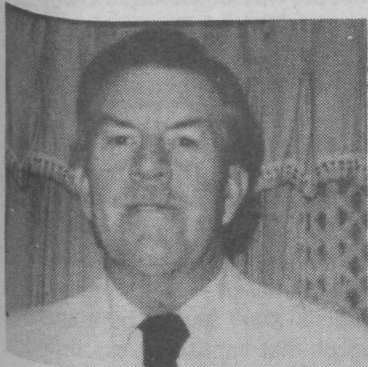


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## WHEN LOSS IS GAIN

by Jack Whitt

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowl-



Jack Whitt

edge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mind own

## HE CAME DOWN FROM HEAVEN

by Fred C. Beard

John 6:38, "For I came down from heaven, not to do mine own will, but the will of him that sent me."

My subject this morning comes from the first part of this Scripture. I have a desire to speak about this one that says, "I came down from heaven."

In not so many more days, this world will celebrate what they call the birth of Christ. It amazes me to think that a world, comprised of so many intellectuals, could be so naive as to set a date upon God. A date much like the very same that they have set upon men of their own kind. In this country we have set a date to honor Washington's birth, Lincoln's birth, why even now we



Fred Beard

have a national holiday for the death of a religious martyr for the black, Martin Luther King. I am surprised that Elvis Presley has not been so honored. Anything to get a day off from work (with pay).

But what this world has done is bring Christ Jesus, the Son of God, yea, God manifested in the flesh of man, down to the same level as man. Man in his evil,

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righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:7-10). The apostle Paul speaks of the word "loss" once in verse seven and twice in verse eight in the above text. Perhaps we might consider this word "loss" in the general usage and look at it from its very basic concept before we get into the more weightier application of what the apostle is revealing to us. To most of us, the loss of something prompts a note of sadness or remorse. I'm sure all of us have, at some time or other, lost something of value; perhaps a wallet, some money, or any number of other personal valuables. I must confess, I am prone to lose things. My father

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Love renders any work delightful

## HUMAN MANUFACTURE VS GOSPEL

by Pastor Ray Brown

Turn in your Bibles please, to I Corinthians chapter two. While you're turning to that, let me quote you a Scripture in I Corinthians 4:15. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Today it is bad. We



Ray Brown

think about this morning the thousands of pulpits today, and of course the Sunday Schools where there will be man-made doctrines preached and taught. I pray a lot about it. Sometimes it hurts me down deep in my soul. This is going on, and how wonderful it is that we have a place to come to hear the truth of God's Word and how we try to warn people

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## BE NOT CONFORMED, BE YE TRANSFORMED

by D. Pennington

The Apostle Paul speaking to the church at Rome says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1,2). The word conformed means one who complies with usage or customs; to agree or to be in accord with someone. Our world today has some very

false and untrue and even unreal ideas about our Lord. They try to teach us these things and ask us to conform or fit into the mold of what they are trying to tell us. Here are seven important things



Don Pennington

that the world has a misconception of God the Father, our Lord Jesus Christ, the Holy Spirit, our church, the Lord's supper, baptism, and salvation. If you want to be popular with the religious crowd and the people of the world, then conform, that's the only way to do it. Beloved, I choose to be in the will of God rather than be popular with the world.

We want to take a look at the great God of the universe. The world tells us that God is just like a big brother. You try to solve your problems, you do everything you know how to do and if you just can't get them worked out, then call on big brother and

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## STUDIES IN ACTS

by Willard Willis

"And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem" (Acts 21:12).

I understand the concern of Luke and the others, but, on the other hand, it would have been a shame if Paul had not gone to Jerusalem. It would have been a shame even as it would have been a shame if Daniel had not been cast into the den of lions, or if David had not gone up against Goliath.

You will recall from Matthew 16:21-23 how that Peter did not want the Lord to face that which was before Him. We, however, would all be lost if the will of Peter had been honored. Paul, in like manner, had a work set before him and that work had to take priority over any obstacles that lay before him.



Willard Willis

"Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13).

Great force was applied in order to get Paul not to go up to Jerusalem. It, in fact, was the force of weeping. We all know

(Continued on Page 7, Col. 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## HOW BAPTISM SAVES

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (I Pet.3:21). "baptism doth also now save us" How does Baptism save? We shall see.

It is of vast importance, in studying and preaching the Bible, that we rightly divide the Word of God. Many of the heresies taught

today come from a failure to do this. The only way men can seemingly use Scripture to support their heresies is by failing to rightly divide the Word of truth. It is of the utmost importance that we rightly divide Scripture as to the subject of Baptism. By doing this, we surely know that Baptism is not essential to salvation. Also, by doing this, we realize that Baptism is important to and for the one who is already saved. If one does not rightly divide the Scriptures on

the subject of Baptism, he might teach that Baptism is necessary to salvation, a terrible, wicked, and soul destroying heresy; or he might teach that Baptism is not important enough to be concerned about.

We are not saved by works. "Not by works of righteousness which we have done, but according to his mercy he saved us...." (Tit.3:5). Works are important,

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as you study my text, that though the Campbellite uses it to teach his "be dipt or be damned" doctrine, he does not really believe that baptism saves; though he does believe it is one of five things necessary to salvation.

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



Joe Wilson

the Bible as to how men are saved. This is so prominently and repeatedly taught in the Bible that, no matter what men teach about salvation, they pretend to teach that they believe it is by grace. They will teach the works of men - free will decision, mourner's bench, baptism, holding out faithful to the end, even the works of the Seventh Day Adventists - yet they still pretend

to believe that salvation is by grace. They use the words "salvation by grace" and then pervert this Biblical truth by explaining (so-called) it in their own way. Believers in the sovereign and saving grace of God are the only ones who truly believe that salvation is by grace - all others believe that salvation, at least in part, is by the works of men. Oh, let us believe and preach this precious truth of salvation by grace.

We come into the experience of salvation by grace through repentance and faith. No man can be saved without these. But, know that these are gifts of grace, and are wrought in one by the regenerating work of the Holy Ghost. "...The hath God also to the Gentiles granted repentance unto life" (Ac.11:18). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph.2:8). Note that the faith with which one receives salvation is the gift of God. "...who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead..." (Eph.1:19-20). We do not believe by our own decision or our own power. No, faith is the gift of God and the work of the Spirit. Man cannot repent of his sins or believe the gospel in and of himself. The Spirit must work these within. The New

Hampshire Confession of faith (Baptist) tells us, "Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating of the Spirit of God." Surely, Baptists should believe these truths about repentance and faith.

Baptism is not essential to salvation. Salvation is by grace, and baptism is a work. Grace and works can never be mixed in the matter of salvation. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom.11:5). Salvation must be all by grace, or it must be all by work (which it cannot be); works and grace do not mix.

