge as to "contempt," you are totally right. I do have the utmost contempt for you as a "queer" and for your committing of this terrible sin. All decent, normal, proper, people have the utmost contempt for "queers" and their sin of sodomy.

I called you a "queer" because I have great animosity towards you people changing the meaning of the English language and perverting it by calling yourselves "gay." "Gay" is a good word. Webster defines it as: "excited and merry, manifesting or inclined to joyous exhibition of content or pleasure...bright and lively in appearance." You people have no real right to call yourselves "gay." Others should never submit to or go along with your perversion of the English language to try and take away the vile odor and smell of your terrible sins. Other people should call you what you are; "perverts" and "queers." You also pervert the meaning of the English language when you call your "queer" sex partner your "lover." Love has no part in such perverted activity.

I will not say that there are no elect homosexuals. I will say that there are no saved practicing homosexuals. God may have (and did) included some homosexuals when He made up His elect family in eternity. A man who is now a homosexual may also be of God's elect. But, when God saves that elect homosexual, He will deliver him from practicing that vile and terrible sin. There are no elect homosexuals in God's kingdom. One must be born again to enter the kingdom of God, and when God births one again He delivers that one from the practice of homosexuality.

If I remember correctly, in our past correspondence I recommended a church to you, and you have been attending that church. I think, if I remember correctly, that you joined that church. I plan to send your card to the pastor of that church. I am sure that he will want to deal with you about this matter. I know that I would want to know if I had a member who would write what you have. I would immediately bring such a one before the church and ask that he be excluded from membership.

We have corresponded in the past, but I do not care to hear from you anymore until you have a totally different attitude about this vile, filthy, and wicked sin. If this occurs, I will be happy to try to be of spiritual help to you. I pray that God might bring you to repentance of sins and faith in Jesus Christ. Yours in love and concern for your soul.

## WHY DID

(Continued from Page 9)

he had been taught concerning the Lord. Esau did not. Esau was a man of the flesh and did not care for spiritual things whatsoever. In fact, he was so discontented with his birthright that he traded it to Jacob for a bowl of soup. Many times we emphasize the cunning, scheming Jacob, and he was. He was cunning, scheming, he would lie, he would cheat, but, beloved, Esau was no angel either. Gen. 25:30-34, "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear unto me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright." Now beloved, somehow, people have gotten the idea that Esau was so weak and so hungry that he just came crawling in the house and said "I'm dying, I need something to eat," and Jacob would not give it to him unless he gave him his birthright. How many times have you or I said "I'm so hungry I could die? We weren't and neither was Esau. It is just an expression we use. That soup must have smelled so good that he just had to have a bowl of it. It was a desire of the flesh and he was willing to trade all the spiritual heritage for just one bowl of soup. He didn't need, want or ask for the birthright, so he was willing to satisfy that fleshly desire and traded it for the soup. Do you actually believe that there was nothing else to eat in Isaac's house? That the bowl of soup was all there was between Esau and starvation? I don't believe so. But Esau was willing to give anything he had for the soup, so he traded it to Jacob.

Now let's take a look at the birthright in question and see what it contains. The man that had the birthright was in connection with God. The man that had the birthright was the priest of his family. Esau didn't want that job, he didn't want to be the priest of the family, he didn't care about being in contact with God, or having a covenant relationship with God. All he wanted was a bowl of soup.

The name Edom means red or sunburned. Now a sunburn, we're told, occurs when the skin of a person is able to absorb all the rays of the sunshine except that one that makes him red and it creates a sun burn. Now, the Scriptural sunburned man would be that man that cannot absorb the light from heaven. Esau was a spiritual sunburned individual. Esau had a reddish complexion about him. If you are without the Lord Jesus Christ I want to warn you that the light of heaven will either save you or it will burn you. You will either absorb it or you will be burnt by it. Esau represents the flesh, he became Edom and the little book of Obadiah gives us the explanation as to why God hated Esau.

