

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 63, NO. 21

ASHLAND, KENTUCKY, OCTOBER 12, 1991

WHOLE NUMBER 2618

THE BLOOD OF THE EVERLASTING COVENANT

by C. H. Spurgeon
 "...the blood of the everlasting covenant" (Heb. 13:20). All God's dealings with men have had a covenant character. It hath so pleased Him to arrange it, that He will not deal with us except through a covenant, nor can we deal with Him except in the same manner. Adam in the garden was under a covenant with God and God was in covenant with him. That covenant he speedily brake. There is a covenant still existing in all its terrible power--terrible I say, because it has been broken on man's part, and therefore God will most surely fulfil its solemn threatnings and sanctions. That is the covenant of works. By this He dealt with Moses, and in this doth He deal with the whole race of men as represented in the first Adam. Afterwards when

God would deal with Noah, it was by a covenant; and when in succeeding ages He dealt with Abraham, He was still pleased to bind Himself to him by a covenant. That covenant he preserved and kept, and it was renewed continually to many of his seed. God dealt not even with David, the man after His own heart, except with a covenant. He made a covenant with His anointed; and beloved, He dealeth with you and me this day still by covenant. When He shall come in all His terrors to condemn, He shall smite by covenant--namely, by the sword of the covenant of Sinai; and if He comes in the splendors of His grace to save, He still comes to us by covenant--namely, the covenant of Zion; the covenant which He has made with the Lord Jesus Christ, the head and representative of His

people. And mark, whenever we come into close and intimate



C.H. Spurgeon

dealings with God, it is sure to be, on our part, also by covenant. We make with God, after conversion, a covenant of gratitude; we come to Him sensible of what He has done for us, and we devote

(Continued on Page 3, Col. 4)

THE VOICE OUT OF YESTERDAY SPEAKING TODAY'S NEEDED MESSAGE

by Elder John M. Alber
 Introduction: the overall historical background of this little Old Testament book is very rich and gives to us today many different lessons in a world that is troubled on every hand. The remnant of Judah (the Southern two and one half tribes of Israel) have returned from their Babylon captivity. The various feasts of Israel had been reinstituted in the day of



John Alber

Haggai. But one thing had been started and now brought to a halt: the restoration of the Temple. Why? Two reasons are discovered in the two chapters of Haggai: (1). Their hostile neighbors; and (2). National indifference. Beloved, that almost sounds like what is the problem today within our Sovereign Grace, Missionary Baptist Churches. If the old devil

(Continued on Page 8, Col. 4)

(Continued on Page 11, Col. 5)

WHY SHOULD A CHRISTIAN BELIEVE IN CREATION?

by John D. Morris
 The Institute for Creation Research is a multi-faceted organization. ICR conducts meetings for university students as well as pre-schoolers. We do scientific research and speak in churches. Our goal is to produce material on every subject at every level. But perhaps the aspect that thrills us most is to see Christians come back to a belief in all of God's Word, have their questions answered, and get the monkey of evolution off their backs. I can think of many reasons why a Christian should be a Bible-believing creationist and not try to include any form of

evolution in his thinking. In this short space, let me briefly mention several of them:
 First, evolution is bad science. Anyone familiar with ICR and its materials is aware that the scientific evidence does not support evolution. Evolution is a non-testable concept, non-falsifiable, and therefore not even a proper scientific theory. It violates the basic laws of science and probability. There is no hint in the fossil record that any basic category of plant or animal has ever changed into any other. It ascribes incredibly complex life forms to pure chance.

Furthermore, evolution has

evil fruits. The failed concepts of racism, fascism, Marxism, imperialism, etc., are all founded on evolutionary principles, as are the extant concepts of Freudianism, promiscuity, abortion, homosexuality, drug use, etc.

One's self-concept is tied up in his view of origins. It makes a big difference if we were created in the image of God to bring Him glory and do His bidding versus being the chance by-product of primeval slime.

One's entire world view is likewise at stake. Are we here as God's stewards of life and the

THE CHURCH, LOCAL AND NOT UNIVERSAL

by Frank B. Beck
 Scripture reading--I Corinthians chapter 12.
 When the Apostle Paul opened his letter to the church of God at Corinth, he proclaimed, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). Of course, Paul is here not referring to the physical body of Christ, but to the ecclesiastical body, to the churchly body.

This is not the only instance where the church is called the body of Christ. In Romans 12:4-5, Paul writes to the church at Rome, "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." And writing to the church at Ephesus he says of the church that Christ is "...head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:22,23). His words to the church at Colosse are almost the same, where he announces that Jesus Christ is "...the head of the body, the church..." (Col. 1:18). Thus, there is no difficulty in discerning that the church is the body of Christ.

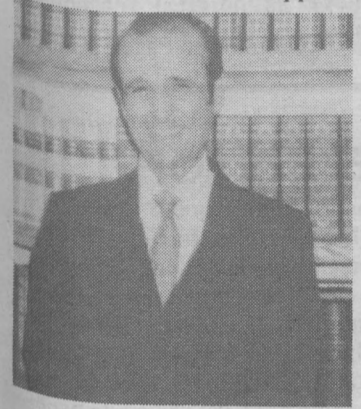
However there is every diffi-

(Continued on Page 7, Col. 2)

GODLESS GLUTTONY

by Joseph Kingston, Jr.
 Philippians 4:5, "Let your moderation be known unto all men. The Lord is at hand."

We are living in a day and age in which in many ways, numbers of people are plighted and plagued with bondages of troublesome misery which are very similar to the very times wherein the Apostle Paul lived and walked upon this earth. In Philippians



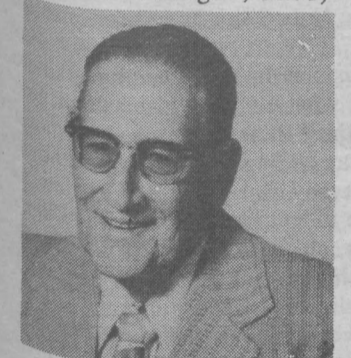
Joseph Kingston, Jr.

3:18, 19 we read: ("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.") Gluttony is a sin that is rarely preached against, and maybe the

(Continued on Page 7, Col. 4)

PERFECTION

By Waldo Whiddon
 What does the Bible say about perfection? "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from



Waldo Whiddon

AT LAST
 1989-1990
 BOUND
 VOLUMES
 NOW READY!

•52 Issues Neatly Bound into a Book
 •Ideal For Libraries
 Schools and Pastors

Price \$17.00

Plus \$2.00 Postage & Handling

Limited Supply

ORDER TODAY!

Calvary Baptist Church Bookstore

P.O. Box 60
 Ashland, Kentucky 41105-0060
 Ky. Residents Add Sales Tax

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you com-

fortless: I will come to you" (John 14:16-18).

The greatest single truth about the Christian life and service is that of the indwelling of the Holy Spirit in every believer. Oh, there is great potential for Christian life and service in the fact of the indwelling Holy Ghost. In fact, this is the secret of all else in the Christian life. The single greatest need in the life of the believer is

to properly respond to the ministry of the indwelling Holy Spirit. He is given to us to enable us to live and serve as we should. He does many wonderful works in and for the child of God (at least, He is willing to).

The heresy that the Holy Spirit does not dwell as Comforter in every believer, but only in a

(Continued on Page 2, Col. 1)

The Baptist Examiner

JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758

Owned, authorized and published by Calvary Baptist Church, Ashland, Ky.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication, provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials, may not be copied without written consent.

PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky., with paid circulation in every state and many foreign countries.

Subscription rates are \$6.00 per year.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office will only forward second class mail for 60 days at no charge to us. After this time the paper is returned to us at a 35 cent charge for each paper returned. Please save us this expense and the post office time.

Second Class Postage paid at Ashland, Kentucky.

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

WORK

(Continued from Page 1)

Baptist church is one of the greater of heresies. It makes too little of God's wonderful blessings to the believer, and makes too much of the church (and I am a Baptist). The Holy Spirit is the Comforter, and as such He is given to and indwells every believer. This heresy teaches that the believer has the Holy Spirit as quickener, giver of spiritual life; but that is all. According to this heresy, the quickened child of God has nothing else from the Spirit or by the Spirit apart from becoming a member of a Baptist church.

Now, I am all for every believer joining a Baptist church. That is what he ought to do. There are some few (but precious) things he will never have if he does not become a Baptist. But I am also for giving the believer everything that God's Word gives him - as a believer - whether or not he ever becomes a Baptist. Oh, I do detest the Priesthood of the Church heresy! Let us look at some of the things every (and I do mean "every") believer has by the ministry of the indwelling Holy Spirit. Of necessity, I must be brief about these things individually, as I want to get many of them in this article. I may write a more full discussion of this subject later. Maybe some dear brother would write us a full study of this subject, maybe in several articles! hint, hint.

The Holy Spirit regenerates the elect and redeemed ones at the appointed time. "... Except a man be born of water and

of the Spirit, he cannot enter into the kingdom of God" (John 3:5). There can be no disputing the fact that this verse teaches that the new birth is wrought by the Holy Spirit. The Holy Spirit gives spiritual life. Now, this life possesses, among other things, the characteristics of repentance and faith. Repentance and faith are exercised immediately so that regeneration and the exercise of repentance and faith are simultaneous. There is no such thing as an impenitent unbeliever who is at the same time



Joe Wilson

a regenerated child of God. One being regenerated but not yet saved is a foolish, absurd, and unbiblical teaching. Might I add that the Holy Spirit uses the blessed gospel of Jesus Christ in the performing of this work of regeneration. This experience of regeneration and the immediate exercise of repentance and faith might be called "The Salvation Experience," and oh, what a wonderful, glorious, never to be forgotten experience it is!

The Holy Spirit indwells every believer, (Rom.8:9; I Cor.6:19). When the Holy Spirit comes in and works regeneration within; He, from that moment, indwells the believer. Having the Holy Ghost is not a second or third work of grace; it is true of every believer from the moment of regeneration. He is the Comforter, and as such He indwells every believer. He is there to do the work for every believer that the title "Comforter" implies. Again, this fact of the indwelling Holy Spirit is the greatest single blessing of experiential salvation, and contains therein great potential for Christian life and service.

The indwelling Holy Spirit is the earnest of the believer's final and glorious inheritance. "...ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph.1:13-14). Oh, what a glorious inheritance is reserved in heaven for the believer. "Earnest" is a payment in kind which guarantees the final possession of the inheritance. As "earnest" the work of the Holy Spirit is a guarantee that we will have that inheritance. At the same time, His work is a foretaste of what that inheritance will be. As we yield to the Spirit, as we are filled with the Spirit, we will experience even here and now some of the blessedness that will be ours in eternal heaven.

"...ourselves also, which have the firstfruits of the Spirit...." (Rom.8:23). The Holy Spirit in His indwelling is the firstfruits of our inheritance. This is in meaning close akin to that of "earnest." As the firstfruits of a harvest are a pledge of the future harvest: as well as a sample thereof, so the Holy

Spirit is a sample and guarantee of the final harvest of glorification for the believer.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph.4:30). The day of redemption is the day of the rapture, when all the previously saved will receive glorified bodies and enter into the fulness of redemption. The indwelling Holy Spirit is the seal thereof. The fact that we now have the indwelling Spirit is evidence that we will have the purposed and completed salvation. A seal is for identification and for security. The indwelling Holy Spirit identifies us as true children of God, and assures of final and completed salvation.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom.8:16). The Spirit gives us assurance that we are truly saved. He, in a real and mysterious way, witnesses to our souls that we are saved. I never try to give one assurance that he is saved. I give him the gospel, but I leave it to the Holy Spirit to give him assurance of salvation. Oh, this is very real, though it cannot be fully explained. Not only does the Spirit personally witness to one that, that one is a child of God; but the other works of the Holy Spirit in the believer also bear witness to this fact. When we are aware of the Spirit's working in and through us that which we know we did not and could not do, we know thereby that we are truly children of God. This witness of the Spirit is blessed and sweet. I would not be without it for a thousand worlds. I often say, "It is better felt than told."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). I believe that this Scripture is, first of all, a promise of the inspiration of the New Testament. I believe its first interpretation is to the apostles. But I verily believe that it has a very real and blessed application to every believing child of God. Oh, brother, sister, the Holy Spirit is our teacher in the things of God. The "Comforter only in the church" people (Thank God there are only a few of them percentage wise) say that the Holy Spirit does not teach outside of the church. This absolutely is not true. Who is it that teaches the born again one to come for Baptism and thus come into the church? Who was it that taught me to leave the Holiness church in which I was saved, called and ordained to preach, and to join a Baptist church? Surely, I had the Holy Spirit as Comforter even before I became a Baptist, and surely, He taught me the truths that led me to become a Baptist - who else did or could?

Dear friends, the Holy Spirit has taught much truth to non-Baptists through the years. They don't know church truth - these non-Baptists, but who would be so foolhardy to say that they know no truth? How many books are on our shelves, preachers, that were not written by Baptists? How much precious and blessed truth have we learned, preachers, by reading and studying these books by non-Baptist authors? Did not these authors learn the truths they believe through the

ministry of the indwelling Holy Spirit - how else?

The saved man cannot learn spiritual truth from the wisdom and ability of the flesh. The Holy Spirit must teach the believer the truths of God's Word. I read many books. I learn much from them. But my real teacher is the Holy Spirit of God. He may use some man in teaching me, but it is really the Holy Spirit who does the teaching.

When one learns a truth, simply and only from man; he has not really learned it. Some other man might "unlearn" him. But when one is taught the truth by the Holy Spirit, I verily believe that he will stand by that truth forever - he will never give it up. When men leave truth and go into error, I know that they did

not really learn that truth they left from the Holy Spirit of God. Men can teach you, but the Holy Spirit can "learn" you, and what He "learns" you, you will never forget or forsake.

The Holy Spirit teaches all believers, not just Baptists. All the truth any believer really knows, he was taught by the Holy Spirit. Now, if the believer would listen to all the Holy Spirit would teach him, certainly he would become a Baptist. But many learn some truths from the Holy Spirit's teaching, and then close their ears to other things the Spirit would teach them if they would listen and follow. But know that the Holy Spirit indwells every believer as the great Teacher and

(Continued on Page 3, Col. 1)

FROM THE EDITOR

Note an exercise in logic. 1. The Holy Spirit is the Comforter. 2. Every believer has the indwelling Holy Spirit. Therefore, every believer has the Holy Spirit as Comforter. It is as plain, simple, and unanswerable as that.

"...if any man have not the Spirit of Christ, he is none of his" (Rom.8:9). "...your body is the temple of the Holy Ghost which is in you...." (I Cor. 6:19).

I have just finished reading a book (how did I ever have the patience to finish it?). It is absolutely the worst book I have ever read that was written by one who claimed to be a Baptist preacher, and put out by what claims to be a Baptist church. One of the major theses (I should say, heresies) of this book is that all of the elect have or will have the Holy Spirit as quickener, but only Baptist churches have Him as comforter. It is stated that not believing this is one of the major heresies of Baptist churches, causing them to be false on many other things.