"And brought them out, and said, Sirs what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...." (Ac.16:30-31). Here the question as to how to be saved is asked point blank. Paul was an inspired Apostle of God. What a failure, even what a sin it would have been on his part to fail to give a proper answer to this question. If baptism is essential to salvation, as the Campbellites teach, then this inspired apostle did not know it, or deliberately left it out - surely, neither of these can be true. What would a Campbellite answer to this question about how to be saved? We all know

what he would say. Compare his answer with the inspired answer of the inspired Apostle Paul - what a difference!

The totality of Biblical teaching is that salvation is by grace. Salvation is the same in every age, and is by grace in every age. Some men are always trying to teach that men were saved (or will be) differently in different ages - not so, beloved, not so. God has only one way of salvation, and it has always been the same. All who enter heaven will enter in the same way.

The thief on the cross was saved without baptism; yes, he was. The Campbellite will answer that this was before Pentecost. That is true, but salvation is the same after Pentecost as before. An amusing thing about the Campbellites here: They will say that the way of salvation changed on the Day of Pentecost. They will say that men were saved without baptism before that time. Then they will use John 3:5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," (saying that "water" means baptism) to teach that baptism is essential to salvation. Isn't this absurd?

Paul was saved without and before baptism. Ananias was told by the Lord to go to Saul, before he was baptized; and was told about Saul, "behold, he

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## BAPTISM

(Continued from Page 1)

and one who is saved by grace will have some good works as the fruit and evidence of salvation; but works have nothing at all to do with salvation. Now, baptism is a work of righteousness. When John the Baptist objected at first to baptizing Jesus, the Lord said to him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt.3:15). A lesson in Scriptural logic. 1. We are not saved by works of righteousness. 2. Baptism is a work of righteousness. 3. Therefore, we are not saved by baptism.

Baptism does not actually save. Even the Campbellites admit this, for they have a five step plan of salvation: believe, repent, confess, be baptized, and hold out faithful to the end of one's life. Actually, the Campbellite teaches four plans or ways of salvation (though the Bible knows of only one way). 1. Babies are saved by inborn innocence - they are not depraved. 2. People were saved without baptism before the Day of Pentecost. 3. The way I mentioned above; since Pentecost. 4. The way people who were saved, but lost their salvation, get saved. These people do not have to be baptized to get back the salvation they lost by sin. In other words, to get saved the first time, you must be baptized, but to get saved the second (or third, or fourth, or one thousandth) time, one does not have to be baptized (and these people claim to believe the Bible). Understand,

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt.18:17-18).

DO YOU REALLY BELIEVE IN CHURCH AUTHORITY, OR DO YOU JUST BELIEVE IN THE AUTHORITY OF YOUR CHURCH? Church authority is a Bible doctrine. Respect for church authority is surely a part of that doctrine. Do you respect the authority of other churches, or do you just expect others to respect the authority of your church. If you believe in the Biblical doctrine of church authority, you will respect the authority of other true churches the same as you desire that others respect the authority of your church.

It is so sad to have to say that most churches and preachers do not seem to have any respect for the authority of other churches. Most preachers believe church authority like the old saying, "it depends on whose ox is being gored."

If your church excludes a member, and another church receives or uses that member, what will your attitude be towards that church and pastor? Likely, you will want to break fellowship with that church and pastor - and you should. But if another church excludes a member, and another church receives or uses that member; you want to totally ignore the matter and treat the offending church and pastor as if nothing had happened. Why do you do this? Because you do not really believe in church authority; you only believe in the authority of your church. Is this not true?

Please notice in my text the words "bound on earth" and "bound in heaven." The proper excluding action of a true church is bound, not just in that church, but on earth. Every church on earth should respect the authority of that church. It is also bound in heaven. Whether men respect the authority of a church or not, God does; and He will eventually deal with churches and men as to this matter.

Church A excludes a member. Church B receives that member. Church C publicly uses that member. How should other churches treat churches B and C and their pastors? They should treat them exactly as if they themselves were church A. If they do not, it proves that they do not believe in church authority, but only in the authority of their church. Yet, what do many churches do as to churches B and C and their pastors? They treat them as if nothing wrong had happened. Yet these men will profess that they believe that it is wrong for a church to receive or use the excluded member of a sister church. But they are hypocrites. They don't really believe this. They believe it only if it happens to their church. What do many churches and pastors do as to churches B and C? Well, they attend their services, they preach for them, and they invite the pastors to speak for them.

Now if churches B and C had done this relative to a member they excluded, they would break fellowship with them. But they continue fellowship with them, exactly as before, as if they have done this to some other church. This proves that they don't believe in church authority; they only believe in the authority of their church. My friend, any one of the Lord's churches is as precious to Him as your church is. You should treat other churches as you want them to treat you.

You might say, "I don't want to get involved." But you are already

involved. When you attend services, preach for, or have pastors preach for you when these churches and pastors have received or used excluded members of another church; you are already involved. You are just involved on the wrong side, and involved in a way that proves that you don't believe in church authority; only in the authority of your church.

You might say, "I don't know if Church A was right in excluding the member." Have you checked with the excluding church? A church could be wrong in an exclusion, but you have no right to assume they are or act as if they are until and unless you check with them.

One of the biggest church sins among us, one of the major causes of division among us is in the failure of many of our churches to respect the authority of a sister church. Frankly I know of no greater cause of division among us than this.

Come on brethren, be honest now, face the facts, and do the right thing as to this matter of respect of church authority. Let me state it plainly. When a church excludes a member, no other church should receive or publicly use that member. Is this not what we all are supposed to believe? Then when another church shows disrespect for the authority of that church by receiving or using that member, all sister churches should cease fellowship with the offending church or churches and their pastors. If this is not true, I invite any reader to write me and tell me what is the truth in this matter.

Brethren, if we would do this one thing, we could go a long way toward straightening out many problems that have caused much division among us. If we would all show this respect for church authority we would influence those who have sinned against other churches in this matter to give more thought to this matter. I think that, if all churches would do as I suggest here (and as we should), that we would all but do away with the problems we have in this respect.

Brethren, am I not right? Is not this what every church should do? Would not this be a great help to unity among us? Would not this do away with many of the divisions among us? And, no matter what this would or would not do among us, is it not the right and Biblical thing to do? If I ask, invite, and even challenge any who disagree with me on this to write me about it. Churches are being hurt, churches are dividing up and taking sides - not over right and wrong, but over churches and personalities - because men and churches are not showing proper respect for church authority - every church that is. Do you believe in church authority, or do you just believe in the authority of your church?

I propose a test to settle this question once for all. No one can really object to such a test. If a church would receive or publicly use a person whom you had excluded from your church (or course, I mean that the church had excluded), would you preach for that church or invite that pastor to preach for you? No, you say; well you surely believe in the authority of your church. Now suppose that that church had not done this to you, but that they had received or used a member that my church excluded; would you preach for that church or use that pastor to preach for you. Well, then, you do not believe in church authority, do you? You only believe in the authority of your church. We surely need to give serious attention to this subject. We say that we believe in church authority, but many only believe in the authority of their church, and care nothing at all as to the authority of other churches. Comments welcomed.