Verse 6 is the key to the entire

book of Obadiah. It says, "How are the things of Esau searched out! how are his hidden things sought up!" or stretched out in front of people for them to see. "How are the things of Esau searched out" carries with it the idea that Esau has been stripped bare by Obadiah for you to look at. He is put before the microscope and when Obadiah put Esau, through God's microscope he not only saw Esau, but he saw something like about two-hundred fifty thousand little Esaus. I want you to notice that God never said Esau have I hated; until the last book of the Old Testament. He performed these acts back in Genesis, but it was the last book of the old Testament before God said "Esau have I hated." Why did He do that? Beloved, God gave Esau time to manifest himself before us. Jacob became the father of the Israelites and there were many wonderful prophets and men down through the ages who stood up for God in Israel. Edom manifests its hatred toward God. God gave Esau time to grow into Edom so that he would be blown up just like an enlargement of a picture that we could see just what he is, how he conducted his life and what became of him. He is now a nation. Obadiah 2. "Behold, I have made thee small among the heathen: thou art greatly despised." Think of that. Beloved, no wonder our Lord used such strong language when He said Esau have I hated. Don't ever let anyone tell you that God didn't really hate Esau, that He just loved him less. When God said, I hate Esau He said exactly what he meant and He had plenty cause for saying it. Remember, God is right and just in anything He does. What was the great sin of Edom which brought about God's judgment upon them? Verse 3 tells us, "The pride of thine heart hath deceived thee." There is Esau's sin right there. Esau was a very proud man. He didn't want God or any of the spirituality that his parents, grandparents, or Jacob had. Read the book of Obadiah, which consists of one chapter, and you will find that it is teaching that the city of Edom had set themselves up and said we can take care of ourselves. Proverbs 6:16-19 tells us a list of sins that God hates. "These six things doth the LORD hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Notice what is number one; a proud look. Beloved, Esau was a man of pride, he thought he could take care of himself and survive. The man hasn't been made yet that can survive without God, but Esau thought he could and he taught a whole nation to be just like him. The Lord said He would destroy him because of this. He would bring him down. God says that He resists the proud look but He is always on the side of the humble. Prov. 8:13. "The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the forward mouth, do I hate." Beloved, they seem to all go to-

gether, where you find one of them you usually find the others and the Lord said I hate it. I John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." There are a great many Christians today that are of a proud race, a proud faith, of proud grace and beloved, these things are not to be proud of, but to be thankful for. A proud race, I see some of the difficulties of other races, and I say to God, "I'm thankful that I was a white man." I haven't been in trouble with the law in my life, but that's not something to boast about, it's something to be thankful for. Instead of saying I'm proud, I say I'm thankful to God that He has led me around some of these pitfalls that other people have fallen into. It could have easily been me. I'm not proud of the grace of God, but I am thankful for the grace of God. I'm not proud that I was such a terrible sinner that I couldn't buy salvation and God had to give His only begotten Son to have my soul but I am thankful that He did it. These things we should be thankful for, not proud of. Esau wasn't thankful for anything, he was a proud individual.

Nebuchadnezzar had pride which led him to insanity. He was as proud as a peacock as he strutted around the kingdom that he said he built up. Daniel 4:30 "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Oh, what a proud individual was king Nebuchadnezzar. He didn't say "I thank God for this wonderful country," but he was proud. The Lord can sure take that pride out of an individual. Daniel 4:31,32. "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Why did God make him the beast of the field? He could have made him anything. Beloved, when we are lifted up by pride, it doesn't cause us to be thankful but it lowers us down to the level of the beast of the field. The Lord just shows us what we are when we get in that situation. What is pride, beloved? Pride of heart is the attitude of a life that declares its ability to live without God. That is what Esau and the country of Edom did. They said, "we can live without him." Pride of heart had lifted up this nation of Edom just like Esau who had despised his birthright and beloved, even in the home of Isaac, where there was plenty to eat. But he liked that bowl of soup more than he liked his birthright. He didn't care for God at all and in despising that birthright he despised God. Esau

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## WHY DID

(Continued from Page 10)

had become a great nation, and that great nation had declared its ability to live without God. Obadiah 4. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD." Verse 10. "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever." God had good cause, and I think we now know the reason that He said "Esau have I hated." He alienated himself from God. I will not have this man to reign over me. I will not have him as my Lord and Saviour.