There is not a verse anywhere in the Bible that teaches that only Baptist churches have the Holy Spirit as the Comforter (search and see). Of course, this doctrine is a part of the Priesthood of the Church heresy that this author referred to holds tenaciously. However, not all who hold to "only a Baptist church has the Holy Spirit as Comforter" also hold "The Priesthood of the Church" heresy.

The word "comforter" means "called to one's side" or "called to one's aid." The Holy Spirit is given to believers to aid them in their Christian lives. This word describes what He is to the believer. There are very many things that the Holy Spirit does for the believer. And He does them for all believers, or at least is willing to do so. See "The Baptist Examiner Pulpit" in this issue for a discussion of some of these things. The blessing and usefulness of the believer depends upon his response to the ministry of the indwelling Spirit of God. Oh, there is a vast potential for Christian life and service in the fact of the indwelling of the Holy Ghost.

I am a Baptist. I am as Baptist as anyone has a Scriptural right to be. Anyone who is any more Baptist than I am has gone too far and is in actual error as to the teaching of the Bible about the church. Those who say that only Baptist churches have the Holy Spirit as comforter are in this category.

One of the great errors of some Baptists in the last several years is to withhold from true believers much of what God has given them, and insisting that the believer cannot have these things unless he becomes a Baptist. My friend, there are very many things that believers have, simply as believers, and whether or not they ever join a Baptist church. I have long said that the safest course to follow in such matters is to give the believer, simply as a believer, all that God gives him. Some Baptists make too much of a Baptist church, and try to shut things up in a Baptist church that belong to all believers - Baptist or not.

There are some few things (few, but very precious and important) that a believer cannot have apart from being a member of a Baptist church. Let us preach the truth about those things. Let us urge believers to become Baptists that they might have those things. Let us preach strong and hard about those things. They constitute strong reasons why every believer should be a Baptist. But let us not add to those things beyond the teachings of the Bible. The book to which I refer seems to dogmatically teach that all a believer who is not a Baptist can have is spiritual life. I have heard men say that a believer, who does have spiritual life, cannot pray, cannot be justified, can not have faith, is not a son of God (only a child of God), does not have the Holy Spirit, etc. ad nauseum.

Let us beware of such heresy. Let us beware of seeking to rob God's believing children of that which God has given them - to all of them - Baptist or not. Let us not cease to teach that Baptist churches are the only true churches, that everyone who is saved should be a Baptist, and that there are a few things one cannot have unless he be a Baptist; but let us never go beyond the Bible in this matter.

The word "Comforter" is simply a title of the Holy Spirit as to what He does. As Comforter He does all these things for every believing child of God. "Comforter" is what He is to every believer. The many things that He does are what He does as "Comforter."

I challenge any reader of this editorial and any believer in the "Comforter only for the church", to send me one verse of Scripture teaching this. I know he cannot do it, but the effort to do so might enable him to see the error of his belief in this terrible doctrine.

1. The Holy Spirit is the Comforter. 2. Every believer has the indwelling Holy Spirit. 3. Therefore, every believer has the Holy Spirit as Comforter. I challenge any man to break this chain of Scriptural logic. Comments welcome.

WORK

(Continued from Page 2)

does teach much to every child of God.

"For as many as are led by the Spirit of God, they are the sons of God"

(Rom.8:14). Oh, how badly does every child of God need leadership. We often do not know what to do. The Holy Spirit knows what we should do. When we are at the forks, the Holy Spirit knows which one we should take. When we are perplexed, the Holy Spirit knows clearly what we ought to do. And He is in us, in part, for this purpose. He delights to lead the children of God into the proper paths. We so often take the wrong road, make the wrong decision, and wind up in difficulty and sorrow; because we do not seek and follow the leading of the Holy Spirit.

He will do this for any child of God. He delights to do this. Dear brother and sister, the Holy Spirit knows what you ought to do, He knows what decision you should make in every detail of your life; and He is most ready to guide you in all things. He will not only guide in the big things, not only in spiritual things; but He will guide you in everything in your life. Your real happiness lies in your seeking, learning, and following the leading of the Spirit in all things in your lives.

"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. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26-27). This may be the greatest verse in the Bible on prayer and how to have our prayers answered. The Holy Spirit is our prayer helper.

We don't know how to pray, or what to pray for, as we ought; but the Holy Spirit does, and He indwells us in order to help us in our prayer lives. He will lead us as to what to pray for. He knows what the will of God is. He will always lead us to pray for that which is according to the will of God. Such prayers will always be answered. Oh, my sister, my brother, the greatest single secret of prayer is to pray in the Holy Ghost. **"Praying always with all prayer and supplication in the Spirit..."** (Eph. 6:18).

"...praying in the Holy Ghost" (Jude v.20). We will know more sweetness and blessedness in prayer, we will know much more of answered prayer, when we learn to pray in the Holy Ghost. And the Holy Ghost will help every believing child of God in the matter of prayer. Oh, the heresy of the Priesthood of the Church men who teach that one cannot pray unless he is a Baptist - not so, beloved, not so. Many non-Baptists have been most effectual in prayer. I can name several non-Baptists who put us Baptists to shame by the reality, blessedness, and results of their prayer lives. The Holy Ghost indwells every child of God, and will help that child of God in prayer - Baptist or not.

"That he would grant you, according to the riches of his glory, to be strengthened with might

by his Spirit in the inner man" (Eph.3:16). The indwelling Holy Spirit will strengthen the inner lives of the believing child of God. All of the strength that we have to live clean and holy lives for the Lord comes from the strengthening of the Holy Ghost. Oh, we could live better than we do, we could have much more victory over sin than we do, we could live God pleasing and God honoring lives, we could live clean and holy lives; but we can only do so in the power of the Holy Spirit. The world is against us, The devil is against us, the flesh is weak; but we have the Holy Spirit in us, and He is more than a match for all that is against us.

Let us be done with excusing our sinfulness, let us be done with justifying our wrong doing. Let us yield to the Spirit, and be filled with the Spirit; and we will thus be strengthened to live for the glory of God. And the Holy Spirit will do this for every believing child of God - Baptist or not. Shall I speak to our shame? Shall I say that many non-Baptists have put many of us to shame by the holiness of their lives. Who among us would want to match his life with Matthew Henry, Jonathan Edwards, David Brainerd, Robert McCheyne, or a host of others? Have we preachers not read of the lives of many non-Baptists that put us to shame, that brought us to repentance, that caused us to desire that we might be in our daily lives more like these men? Is it not so?

"...Not by might, nor by power, but by my Spirit, saith the LORD of hosts" (Zech.4:6). We cannot do the work of God without the power of God. Oh, we stand weak and helpless as shorn Samson before the Philistines of this world. We must have divine power to do divine work. Oh, the least of the works of God require the mighty power of God for their accomplishment. We are weak and as other men without the blessed and mighty power of the indwelling Holy Ghost. But He does dwell within, and He is there for the purpose of strengthening and enabling us to do the works to which God calls us. We need to preach the gospel with the Holy Ghost sent down from heaven. We need to live in the Spirit. We need to walk in the Spirit. We need to pray in the Spirit. We need to sing in the Spirit. We need to work in the Spirit. We need to war in the Spirit. Dear friends, we have the Holy Spirit. There is a vast potential for Christian life and service in the fact of the indwelling Holy Spirit.

This is the greatest fact of Christian life and service. Let us study this much. God has called us to mighty deeds and holy living. These things are utterly beyond us. But they are not beyond the Holy Spirit, and every believing child of God is indwelt by the Holy Spirit - Baptist or not.

Again, I speak to our shame. Have not many non-Baptists awed us by the mighty works of God they have accomplished in the power of the Holy Spirit. One must be totally blind to deny that many non-Baptists have done many mighty works. How can a man face history and teach that non-Baptists only have the Spirit as quickener, and do not have Him in any other way? Oh, one must be blinded by prejudice,

blinded by self-will, blinded by inexcusable ignorance to teach such heresy.

I will not deny facts. I am a Baptist, but I will not deny facts in order to put down non-Baptists or to exalt Baptists beyond the real facts. The facts are that many non-Baptists know as much, if not more truth, live better lives, and do more work for the Lord than do many Baptists. I confess that I am often shamed in reading of the lives of men of God who were not Baptists. I am often moved with the desire to live better and do more by reading of such men.

You might say to me, "If these things are true, then why be a Baptist? What are the advantages of being a Baptist?" I would answer, much every way. There are some mighty precious things one cannot have unless he is a Baptist. You must be a Baptist in order to be in a true church. All other churches are false, man-made churches, and not true churches of Jesus Christ. You must be a Baptist to have Scriptural Baptism. Though Baptism is not; absolutely not, essential to salvation; still it is a precious and blessed matter. Oh, I would not want to be without this.

You must be a Baptist to partake of the Lord's Supper. The Lord gave the ordinances of Baptism and the Lord's Supper to His true Baptist churches, and no other so-called church can administer them. The Lord's Supper is a time of great blessing, and only Baptists can have this great blessing. You must be a Baptist in order to support properly the work of the Lord. The Lord gave the commission to do His work to His true churches. All others who endeavor to do the Lord's work are working without a commission, without authority. You must be a Baptist in order to properly give God glory, and to give Him the most glory. He gets glory in the church. Though God gets glory outside the church and in many different ways, the proper place of giving Him glory is in a true Baptist church.

You will likely learn more truth in a Baptist church - at least more truth is taught therein. The church is the pillar and ground of the truth. The Lord commissioned His church to teach the truth. Though the Holy Spirit dwells in all believers, He does not dwell in all churches; He only dwells in a true Baptist church. Therefore, one can learn more truth in a Baptist church than in any other.

If you are in some church other than a Baptist church, you are supporting a false church and supporting the false doctrines that church teaches. Though a false church may teach some truth, it also teaches much error; and the members of a church are responsible for what that church teaches.

You must be a Baptist in order to be in the Bride of Christ in the eternal blessedness thereof. Though all Baptists will not be in the Bride - one must be clean and faithful to be in the Bride - yet only Baptists will be in the Bride. No matter what members of other churches may do and have, they can never be in the Bride of Christ.

So, you see that I am not belittling Baptist churches or the privileges and blessings of being a Baptist. Give the non-Baptist believing child of God all that the Word gives him - and this is much - still there are some

blessed things he can never have except he become a Baptist. Let us rightly divide the Word of truth in this matter. Let us not take from the non-Baptist what God gives him; let us not give him that which only Baptists can have. God bless you all.

BLOOD

(Continued from Page 1)

ourselves to Him. We set our seal to that covenant when in baptism we are united with His church; and day by day, so often as we come around the table of the breaking of bread, we renew the vow of our covenant, and thus we have personal intercourse with God. I cannot pray to Him except through the covenant of grace; and I know that I am not His child unless I am His, first through the covenant whereby Christ purchased me, and secondly, through the covenant by which I have given up myself, and dedicated all that I am and all that I have to Him. It is important, then, since the covenant is the only ladder which reaches from earth to heaven--since it is the only way in which God has intercourse with us, and by which we can deal with Him, that we should know how to discriminate between covenant and covenant; and should not be in any darkness or error with regard to what is the covenant of grace, and what is not. It shall be my endeavor, this morning, to make as simple and as plain as possible, the matter of the covenant spoken of in our text, and I shall thus speak--first, upon the covenant of grace; secondly, its everlasting character; and thirdly, the relationship which the bloods bears to it. **"...the blood of the everlasting covenant."**

I. First of all, then, I have to speak this morning of the covenant mentioned in the text; and I observe that we can readily discover at first sight what the covenant is not. We see at once that this is not the covenant of works, for the simple reason that this is an everlasting covenant. Now the covenant of works was not everlasting in any sense whatever. It was not eternal; it

was first made in the garden of Eden. It had a beginning, it has been broken; it will be violated continually, and will soon be wound up and pass away: therefore, it is not everlasting in any sense. The covenant of works cannot bear an everlasting title; but as the one in my text is an everlasting covenant, therefore it is not the covenant of works. God made a covenant first of all with the human race, which ran in this wise: **"If thou, O man, wilt be obedient, thou shalt live and be happy, but if thou wilt be disobedient, thou shalt perish. In the day that thou disobeyest me thou shalt die."** That covenant was made with all of us in the person of our representative, the first Adam. If Adam had kept that covenant, we believe we should every one of us have been preserved. But inasmuch as he broke the covenant, you and I, and all of us, fell down and were considered henceforth as the heirs of wrath, as inheritors of sin, as prone to every evil and subject to every misery. That covenant has passed away with regard to God's people; it has been put away through the new and better covenant which has utterly and entirely eclipsed it by its gracious

glory.

Again, I may remark that the covenant here meant is not the covenant of gratitude which is made between the loving child of God and his Saviour. Such a covenant is very right and proper. I trust all of us who know the Saviour have said in our very hearts: "Tis done! the great transaction's done; I am my Lord's, and He is mine."

We have given up everything to Him. But that covenant is not the one in the text, for the simple reason that the covenant in our text is an everlasting one. Now ours was only written out some few years ago. It would have been despised by us in the earlier parts of our life, and cannot at the very utmost be so old as ourselves.

Having thus readily shown what this covenant is not, I may observe what this covenant is. And here it will be necessary for me to subdivide this head again, and to speak of it thus: To understand a covenant, you must know who are the contracting parties; secondly, what are the stipulations of the contract; thirdly, what are the objects of it; and then, if you would go still deeper, you must understand something of the motives which lead the contracting parties to form the covenant between themselves.

1. Now, in this covenant of grace, we must first of all observe the high contracting parties between whom it was made. The covenant of grace was made before the foundation of the world between God the Father, and God the Son; or to put it in a yet more scriptural light, it was made mutually between the three divine persons of the adorable Trinity. This covenant was not made directly between God and man. Man did not at that time exist; but Christ stood in the covenant as man's representative. In that sense we will allow that it was a covenant between God and man, but not a covenant between God and any man personally and individually. It was a covenant between God with Christ, and through Christ indirectly with all the blood-bought seed who were loved of Christ from the foundation of the world. It is a noble and glorious thought, the very poetry of that old Calvinistic doctrine which we teach, that long ere the day-star knew its place, before God had spoken existence out of nothing, before angel's wing had stirred the un-navigated ether, before a solitary song had disturbed the solemnity of the silence in which God reigned supreme, He had entered into solemn counsel with Himself, with His Son, and with His Spirit, and had in that council decreed, determined, purposed, and predestinated the salvation of His people. He had, moreover, in the covenant arranged the ways and means, and fixed and settled everything which should work together for the effecting of the purpose and the decree. My soul flies back now, winged by imagination and by faith, and looks into that mysterious council-chamber, and by faith I behold the Father pledging Himself to the Son, and the Son pledging Himself to the Father, while the Spirit gives His pledge to both, and thus that divine compact, long to be hidden in darkness, is

(Continued on Page 4, Col. 5)

The Baptist Examiner Forum I

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

Was Solomon saved? Was he saved before or after the many wives and idolatry of I Kings 11:1-8?