## BAPTISM

(Continued from Page 2)

prayeth." Of course, this is proof that Saul was already saved. In Acts 22:13, when Ananias went to Saul, he called him "Brother Saul." This is further proof that Saul was saved before he was baptized.

Cornelius was saved without and before baptism. Acts 10:44-46 tells us, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues..." Then in Acts 10:47, Peter says, "Can any man forbid water, that these should not be baptized...?" So, we see that Cornelius was surely saved (he spoke with tongues) before he was baptized. I have never been able to get a Campbellite to answer me on this, though I am sure they have manufactured some sort of answer so as to uphold their "be dipt or be damned" heresy. These three examples surely show one who is willing to believe the Bible that baptism is not essential to salvation.

Why, then, are there some few texts in the Bible that heretics can use to teach that baptism is essential to salvation? I Corinthians 11:19 gives the answer to this question. "For there must be also heresies among you, that they which are approved may be made manifest among you." It used to bother me much that there were so many heresies in the world. I used to almost wish that there were no heresies at all. I used to even wonder why God put some things in the Bible that men could use to teach heresies. It was a good day for me when the Lord showed me this verse and the explanation thereof. I saw that heresies did not defeat the purposes of God, but rather were a part of that purpose. You see, God's Word is clear and plain as to what it teaches. If a man really wants to understand the great (especially as to salvation) truths of the Bible, he can do so. The Bible clearly, plainly, and prominently teaches these things. But, if a man just will not believe the plain and clear truths of the Bible, there are texts that he can stumble over into the ditch of heresy. These heresies manifest those among us who are approved of God and who will stand true to God's Word and not accept the heresies of men. This verse and it's teaching shows us God's reason for putting some verses in the Bible that men who just will not believe the plain and clear truth can use to teach the heresies they believe. Understand me clearly here: the Bible does not teach the heresies that men teach. The verses they use do not teach these heresies. But men who just will not believe Bible truth can pervert some few verses (Pervert, not understand and expound) to teach their heresies which are really the doctrines of demons.

My text does say, "baptism does also now save us." How can we explain this? What is the true meaning of this? We know from the totality of Bibli-

cal teaching on salvation that baptism does not truly and actually save us with a spiritual salvation. How then does baptism save us?

Let us look at I Peter 3:20, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Let us look at Noah, the ark, and the flood. This is a figure of spiritual and eternal salvation. Understand that it was a literal and physical salvation from the waters of the flood, but it pictures spiritual and eternal salvation from the judgment of God on sin. The flood waters picture the judgment of God on sin. They really were such a judgment, and they also picture the coming judgment of eternal hell on the unsaved. The ark pictures salvation from this judgment.

What a wonderful picture of salvation is this. It was a way of divine origin. Noah never thought of this. He would never have even imagined such a judgment or such a way of deliverance. God revealed it all to Noah. The way of salvation through repentance and faith in Jesus Christ was purposed, planned, and prepared by God. It would have never entered into the heart of sinful man. It was revealed by God. It is also made effectual and saving by the power of God. The ark was made of wood. This wood must give its life that there might be this saving ark. Jesus gave His life that He might be the ark of salvation to all who will come to Him. The ark were covered with pitch. This word is often used to refer to the covering of the atonement. The ark was for many. There was only one way of entrance into the ark, even as there is only one way of salvation. All within the ark were saved. I do not believe there was any death in the ark. All on the outside of the ark were lost, died in the flood. All outside of Jesus Christ will go to eternal hell. The ark was a figure of salvation.

Baptism is a similar figure of salvation. My text says, "The like figure whereunto even baptism doth also now save us." The ark is a figure of salvation. Baptism is also a figure of salvation. Baptism pictures the blessed gospel by which we are saved. **MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures** (I Corinthians 15:1-3). This is the blessed gospel by which men are saved. baptism pictures this gospel. Of course, only immersion pictures this real baptism. The ark was a figure of salvation. Baptism is a like figure thereof. This is plain to any honest reader of this Scripture - to anyone who really wants to believe the truth of the Bible. Note that Noah was saved before he entered the ark. We are also saved before we are baptized.

Baptism is not essential to salvation, but salvation is essential to true baptism.

Let us see in our text what baptism really is. (read I Peter 3:21 again). Baptism is not, "the putting away of the filth of the flesh." The filth of the flesh is our sins. Baptism is not the putting away of our sins. The "filth of the flesh" here is not the physical dirt on the physical body. Of course, such would have nothing to do with salvation either. Anyone acquainted with Scripture, and believing it, would know that the reference is to the sins of the depraved and filthy nature of man. Baptism does not put this away. Baptism is, "the answer of a good conscience toward God." The question is, "Are you saved?" "Do you trust Jesus Christ for salvation?" The answer is, "Yes, and I will be baptized to show my faith in Jesus Christ and His gospel." Baptism is the proper answer of a conscience that has been made good by the saving work of the Lord. One who is saved by Jesus Christ ought to follow Him in baptism - but this is after salvation and not to secure salvation.

Well, finally to my subject, "How Does Baptism Save?" Baptism does not save really, truly and actually. The Campbellites know this, and though they use this verse to support their "be dipt or be damned" heresy, they do not really believe that baptism saves. I have already said that they have a five point plan of salvation, of which baptism is only one part. How does baptism save? Baptism is a figure (my text says so), and so baptism saves us figuratively. That is the one and only way that baptism saves - in a figure.

Oh, my friend, it is of utmost importance that you be saved. In order to this, it is most important that you understand the true way of salvation. Repent of your sins and receive Jesus Christ as your Lord and Saviour, and you will be saved - immediately and forever.

Campbellites teach a false way of salvation. They cast a stumbling block in the way of the blind sinner - oh, what a terrible sin is this. Men who follow and depend upon the Campbellite way of salvation are lost and will go to hell. It is important that you repent of your sins and receive Jesus Christ as your Lord and Saviour. This is the only true gospel and the only true way of salvation.

After one is thus saved, it is important that he or she follow Christ in Scriptural baptism and thus become a member of a true church of Jesus Christ, even a Baptist church. I do not make light of baptism. It is important in its proper place. We just need to be sure we have it in the right place - after, and not before salvation. May God bless you all.

## LOSS

(Continued from Page 1)

used to remind me as a boy not to lose pocket knives he gave to me. His warnings were very much valid because I lost a lot of pocket knives; and as a matter of fact, I still do.