## FOREKNOWLEDGE

(Continued from Page 1)

tion of sinners. Just as higher critics are repudiating the Divine inspiration of the Scriptures; evolutionists, the work of God in creation; so some pseudo Bible teachers are perverting His foreknowledge in order to set aside His unconditional election unto eternal life.

When the solemn and blessed subject of Divine foreordination is expounded, when God's eternal choice of certain ones to be conformed to the image of His Son is set forth, the enemy sends along some man to argue that election is based upon the foreknowledge of God, and this "foreknowledge" is interpreted to mean that God foresaw certain ones would be more pliable than others, that they would respond more readily to the strivings of the Spirit, and that because God knew they would believe, He accordingly, predestinated them unto salvation. But such a statement is radically wrong. It repudiates the truth of total depravity, for it argues that there is something good in some men. It takes away the independency of God, for it makes His decrees rest upon what He discovers in the creature. It completely turns things upside down, for in saying God foresaw certain sinners would believe in Christ, and that because of this, He predestinated them unto salvation, is the very reverse of the truth. Scripture affirms that God, in His high sovereignty, singled out certain ones to be recipients of His distinguishing favour (Acts 13:48), and therefore He determined to bestow upon them the gift of faith. False theology makes God's foreknowledge of our believing the cause of His election to salvation; whereas, God's election is the cause, and our believing in Christ is the effect.

Ere proceeding further with our discussion of this much misunderstood theme, let us pause and define our terms. What is meant by "foreknowledge"? "To know beforehand," is the ready reply of many. But we must not jump at conclusions, nor must we turn to Webster's dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What is needed is to find out how the word is used in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. It is failure to apply this simple

rule which is responsible for so much confusion and error. So many people assume they already know the signification of a certain word used in Scripture, and then they are too dilatory to test their assumptions by means of a concordance. Let us amplify this point.

Take the word "flesh." Its meaning appears to be so obvious that many would regard it as a waste of time to look up its various connections in Scripture. It is hastily assumed that the word is synonymous with the physical body, and so no inquiry is made. But, in fact, "flesh" in Scripture frequently includes far more than what is corporeal; all that is embraced by the term can only be ascertained by a diligent comparison of every occurrence of it and by a study of each separate context. Take the word "world." The average reader of the Bible imagines this word is the equivalent for the human race, and consequently, many passages where the term is found are wrongly interpreted. Take the word "immortality." Surely it requires no study! Obviously it has reference to the indestructibility of the soul. Ah, my reader, it is foolish and wrong to assume anything where the Word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen these words are never applied to the soul, but always to the body.

Now what has been said on "flesh", the "world", "immortality," applies with equal force to the terms "known" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, the different passages in which they occur require to be carefully weighed. The word "foreknowledge" is not found in the Old Testament. But "know" occurs there frequently. When that term is used in connection with God, it often signifies to regard with favour, denoting not mere cognition but an affection for the object in view. "I know thee by name" (Ex. 33:17). "Ye have been rebellious against the Lord from the day that I knew you" (Deut. 9:24). "Before I formed thee in the belly I knew thee" (Jer. 1:5). "They have made princes and I knew not" (Hos. 8:4). "You only have I known of all the families of the earth" (Amos 3:2). In these passages "knew" signifies either loved or appointed.

In like manner, the word "know" is frequently used in the New Testament, in the same sense as in the Old Testament. "Then will I profess unto them I never knew you" (Matt. 7:23). "I am the good shepherd and know My sheep and am known of Mine" (John 10:14). "If any man love God, the same is known of Him" (I Cor. 8:3). "The Lord knoweth them that are His" (II Tim. 2:19).