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624
PASTOR:
Grace
Baptist Church
Gladwin, Michigan



I Kings 3: 5-14: Read this. I Kings 11:1-8: Read this also.

I will not take the space to write out these verses. I think that in order to understand my answer, it is important that you read these verses. Since there are many of you who will not, let me briefly explain them. I Kings 3:5-14 talks about God appearing to Solomon in a dream asking him what God can give him. Then there is a prayer by Solomon asking for wisdom. God grants this request and Solomon becomes the wisest king ever known.

I Kings 11:1-8 talks about the great demise and sin of Solomon. It mentions he loved many women and had over a thousand wives and concubines. It mentions the fact that he had his heart turned away from God by these women. He even went into idolatry. However, it is important to notice verse nine. It says; "The Lord was angry with Solomon..." I think that proves that at that time Solomon was a saved man. God becomes angry at His people when they sin against Him.

I believe most definitely that Solomon was a saved man. I do not think this would be denied by many, if any, Bible students. I would hate to think that portions of God's Word were written by lost people. I am fully convinced that Solomon was a saved man. I personally believe that Solomon was saved before he began his many wives and idolatry sins. I base this upon I Kings 3:5. We have Solomon praying and God answering. That is sufficient proof to me that Solomon was saved at that time. "God heareth not sinners." This scene could not have taken place were Solomon not already saved. I think that surely Solomon serves as an example of how far a saved person can fall into sin. This is why we must be very slow in judging the salvation of others. Solomon set as an example and warning to all of us as to how far we can stray from God. Surely we need God's help in living a godly life. All of us have the same depraved nature as Solomon and are just as prone to fall. May God help us to heed this warning. I believe that Solomon was a saved man and that he was saved before he fell into these sins. I also believe that in Solomon's latter days, God

brought him back to a proper place before Himself. Praise God, when we fall we shall not be utterly cast down. May God bless you all.

JOHN LENEGAR
126 N.
Washington St.
No. 5
Delaware, OH
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Please read I Chronicles 22:6-13. "He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." (I Chronicles 22:10)

It is because of verse 10 in I Chronicles 22 that I believe that Solomon was a child of God, as well as the Scripture found in II Samuel 7:12-16. "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee" (II Samuel 7:14,15). As God speaks of Solomon in these two passages of Scripture, He is giving a guarantee to David of a continuation of David's kingdom, house, and throne. In this promise God points out in the two verses just quoted that Solomon will not finally apostatize into a lost condition. God expressly points out that He will chasten and deal with Solomon as a son, not as He did with Saul. God says that He will not take away the Spirit as He did in Saul's case.

When reading all of the account of Solomon, it is clear that Solomon's apostasy was not total. There were times when his heart was not perfect toward God. How many of God's children have experienced that to a greater or lesser degree in their lives? Sin is sin in God's sight, no matter how man may feel about its size or degree. Before Solomon asked for wisdom and later built the temple, we are told in I Kings 3:3, "And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places." He had some imperfection, as do all those in the flesh. Please understand, this is no excuse for Solomon's sin, or an excuse for us to sin. We are told to hate sin, but as long as we are in the flesh, we will never escape imperfection.

Solomon's wisdom and accomplishments through God's gifts and direction are truly marvelous, but as time passed we see

the truth that wealth and power can be detrimental to us. Solomon was liberal toward his many wives and swayed in his vision of and service to God. He certainly opened himself up to this, for he had no business having these women in the first place. Yet, even in this great sin and even abomination of idolatry, we are told in I Kings 11:4, "For it came to pass, when Solomon was old, that his wives turned away his heart, after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father." His heart was not perfect toward the Lord his God. Was Solomon saved before all this? Yes. Was he eternally lost? I do not believe so. God brought chastening as He promised. Some may say that it was not enough; God was too gracious even in this. God has never chastened me when I thought it was not enough, or desired more. That God was working and turning Solomon to repentance can be seen in the book of Ecclesiastes. At the very end of Ecclesiastes having recounted all his experiences and observations - Solomon in repentance returns to the only truth for all of mankind. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13).

JOHN PRUITT
Rt. 1 Box 452B
Williamson, GA
30292
PASTOR:
West Griffin
Baptist Church
Griffin, GA



I do not believe that there is any doubt that Solomon was saved. I also believe that he was saved by the time he was anointed as king of Israel, and before he went headlong into idolatry. I will give several reasons why I believe this way.

First, Solomon made many references to God as the "Lord God." God is the God of all men, but he is Lord only to His elect people. Notice Solomon's prayer in I Kings 3:7, "and now, O LORD my God..."

Secondly, Solomon communed with the Lord God personally. He spoke with God and God spoke to him like Abraham, Moses, and Samuel.

Thirdly, Solomon's love for his Lord was evident from his many references to the Word of God, and His law.

Fourthly, I know of no other writer in the Bible who was not a child of God. Could an unregenerated man write such words of godly wisdom, and such beautiful things concerning the

Lord Jesus Christ? Would our Lord have compared His own greatness to that of this great man had he not been one of His own? (see Matthew 12:42). Some argue that Solomon could not have been saved when he wrote the book of Ecclesiastes for his statements lack spiritual reasoning. If that is the case, then the book could not have been Holy Spirit inspired. Furthermore, he could not have been saved when he wrote Proverbs and Song of Solomon since Ecclesiastes was probably the last of the three to be penned. However, I believe that he was saved before he wrote any of them.

As for his idolatry, it is neither here nor there as far as his salvation is concerned. Other men of God have committed sins of equal magnitude. Moses committed murder, Lot lived in the midst of a cesspool of sin, and committed incest with his two daughters. David, his own father, committed adultery, murder, and conspiracy. Several of the good kings who confessed God as their Lord failed to destroy the groves and high places set up by the people to worship the gods of the heathen. Peter openly denied his Lord when He was about to be crucified. I am thankful that we are neither saved nor kept according to the goodness of the flesh. Thank you for your question.

CLYDE T. EVERMAN
108 Burdsall Ave.
Ft. Mitchell, Ky
41017
DEACON
Calvary
Baptist Church
Ashland, KY



In II Samuel 12:24, 25 it is said that when Bathsheba bare a son, David "called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD."

While David called his son Solomon, which means "peaceable," the Lord, through Nathan the prophet, called him Jedidiah, meaning "beloved of the Lord." As the Lord loves only those whom He has chosen to be His own we can say with assurance that Solomon was saved. As to when he was saved, we find that shortly after he became king, God appeared unto him in a dream and Solomon asked for wisdom (I Kings 3:5-11). In I Kings 2:5 we are told that the Lord appeared unto him the second time and said unto him, "I have heard thy prayer and thy supplication, that thou hast made before me". It was then that God made a covenant with Solomon that if he would "walk before me, as David thy father walked, in integrity of heart; and in righteousness to do according to all I have commanded thee, and will keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel forever."

Solomon did not keep the covenant, "For it came to pass, when Solomon was old, that his wives turned his heart after other gods: and his heart was not perfect with the LORD his

God, as was the heart of David his father" (I Kings 11:4). Because of his sin, Solomon lost the kingdom, but not his salvation. These passages which I have quoted show that Solomon had a relationship with God which only a saved person could have. A passage in Nehemiah 13:26 shows this to be true. Nehemiah, the prophet, told the Jews that had married wives of Ashdod, of Ammon and of Moab, "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: Nevertheless even him did outlandish women cause to sin."

BLOOD

(Continued from Page 3)

completed and settled--the covenant which in these latter days has been read in the light of heaven, and has become the joy and hope, and boast of all the saints.

2. And now, what were the stipulations of this covenant? They were somewhat in this wise. God had foreseen that man after creation would break the covenant of works; that however mild and gentle the tenure upon which Adam had possession of Paradise, yet that tenure would be too severe for him, and he would be sure to kick against it, and ruin himself. God had also foreseen that His elect ones, whom He had chosen out of the rest of mankind would fall by the sin of Adam, since they, as well as the rest of mankind, were represented in Adam. The covenant therefore had for its end the restoration of the chosen people. And now we may readily understand what were the stipulations. On the Father's part, thus run the covenant. I cannot tell you it in the glorious celestial tongue in which it was written: I am fain to bring it down to the speech which suiteth to the ear of flesh, and to the heart of a mortal. Thus, I say, run the covenant, in lines like these: "I, the Most High Jehovah, do hereby give unto my only begotten and well-beloved Son, a people, countless beyond the number of the stars, who shall be by Him washed from sin, by Him preserved, and kept, and led, and by Him, at last, presented before my throne, without spot, or wrinkle, or any such thing. I covenant by oath, and swear by Myself, because I can swear by no greater, that these whom I now give to Christ shall be for ever the objects of my eternal love. Them will I forgive through the merit of the blood. To these will I give a perfect righteousness; these will I adopt and make my sons and daughters, and these shall reign with me through Christ eternally." Thus sums that glorious side of the covenant. The Holy Spirit also, as one of the high contracting parties on this side of the covenant, gave His declaration, "I hereby covenant," saith He, "that all whom the Father giveth to the Son, I will in due time quicken. I will show them their need of redemption; I will cut off from them all groundless hope, and destroy their refuges of lies. I will bring them to the blood of sprinkling: I will give them faith

(Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

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

Explain John 16:7-8. Is this conviction only upon the elect?
Does it always result in salvation?

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR:
Landmark
Missionary
Baptist Church



truth will reach the heart.

I do not believe that the resisting spoken of in Acts 7:51, is speaking of a direct working of the Spirit upon the heart and soul of man, but a resisting of the preaching of the Word by Stephen as he preached by the power of the Holy Spirit. In the effectual call the sinner does not successfully resist the Holy Spirit's conviction.

The conviction or reproof of the Holy Spirit upon the non-elect is on acts of a man's life, his fleshly life. His sinful nature is stirred up because he is reproofed of God of his wrong doing. But, in this they do not have the saving knowledge of Jesus Christ. The heart and soul are not effected by the preaching of the Word nor by the Holy Spirit and are not brought to a saving knowledge of Christ Jesus.

The conviction of the Spirit upon the elect of God always leads to repentance and salvation. God does not seek to save and then fail. God does what He sets out to do. "But he is of one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13).

God elected His people in eternity. He convicts them in time, and will save them. (II Timothy 1:9). The conviction upon the elect always results in salvation (Philippians 1:9). God does not set out upon a certain work and then not finish it.

JAMES O. WILMOTH

1747 Fullington Rd.
Toledo, OH 43614

TEACHER:

Grace
Baptist Church
Toledo, OH



"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:" (John 16:7-8). Jesus is speaking to his disciples concerning the coming of another Comforter (John 14:16) that would abide with them forever. It was necessary that Jesus go back to the Father so that He could send this other Comforter, the Holy Spirit. While He was in the world, He kept His people in the name of the Father. He was sending the Spirit as a guide and a teacher for His people. The Spirit was to be a reminder of the things which the disciples had been taught. The Comforter was sent to and for those who were and would be the disciples of Christ.

The focus of this question is on verse eight as to what will be

done when the Comforter arrives. His arrival is certain because of the promise of Christ. He said, "I will send Him", and after that promise, He said that "He will" do the work for which He came. No more emphatic promise could ever be made. This also means that there would be no possibility of failure when the work began. Before we look at the three statements that are made in this verse, we need to understand the meanings of some of the words.

First, "reprove" means to convince or to convict, and since the question speaks of conviction, we will use it in that sense. The word "of" is translated 30 ways in the Scriptures. In this verse, the meaning is translated from the word "PERI" which means "concerning." And then there is the word "world" which carries various meanings and does not just refer to the whole world. In this verse, I believe that the world that is used refers to the world of believers, those that are the elect of God. Now, let's apply this to the verse in question.

And when He is come, He will convict (reprove) the world concerning sin. The most obvious result of this statement is that it cannot mean the whole world because it has not been convicted or convinced of its sin. Remember, He cannot fail, He will accomplish the task. The word "world" is being used here in a restricted manner in referring to the chosen people of God. So, it must mean that He will convict the chosen people of God concerning the world of sin that they have. That reproof will cause the chosen one to recognize their burden of sin, their need of a saviour, as well as their inability to do anything for themselves.

With their sin exposed, they will be convinced (reproved) as to their need of righteousness, a righteousness that they, in and of themselves, do not have. Man may believe that he is righteous, but any righteousness that man may have is as a filthy rag in the sight of God. The only type of righteousness that God will accept is the imputed righteousness of Jesus Christ. It is this righteousness that the Spirit will expose to the believer.

Once their sin has been exposed, and they learn about the imputed righteousness of Christ, it is easy for the believer to recognize the matter of judgment concerning each individual. The natural man is not interested in judgment of his sin; he does not care about, or give any thought to the coming judgment. The believer will be convinced concerning judgment of his sin in the person of Christ. He will know that his sin was borne by, and punished in the body of Christ. This will be shown to him by the Spirit.

Finally, this reproofing will always result in salvation because God does not go half way in any matter. "Being confident of this very thing, that he

which hath begun a good work in you will perform it until the day of Jesus Christ:" (Phil. 1:6). The word "perform" speaks of completion. Once the Comforter comes and convinces the chosen one of sin, and of righteousness, and of judgment, he will abide with them forever and be a teacher and guide. Those whom the Spirit dwells in, know Him. Those that He does not indwell, do not, and cannot know him (John 14:17).

DAN PHILLIPS

868 Bethel Drive
Bristol, TN.
37620

PASTOR:

New Testament
Baptist Church
Bristol, TN



The word "reprove" can also be translated "rebuke". The term "rebuke" describes the direct work of the Holy Spirit upon the hearts of men. The term "reprove" does not express the full meaning, I am told, the verb has rather a double force, including the idea of convincing and convicting. Convincing one class for their conversion, convicting the other class who are not converted, and who shall go on to destruction. The testimony of the Holy Spirit in behalf of Christ, as opposed to the unbelieving world, is essentially a refutation, a demonstration of its wrong and error. The Holy Spirit actually wrought and the Apostles preached with the demonstration of the Spirit, and with great power.

The word "world" means those who are as yet not saved, but who may be saved later, God's elect if you please. It also means those who will never come to a saving knowledge of the Lord Jesus Christ.

The Holy Spirit will lead men to preach the Gospel as well as to rebuke sin, this will as Paul states in II Corinthians 2:16 will be a savour of life to some and a savour of death to others. The Word of God is quick and powerful either to save or destroy. If it does not save, it destroys as a message of condemnation. So, conviction does not always bring one to denounce his or her ways, but rather shows them the error of their ways. Conviction may cause a reprobate to clean up his life for a season, but it will not last long.

I have seen many lost people, who may or not be reprobate, live a better and cleaner life than those who professed to be Christians. This, I'm sure, is brought on by conviction. I believe our text has to do with both elect and reprobate.