But then there is a positive point to consider in this matter of loss. For example, many people of a stoutly sort have lost, or are

trying to lose, weight. And why should one want to lose weight? The reason of course should be obvious; they want to be a healthier person. I personally feel obesity harms people and many times contributes to sicknesses that otherwise would not have been. I also believe as a Christian, physical health is important in giving energy and vitality to be a better servant to our Lord. This too would include physical daily exercise. There may be those who will disagree with me; and that of course, is fine, because I do not make this issue of obesity a test of fellowship. As a matter of fact I have many preacher brethren friends who are, shall we say, very well-rounded, to put it one way; or at least I hope I still do. (Editor's note: Be careful, Jack).

The point being made here is that Christians can be unhealthy or unproductive in their service to God by reason of unnecessary burdens or sins that they could get rid of if they put forth some effort. I have used this illustration of the physical to bring out the spiritual side of Christian service. The Christian life may be compared to a foot race as Paul describes it in Hebrews 12:1, "WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

We read in I Corinthians 9:27, "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."

The apostle Paul had the desire to be the best servant of God possible. He knew in order to be such, he must control his body, to curb fleshly lusts and unhealthy appetites. In other words, he says, I keep my body in subjection to the new nature and will of God in order that I not be a castaway, or a vessel of no use. How many Christians today are there who are of no use to God? Or to put it another way; how many Christians would be of much greater use to God if they lost some fleshly appetites and subjected themselves to the perfect will of God? I, for one, could improve greatly in this matter.

Let us now begin to examine the Scriptures of our text as we consider what the Apostle Paul, this great example to us, is revealing. He says in verse seven, "But what things were gain to me, those I counted loss for Christ." Before his conversion, Paul (then Saul of Tarsus) was a Pharisee, a Hebrew of Hebrews, he tells us in verse five of this chapter, and then in verse six he says he was zealous in his work of persecuting the church, or in other words zealous in working against the Lord. There are those today who are working to destroy God's true churches, and without a doubt have caused much harm to our churches and have drawn multitudes of people to follow unscriptural and heretical practices.

But what is Paul saying of those things that were gain (in the past tense) that he now counts as loss for Christ? Well, for one thing, in his former life he was proud of his strict adherence to the law. He had been a

Pharisee, a very religious group of people, self-righteous and self-appointed to rid the country of those professing faith in Jesus Christ. He was a Hebrew of Hebrews. In other words, he worked harder than all others at fulfilling his commitment. He was highly educated in the law and had been a member of the Sanhedrin, a seventy-member group of the most elite educators of his day in the Jewish religion. He apparently carried out his work to persecute and execute true believers with great zeal. Yes, Paul had gained a wide reputation and ranked high among his peers. He could boast of himself and be lifted up in pride, if he wanted to.

But there came a time when Paul's life took a very dramatic change. We read of this great event in Acts 9:3, 4, "And as he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" From that time onward Paul was a different man. He was saved by God's grace; and he denounced all his self-righteousness, all his proud boasting, and all his acquired knowledge of the law. He tells us, in our text in Philippians that he counted all these things as dung (refuse) in order that he may win Christ. Yes, Paul lost some things but he gained Christ. This story of the Apostle Paul's conversion should be of great value and benefit to all true Christians today. It should remind us that we too must relinquish some things in order to win Christ. My friend you may be saved, but are you winning Christ with your life? The problem with Christendom today, as in other ages, but maybe more so today because of so many attractions and worldly influences, is that there are too few who are willing to suffer the loss of all our possessions in order to win Christ. Many are like the rich young ruler of Matthew 19 who went away sorrowful when Jesus told him to sell what he had and give to the poor. He had great possessions that he did not want to part with. Of course, we do not necessarily have to be rich to have possessions we do not want to lose. We should be reminded too that it is not always what we possess, but what possesses us. I Corinthians 6:20 says: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." If we are saved then we belong to God, we are His possession. My friend if you are God's possession, what does your life reveal for Him? How much of the old life and habits have you counted as loss in order to win Christ?

What should we lose when we receive Christ? 1). Our confidence in the flesh. We now realize that in the flesh dwelleth no good thing, and that apart from Christ we have no righteousness. Our own righteousness is as filthy rags (see Isa. 64:6). 2). A proud and haughty spirit. There is no place for pride in the Christian life. There are those who feel proud of themselves, of how much money they have, of their

(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

*Is there any demon possession today? What are some evidences thereof? Is there exorcism thereof today?*

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Of course there is plenty of proof in the Scriptures concerning demon possession in Bible times, especially in the New Testament. The Lord Jesus practiced exorcism during His earthly ministry. For lack of space I will not give Scriptural proof except to mention Matthew 9, since these can be readily found in the four Gospels. The Lord also gave His apostles the authority to do the same. Is there demon possession today? Yes, people today can and are possessed. However, these demons or devils may not manifest themselves in the same way in which they did in Jesus' day, though in some cases they may. How may we recognize someone who has a devil? I cannot answer that, because I do not know; for Satan's works are diverse and sundry. Nevertheless, here is what I think.

I believe that many of the heinous crimes that are being committed in the world today are due to demon possession. We hear of people viciously and relentlessly murdering and raping their own parents, children, and siblings. We read of mass murders, mutilations, and even cannibalism. We are told of Satan worshippers who offer human sacrifices, and know that these things are below and beyond ordinary depravity. We are also aware of so-called religious people who perform divinations and witchcraft. These sometimes lose control of body, soul, and mind. These things are not according to ordinary human imagination. Just as one example, let's take the Jim Jones case. This one man was able to lead scores of people down a suicide path. His powers were overwhelming and irresistible. I have been in so-called church services where people who came in contact with a certain spirit, (not the Holy Spirit) were literally rendered unconscious. Oh, how thankful I am that the child of God cannot be possessed by devils.

Is there such a thing as demon exorcism today? Yes, though I can no more prove that than I can that people can be possessed by the same. Back in the spring a Catholic priest received a great deal of attention when he claimed to cast demons out of a certain woman. This was done on prime time television, aired by either 20/20 or 60 Minutes, I cannot

remember which. It was also in the Atlanta Constitution. Was it a hoax? Perhaps, but--maybe not. There are many Christian and Non-Christian sects who claim to have such powers. Witches claim to be able to communicate with the dead. Is it all a hoax? Perhaps, but they communicate with something. No doubt it is demons.

By now you may be wondering if I believe that casting out demons is a gift of the Holy Spirit to be exercised today. The answer is no. Notwithstanding, I do believe that people today are able to cast out demons. But just because it is being practiced today does not mean that it is Scriptural for today. No one has the Scriptural authority to do such, but that does not stop them from doing it. Religious people do all kinds of things for which they have no authority. It is simply done through the power of Satan himself. Someone may cite Matthew 12:22-30 and argue that no one can cast out devils by the power of Satan. I ask you to look at that passage very closely. That is not at all what it says. But how about Matthew 7:21-23? These are casting out devils in the name of Jesus, but they certainly do not have the authority to do so. Thank you for your question.