Now the word "foreknowledge" as it is used in the N.T. is less ambiguous than in its simple form "to know". If every passage in which it occurs is carefully studied, it will be discovered that it is a moot point whether it ever has reference to the mere perception of events which are yet to take place. The fact is that "foreknowledge" is never used in Scripture in connection with events or actions; instead, it al-

ways has reference to persons. It is persons God is said to "foreknow," not the actions of those persons. In proof of this we shall now quote each passage where this expression is found.

The first occurrence is in Acts 2:23. There we read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." If careful attention is paid to the wording of this verse it will be seen that the apostle was not there speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him (Christ) being delivered by," etc.

The second occurrence is in Rom 8:29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the Firstborn among many brethren. Moreover whom he did predestinate, them he also called," etc. Weigh well the pronoun that is used here. It is not what he did foreknow, but whom he did. It is not the surrendering of their wills nor the believing of their hearts, but the persons themselves, which is here in view.

"God hath not cast away his people which he foreknew" (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in I Peter 1:2: "Elect according to the foreknowledge of God the Father." Who are "elect according to the foreknowledge of God the Father"? The previous verse tells us: the reference is to the "strangers scattered," i.e., the Diaspora, the Dispersion, the believing Jews. Thus, here too the reference is to persons, and not to their foreseen acts.

Now in view of these passages (and there are no more) what scriptural ground is there for anyone saying God "foreknew" the acts of certain ones, viz., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, None whatever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe, yet this is not what Scripture refers to as the object of God's "foreknowledge." The word uniformly refers to God's foreknowing persons; then let us "hold fast the form of sound words" (II Tim. 1:13).

Another thing to which we desire to call particular attention is that the first two passages quoted above show plainly and teach implicitly that God's "foreknowledge" is not causative, that instead, something else lies behind, precedes it, and that something is His own sovereign decree. Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God" (Acts 2:23). His "counsel" or decree was the cause of His foreknowledge. So again in Rom. 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What, then, does the previous verse say? This, "all things work together for good to them... who are the called according to His purpose." Thus God's "foreknowledge" is based upon His "purpose" or decree (see Ps. 2:7).

God foreknows what will be because He has decreed what shall be. It is therefore a reversing of the order of Scripture, a putting of the cart before the horse, to affirm that God elects because He foreknows people. The truth is, He "foreknows" because He has elected. This removes the ground or cause of election from the creature, and places it in God's own sovereign will. God purposed in Himself to elect a certain people, not because of anything good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for it seemed good in Thy sight." The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (II Thess. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His son," etc. God did not predestinate those whom He foreknew were "conformed," but, on the contrary, those whom he "foreknew" (i.e., loved and elected). He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever does believe until God gives him faith; just as no man sees until God gives him sight. Sight is God's gift, seeing is the consequence of my using His gift. So faith is God's gift (Eph. 2:8, 9), believing is the consequence of my using His gift. If it were true that God had elected certain ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have ground for "boasting," which Scripture emphatically denies: Eph. 2:9.

Surely God's Word is plain enough in teaching that believing is not a meritorious act. It affirms that Christians are a people "who have believed through grace" (Acts 18:27). If, then, they have believed "through grace," there is absolutely nothing meritorious about "believing," and if nothing meritorious, it could not be the ground or cause which moved God to choose them. No; God's choice proceeds not from anything in us, or anything from us, but solely from His own sovereign pleasure. Once more, in Rom. 11:5, we read of "a remnant according to the election of grace." There it is, plain enough; election itself is of grace, and grace is unmerited favour, something for which we had no claim upon God whatsoever.