BLOOD

(Continued from Page 4)

whereby this blood shall be applied to them; I will work in them every grace; I will keep their faith alive; I will cleanse them and drive out all depravity from them, and they shall be presented at last spotless and faultless." This was the one side of the covenant, which is at this very day being fulfilled and scrupulously kept. As for the other side of the covenant this

was the part of it, engaged and covenanted by Christ. He thus declared, and covenanted with His Father: "My Father, on my part I covenant that in the fulness of time I will become man. I will take upon myself the form and nature of the fallen race. I will live in their wretched world, and for my people will I keep the law perfectly. I will work out a spotless righteousness, which shall be acceptable to the demands of thy just and holy law. In due time I will bear the sins of all my people. Thou shalt exact their debts on me; the chastisement of their peace I will endure, and by my stripes they shall be healed. My Father, I covenant and promise that I will be obedient unto death, even the death of the cross. I will magnify thy law, and make it honourable. I will suffer all they ought to have suffered. I will endure the curse of thy law, and all the vials of thy wrath shall be emptied and spent upon my head. I will then rise again; I will ascend into heaven; I will intercede for them at thy right hand; and I will make myself responsible for every one of them, that not one of those whom thou hast given me shall ever be lost, but I will bring all my sheep of whom, by thy blood, thou hast constituted me the shepherd--I will bring every one safe to thee at last." Thus ran the covenant; and now, I think, you have a clear idea of what it was and how it stands--the covenant between God and Christ, between God the Father and God the Spirit, and God the Son as the covenant head and representative of all God's elect. I have told you, as briefly as I could, what were the stipulations of it. You will please to remark, my dear friends, that the covenant is, on one side, perfectly fulfilled. God the Son has paid the debts of all the elect. He has, for us men and for our redemption, suffered the whole of wrath divine. Nothing remaineth now on this side of the question except that He shall continue to intercede, that He may safely bring all His redeemed to glory.

On the side of the Father this part of the covenant has been fulfilled to countless myriads. God the Father and God the Spirit have not been behindhand in their divine contract. And mark you, this side shall be as fully and as completely finished and carried out as the other. Christ can say of what He promised to do, "It is finished!" and the like shall be said by all the glorious covenanters. All for whom Christ died shall be pardoned, all justified, all adopted. The Spirit shall quicken them all, shall give them all faith, shall bring them all to heaven, and they shall, every one of them, without let or hindrance, stand accepted in the beloved, in the day when the people shall be numbered, and Jesus shall be glorified.

3. And now having seen who were the high contracting parties, and what were the terms of the covenant made between them, let us see what were the objects of this covenant. Was this covenant made for every man of the race of Adam? Assuredly not; we dis-

(Continued on Page 6, Col. 1)

BLOOD

(Continued from Page 5)

cover the secret by the visible. That which is in the covenant is to be seen in due time with the eye and to be heard with the ear. I see multitudes of men perishing, continuing wantonly in their wicked ways, rejecting the offer of Christ which is presented to them in the gospel day after day, treading under foot the blood of the Son of Man, defying the Spirit who strives with them; I see these men going on from bad to worse and at last perishing in their sins. I have not the folly to believe that they have any part in the covenant of grace. Those who die impenitent, the multitudes who reject the divine grace; for if they were interested in that, there would be certain marks and evidences which would show us this. We should find that in due time in this life they would be brought to repentance, would be washed in the Saviour's blood, and would be saved. The covenant--to come at once straight to the matter, however offensive the doctrine may be--the covenant has relationship to the elect and none besides. Does this offend you? Be ye offended even more. What said Christ? "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." If Christ prayeth for none but for His chosen, why should ye be angry that ye are also taught from the Word of God that in the covenant there was provision made for the like persons, that they might receive eternal life. As many as shall believe, as many as shall trust in Christ, as many as shall persevere unto the end, as many as shall enter into the eternal rest, so many and no more are interested in the covenant of divine grace.

4. Furthermore, we have to consider what were the motives of this covenant? Why was the covenant made at all? There was no compulsion or constraint on God. As yet there was no creature. Even could the creature have an influence on the Creator, there was none existing in the period when the covenant was made. We can look nowhere for God's motive in the covenant except it be in Himself, for of God it could be said literally in that day, "I am, and there is none beside me." Why then did He make the covenant? I answer, absolute sovereignty dictated it. But why were certain men the objects of it and why not others? I answer, sovereign grace guided the pen. It was not the merit of man, it was nothing which God foresaw in us that made Him choose many and leave others to go on in their sins. It was nothing in them, it was sovereignty and grace combined that made the divine choice. If you, my brethren and sisters, have a good hope that you are interested in the covenant of grace, you must sing that song--"What was there in me to merit esteem, or give the Creator delight? 'Twas even so Father I ever must sing, for so it seemed good in they sight." "He will have mercy on whom he will have mercy," for "...it is not of him that willeth, nor of him that runneth,

but of God that showeth mercy." His sovereignty elected, and His grace distinguished, and immutability decreed. No motive dictated the election of the individuals, except a motive in Himself of love and of divine sovereignty. Doubtless the grand intention of God in making the covenant at all was His own glory; any motive inferior to that would be beneath His dignity. God must find His motives in Himself: He has not to look to moths and worms for motives for His deeds. He is the "I AM."

"He sits on no precarious throne, Nor borrows, leave to be." He doth as He wills in the armies of heaven. Who can stay His hand and say unto Him, "What doest thou?" Shall the clay ask the potter for the motive for his making it into a vessel? Shall the thing formed before its creation dictate to its Creator? No, let God be God, and let man shrink into his native nothingness, and if God exalt him, let him not boast as though God found a reason for the deed in man. He finds His motives in Himself. He is self-contained, and findeth nothing beyond nor needeth anything from any but Himself. Thus have I, as fully as time permits this morning, discussed the first point concerning the covenant. May the Holy Spirit lead us into this sublime truth.

II. But now, in the second place, we come to notice its everlasting character. It is called an everlasting covenant. And here you observe at once its antiquity. The covenant of grace is the oldest of all things. It is sometimes a subject of great joy to me to think that the covenant of grace is older than the covenant of works. The covenant of works had a beginning, but the covenant of grace had not; and blessed be God, the covenant of works has its end, but the covenant of grace shall stand fast when heaven and earth shall pass away. The antiquity of the covenant of grace demands our grateful attention. It is a truth which tends to elevate the mind. I know of no doctrine more grand than this. It is the very soul and essence of all poetry, and in sitting down and meditating upon it, I do confess my spirit has sometimes been ravished with delight. Can you conceive the idea that before all things God thought of you? That when as yet He had not made His mountains, He had thought of thee, poor puny worm? Before the magnificent constellations began to shine, and ere the great center of the world had been fixed, and all the mighty planets and divers worlds had been made to revolve around it, then had God fixed the center of His covenant, and ordained the number of those lesser stars which should revolve around that blessed center, and derive light therefrom. Why, when one is taken up with some grand conceptions of the boundless universe, when with the astronomers we fly through space, when we find it without end, and the starry hosts without number, does it not seem marvellous that God should give poor insignificant man the preference beyond even the whole universe besides? Oh, this cannot make us proud, because it is a divine truth, but it must make us feel happy. Oh, believer, you think yourself nothing, but God does not think so of you. Men despise you, but

God remembered you before He made anything. The covenant of love which He made with His Son on your behalf is older than the hoary ages, and if ye fly back when as yet time had not begun, before those massive rocks that bear the marks of grey old age upon them, had begun to be deposited, He had loved and chosen you, and made a covenant on your behalf. Remember well these ancient things of the eternal hills.

Then, again, it is an everlasting covenant from its sureness. Nothing is everlasting which is not secure. Man may erect his structures and think they may last for ever, but the Tower of Babel has crumbled, and the very pyramids bear signs of ruin. Nothing which man has made is everlasting, because he cannot ensure it against decay. But as for the covenant of grace, well did David say of it, It is "...ordered in all things, and sure..." It is: "Signed, and sealed, and ratified, In all things ordered well."

There is not an "if" or a "but" in the whole of it from beginning to end. Freewill hates God's "shalls" and "wills" and likes man's "ifs" and "buts," but there are no "ifs" and "buts" in the covenant of grace. Thus the tenure runs: "I will" and "they shall." Jehovah swears it and the Son fulfils it. It is--it must be true. It must be sure, for "I AM" determines. "Hath he said, and shall He not do it? or hath He spoken, and shall He not make it good?" It is a sure covenant. I have sometimes said, if any man were about to build a bridge or a house, if he would leave me just one single stone or one timber to put where I liked, I would undertake that his house would fall down. Let me if there is any one about to construct a bridge, have just simply the placing of one stone--I will select which stone it shall be--and I will defy him to build a bridge that shall stand. I should simply select the keystone, and then he might erect whatever he pleased and it should soon fall. Now, the Arminian's covenant is one that cannot stand, because there are one or two bricks in it (and that is putting it in the slightest form; I might have said, "because every stone in it," and that would be nearer the mark) that are dependant on the will of man. It is left to the will of the creature whether he will be saved or not. If he will not, there is no constraining influence that can master and overcome his will. There is no promise that any influence shall be strong enough to overcome him, according to the Arminian. So the question is left to man, and God the mighty Builder--though He put stone on stone, massive as the universe--yet may be defeated by His creature. Out upon such blasphemy! The whole structure, from beginning to end, is in the hand of God. The very terms and conditions of that covenant are become its seals and guarantees, seeing that Jesus has fulfilled them all. Its full accomplishment in every jot and tittle is sure, and must be fulfilled by Christ Jesus, whether man will or man will not. It is not the creature's covenant, it is the Creator's. It is not man's covenant, it is the Almighty's covenant, and He will carry it out and perform it, the will of man notwithstanding. For this is the very glory of grace--that man hates to be saved--that he is at

enmity to Him, yet God will have him redeemed--that God's covenant is, "you shall," and man's intention is, "I will not," and God's "shall" conquers man's "I will not." Almighty grace rides victoriously over the neck of freewill, and leads it captive in glorious captivity to the all-conquering power of irresistible grace and love. It is a sure covenant, and therefore deserves the title of everlasting.

Furthermore, it is not only sure, but is immutable. If it were not immutable, it could not be everlasting. That which changes passes away. We may be quite sure that anything that has the word "change" on it, will sooner or later die, and be put away as a thing of nought. But in the covenant everything is immutable. Whatever God has established must come to pass, and not word, or line, or letter, can be altered. Whatever the Spirit voweth shall be done, and whatever God the Son promised hath been fulfilled, and shall be consummated at the day of His appearing. Oh, if we could believe that the sacred lines could be erased--that the covenant could be blotted and blurred, why then my dear friends, we might lie down in despair. I have heard it said by some preachers, that when the Christian is holy, he is in the covenant; that when he sins, he is crossed out again; that when he repents, he is put in again, and then if he falls he is scratched out once more; and so he goes in and out of the door, as he would in and out of his own house. He goes in at one door and out of another. He is sometimes the child of God, and sometimes the child of the devil--sometimes an heir of heaven, and anon an heir of hell. And I know one man who went so far as to say that although a man might have persevered through grace for sixty years, yet should he fall away the last year of his life--if he should sin and die so, he would perish everlastingly, and all his faith, and all the love which God had manifested to him in the days gone by would go for nothing. I am very happy to say that such a notion of God is just the very notion I have of the devil. I could not believe in such a God, and could not bow down before Him. A God that loves today and hates tomorrow; a God that gives a promise, and yet foreknows after all that man shall not see the promise fulfilled; a God that forgives and punishes--that justifies and afterwards executes--is a God that I cannot endure. He is not the God of the Scriptures I am certain, for He is immutable, just, holy, and true, and having loved His own, He will love them to the end, and if He hath given a promise to any man, the promise shall be kept, and that man once in grace, is in grace forever and shall without fail by-and-by enter into glory.

And then to finish up this point. The covenant is everlasting because it will never run itself out. It will be fulfilled but it will stand firm. When Christ hath completed all, and brought every believer to heaven; when the Father hath seen all His people gathered in--the covenant it is true, will come to a consummation, but not to a conclusion, for thus the covenant runs: The heirs of grace shall be blessed for ever, and as long as "for ever" lasts, this everlasting covenant will demand the happiness, the security, the glorification, of every

object of it.

III. Having thus noticed the everlasting character of the covenant, I conclude by the sweetest and most precious portion of the doctrine--the relation which the blood bears to it--the blood of the everlasting covenant. The blood of Christ stands in a fourfold relationship to the covenant. With regard to Christ, His precious blood shed in Gethsemane, in Gabbatha and Galgatha, is the fulfillment of the covenant. By this blood sin is cancelled; by Jesus' agonies justice is satisfied; by His death the law is honored; and by that precious blood in all its mediatorial efficacy, and in all its cleansing power. Christ fulfils all that He stipulated to do on the behalf of His people towards God. Oh, believer, look to the blood of Christ, and remember that there is Christ's part of the covenant carried out. And now, there remains nothing to be fulfilled but God's part, there is nothing for thee to do; Jesus has done it all; there is nothing for freewill to supply; Christ has done everything that God can demand. The blood is the fulfillment of the debtor's side of the covenant, and now God becometh bound by His own solemn oath to show grace and mercy to all whom Christ has redeemed by His blood. With regard to the blood in another respect, it is to God the Father the bond of the covenant. When I see Christ dying on the cross, I see the everlasting God from that time, if I may use the term of Him who ever must be free, bound by His own oath and covenant to carry out every stipulation. Does the covenant say, "A new heart will I give thee, and a right spirit will I put within thee?" It must be done, for Jesus died, and Jesus' death is the seal of the covenant. Does it say, "I will sprinkle pure water upon them and they shall be clean; from all their iniquities will I cleanse them?" Then it must be done, for Christ has fulfilled His part. And, therefore, now we can present the covenant no more as a thing of doubt; but as our claim on God through Christ, and coming humbly on our knees, pleading that covenant, our heavenly Father will not deny the promises contained therein, but will make every one of them yea and amen to us through the blood of Jesus Christ.

Then, again, the blood of the covenant has relation to us as the objects of the covenant, and that is its third light; it is not only a fulfillment as regards Christ, and a bond as regards His Father, but it is an evidence as regards ourselves. And here, dear brothers and sisters, let me speak affectionately to you. Are you relying wholly upon the blood? Has His blood--the precious blood of Christ--been laid to your conscience? Have you seen your sins pardoned, through His blood? Have you received forgiveness of sins through the blood of Jesus? Are you glorying in His sacrifice, and is His cross your only hope and refuge? Then you are in the covenant. Some men want to know whether they are elect. We cannot tell them unless they will tell us this. Dost thou believe? Is thy faith fixed on the precious blood? Then thou art in the covenant. And oh, poor sinner, if thou hast nothing to recommend thee; if

(Continued on Page 7, Col. 1)

BLOOD

(Continued from Page 6)

thou art standing back and saying "I dare not come! I am afraid! I am not in the covenant!" still Christ bids thee come. "Come unto me," saith He. "If thou canst not come to the covenant Father, come to the covenant Surety. "Come unto me and I will give thee rest." And when thou hast come to Him, and His blood has been applied to thee doubt not, but that in the red roll of election stands thy name. Canst thou read thy name in the bloody characters of a Saviour's atonement? Then shalt thou read it one day in the golden letters of the Father's election! He that believeth is elected. The blood is the symbol, the token, the earnest, the surety, the seal of the covenant of grace to thee. It must ever be the telescope through which thou canst look to see the things that are afar off. Thou canst not see thy election with the naked eye, but through the blood of Christ thou canst see it clear enough. Trust thou in the blood, poor sinner, and then the blood of the everlasting covenant is a proof that thou art an heir of heaven. Lastly, the blood stands in a relationship to all three, and here I may add that the blood is the glory of all. To the Son it is the fulfillment, to the Father the bond, to the sinner the evidence, and to all--to Father, Son, and sinner--it is the common glory and the common boast. In this the Father is well pleased; in this the Son also, with joy, looks down and sees the purchase of His agonies; and in this must the sinner ever find his comfort and his everlasting song.-- "Jesus, thy blood and righteousness, are my glory, my song, for ever and ever!"