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There are so many verses that teach us about demons that I will not list a text here. The Bible is clear concerning demons in the days of Christ, and I see no place where the Bible teaches these demons ceased to exist. Yes, I most definitely believe there are demons today. There is great difficulty in studying this subject, because there is a great amount of fanaticism concerning it. I state here, though the question is not asked, that I believe demons are fallen angels. They are real beings with real personalities. These beings have supernatural ability. They are under the leadership of Satan and obey his every command. Yes, there is demon possession today. I do not believe that a demon can possess a saved person; but I do believe that demons can and do possess lost people and even many people who are religious and seem to be saved people.

Let me now mention some characteristics of the demon possessed. 1. Unusual physical strength. 2. Fits of rage. 3. Splitting of personalities. 4. Resistance to spiritual things. (They cannot stand to be around

churches or saved people.) 5. Clairvoyant powers. 6. Alteration of voice. 7. Ability to speak in an unknown language. 8. Moral depravity. 9. Foaming at the mouth. 10. Spells of seeming idiocy. 11. Unconsciousness. 12. Falling into a trance. (Especially at the mention of Jesus or religion.) 13. A passion for lying. 14. Pain that is unrelated to real injury. 15. A compulsion to blaspheme God. These are many of the signs of demon possession. They would be more pronounced in some than others. People that fit into these categories are people whom we need to avoid. They are dangerous, even to the child of God. The devil will use these people to try and destroy the life of God's people.

The last question asks about modern day exorcism. I seriously doubt that this exists. The main reason for my doubt is the complete heresy of most people who claim to have this power. Most of them, if not all, are involved in faith healing, tongues, and many other demonic heresies. I believe that often demons will come and go as they please. The way of exorcism is salvation. When Jesus enters the life of one who had been demon possessed, exorcism takes place.

In conclusion: yes, there is demon possession today. I have given you many of the traits of a demon possessed person. No, I do not believe in what is considered as exorcism in our day. May God bless you all.

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"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12)

The answer to the first part of this question is, in my opinion, yes! Demons do not die, nor do they disappear; nor does their ultimate purpose change, or become weakened. They still demonize victims, as well as influence others in an evil way. The term "demon possession" does not appear in the Bible, but the New Testament speaks of people who are demonized (Grk. daimonizomenoi), ie, they are attacked by one, or more inhabiting demons, who cause them to be physically and mentally deranged. Although modern medicine tries to tell us that the Bible accounts of demon possession are just ac-

counts of mental illness, we know that is not the case. The Scripture makes a clear distinction between "lunatics" and "demon-possessed" individuals. Matthew 4:24 is a good example of this. I believe that there are some people truly mentally ill, and others who are demonized. The demonic purpose is always to draw a person to worship the demon, Satan, or the creature more than the Creator.

Today, demonic possession and influence is sometimes subtle and other times as bold as ever. Deception is a great ploy of Satan and his demons. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Timothy 4:1). Here in the United States and other supposedly Christian countries, demonism is increasing quickly and boldly. We have seen and continue to see a sudden revival of astrology, witchcraft, spiritualism, hypnotism, sensitivity training and some of the most heinous moral transgressions unheard of until the last 50 years. Jeffrey Dahmer's murders and cannibalism are not isolated incidents or are religious people untouched. Demon possession is marked by deception, part of which can be a producing of salvation that is attained by human works or efforts of some kind or other. So called "charismatic revival" in liberal churches is often demonic. Many so-called churches today embrace occult beliefs and practices. Certainly all of this is in preparation for the coming tribulation period, for even then demons will have a part in prophecy (Note Revelation 16:13-16). We need to remember that God's sovereignty extends here as well as everywhere. Demons are used of God to punish the wicked and sometimes to chasten the righteous.

Calvary was the death blow to Satanic hosts. Demons are subject to the Lord Jesus Christ and can be dismissed by His name. Our faith and trust is in Him. I do not believe elaborate rituals are necessary to cast out demons. Demons can be bound in the name of the Lord Jesus and commanded to leave, but the one praying for this must be a sound, spirit filled Christian completely trusting in God's grace and power. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:57).

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Demon possession can be defined as "a condition in which one or more evil spirits or demons inhabit the body of a human being and can take complete control of their victim at will."

Most of the accounts of demon possession are found in the New Testament, but in I Samuel 16:14-23 it is said that Saul was troubled with an evil spirit, which means, I think, he was

demon possessed. In Revelation 16:13, 14 it said that the "spirits of devils," (demons) "working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." So it seems that there will be demon possession yet in the future. It would seem that from the time when the serpent deceived Eve in the garden of Eden up to the present time there has been demon possession of human beings. I believe that many in the cults of this day are possessed by demons.

What are some marks of one who is demon possessed? The chief characteristics is a change in personality of the victim. When demons control the victim that person is not able to control his own mind and actions. Looking at the example of the man of the country of the Gadarenes who was possessed of demons as recorded in Mark 5, we see he had unusual physical strength (v. 3). He had fits of rage (v. 4). He broke chains and fetters. He had a split personality (vv. 6, 7). He came to Jesus for help, yet cried out in fear. He did not want help (v4). He asked Jesus to let him alone. He had the power to know, without being told, the identity of Jesus (v. 7). A legion of demons used his mouth to speak (v. 9).

As to the last part of the question, is there exorcism thereof today? I doubt that God has given any one today the gift to cast out demons. During the days of the apostles, while the New Testament was not yet given, It was needed that the apostles be given certain gifts such as speaking in other tongues, the gift of healing, and casting out demons as signs that they were from God (Mark 16:17, 18). But now that we have the completed Word of God, signs are no longer needed; therefore God no longer gives those gifts. It is true that today just as God heals as it pleases Him, He also casts out demons from some who are possessed; but I doubt that any one has the gift of exorcism as did the apostles.

## LOSS

(Continued from Page 3)

social status, how well-educated they are, and lots of other self-praises. I have heard preachers who think of themselves as orators using a lot of fancy words to impress folks, and when they have finished no one understood what was said; and I wonder if he himself did. Preachers should preach the Word of truth in its simplicity from the Bible and refrain from conjecture. The Apostle Paul said in I Corinthians 2:4, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Preachers, do we demonstrate the power of the Holy Spirit as we deliver our sermon? 3). Our fear of suffering. Our text tells us the Apostle Paul desired to fellowship with the sufferings of Christ (vs. 10). I know there are those who do suffer today for the cause of Christ. However, we do not see the suffering through sacrifice that existed in ages past. We read of the sufferings of Christ Himself and of His apostles and then down through the Dark Ages of the multitudes who were tortured and (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

*Can a wife vote against her husband in a church business meeting? Is she failing to be under subjection if she does this? What is the use of her having the privilege to vote if she can not vote as she feels led of the Lord?*

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Among New Testament Baptist there are two schools of thought on this. One group will not permit women to vote at all in a church business meeting. The second group to which I belong will let women vote her choice.