It thus appears that it is highly important for us to have clear and spiritual views of the "foreknowledge" of God. Erroneous conceptions about it lead inevitably to thoughts most dishonouring to Him. The popular idea of Divine foreknowledge is altogether inadequate. God not only knew the end from the beginning, but He planned, fixed, predestinated everything from the beginning. And, as cause stands to effect, so God's purpose is the ground of His prescience. If then the reader be a real Christian, he is so because God chose him in Christ before the foundation of

the world (Eph. 1:4), and chose not because He foresaw you would believe, but chose simply because it pleased Him to choose; chose you notwithstanding your natural unbelief. This being so, all the glory and praise belongs alone to Him. You have no ground for taking any credit to yourself. You have "believed through grace" (Acts 18:27), and that, because your very election was "of grace" (Rom. 11:5).

## HOGS & HYPOCRITES

A certain hog farmer refused to have anything to do with the church because all he ever saw was a bunch of hypocrites who belonged to it. He always named two or three without fail.

One day the pastor of the church came by to buy a hog from him. After looking over the farmer's entire swine herd, the pastor pointed to a very scrawny, sickly, ugly little runt and said, "I want that one. That's my pick."

The farmer protested vigorously, "Why, preacher, you don't want that one, he's the scrawniest runt I ever saw. Look here at some fine hogs over here." "That's alright," said the preacher, "I want that one." After the purchase was completed, the pastor said, "Now, I am going to haul this pig all over the country and tell everyone this is the kind of hogs you raise."

"Hey, preacher, that's not fair," the farmer protested. "I raise fine hogs. An occasional runt doesn't ruin my whole stock."

"I'm only following your example of condemning a whole church because of the stunted spirituality of a few of its members," explained the pastor.

The farmer got the point!  
--Baptist Challenge

The believer will in truth love all men. There is no room in a regenerate heart for hate, grudges, nor bigotry; but there is a special love for those who are called brethren. The word is "love one another as members of the same family, giving precedence and honour to one another" (Phil. 2:3-4; Gal. 6:10). In making others happy, we find happiness. In giving, we receive. In promoting another's welfare and honour, we are honoured. A man's character is not always revealed in what others say about him, but in what he says privately about others.

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There is only one thing that I can plead before God and expect to be heard. Not the fact that I am pleading, not the fact that I believe, nor the fact that I am sorry for my sin and intend to do better. I never plead enough, my faith is never strong enough, and I'm never sorry enough over my sin. God can never accept these things in and of themselves. All they are, are religious sins. But there is something I can plead that God always hears and always accepts -- CHRIST! When you come into God's presence in prayer and seek to be heard, don't plead anything as the basis for God's hearing and answering you but Christ Himself.





Where is the Brother Pruitt going in such a hurry?



Some girls from Paul Tiber's church sing for us.

## MY IMPRESSIONS

Thank God for the music and grace He has given to this Bible conference; so much good fellowship, good food and the preached Word. The host Pastor and Katie and all the members are so gracious. Thank God He made it possible for me to be at this conference.

Sadie Cole, King, NC.

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My only regret is that more of God's people were not here. I cannot understand why anyone would not take advantage of the great blessings here in preaching, singing and fellowship. I truly enjoyed this weekend and would recommend this conference to any of the Lord's children.

Medford Caudill, Goshen, IN

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This is my second conference and it is better than the first. The preaching is the best in the world. The singing is good and the people are very friendly. I love this conference. If it is the Lord's will I will be back next year.

Rudy Chandler,  
Winston-Salem, NC.

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I really enjoyed the conference. I liked the food and the singing. The preaching was very good.

Angela Caudill, Goshen, IN

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It was a great blessing to finally be able to attend the Bible conference this year. We truly enjoyed the singing, sermons and everything else. Thank you for a rewarding weekend and all the great hospitality from everyone. May God bless us all.