And now, my dear hearers, I have one question to ask, and I have done. Have you the hope that you are in the covenant? Have you put your trust in the blood? Remember, though you imagine, perhaps, from what I have been saying, that the gospel is restricted; that the gospel is freely preached to all. The decree is limited, but the good news is as wide as the world. The good spell, the good news, is as wide as the universe.

I tell it to every creature under heaven, because I am told to do so. The secret of God, which is to deal with the application, that is restricted to God's chosen ones; but not the message, for that is to be proclaimed to all nations. Now thou hast heard the gospel many and many a time in thy life. It runs thus: "This is a faithful saying, and worthy of all acceptance. That Christ Jesus came into the world to save sinners..." Dost thou believe that? And is this thy hope--something like this: "I am a sinner. I trust Christ has died for me; I put my trust in the merit of His blood, and, sink or swim, I have no other hope but this. 'Nothing in my hand I bring, Simply to thy cross I cling.'" Thou hast heard it; hast thou received it in thy heart, and laid hold on it; then thou art one of those in the covenant. And why should election frighten thee? If thou hast chosen Christ, depend upon it, He has chosen thee. If thy tearful eye is looking to Him, then His omniscient eye has long looked on thee; if thy heart loveth Him, His heart loves thee better than

ever thou canst love, and if now thou art saying, "My Father, thou shalt be the guide of my youth," I will tell thee a secret--He has been thy guide, and has brought thee to be what thou now art, a humble seeker, and He will be thy guide and bring thee safe at last. But art thou a proud, boastful, free-willer, saying, "I will repent and believe whenever I choose; I have as good a right to be saved as anybody, for I do my duty as well as others, and I shall doubtless get my reward"--if you are claiming a universal atonement, which is to be received at the option of man's will, go and claim it, and you will be disappointed in your claim. You will find God will not deal with you on that ground at all, but will say, "Get thee hence, I never knew thee. He that cometh not to me through the Son cometh not at all." I believe the man who is not willing to submit to the electing love and sovereign grace of God, has great reason to question whether he is a Christian at all, for the spirit that kicks against that is the spirit of the devil, and the spirit of the unhumbled, unrenowned heart. May God take away the enmity out of your heart to His own precious truth, and reconcile you to it and then reconcile you to Himself through the blood of His Son, which is the bond and seal of the everlasting covenant.

CHURCH

(Continued from Page 1)

culty when an answer is sought for the question, what is the church? Is it an invisible, universal church? Or is it a visible, local church? Or are these contrasting terms two sides of the same truth?

Let us carefully consider the view that an invisible, universal church exists, and is therefore the body of Christ.

Such a view has found favor with the church fathers. Polycarp called it, "the whole Catholic Church throughout the world," and Irenaeus, "The church scattered throughout the whole world to the ends of the earth;" and Origen, "The church of God under heaven" (Body of Divinity, John Gill, p.854). It has also come down to us from the earliest days of the apostolic church in the words of the Apostles' Creed, "I believe in the holy Catholic Church;" the word Catholic, of course, meaning universal. It is not the Roman Catholic, but holy Catholic church that is meant.

However, while the tradition of the early church should not be lightly dismissed, yet our only appeal, and final appeal should be to the Holy Scriptures, "...what saith the scripture?" (Rom. 4:3).

The term, universal church, Catholic church, or invisible church does not occur in the King James Version of the Holy Bible. Neither does the term, local, or visible church occur therein. Yet the church must be one or the other. Then the only way one can decide is to study the Scriptures pertaining to the church and arrive at his own conclusion as to whether the universal church is the body of Christ, or whether the local church is the body of Christ, or whether both are.

The only way an advocate for the universal church theory can

prove that such exists, and is the body of Christ, is to discover a reference or more in Scripture he believes can refer to the same. What Scriptures are used to prove the existence of the universal church? Christ's statement in Matthew 16:18 is used, where the Saviour said, "...upon this rock I will build my church; and the gates of hell shall not prevail against it." But the church of Christ began as one body, a local, visible church. Later on other local churches were established elsewhere, and they were then called "...the churches of Christ..." (Rom. 16:16), proving that Christ's church was a local church. Each one of these several churches was Christ's church!

Also references are given from I Corinthians 12:12-28; Ephesians 1:22,23; 4:4; 5:25; Colossians 1:18; and Hebrews 12:22,23; but every one of these references except the last are directed to a local church, either at Corinth, Ephesus, or Colosse, and whatsoever is said can be applied to the local body, the church, at that locality.

The Hebrew reference (12:22,23) refers either to the future completed, and glorified church or as many translators, and commentators think, the "general assembly" of verse 23, is the "...innumerable company of angels" of verse 22. If it refers to the church it cannot refer to a universal church now, for there is no way it can assemble itself together until at Christ's second coming (I Thess. 4:13-18). The general assembly, the universal gathering, will have to wait till then!

But does not I Corinthians 12:13 teach that the body of Christ is the universal church, and that all believers are baptized by the Holy Spirit into that one body? I was informed by a professor in a seminary, who does not believe in "close communion" as they call it, that if the baptism of I Corinthians 12:13 is water baptism it can only mean that Paul was also baptized into that one body of Christ in Corinth, for he writes, "For by one Spirit are we all baptized into one body..." but it is evident that Paul was baptized into the church at Damascus (Acts 9:17-19). Therefore Paul must mean that we are all baptized spiritually into the universal church, which is the one body of Christ the world over. But Paul is merely saying that we were all baptized into one body, or into one church. The Corinthians were baptized into the one body in Corinth. Paul was baptized into the one body of Christ in Damascus. It is very odd that the professor, who stresses the word we in the Corinthians reference as placing Paul in the Corinthian church, does not stress the word "ye" in 11:17-20, where Paul speaks of the church coming together to observe the Lord's Supper! for that would prove that Paul did not take the Lord's Supper with that church, not being in that body; for Paul does not say, "we come together" to eat the Lord's Supper, but "...ye come together..."

Permit me to quote you I Corinthians 12:13, from the American Standard Version: "For in one Spirit were we all baptized into one body..." It is as we are "in (the sphere) of the Spirit" and "not in (the sphere of) the flesh" (Rom. 8:9); as we are living, and walking "in the Spirit" (Gal.

5:25); as we are "praying in the Spirit" (Eph. 6:18); as we are "in the Spirit" (Rev. 1:10), that we are worthy of being baptized with water into the local church.

And that there need be no difficulty in identifying from the Word of God as to what the "one body" is here, just read on until you come to verse 27, where God says through Paul to the church at Corinth, "Now ye are the body of Christ..." Here is where Paul should have said, "we" to help the universal church, and universal body of Christ theory! but he did not. These words were addressed to "...the church of God which is at Corinth..." (I Cor. 1:2). That was a local church, and to that congregation Paul penned, "...ye are the body of Christ..."

Therefore the baptism of I Corinthians 12:13 is water baptism into the body of Christ at Corinth, the local church in that locality. That it could not have been the baptism of the Holy Spirit into a universal church is seen by the declaration in Ephesians 4:4,5, "There is one body...one baptism." We know from the book of Acts, and from the great commission of Christ to baptize converts in water "...unto the end of the world" (Matt. 28:18-20) that the one baptism that continues throughout this is water baptism. The baptism in the Holy Spirit was given once at Pentecost (Acts 1:5). The "one baptism" then of Ephesians 4:5 was water baptism, and the "one body" was the local, visible church into which saved people are added by the Lord through the ordained means of water baptism (Acts 2:37-47).

In closing, here are some questions for any who hold to a universal church theory: Where is that church? What does it do? How does it function? How does it exercise church discipline? How does it observe the Lord's Supper? Amen.

GLUTTONY

(Continued from Page 1)

reason for this is that many who are mounting pulpits to preach to others are guilty of this very sin. Such pulpits are blighted indeed when occupied by those who are guilty of this God-dishonoring immoderation with food and drink. Such a witness will possibly not be to effective at all to some lost folks; folks that seek to keep healthy and fit so much so that they spend hundreds of dollars a year for health spa fees. A number of church-going people today are letting their immoderation be known, instead of their moderation; and it is possibly causing the way of truth to be evil spoken of. The Holy Spirit through the apostle Paul in I Corinthians 9:27, did pen down in that verse, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." What a warning to anyone who has thought themselves safe and pleasing to God while still in slavery to an over indulgent appetite of immoderation with food and drink. The Lord Jesus Christ Himself does tell us in Luke 21:34, "And take heed to your selves, lest at any

time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." The word surfeiting basically means overindulging oneself with food and drink. Gluttony was part of a death penalty sin as is described in the book of Deuteronomy. Deuteronomy 21:20 & 21 tells us: "And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." Is it lawful to eat and to drink? Yes it is lawful, and a blessing from God when food is used and not abused by becoming immoderate with the consumption of it. We are told in I Corinthians 6:12, "All things are lawful unto me, but all things are not expedient: all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." One definition of the word expedient is profitable. Eating and drinking are lawful blessings from God when partaken of in moderation, and are indeed profitable to the consumer who is blessed of the Lord to use such rightly. But these lawful blessings of food and drink when consumed immoderately, except for the grace of God preventing it from being so, can become an ensnaring, afflicting curse to the ones that have abused these blessings instead of properly using them; and instead of being profitable, become in measure unprofitable. As God's children, we need His grace at all times to keep us from gluttony and from anything that would be sin and possibly cause the way of truth to be evil spoken of. In closing, I leave the reader with I Corinthians 6:20 which tells us, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (Editor's note: Woe is me!)

PERFECTION

(Continued from Page 1)

dead works, and of faith toward God" (Heb. 6:1). It is my honest opinion that a careful and prayerful study of the Bible reveals beyond a shadow of a doubt salvation, God's gift of eternal life, is the eternal possession of every child of God. We have found that while true believers are eternally secure in Christ, everyone who claims to be a true believer isn't necessarily saved. A bold statement? Yes, but we see in the Scriptures several things that bear this out. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16).

The Bible says that true believers receive a new nature that loves God and hates sin, yet they still have their old nature which can, and does sin. When

(Continued on Page 8, Col. 1)

THE BAPTIST EXAMINER
OCTOBER 12, 1991
PAGE SEVEN

PERFECTION

(Continued from Page 7)

true believers sin, God does not disown them, rather He chastens them as His own children. There are some verses in the Bible that seem to contradict each other, but the error is not in the Scriptures, but in our own interpretation of the truth. Since the Bible does not contradict itself, we must interpret these difficult verses in light of other plain Scriptural teachings. If a verse is without a logical explanation, it is best for us to admit it, as a forced explanation may be wrong.

The misunderstanding about the security of the believer in Christ is due to misinterpretation of certain difficult Bible passages, and taking them out of context. We already know that the Bible teaches the security of God's children. Let us now see what these teachings have to say about the subject of perfection. Just what, exactly, is perfection? First, let us look at some perfect Bible men. "...Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). According to this, we see that Noah was perfect in the sight of God. At least he was considered perfect by the Master.

"But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days" (I Kings 15:14). Yet another one was Job. "There was a man in the land of Uz, whose name was Job; and the man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1).

What does the Bible mean when it says perfect? That someone is perfect? Let us examine some of these we have just read about. a. First, notice that none of these men claimed to be sinless. b. Second, notice that their contemporaries did not claim these men to be sinless. c. Thirdly, notice that God never claimed these men were sinless! In fact, God says sinless perfection in the flesh is impossible. "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). d. Fourth, notice that these men did sin. Noah got drunk enough to be shameful. "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness" (Gen. 9:20-23). Asa did not destroy all the places of heathen worship. "But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days" (I Kings 15:14). Job acknowledged his sin. "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me per-

verse" (Job 9:20). "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" (Job 40:4).

"Wherefore I abhor myself, and repent in dust and ashes" (Job 42:6). e. Fifth, Notice that the word "perfect" as used here does not mean sinless perfection. Rather, what it actually means is, "Complete, well-rounded, mature, fully developed." We notice this in three steps as it develops.

1. It implies sincerity of purpose and moral integrity resulting from one's relationship to the Lord, and walking in close fellowship with the Lord. 2. A "perfect" man in the Bible, the New Testament, or anywhere else, is one who fears God. One who has been justified by faith, has grown in the grace of God to become spiritually mature, has a sincere desire to obey God, and lives consistently for the Lord! 3. A "perfect" man in the Bible sense has a purpose that is perfect although his performance may be at times somewhat imperfect.

f. Sixth. Perhaps Bible perfection can be illustrated from the life of Paul. He did not claim sinless perfection, saying, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). Although he did claim perfection of purpose, in indicating that he was spiritually mature, sincere, and a man of integrity who lived constantly for the Lord. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1). Then he went on to say later; "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16).

In calling Noah, Asa, Job, or any believer perfect, God is giving testimony to the sincerity of love for Him which He sees in the heart. God knows their purpose and desire in life to honor Him, although their performance may at times be imperfect. Can God say we are perfect in this sense? Is it our desire to please Him?

Secondly. Why does God tell believers to be perfect when He knows it's impossible in a man's nature to be perfect? "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). The word implies, we believe, full development, growth and maturity of godliness, not sinless perfection. "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:11-

14). We see first hand that God does not require sinless perfection according to the Scriptures that we have just passed over. It would appear that sinless perfection would border upon the impossible. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Beloved, God has never had to promise man anything, yet He has on many occasions, even promising to be faithful to mankind. "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" (I John 1:9). Yes, God loves us and watches over us even in our sinful state. His love is a forgiving love. We should really worship Him for that.

Notice that the word "perfect" that we used at the beginning in Matthew 5:48, does not mean sinless perfection. Rather, it simply means, as we have already pointed out, "complete, well-rounded, mature, fully developed." Notice also that the subject being discussed here is the "love of God," not sinlessness. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:43-46). We need to take note also that perfection in any sense is not a trophy we claim in this life, rather, it is a goal we strive for throughout life. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

As we conclude our message let us take yet another look at the message in Matthew 5:48. The message here, we believe, is that a believer's strength, his spiritual maturity, is seen in his attitude toward others. A perfect, or fully developed, mature Christian will, like God who dwells in him, love his enemies as well as his friends. We, as believers, are to set before us the goal of allowing God to love others through us. Let us ask ourselves the question: "Do we have a perfect, mature love, or do we just love certain people?" May God help us to overcome this weakness if we do not love the lost and undone. Remember where we were before He made that miraculous call to our unworthy hearts. May our Lord grant us the much needed wisdom to meet these obligations with His blessings...Amen.