I know that Genesis 2:24 teaches that husband and wife are counted as one. Ephesians 5:22 commands the wife to be in submission to her husband. This is all very clear. Sometimes one or the other can make the wrong choice. Does this mean that the other one should agree with that choice. Eve, in the garden made the wrong choice, and Adam followed her, and God was angry, very angry.

I believe that every active member has a right to vote, and to vote his or her convictions. However, the wife should make sure she is right before she votes against her husband. After all he is her head; and if he is a devout Christian, he will vote the way God would have him to. Sometimes, a wife may vote contrary to her husband in order to be different, or to let others know that she is independent; and that her husband is not her boss, so to speak.

Now, if she feels that her husband is wrong, she should vote her convictions. The Lord does not hold her to be in subjection to her husband in his wrong doing. I do not believe that a woman has to obey her husband when he is wrong. I have heard that there are some who hold that woman should be in subjection to them even if they wanted the wife to get drunk with him. This is absolutely contrary to God's Word and is very wrong.

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Baptist churches use the congregational form of government. In this type of government each member has a vote, and that vote is to be used in a responsible manner. To vote in a responsible manner means that the one casting the vote has considered the will of God concerning the matter in question. This is the example that was set by the early church when they chose a replacement for Judas (Acts 2:23-26). This type of government is again ex-

pressed when men were sent to Antioch; "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own command to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:" (Acts 15:22). Here it states that the whole church sent them out, therefore there must have been a vote of the membership.

If this type of government is still used, then a wife has a vote to use as she feels led. To subjugate an individual, in this case, a wife to the direction of her husband would be irresponsible. A wife should have the ability to vote as she feels led even when it is in opposition to the vote of her husband. In a congregational form of government, a vote cannot be transferred or delegated to someone else. In most instances, if the situation has been carefully and prayerfully considered, there will not be any need for a wife to vote in opposition to her husband, for they both have depended upon the leadership of the Lord in the matter, and He will not lead in two directions.

If this right of membership for a wife is viewed as a type of non-subjection to her husband, then there is absolutely no use of giving her the privilege of voting in the first place. In my opinion, she is not failing to be in subjection by using her right to vote even if that vote is in opposition to her husband. The result in many cases often, is that the wife will simply abstain from voting if there is any question that she will be voting contrary to her husband.

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A church business meeting is the business of the Lord. I am speaking of churches that belong to God. Not churches that claim to be and are not. I am not speaking of churches who wear a Bible name and thinking this will make them be a true church.

Since the business of the church is the business of the Lord, we should strive toward perfection. I know that we will never reach that goal in this life but we should strive in that direction. Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). We cannot be perfect as the Father, but, I think Christ meant for Christians to set the Father as their goal.

Paul said concerning perfection, "Whom we preach,

warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Col. 1:28). Every one for the same thing, having the same goal in mind, would be in the position for a strong church. Such a church striving for the same thing, it seems to me would be of one mind, even as one soul. Such a church would be in agreement on all subjects. We read in Acts 4:32, "And the multitude of them that believed were of one heart and of one soul..." We see in this same chapter that believers were filled with the Holy Spirit when they had prayed. The apostles spoke the Word with boldness. It was with great power the apostles gave witness of the resurrection of the Lord Jesus, and great grace was upon them all. I am afraid that this would not have been the case if there had been some on the contrary part (Titus 2:8).

The church at Corinth, it seems, had some division, but still was a church that belonged to the Lord. I am sure there were some that did not vote or agree with the majority of the church. Just because some did not vote like the majority of the church, this did not cause them to cease to be a church. Still, the thing that Paul intended was that "...there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). There are numbers of Scriptures whereby Paul admonishes the churches to be of the same mind. Romans 12:16, "Be of the same mind one toward another..." If a wife voted against her husband they would not be of the same mind. II Corinthians 13:11; "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind..." Whether or not we are of the same mind we are instructed to so be. And read still further in Philippians 1:27, "...that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;" If the wife was lead of the Spirit to vote differently from her husband then he would not be of the same mind as his wife. Philippians 2:2; "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." I am afraid that we are told to be some things in the Scripture that we are not. And, finally, as to these Scriptures, I Peter 3:8, "Finally, be ye all of one mind..."

Yes, a wife can vote against her husband in a business meeting. But, may I ask, why should she want to? If she is being led of the Spirit to vote against her husband, then he should vote with her. It seems to me, that

they should have some understanding whereby they could vote the same. The Bible says they shall be one flesh (Gen. 2:24). The Bible says also for the wives to submit themselves unto their own husbands. Ephesians 5:22, "Wives, submit yourselves unto your own husbands, as unto the Lord."

I go along with a majority rule, but, I would be a lot happier if there could always be a unanimous vote. This would be nearer to the Bible exhortation.

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"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." (I Peter 3:1).

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind..." (I Peter 3:7-8a).

Yes, a wife can vote against her husband in a business meeting, but she shouldn't because she would be failing to be in subjection to her husband. The husband and the wife need to come to an understanding on issues that may cause differences between them. There needs to be some communication between them when there are differences of opinion. Their prayers are hindered. Their spiritual life and their marriage suffers. Their family and their church will be hurt if serious differences are not resolved.

If the wife votes against her husband it is a sure sign there are problems in their relationship. They are not communicating. It does not matter whose fault it is; they need to examine themselves and resolve their differences in order to glorify God in their lives, their marriage, their family, and their church. If they need help they should go to their pastor. When the problem is worked out and the husband is fulfilling his responsibilities to his wife, family, and church; and the wife is being the help meet God intended her to be, her vote will be a vote of confidence to her husband that will lift him up and glorify God.

## LOSS

(Continued from Page 4)

murdered for their stand for the truth of God's Word and their testimony for Christ. Our forefathers who settled in America suffered to live in freedom to worship God. We need to see more Christians willing to take up their cross, follow Christ, and leave the outcome in His hands. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

The apostle Paul said in verse eight of our text: "Yea doubt-

less, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Paul here says he counts all things but loss. Some of us, no doubt, have given up many things since the time we became a Christian. But maybe we have held onto a few of our little passions that we just can't give up. My friend, if anything hinders your service to God it needs to be given up; you need to lose it. It may mean for you to lose another hour's sleep on Sunday morning to get up and go to church on time. It could mean you lose popularity with your neighbors or those you work with because you won't listen to dirty jokes and filthy rock and roll music. Preachers could even lose opportunities to preach because they preach the sovereignty of God, predestination, and regeneration only through the hearing of the gospel. Perhaps there are those who would gain if they lost the attitude of "being absolutely positive that I'm absolutely right." Perhaps this attitude has resulted in broken fellowship between you and a brother or another church. If this be the case, why not seek to restore fellowship? Or is pride holding you back?