Sheila Sevy, Peru, IN

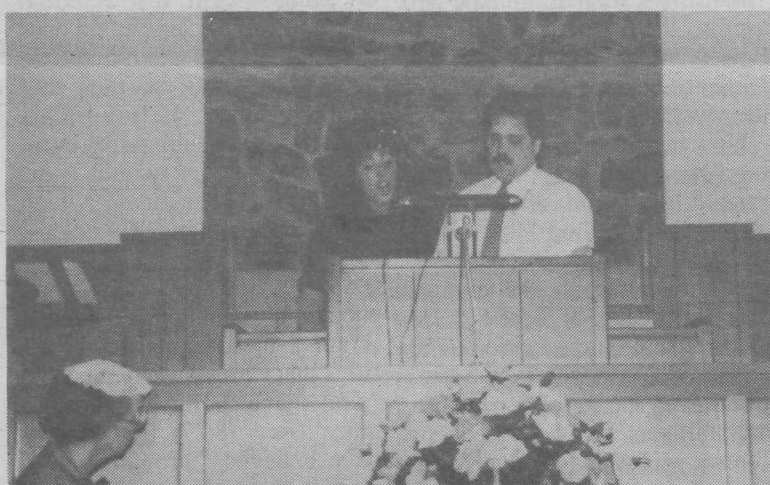
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Again we had the pleasure of attending the great Bible conference at Ashland, Kentucky. My heart has been lifted and blessed by the Spirit-filled sermons and singing. I always look forward to this time of year so we can fellowship together. Thank you Calvary Baptist Church for your hospitality. Lord willing we'll be back next year.

Myrtis Caudill, Goshen, IN



Just a little more food.



Marty and Judy Foor, two Michiganders, bless us with a song.

## ANNOUNCEMENTS

Fair Baptist Church of Bell, Florida is in need of a pastor. They are, in the main, in agreement with the doctrines and practices of The Baptist Examiner. They are connected with the ABA, but pretty much maintain their independent status. There are a few things in which they differ with TBE, but they seem to have a good spirit about these things. These matters should be dealt with by any interested in pastoring this church. For further information, contact Brother Hugh Sanders at P.O. Box 375, Bell, Fla. 32619 or call him at (904) 463-6198. The church has a building and lot paid for, and has a trailer in which the pastor can live. They feel they can support a pastor full time.

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There will be a Bible Conference at the Sovereign Grace Baptist Church of Silsbee, Texas Oct. 4-6. This will begin at 7:00 p.m. on Friday and conclude at 4:00 p.m. on Sunday. Ten or so preachers are expected to participate. The church will serve noon and evening meals. For further information contact the very fine pastor. Walter Herin at (409) 886-3467. The church phone is (409) 385-9344. You will be blessed if you can and will attend this conference.



Jack Green preaches a fine sermon on the Holy Spirit.

## CAN YOU IMAGINE THIS?

The thief on the cross being saved without repenting of his sins?

"And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss" (Lk.23:41).

## JESUS EVER SPEAKS BY BLOOD

(Tune: Holy Spirit, Faithful Guide)

Jesus ever speaks by blood  
For the chosen sons of God.  
Who shall charge us now with sin?  
Jesus' blood declares us clean!  
All our sins on Christ were laid.  
He for sinners sin was made!  
When for us the Surety died,  
Justice there was satisfied.

Though the law could never bow,  
It cannot condemn us now.  
Jesus' blood makes us complete,  
Speaking from the mercy-seat.  
For His ransomed ones He claims,  
(See, upon His heart their names!)  
Pardon and eternal life,  
Pleading His great sacrifice.

God in judgment still will hear  
Jesus' blood our souls to clear:  
"All their debts you cast on me,  
All is paid, they must go free!"  
Then His courts we'll enter in,  
Freed from guilt and blame and sin!  
Sinners reconciled by blood,  
Evermore we'll praise our God!

Don Fortner

We live in a world where all things are temporal and passing away. That man must be blind indeed who cannot realize this. Everything around us is decaying, dying, and coming to an end. "Change and decay in all around I

see; O Thou who changest not, abide with me." We are all going whether high or low, rich or poor, old or young. We are going and shall soon be gone.

--J.C. Ryland