VOICE

(Continued from Page 1)

can not stop the work of God by outside hostility, he turns to spiritual indifference on the part of the churches membership.

Both Haggai and Zechariah come on the scene and are found exhorting the people of God in their day. A true prophet of God (Pastor), should be found exhorting his people today. As Haggai and Zechariah exhorted the people to rise up and rebuild the Temple of God, so should our "pastors" exhort their people to rise up and rebuild the "House of God." Beloved, it is time that we recognize the importance of pressing forward; not looking backward on yesteryear's blessings. In the life of God's true churches, one needs to recognize this great and wonderful truth. One can not undo the past however good or bad it might have been. The Prophet Haggai was commissioned by God to tell these people that they were not to linger in yesterday's blessings. You see, we must sooner or later go forward, or we will find ourselves either marking time or going somewhat backward. These two Old Testament prophets did not stop with the idea of rebuilding the Temple of God, but they went on to speak about the shaking off of all nations in a day in which God would rule on the throne of David. The one thing that makes it all worth while to us today, is this, our Lord Jesus Christ is coming back; coming back to reign with his chosen Bride (True Baptist churches) for a thousand years.

Briefly and very quickly, let us take a moment and consider that prophet himself: Haggai. This man of God lived at the same time as Zechariah. Yes, he preached his four short prophetic messages in the second year of Darius - 520 B.C. "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying" (Haggai 1:1). Haggai means "festival" or "festive." It has been suggested that this name was given unto him because he had been born on one of Israel's days of feast. Little is known about his personal history, but we do know that he is the first of the post-captivity prophets mentioned in the Word of God. His book is short, only two chapters long; thirty-eight verses, but what a message is found therein. Would you note with me there things about the message that this prophet of yesteryear spoke and how it can and should be applied today.

I. PRIORITIES -- "No time, Lord!" - 1:2-4. "Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste" (Haggai 1:2-4). These people were saying as so many do today, the time is not come for us to take the time and build the Lord's house. While this portion of the

Word of God may be used to put up a structure in which the Lord's church meets, this writer, prefers to go one step further: the adding to those who are already members. These people (Israel) had forgotten what they were supposed to be doing for one reason or another. At times, the church of God has forgotten what they are supposed to be doing as well. There is a lesson here for us today. You see, the people in the day of Haggai were no different than man is today. The question; yea, the big question that needs to be answered in everyone's personal life: where are your personal priorities? Are you playing church? Far too many folk are doing just that. Because Israel had lost sight of the most important priority of their day, the temple of God was not built. Thus, today Christians are losing their own sense of proper priorities. We are not even suggesting the idea of compromise in Bible doctrine, but many of our kind of Baptists have failed in the area of personal evangelism. We are not suggesting that one should use the ways of the world or the Arminian philosophy to accomplish this end. Never! But at the same time, does not our own Bible tell us to go into all the world - starting at home and then throughout the world by means of missions? Of course it does! Then, why are we not obeying the simple command of God? Because like Israel, our priorities have not been properly placed. Listen to me, Christians are losing their own sense of proper priorities. You see, as our God ordained and yes, instructed His people to build the temple in the Old Testament, so today He has done so with the "local church." Many folk have forgotten this truth, and let every other non-biblical organization do the job that God intended the local church to do. God did not ordain the mission boards of today! God did not ordain the conventions, associations and fellowships that churches have so freely joined today! Our churches have lost their own sense of pride and priority. Why then are we not out building up God's house as He has instructed us to do? Beloved, is it not the job of the pastor to exhort us in this area, as the Old Testament Prophet exhorted the people of Israel to build the temple of God in the days of Haggai? Yes, beloved, because the nation of Israel failed in this area of life, a number of their things were being affected in your personal lives.

First, their sustenance was affected - "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Haggai 1:6). Again, my friends, put God first in your private life, and you will find that you will always have plenty left over. But when we have not put God first in our life, does not everything else seem to come up short? It does in my case! Secondly, their land had been over come by a drought - "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called

(Continued on Page 11, Col. 1)

STUDIES IN ACTS

by Willard Willis

"And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara" (Acts 21:1).

Paul, while on his way to Jerusalem, had stopped at Miletus in order to visit with the elders from the Lord's church at Ephesus. Paul, while visiting with them, advised them of the pending danger to the church at Ephesus. He asked the elders that they be on guard against the wiles of the devil. He advised them further that they would not see him again in this life. The elders, at the close of their meeting with Paul, fell on his neck and kissed him. They, of course, by this action showed how much they appreciated him and how much they were going to miss him. The extent of their love is partially expressed by the part of our text which states, "And it came to pass, that after we were gotten from them"...

This statement indicates that their separation was like a tearing apart rather than a smooth parting. It was an up-rooting rather than a clean cut. The launch, however, was made and the ship, after being launched, or set afloat, sailed "...with a straight course to Coos". Coos was a small island among the many islands in the Grecian Archipelago (a sea dotted with many small islands). Coos is now called Stan-Co. Paul, in sailing in a straight course from Miletus to Coos, sailed directly south for a distance of about forty miles. The next day, after leaving Coos, they arrived at Rhodes, another island in the Grecian Archipelago.

Rhodes was distinguished because of its giant statue which was made of brass. The statue, which was built by Charles of Lyndus, stood across the mouth of the harbor and was so large that a ship could pass between its legs. I'm informed that the statue stood for fifty-six years at which time it was destroyed by an earthquake. The statue, which, had been considered as one of the seven wonders of the world, was sold to a Jew in about 600 A.D., or about nine hundred years after its destruction. History informs us that it took nine hundred camels to carry away the brass from the fallen statue. Rhodes received its name from the fact that the island produced a great quantity of roses.

Paul, after leaving Rhodes, sailed on the Patara. Patara was a maritime city, or commerce city of Lycia in Asia Minor, over against Rhodes. The city is known most of all from the fact that the Apostle Paul stopped there.

"And finding a ship sailing over unto Phenicia, we went aboard, and set forth" (Acts 21:2).

Phenicia, or Phoenicia, was a province of Syria, that is, an area belonging to Syria even though it was outside the immediate Syrian territory. It, in fact, extended from Antioch to the borders of Egypt. It was from Phenicia that Paul sailed on his journey to Jerusalem.

"Now when we had discovered Cyprus, we left it on the left hand, and

sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden" (Acts 21:3).

Cyprus, according to Acts 4:36, was the home of Barnabas. You may recall from Acts 4:37 that it was Barnabas who sold all of his land and gave the proceeds to the apostles. We also read from Acts 11:20 of other men from Cyprus-men who preached the Word of God. Cyprus, then, was well represented in the early history of the Lord's church.

I'm informed that there are mountain ranges that cross Cyprus. Mount Olympus, in fact, raises to a height of 6406 feet. There is a wide plain which is nestled between the two mountain ranges. It is a plain which produces grapes, tobacco, cereals, olives, citrus fruits and cotton. It is also a place where sheep and goats are raised.

Cyprus became a crown colony (a colony under the control of the home government) of Great Britain in 1925. Cyprus was granted her independence in 1959. Great Britain, however, retained her sovereignty over the military bases there.

Our text informs us that Cyprus was "...left on the left hand", and that they sailed into Syria, and landed at Tyre. Tyre, today, is a part of Lebanon, which means that Paul was not far from Jerusalem when landing at Tyre.

We know from the history of Tyre that she was built on an island in the Mediterranean just off the mainland coast of Syria. The

Scriptures make many references to Tyre. You who have read my exposition of Ezekiel, will remember that I had much to say regarding Tyre. You will recall that Tyre, at one time, was one of the most commercial cities in the world.

"And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem" (Acts 21:4).

This is the first reference to the fact that there were disciples or Christians at Tyre. Tyre, in fact, was an unlikely place to find Christians. God the Spirit, on the other hand, is never restricted in reaching those for whom our Lord died. "Go ye into all the world and preach the gospel", this included Tyre. We today must never write off any area of people as too far gone to be reached with the gospel message.

The believers in Tyre, showed by their action towards Paul, that they were ignorant of the assignment which God had given him. They, however, knew of the opposition which had grown against Paul in Jerusalem. Paul, after all, as Saul of Tarsus, had, at an earlier date, been the policeman for the Sanhedrin. He had been one of them, but God had changed Paul to the extent that the believers in Tyre tried to persuade Paul not to go up to Jerusalem.

It was not that God the Spirit, by way of the believers in Tyre, was commanding Paul not to go up to Jerusalem. The Spirit, in fact, would not have given Paul a command in this indirect manner. The Spirit, however, did reveal to the disciples in Tyre concerning the danger that awaited Paul. This fact lay heavy upon their hearts to the extent that they tried to persuade him not to go up to Jerusalem.

Paul knew that the work which

had been assigned to him was far more important than his own life. He, in fact, did not consider his life as dear unto himself. The faithful preaching of the Word of God was all that was dear to the great apostle. The people, of course, to whom he preached were also dear to him.

"And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed" (Acts 21:5).

Luke, who was with Paul during these events, continues to give us a day by day account of that which occurred. God the Spirit, of course, inspired Luke to record the events for our learning. We know that all Scripture is given by inspiration of God.

Paul and those who were with him, knew of the great opposition which lay ahead. They, therefore, sought guidance, courage and prayed prior to His martyrdom. We will do well if we will follow the examples set by our Lord and Paul. May we never enter into battle for our Lord without first kneeling and seeking strength, courage, and direction. May we, in other words, never lean on the weak arm of the flesh.

"And when we had taken our leave one of another, we took ship; and they returned home again" (Acts 21:6).

The picture which has been painted for us is that of the men, women and children all saying goodbye to Paul as he prepared to leave for Jerusalem. They, after praying, knew that there was nothing more that they could do. They, however, knew that their God was able to take care of their beloved brother. The believers in Tyre, if they had known the song "God Will Take Care of You", may have sung it while Paul boarded the ship and sailed towards Jerusalem.

"And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day" (Acts 21:7).

Paul, before facing the angry crowd which awaited him at Jerusalem, continued to meet with friends along the way. The comforting words and warm handshakes of friends are means of great encouragement to a believer. It is a great comfort to know that other Christians care, and are praying for us. Those, in fact, at Ephesus, Tyre and Ptolemais, would not have known Paul's need if he had not stopped to visit with them. We may say, that Paul, before going into battle in Jerusalem, arranged for the prayer support of many believers.

"And the next day, we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him" (Acts 21:8).

We are blessed in that Luke, one of Paul's company, was inspired to give us a day by day account of Paul's travels. Luke, in fact, has informed us that, after spending one day at Ptolemais, they proceeded on to Cesarea, or what was formerly called Strato's Tower. This city, however, after being rebuilt, was called Cesarea

in honor of Augustus Caesar. We, in this country, also name some places after famous people.

I'm informed that Cesarea was especially noted for her beautiful houses. These, of course, were made beautiful in honor of Augustus Caesar. The city also had within it a temple which was built in honor of Augustus Caesar. The temple was built over against the mouth of the haven or harbor where it could be easily seen. The temple had within it a stature which was erected in honor of Caesar. It was in this city that the Roman governors lived and from which they ruled over Judea-Judea the Roman province.

Cesarea, today, has lost all of her beauty. Her gorgeous homes and palaces, along with their great works of art, are gone. All of these things, however, were still in place when Paul and his company visited there.

Paul and his company, when visiting Cesarea, went to the home of Philip the evangelist. You will recall that Philip, after witnessing to the Ethiopian Eunuch, was "found at Azotus" and from Azotus he went to Cesarea (Acts 8:40). Philip, in addition to being an evangelist, was also one of the seven deacons which the apostles had chosen to take care of the needs of the poor in the church. Deacons, as a rule, are not evangelists, but God the Spirit, in the case of Philip, also selected him as a preacher of the gospel. He, in other words, was assigned to inform people that Jesus was the Messiah—that Jesus had died and risen from the dead, and that He was alive forevermore.

Let me add that all God's preachers are evangelists. We, in fact, know from II Timothy 4:5 that Timothy, God's called preacher, was also an evangelist. We know that he preached the entire council of God and did not direct his ministry to only that of evangelizing. Paul, in fact, said to Timothy:

"Till I come, give attendance to reading, to exhortation, to doctrine" (I Timothy 4:13).

"And the same man had four daughters, virgins, which did prophesy" (Acts 21:9).

The believers at Tyre, through the Spirit, had been made aware of the persecution which awaited Paul when he reached Jerusalem. We also know from Acts 21:10 that such was also made known to Agabus. It seems to me therefore that Philip's four daughters were also given this same information by the Spirit. Paul, after all, was on his way to Jerusalem, and the entire narrative is built around that trip. It is said of Philip's four daughters that they "did prophesy". The extent to which they prophesied however is not made known to us. The text, in fact, could be satisfied, if they only prophesied regarding that which awaited Paul at Jerusalem.

"And as we tarried there many days, there came down from Judea a certain prophet, named Agabus" (Acts 21:10).

Agabus was no fly-by-night prophet. His previous prediction, in fact, had come true. It was as stated in the following passage of Scripture:

"And there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the

world, which came to pass in the days of Claudius Caesar" (Acts 11:28).

The believers at Tyre, through the Spirit, knew that Paul would face great opposition at Jerusalem. Agabus, however, through the Spirit, was given a more detailed revelation. Agabus, in fact, did as it is stated in the following passage of Scripture.

"And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21:11).

We, as a rule, don't use girdles today, since clothes are made to conform to our bodies. Garments, however, in Paul's day, were loose, flowing robes, or outer garments and these were bound by a girdle, or sash when they walked, ran or labored. Most men, therefore, either wore a girdle or had one available.

The action taken by Agabus was not a new way for God the Spirit to predict future events. He had done such through the prophet Ezekiel, Jeremiah, and others. Isaiah, you may recall, walked naked and barefoot as a sign of the captivity in Egypt and Ethiopia (Isa. 20:3, 4).

Paul was an apostle to the Gentiles, and Agabus revealed that the Jews would bind him and deliver him to the Gentiles (Romans). We will observe as we proceed that God the Spirit used all that happened to Paul as a means in reaching the Gentiles. He, in fact, was privileged to witness to high government officials. Paul did not take one step backward, but moved forward on every front. This was because he was an instrument of God the Spirit. One, in studying the life of Paul, will observe a purpose and marvellous design so that nothing was left undone. Paul, even when being beaten, was not defeated, but was working out a prescribed plan.

BOOK REVIEW

We have, "Satan: His Motives and Methods" by Lewis Sperry Chafer. Satan is the great enemy of God, God's work, and God's children. In order to successfully combat him, we need to know all we can about him. So far as I know, this book is one of the better books in print on this subject. I urge all our readers to purchase and study this book. I think one can learn much, and be greatly helped thereby. It is a paper back and sells for \$7.95. Order from our book store where the profit goes into our book ministry.

10
SUBSCRIPTIONS
\$10

THE BAPTIST EXAMINER
OCTOBER 12, 1991
PAGE NINE

STUDIES IN THE LIFE OF PAUL
PART 30

by John R. Gilpin

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5).