Brethren, standing for the truth and what is right may not always be easy, but it's the right thing to do. May the Lord help us to be more like the Apostle Paul. May our love for Christ outweigh any and all earthly desires and possessions. Then one day perhaps we, like the Apostle Paul, may say "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8).

## HE CAME

(Continued from Page 1)

depraved mind could not attain the heights of God, so what was left but to drag God down to the lowliness of man.

Clearly 99.99% of this world will celebrate Christmas in one way or another. And if you ask them why, they will tell you because it's His birthday. You ask them who He is, and why they celebrate His birth and they say He is the Christ. Many attribute Him His deity because of His miracles. They are like Nicodemus, who came to Him by night afraid of the Jews, saying we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.

Jesus did many miracles. He turned the water to wine at the wedding feast. He healed the sick, gave sight to the blind, and made the lame to walk again. He gave the demonic of the Gaderines his

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## HE CAME

(Continued from Page 5)

right mind. He rebuked the devil and the devil's workmen.

But all these miracles are not the reason to love Christ, nor are they the reason to set one day aside to celebrate His birth. Our Lord never gave us any commandment to remember His birth because He was not born as we are born. He ever was, and ever is, and ever will be. Our Lord gave us one commandment to do in remembrance of Him and that was to partake of the Lord's supper.

He broke the bread of the passover and gave it to His disciples saying, "this is my body which is given for you, this do in remembrance of me". He took the cup and gave thanks and said "take this and divide it among yourselves".

Nowhere in the Word of God are we exhorted to remember His birth, but always are we to remember His suffering, His pains, and His death for our sins.

He says in John 6:38, "I came down from heaven." Beloved, He is God and He came down from the heavens to suffer and bear our pains, to die the death that should have been ours on the tree. Why celebrate His birth, when He has always been? But rather celebrate His death, show forth to all that this one that came down from heaven came down for you. And we do so as we gather together every week commemorating His death, burial and resurrection. For on the first day of the week Christ arose from the grave.

The miracles He did while He was here in the flesh were great miracles. Oh, that we might behold Him as He calmed the sea of troubles and watch Him as He fed thousands with nothing but a few fishes and a few loaves of bread. But the great miracle, the greatest of them all was that He left his home in the glories of heaven to humble Himself to become as one of us and to do it that we might live.

He came down from heaven. That's the great miracle, and He did it for me. He walked amongst men, when He didn't have to, He was beaten by men, when He didn't have to be, He was stripped of all His dignity, hung up to shame and He didn't have to be. But He did it for me.

Read that verse of Scripture with me again (John 6:38), "For I came down from heaven, not to do mine own will, but the will of him that sent me." I want you to read on with me verses 39-40, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

I ask you in closing, have you seen the Son? Have you been quickened by the Spirit of God to see this one that came down from heaven to redeem you unto Himself: paid the price for your sins.

Have you seen Him, do you believe on Him?

I am not talking about the make-believe God that the world believes on, but the one and only true and living God that ever was, and ever is, and ever will be. Do you see Jesus as your saviour.

## BE NOT

(Continued from Page 1)

he will help you. Then he will disappear until you get in trouble again. He doesn't get in your way. He is very convenient. He just leaves you alone until you need him again. Now that is the world's conception of the great God of the universe.

The world's conception of our Lord Jesus Christ is that He is our whipping boy. God whips Him when we do something wrong and that He stands between us and God to keep us from being punished. When we disobey God, God punishes Christ for our misdeeds and that's all He is to us. Many years ago the king's children used to have a whipping boy. The king's son would do something wrong, and they would whip this poor old peasant boy for what the king's son did. The world tells us today that Christ is no more or less than a whipping boy for us. They don't want to make Him any more than just that.

The world has their conception of the Holy Spirit also. They say the Holy Spirit is our magic wand. It is something we wave and all our troubles will disappear. If you're sick, just wave the wand and you will get well. If you're in financial trouble, wave the wand and money will come from somewhere. That is the world's idea of the Holy Spirit, the third part of the God-head.

The church that we love so well, the church that Jesus built and His personal ministry here on earth, the world tells us is just a social club. It is where we come and talk to each other about things that we agree upon and we have fun because we all agree on certain things. That is the extent of the church, just a social club. They liken it to the lodges or something of that kind. In fact, some of them even put their masons above the church.

Then, beloved, they tell us that our Lord's supper, that is so precious and so memorable to me and you, is just an expression used for let's go down to the social club and have a drink. Just go down and have a drink and it binds us together on the things that we agree upon.

Baptism, that is taught so precious in the Word of God, they say that is just your initiation into the social club. That's all it amounts to, just initiation into the social club. After you join the social club, be initiated into it, pay your dues, and keep your mouth shut, then you will have salvation. Pay your dues and don't make any waves is what they term the local church. Beloved, this is what the world is telling us. They are asking us to agree with their ideas, and conform to this image. It's a custom, be in one accord and we will all get along. But Paul says, "Be ye not conformed to this world: but be ye transformed by the renewing of your mind." The word transform means to change or to be

different. We're called upon by God to be different in this world. This world does not like for anyone to be different and will fight you to the end, but God said to be different, be ye transformed.

The God that the Bible tells us about tells us that He is our Lord and Master. He is not my big brother but He is my Lord and Master. He is the one I come to as a beggar in His sight. He is the one I fall flat on my face in front of and say God have mercy on a wretched sinner like I am. Beloved, I am no prophet to my God but He is a prophet unto me. Daniel 4:35. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" That is the God of the Bible, the God of the universe and it is quite different than any other definition that this world gives us. He does as He pleases, wherever and whenever He pleases and nobody has the right to even question what He does. Beloved, if God does it, it's right and proper and there is no question about it. God's will be done. Our Lord Himself said not my will but the will of my Father which sent me. And that is what should be our attitude. Be ye transformed, change, be different from this old world. What profit would a God be to you that has no power? What profit would a God be to you that is just a big brother? I've got a big brother, beloved. God is my Lord and Master. Ephesians 1:11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:" Do you do everything you want to do? I don't, but God does, who worketh all things after the counsel of His own will. So many times we hear people today tell us that God is trying to do something. God doesn't try, either He does it or He doesn't and that is the way it is. Beloved, I serve a God that has never lost a battle, a God that has never been disappointed. I serve a God that when He wants to do something He does it and if He doesn't want to to it He's under obligation to no one. Isaiah 40:10-12. "Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" That sure sounds like more than just a big brother. It says our God measured the waters in the hollow of His hand. Would you venture a guess as to how many gallons of water there is in the ocean? God holds it in the palm of His hand. He meted out the heavens with a span. A span is considered from the tip of your little finger to the tip of your

thumb with your hand spread. God measured the heavens with a span. What a hand. One of the Russian cosmonauts came back to earth one day and said that he didn't see any God up there. Of course not, he hadn't even gotten out of the palm of God's hand. He comprehended the dust of the earth in a measure. How much does the dust of the earth weigh? I have no idea, but beloved, God knows exactly. He weighed the mountains in scales and the hills in a balance. What a God we have and then belittle Him down to the status of just a big brother? I choose to be transformed, I choose to be different and accept the Lord for what and who He is. Isaiah 40:17,18. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?" Who will we liken Him to, beloved? He has no likeness. The Scripture tells us "I know not any that He can be likened unto". That's the God of the universe, the God the Bible tells us about. Doesn't He look much more attractive than the god of the world that is just a big brother; What a difference.