Years ago, I knew a Baptist preacher who was then pastor in a northwestern state. It was a college town, and this friend of mine was pastor of the First Baptist Church there, which was the most popular church of the town. There were at least twenty of the college professors who were members of that church and who attended the services somewhat with regularity. His old father, who was likewise a Baptist preacher, came to see him and as they talked relative to the problems of the ministry, this younger man, the pastor of the Baptist church in this college town, told his father one of his problems. He told him that there wasn't anything that he could discuss but that there was somebody out in front who knew more about it than he did. He said, "If I talk about chemistry, there is the chemistry professor sitting in the audience, and he knows much more about chemistry than I do. Or if I quote from literature, there is the English professor, and he knows far more about literature than I'll ever know." Then enumerating various teachers that he had in his congregation, and calling attention to their special abilities, he said, "Now what is there left for me to preach?" In answer, the old father said, "Son, you might try preaching Jesus. In all probability there isn't a one of them that knows anything about Him."

Beloved, the more I study the Word of God, the more I am impressed that the Jesus of the Bible is known but exceedingly little in this world in which we live today. I am afraid that the majority of people, especially preachers, know but mighty, mighty little about the Lord Jesus Christ. It was thus in the days of the Apostle Paul. When he went to Athens and met with the Stoic and Epicurean philosophers, as they appraised Paul's ministry, they said, "...He seemeth to be a setter forth of strange gods..." The reason that they said this was because he preached unto them Jesus.

I might say that the Epicureans gave rise to the word that we use today concerning eating. They were folk who were purely fleshly. Their idea was pretty well to eat heavily, the choicest, the finest, and the very best. In other words, the Epicureans were folk who just lived with the idea of eating and drinking and pampering the flesh. The Stoics were a little different. Their idea was more or less that of repression of self. They were just the opposite of the Epicureans.

The Epicureans pampered the flesh, and the Stoicks aimed to repress the flesh. So Paul had both sides present. They thought they would take him way he turned. If Paul says to pamper the flesh, the Stoicks would jump on him because they didn't believe that, and if he said to repress the flesh, the Epicureans would jump on him because they don't believe in repression of the

flesh. Some said, "...What will this babbler say?..." Others said, "...He seemeth to be a setter forth of strange gods..." As I have said, the people in that day knew very little about the Lord Jesus Christ.

Athens wasn't the only place where this was true. I am satisfied it is just as true in the majority of pulpits today. Wherever the Lord Jesus Christ of the Bible is preached, it is a strange God that is set forth in that pulpit.

The same was true when the Apostle Paul went to Thessalonica, for as he visited the city of Thessalonica, as was true everywhere he went, opposition arose against him. Listen: "Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:7).

His enemies didn't know enough about spiritual things and Scriptural things to realize that when Jesus was referred to as a king, He was not in competition with Caesar.

This calls to my mind many years ago, a Jewish Christian friend who was called up before the judge at the request of his wife and his mother, who said that he was crazy. When the Jewish judge before whom he was brought asked of his experience, this friend began to tell him about the new birth; the fact that he had been born again. The old judge looked at him and said, "When did this take place?" He said, "About six months ago." I might add, my friend weighed about 200 to 225 pounds. The old judge looked down at him and said, "Couldn't take place. Too fat; too fat to have been born six months ago."

Now, beloved, we would smile at the ignorance and the stupidity of that Jewish judge, yet his stupidity is on a par with the rulers of the city of Thessalonica, for they associated the kingship of Jesus with the kingship of Caesar. They thought Jesus was trying to take the place of Caesar.

In Paul's day they were not only ignorant of the Lord Jesus Christ in Athens and in Thessalonica, but they had plenty of ignorance elsewhere. When the Apostle Paul went to the city of Ephesus, he met with many adversaries and had many difficulties. Among all those adversaries that rose up that he had to overcome, was a crowd of vagabond Jews who tried to imitate the Apostle Paul. They say some people who had some evil spirits and the vagabonds said: "...We adjure you by Jesus whom Paul preacheth" (Acts 19:13).

They didn't know anything about the Jesus that Paul preached. You say, "Could a man be so blasphemous that he would try to imitate the Apostle Paul and try to cast out demons in mockery of the Apostle Paul making fun of his ministry?" That is what it amounted to. You say, "I just can't conceive of anybody being that blasphemous." Beloved, go back to the days before you were saved. In all probability you can remember some blasphemy on your part before you were saved.

I remember once upon a time when I was just a boy about fifteen years of age that I was visiting in a home. The man there

who was unsaved, knew that I was unsaved, yet he turned to me and said, "John, you 'talk to your plate' before we eat." I looked down, and (remembering having heard someone say something like this once) I said: "If the Lord will make us able, we'll eat all that is on this table. We can do it, if we'll only stick to it. Amen."

Now can you imagine anybody being that blasphemous daring to sit in the presence of God and actually blasphemously praying? Well, that is the story of these vagabond Jews of whom we read in the book of Acts. They dared in a blasphemous manner to say, "...We adjure you by Jesus whom Paul preacheth." They didn't know a thing about the Jesus that the Apostle Paul represented. They were totally in ignorance of Him.

When we come to Acts 25 we find more ignorance on the part of these individuals with whom Paul dealt, for we read: "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19).

If you will read this closely, you will find that these were the words of Festus as he sends the Apostle Paul to Caesar to be tried. He said in substance "Now I haven't anything against him. The Jews have sent him up here because of their own superstition that he is accused of being in opposition to; and the fact that he talked about one Jesus which was dead, but Paul says He is alive."

Now notice, beloved, the ignorance of Festus. He was so ignorant that he failed to understand that the way in which Jesus was alive, though He had been dead, was by the resurrection.

Now look at these four verses that I have read to you from the book of Acts and what do you have? You have ignorance, stupidity, and absolute blindness concerning the Word of God, yet I challenge you, ask any person you meet today, and see how many know anything at all about the Jesus who is preached in the Bible, the Jesus that we represent in our churches each week. Go to the various churches in your town and hear the Jesus that is represented. If you would ask every preacher if he believes in Jesus, he would tell you that he does. Well, it is a different Jesus to the Jesus that Paul preached. It is a different Jesus to the Jesus that we preach to you. The Jesus of the Modernists that some men preach certainly isn't the Jesus that I represent. The Jesus that is represented in the Campbellite church whereby they say you must be baptized to be saved surely isn't the Jesus that I preach. The Jesus that you find in the various churches which preach falling from grace isn't the Jesus that we represent, nor the Jesus that I preach from Sunday to Sunday. I say to you, there is just as much ignorance and stupidity, and spiritual blindness today on the part of the religious world, and the religious leaders thereof, as there was in the days of the Apostle Paul. Therefore, I come to the words of my text whereby Paul says, "For we preach not ourselves, but Christ Jesus the Lord..." and I say to you that it is my desire today, and every day to hold

up the Jesus of the Bible, the Jesus that Paul preached, and the Christ that was crucified, and I would like to turn through several Scriptures and show you the Jesus that Paul preached.

I. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (I Cor. 1:18-23).

What Christ did Paul preach? Not the Christ the Jews would have liked to have heard about. They were looking for a Christ that would work miracles, a Christ that was noted for his signs, a Christ that was noted for the miraculous. To be sure, He did all that, but the Christ of the Bible, the Christ of Paul, the Christ who saves us today, is more than that. The Greeks were seeking for wisdom.

No man amounted to anything with the Greeks unless when he preached he would sprinkle stardust over all of his audience. He had to go higher than missiles have ever gone with his oratory. He had to ascend far beyond where the astronauts have ever been. He had to go into the skies and knock stardust all over his audience for them to think of him as any preacher at all. Paul said, "We are not dealing with you as with Jews or as with Greeks; we are preaching Christ crucified." It was the simplest message that was possible to have been preached.

Beloved, what Paul preached then is certainly true today, for the majority of people think of Christ and Him crucified as just so much foolishness. You tell men to reform. That enters into the realm of something the individual can do. You can tell men to turn over a new leaf. That enters into the same realm of fleshly expression. You tell men to join the church or to be baptized. That enters into the realm whereby man has something to do with his salvation. But to tell a man that he is saved by Jesus and Him crucified, and only by the crucifixion of Jesus Christ to the average individual that is just so much foolishness. In fact, if the Holy Spirit of God hasn't begun to work within a man's heart, he will walk away and say that it was a foolish message.

I couldn't begin to tell you how many individuals, especially those who have had some of the learning of this world who have been taught so far as academic studies and scholastic standing is concerned. I couldn't begin to tell you how many individuals of like nature have spurned the message of

Jesus and Him crucified, because it seemed to them just so much foolishness.

I say, beloved, you can tell a man that there is something he can do, or you can tell an individual that there is something he should do, and he will prick up his ears, and think that you are surely preaching, but preach the Jesus of the Bible, the Jesus that was crucified for the sins of men, and the world at large looks upon such preaching as so much foolishness.

II. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). What man is there of the world who can understand such a message, yet it is the message that has thrilled my heart and blessed my soul thousands of times through the years that have gone by. I thank God for this fact that Jesus Christ was made sin for us. Beloved, God took Jesus Christ to Calvary and there crucified Him for my sins and your sins. God took Jesus Christ to Calvary and treated Jesus Christ there exactly like you and I ought to have been treated. Beloved, the Son of God went through the same suffering at Calvary that you and I should have gone through. Yes, as Paul says, "He hath made him to be sin for us..." The Lord Jesus Christ never did commit a single sin. Paul, in referring to Him, said: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

There wasn't any sins in the life of Jesus. He never committed one single sin in His life, yet God took Jesus to the cross and treated Jesus just exactly like every sinner ought to have been treated. God treated Jesus just like the drunkard ought to have been treated, and just like the liar ought to have been treated, and just like the murderer ought to have been treated. God treated Jesus just exactly like every individual should have been treated. For what purpose? That He could treat us like Jesus Christ.

Oh, how I thank God and praise Him for this fact, now that Jesus has died for my sins and God puts the righteousness of Jesus Christ over on me. God treats me today just exactly like Jesus Christ ought to have been treated. He got my sins; I got His righteousness. Beloved, that is the Christ of the Bible. In Paul's day they said, "...He is a setter forth of strange gods..." You go out and tell people how that you are going to heaven clothed in the righteousness of the Son of God, because the Son of God was clothed in your sins at the cross, and they will say that you, too, are a setter forth of strange gods.

III. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

Ask the man of the world if he expects to go to heaven, and if he is an intelligent man he will say that he expects sometime to go to heaven. Ask him a second

(Continued on Page 12, Col. 1)

VOICE

(Continued from Page 8)

for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands." (Haggai 1:10-11). The Children of Israel were experiencing a literal drought and that because they had not taken care of their priorities. Beloved, that is also true within our churches today! Yes, preach the doctrines of grace, the local church, the pre-tribulation rapture of the Saints of God, holy living, but don't forget your responsibility in witnessing to the lost. That is not all, beloved, don't forget to put God first in your life, family, and above all else, your church. Many a person today has felt the hand of God touching their life, or the life of their church and that because they had not put priorities in place. Will you? Third, their supplies had diminished sharply - "Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty" (Haggai 2:16). Israel had not properly taken care of their God-given responsibilities and so, somehow in the providence of God, their goods seemed to just diminish. Years ago, my father, Edward H. Alber noted that when he did not take care of his moral obligation to the Lord (his tithe), God found a way to relieve him of it and much more. But when he took care of that one single little matter, the rest of his money seemed to stretch and go so much farther. He could not believe the difference, but his life was an example of how God can and does diminish our sustenance. That is also true of a church that will not get involved in God's mission program. I have never understood it, but the more a church gives to missions; whether it be local or world wide, the more God provides in other areas. My home church did not believe in missions and literally refused to have anything to do with it twenty some years ago. That church nearly folded. Their pastor was not being paid and literally, their membership had diminished and their natural resources were drying up. Last November, I received a letter from one of the old time members and she indicated that they now are supporting some twenty-five different missionaries. The present pastor has been there for a goodly number of years and his salary would make most of us covet. But they have put first things first. To the best of my limited knowledge, the church stands where we stand. Fourth, their land was filled with plagues - "I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord" (Haggai 2:17). Literally, God was placing His hand upon them as individuals and as a nation and that because of their sin. God help us not to become so selfish in our own personal interest that the things that count the most are forgotten. God is not mocked! Wake up, beloved.

Plagues around you could be God's way of saying, put your house in order. Fifth, their selfish service was totally unacceptable unto the Lord - "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean" (Haggai 2:12-14). Beloved, there are many out in this world serving the Lord and that with a very selfish reason. Some are in the Lord's business and that because it is a good business - one can make a good paycheck. This preacher knows of a "Baptist" preacher that gets paid \$45,000 dollars a year and lives in a \$200,000 home; flying around in his personal jet with an expense account that covers all his expenses. Am I jealous? No! This preacher could not and will not compromise his doctrinal position in order to pastor a church of that kind. My point is this, some are in the ministry because there are big bucks to be had. That kind of service is not only selfish, but is totally unacceptable to God. Now, don't misunderstand me, if you pay your pastor that kind of money and he is faithful to the preaching of the Word of God - fine! The Bible does teach that a man of God is worth his hire; double his hire. The point is this, that ought not be the motive for one going into the business. Years ago, a "Fundamental, Independent Baptist Pastor" was offering a free trip to the Bible lands to the one who brought the most people to his church. Today, that pastor is averaging over 25,000 in Sunday School and has a budget that would stagger the imagination of most of us. It is not my job to judge this man or his motives, rather God's! He says his only objective is to get as many souls saved as possible. I believe him. But I do not agree with his method or manner in which he has gone about his task. Forgive me if I am wrong, but many folk are serving the Lord in that man's church because of a selfish reason. Many of the students are out knocking on doors and that because they do not have a choice in the matter. It is not because they want to, but because they have to or are wanting something in turn. How many pastors today are building large churches in order to gain recognition or receive an honorary Doctor of Divinity? Too many! Beloved, their service is unacceptable.

Beloved, failing in ones priorities will bring disaster to God's people and His church. Nevertheless, the Old Testament prophet, Haggai would have us to follow our priorities. First, we ought to consider what our priorities really are - "Now therefore thus saith the Lord of hosts; Consider your ways... Thus saith the Lord of hosts; Consider your ways" (Haggai 1:5, 7). We need to fix in our minds what is so important. To examine very

carefully our ways. To attend to our priorities. To take the time and seriously deliberate over what we ought to be doing and in so doing, do it. Second, we need to anticipate; to put to action our priorities - "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Haggai 1:8). Third, we need to obey - "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord" (Haggai 1:12). Here, the second and third point go hand in hand. It is not good enough to think upon doing right, but one must do right. Following ones priorities that are properly in line with God's purpose and program means doing! Obey. Do. Fourth, reverence toward God - "And the people did fear before the Lord" (Haggai 1:12). Listen to me, beloved, when one has considered his priorities and thus obeyed the Lord, there will automatically be reverence for God. One shows his reverence toward God when he does what the Lord has commanded him to do. You put your priorities in line and then I can show you someone who has proper action - "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God" (Haggai 1:14). You see, the individual or church family that has put first things first are going to see the blessings of Almighty God.

That brings us to our second point in our message today, II. PERSISTENCE. If there is one thing that we need in the Lord's churches today, it is persistence. The average Christian and the average congregation does not find it all that necessary to be persistent in their endeavors. To the Jew, the sight of this new Temple was an insignificant sight - "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing" (Haggai 2:3). Compare Ezra 3:8-13. There was no comparison, but then we are not to be people who are motivated by sight. The Apostle Paul wrote to the church that was at Corinth and said, "For we walk by faith, not by sight" (II Cor. 5:7). Beloved, we are not to govern what is success by the outward beauty or apparent blessings of God. We are to be persistent in our priorities. Don't get yourself side tracked by what you think someone else has called success. Consider your priorities in the light of God's revealed Word and then be like the bull dog that refuses to let go of his victim. God's ways and ideas are not the same as man's! The outward workings of men are literally insignificant when compared to what our God would have us to do. Why were these men persistent? Because of

the inspiring strength that they had received from Almighty God - "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not" (Haggai 2:4-5). God had promised them that He would be with them and take care of their every need. Thus, He had given unto them in a special way, His Holy Spirit. They did not need to pray for the Holy Spirit. God's Holy Spirit today has been given unto all born again people and that without distinction. Therefore, we do not need to pray for something that we already have. In a very special way, the Lord has given to His "Church" the Holy Spirit. Not every church that calls itself a New Testament church is God's chosen elect body! Not every person who has received the Holy Spirit (all believers today have the Holy Spirit) today belongs unto the Lord's Body! What a blessing that is to us as individual believers and members of His Church to know that we have the abiding presence and help of the Holy Spirit. So what, the New Temple was not like that of Solomon's. You see, it was gone -- removed from them. Our church may not be like it was a few years ago. Our pastor may not be able to preach like the one we used to know -- but then, we must remember that it was the God of Heaven who called and placed the present pastor. God knows what we need today and one thing is certain, yesterdays man is not what we need today. But the one thing that the present pastor has and the church has in common, the blessed Holy Spirit to guide and direct their every step. What an inspiring thought! Yes, the same indwelling Holy Spirit is with us and will direct our path as we put our priorities in order and are as persistent as that bull dog.

III. PROSPERITY. What everyone wants these days is to be prosperous, but many are not willing to pay the price to find it. We talk about it! We write about it! We dream about it! But very few find prosperity these days. But Haggai wanted these people to know that there was a day coming in which they would see it. When the truth of the matter is out, one will only see it when God gives it. Israel will see it when God shakes the Gentile nations - "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:6-7). Compare verse 21 of this same chapter. When will all of this be done? In God's good time and not before. During the millennial reign of Jesus Christ all of this will take place and the glory of God will then be greater than it was in the days of Solomon. See Haggai 2:9. Then, God will bless (vs. 19). You see, we need to know and understand this, God has not promised to us blessing

today, rather a sword or persecution. Prosperity can only take place when God has been placed on the throne of David and He is given His rightful place as King of kings. Nevertheless, we do not intend to say that God is not blessing today, for He most certainly is! The difference is this, now God is working through His Church, not Israel. The church of God has never taken the place of Israel and never will. What God promised to Israel will come to pass! Rest assured on that fact. The principle of truth is here and so the application is this: God will bless His own even when there is nothing if we will learn to put our priorities in the right place. Beloved, if you will put God first, the order of the Holy Scriptures is this: God will take care of all your needs. The ultimate triumph belongs unto our great God. Just as He will some day in the future bring blessing and honor to His chosen people Israel, God will give to those who have followed Him, ultimate victory. God will triumph over evil (Haggai 2:22) and for good (Haggai 2:23).

Conclusion: Yesterday's voice gives to us a certain amount of courage. Haggai exhorted the people to put first things first, and they did. Therefore, just as God was faithful to His spoken Word then, He will be faithful to His spoken Word today. Brethren, let us speak up and challenge God's elect body, His Church! Let's rise up and build the House of God, and by that I do not mean the house in which the church meets. May God bless your heart as you think upon this message and may you be found doing even as Israel, obeying the voice of God.

WHY

(Continued from Page 1)

earth, with the ministry of pointing mankind back to Him, or are we the mere products of nature, with only personal satisfaction, survival, and reproduction mattering?

The Christian should also recognize that evolution is bad Scripture. Belief in long-age evolution requires twisting of Scriptural references in Genesis 1, Exodus 20:11, Psalm 19:1, Romans 1:20, Romans 8:20-22, Colossians 1:15-20, Hebrews 11:3, II Peter 3:3-6, etc. Because it doesn't match with Scripture, evolution is bad theology. If evolution is true, then death preceded sin and cannot be its penalty, and therefore Christ's death did not pay that penalty. One's view of God is distorted when viewed through evolutionary glasses. The concept of billions of years of evolutionary meandering and extinction is inconsistent with God's omnipotence, omniscience, purposiveness, loving nature, and even His grace.

Lastly, one's personal relationship to God is related to origins. The Bible teaches us to worship God for His creative majesty (Revelation 4:11, etc.). I would have a difficult time in prayer if I didn't believe in creation and wasn't able to praise Him as Creator. Our life's work should be to fulfill God's purpose in

(Continued on Page 12, Col. 1)

WHY

(Continued from Page 11)

creation, for we were created as beings on whom He could shower His love and grace, and respond to Him in reciprocal love and obedient service.

Let us not neglect to acknowledge Him as Creator, Author of Scripture, and King of our lives and thoughts.

PAUL

(Continued from Page 10)

question: "On what basis are you expecting to go to heaven?", and he will say, "Well, I am not a very bad man. Oh, once in a while I do something that is wrong, but I am not a very bad man." What is he depending upon? He is depending upon himself what he does or what he doesn't do. What is he depending upon? The fact that he himself is living to the best of his ability. Go further and ask him if he has ever violated the law one single time, and every man in his right mind will admit that there has been sometime or other in his life when he has violated God's law. Then, beloved, bring to him this Scripture in Galatians 3:10 which says, "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" If he has violated the law one time, the curse of the law is resting upon him.

How is he going to get rid of that curse? As Paul has said, "Christ hath redeemed us from the curse of the law, being made a curse for us..."

I tell you, my brother, my sister, there is just one way that a man can be saved. There is only one way that any man can come to heaven. It is not by the keeping of the law, and not by what he does, but it is on the basis of the redemption that we have in Christ Jesus, for Christ hath redeemed us from the curse of the law.

Can you imagine preaching a message like that in some towns? Can you imagine standing on the street corner with a voice sufficient that all the people of the town might be able to hear every word that you would say? When you had finished, beloved, they would say that you are a setter forth of strange gods when you talk about Christ redeeming us. They would say, "We have to quit our meanness, and we have to turn over a new leaf, and we have to live it if we are going to get to heaven." No, no, beloved. If you are saved, there will be a turning over a new leaf, there will be a reformation, there will be a change in the way in which you have been living, but those things come because you have been saved. They come because you have been redeemed from the curse of the law. They don't help to save you, but they are fruits that come as a result of your salvation that was wrought by Jesus Christ.

IV. Blessed be the God

and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3, 4).

Notice, beloved, all the blessings that we have, we get by being in Christ. God has put all His spiritual blessings in Jesus Christ. And if you read the balance of the chapter you will find that he mentions seven particular blessings that are ours; election (verse 4), when he talks about how we have been chosen; adoption (verse 5), when he tells how we have been adopted into God's family; redemption (verse 7), when he tells how we have been redeemed from our sins because we have forgiveness of sins. Then as we go further in the 11th verse we find that we have an inheritance, in the 13th verse we find that we are sealed and can't lose our salvation, and in the 14th verse we find that God gives us an earnest, or a pledge, or a sample of what we are going to have after while, right here in this world while we are still living here. All of these blessings were given of God to Christ Jesus, and we get them by being in Christ Jesus.

Oh, but the world doesn't believe like that. First of all, the world doesn't believe anything about election. The world would spurn the doctrine of election and the doctrine of redemption and forgiveness. The world would spurn these spiritual blessings to begin with, but these blessings that we have are all blessings that we get in Christ Jesus. God has given those to Jesus Christ, and we get them by being in Jesus as our Saviour.

Beloved, that is the Jesus of the Bible. That is the Jesus that Paul preached. No wonder that they said of the Apostle Paul, "Let's see what this babbler has to say. He seems to be a setter forth of strange gods." It is no wonder that they said concerning the Apostle Paul that the Jesus he preached was a strange Jesus. I tell you, beloved, the world would still say the same thing concerning the Jesus that we preach, which was the same Jesus that Paul preached.

V. "In whom we have redemption through his blood, even the forgiveness of sins: ...And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:14, 20).

Notice, we have redemption through His blood, we have forgiveness of sins, and we have peace through the blood of the cross. Do you believe that? You say, "Brother Gilpin, if that be true, then what is left for the sinner to do?" I'll tell you, beloved. You furnish the sinner and God will do the saving; that is all. Jesus Christ redeemed us through His blood, we have forgiveness of sins in Jesus Christ, and we have had peace made for us by the blood of His cross.

Haven't you heard people say, "Have you made your peace with God?" Well, beloved, you haven't. I'll tell you frankly, you never have made your peace with God. You are saved. I grant you

that. You have been redeemed, I'll grant you that is true. You have forgiveness of your sins, I'll grant you that that is true. But you have never made your peace with God because you can't make peace with God. Rather, it was God who made peace for you. Paul says, "...having made peace through the blood of his cross..."

When Paul was at Thessalonica he was preaching Jesus. They just didn't understand what he had to say. Beloved, the world today doesn't understand what Paul had to say when he says that Christ has made peace for us. I challenge you to speak to somebody about his peace with God and see if that individual does not try to tell you how he made his peace with God. Rather, God made peace at the cross for sinners.

VI. "By so much was Jesus made a surety of a better testament" (Heb. 7:22).

Yes, beloved, He was made a surety. He signed your note. He knew you couldn't hold out. He knew you would never be able to hold out faithful to the end. I am amused quite often when I hear somebody pray and say, "Lord, help me to hold out faithful to the end." I tell you, beloved, if it depends on us to hold out faithful to the end, we would never go to Heaven. We would never be saved. But how are we going to get there? Well, this text tells us, for it says, "By so much was Jesus made a surety of a better testament."

The word for "surety" is the word for "co-signer." Figuratively, He went on our note. He signed with us. He guarantees our salvation. He was made a surety or a guarantor for our salvation.

VII. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24, 25).

Thank God, the priesthood of Jesus Christ is an unchangeable priesthood. It doesn't change. The word "unchangeable" is literally "unalterable," and it actually means that it doesn't pass to another. It actually means that this priesthood of Jesus Christ can't be transferred from one individual to another.

There are some folk who say that Pope John XXIII is the 267th successor to Simon Peter. They say that Jesus handed His priesthood over to Peter, Simon Peter to someone else, and someone else to someone, down to Pope John XXIII, the 267th successor to Simon Peter. Beloved, listen to me, that is just 267 lies. The priesthood of Jesus Christ is an unchangeable, unalterable priesthood. It is one that isn't abrogated. It is one that isn't handed over to somebody else. Rather, it remains in the hands of Jesus Christ forever, and because of that, we can say that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." How I thank and praise Him that there isn't any case too hard for Him. He is able to save to the uttermost. How vile are you? How much sin do you have? I can see a man who would announce to this world that he is

CAN YOU IMAGINE THIS?

A new creature continuing his old life style? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

the vilest man within the world. If I could find such a man that God would point to and say that he is the vilest man within the world, I would still put my arm around him and say, "Brother, there may be hope for you in Jesus Christ. The only hope that any man can have is that Jesus Christ is able to save to the uttermost them that come unto God by Him." A man can't be too bad for Jesus Christ to save him.

The great English preacher, Philip Doddridge, was interested in a man who had been accused of stealing a sheep. English laws, as you may know, are much more severe and strict than American laws. This man was proven guilty of stealing sheep. I think, perhaps, he even confessed to it himself. Philip Doddridge did everything within his power to save the man from the gallows, but they hung him for the crime of stealing. As they took him from the prison and started to the gallows with him, he asked that he might be taken by the home of Philip Doddridge. He said to Mr. Doddridge, "I want to thank you for what you did and for all the efforts you have made in my behalf. I just want to thank you for what you did, but you couldn't save me." What Philip Doddridge did was not enough.

Brother, sister, listen to me, no man will be able to look up in the face of Jesus Christ and say, "I thank you for what you did, but you couldn't save me." No man will be able to say, "You couldn't save me because I was too vile. Since this Scripture says that, '...He is able also to save them to the uttermost...'"

Go find the man who is a drunkard. Go find the man who wallows in the filth of the world. Go find the man who doesn't know what it is to tell the truth, and who doesn't know what it is to speak unless he blasphemes the name of God. Put your arm around him and tell him about Jesus who died for his sins. I tell you, He is able to save to the uttermost. Not a man will be

able to look up in His face and say, "You tried to save me, but you couldn't."

I don't tell men to turn over a new leaf. I don't tell men that if they will try hard that God perhaps will meet them halfway. I don't tell men to take the first step and the Lord Jesus will take the second. Rather, I tell them that there is only one way of salvation and that is the way of the Bible. That is the Jesus that Paul preached. When you preach Him the world at large thinks you are a setter forth of a strange god, but the God that you set forth is the same God that saved Paul and He is the same God that saved you.

CONCLUSION

In closing, I think about the Jesus of the Bible, the Jesus that Paul preached, and I am reminded how the Apostle Paul said to the churches of Galatia: "...there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:7, 8).

Like the Apostle Paul, I point to that man who says you can be saved by going down into the water, or that man who says you can be saved by slipping up to a little peephole and confessing your sins to a man on the other side of a partition who has just as many sins as you have, or to that individual who says that Christ saves you from your sins to start with and you have to keep yourself saved thereafter. I come to that man and I say to him, "You are preaching another gospel. You are not preaching the gospel that the Apostle Paul preached, and the Word of God says, 'Go to hell.'" That is exactly where that preacher is going. Any man who doesn't preach the Christ that Paul preached any man who does not present the Christ that was preached by the Apostle Paul, let that man be accursed. May God bless you!

HAVE YOU PRAYED TODAY?

Have you prayed today?
Have you asked your heavenly Father,
To guide you along your way?
Temptations are so great out there,
As we stumble along our way,
I ask you again, my brother,
Have you prayed today?
There are so many who are wandering
Down the worldly road to sin,
They act as if Jesus,
had never been their friend.
Well let me tell you brother,
That this is not the end,
When Jesus comes to get us,
You'll wish He was your friend.
He'll take us home to heaven,
And give us our rewards,
And there we'll live forever,
Rejoicing ever more.
So if you have neglected prayer,
And visits with our Lord,
I suggest you repent of your sin,
And turn once again,
To Jesus Christ our Lord.

--Ruby Beard