Now, let's take a look at our Saviour, the Lord Jesus Christ, whom the world says is just our whipping boy. The Word of God tells us that He is God in the flesh. Philippians 2:5-11. "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Beloved, why would Jesus make such a statement that He thought it not robbery to be equal with God, simply because He was God. When He was here in this world He was God in the flesh. Did it disturb God the Father that Jesus thought it not robbery to be equal with Him? Notice, to the glory of God the Father. Beloved, the Lord Jesus Christ is a conqueror, not a failure. He didn't come here merely to be a whipping boy. He came to pay for our sins and He did, but now He sits at the right hand of the throne of God making intercession for God's people. He is our Lord and Saviour. What a difference in the Jesus Christ of the Bible and the Jesus Christ of this old world we live in.

Now beloved, notice the Holy Spirit which the world says is just a magic wand. The Word of God tells us that the Holy Spirit is a life-giver. He gives us eternal life, He gives us spiritual life and that spiritual life is eternal life. Ephesians 2:1. "And you hath he quickened, who were dead in trespasses and sins;" This is the Holy Spirit

he's talking about. Beloved, He is as we term it today, the third part of the Godhead, but don't ever mistake Him being inferior. Because we say God the Father, God the Son, God the Holy Spirit doesn't mean that they are less in value and it doesn't mean that they are inferior one to the other, but are equal. They are all God, a triune God, a three part God and all parts are equal.

He not only is a life giver but after He gives this life, He dwells in the hearts of God's people. Romans 8:10. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Beloved, I have a spirit dwelling within me, the Holy Spirit dwelling within me as a witness that I am a child of God. How do I know that I am a child of God? The Holy Spirit witness in my heart tells me that I am His and He is mine. What a difference between the Holy Spirit of the Bible and the Holy Spirit this world asks us to conform to.

The world tells us that the church is no more than a social club. Christ gave His life for His church. He wouldn't do that for a social club. The Lord Jesus Christ built this church Himself while He was in the world. Matthew 16:18. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The church of the Lord Jesus Christ stands head and shoulder above anything that calls itself a church in this world. It stands above anything that calls itself an organization. The greatest organization in this world is not the U.S. Government or the parliament of England, it is the church that Jesus built. I am thankful to be a member of the church that Jesus built. I would worry and have sleepless nights if my name was not on the rolls of the Lord's church. It means much to me to serve in church capacity. Matthew 15:13. "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." There is coming a day beloved, that these beautiful fine magnificent so-called church buildings in our land and country will be destroyed. Why? Because Jesus didn't build them. Jeremiah tells us that there are false prophets in this world. There are preachers that Jesus didn't send and organizations that He did not organize. Jeremiah 23:20,21. "The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they prophesied." They are out there preaching, but they are not preaching a message from God because He didn't give them any. I have not sent these prophets, yet they ran: I have not spoken unto them yet they prophesied.

Jeremiah 23:31. "Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith." Many a preacher today

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## 'AND I, IF I BE LIFTED UP...'

by C.D. Cole

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The wondering temple officers sent to apprehend Jesus, returned to their masters and said, "...Never man spake like this man." The great claims He made and the boldness of His assertions at once mark Him as more than man or else a very bad man. He was either the Son of God or an arrogant boaster. Just think of such sayings as these: "...I am the light of the world...", "...I am the bread of life...", "...I am the door, by me, if any man enter in he shall be saved...", "...I am the resurrection and the life...", "...A greater than Solomon is here...", "...Before Abraham was I am..."

We do not usually take boasts seriously, and their great claims are usually met with a sneer and scorn. But the claims of Jesus Christ go unchallenged even by those who have not trusted Him as their Saviour. Napoleon and others have given Him unstinted praise, acknowledging Him as unique in every respect, and yet did not trust Him as Saviour. In this they reveal their lack of straight thinking, for if Jesus of Nazareth is what He claimed to be, He surely is a safe object of trust. I accept Him as my Saviour because I accept the claims He made for Himself. Believing Him to be the light of the world, I turn from all other ideas and ways of salvation to Him as only Saviour. Believing Him to be the bread of life, I let my soul feed on Him as the only hope of living forever before God without dread of divine justice. Believing Him to be the resurrection and the life, I shall go into the grave in hope of immortality for this body.

Jesus Christ never made a more startling utterance than when He spoke the words of our text: "And I, if I be lifted up from the earth, will draw all men unto me." John says that He made this statement to indicate what kind of death He would die. And the kind of death He died is a very important matter. It is not enough that He died. His death is a historical fact denied by few. And this message has to do primarily with the kind of death He died.

Three times in His short career, He spoke of His death as a being lifted up. Early in His career He said, "...As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." About the middle of His career, He said to His cavilling opponents: "...When ye have lifted up the Son of man, then shall ye know that I am he." And here, towards the end, He uttered the words of our text: "And I, if I be lifted up from the earth, will draw all men unto me."

1. Jesus Christ selected the manner of His death. He chose the way He would die, and even the hour He was to die. The time and manner of His death were not left to chance or to the whims of men. He controlled empires and directed kings, and made the wrath of man to praise Him in

bringing about His death as He had eternally planned. This is why the Roman method of capital punishment was by crucifixion rather than by stoning or some other method. This is why Jesus Christ did not live and die here in America in this 20th century. Had He waited until now to come and had been born and reared in America, He would have been put to death by electrocution or hanging instead of by crucifixion.

2. Jesus Christ chose this way to die because it indicated the curse of God. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God:) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance" (Deut. 21:22, 23). For His death to mean anything to sinners, it must represent the curse of God. Sinners are under the curse of God's holy law, and whosoever saves them must bear the curse. If Jesus had died as an example or if the moral influence theory of the atonement were true, the manner of His death would not have been important. God's Word had declared centuries before that when you see a man hanging on a tree, you can know that man is accursed of God. Jesus Christ redeemed us from the curse by being made a curse.

3. This means that Jesus Christ died as a substitute for sinners. He died instead of sinners. Somebody has to die for sin, for the wages of sin is death. And the only way any sinner can miss condemnation and punishment is to have another bear it for him. If Jesus was punished for me, I will not have to be punished for my sins.

"If Christ has my discharge procured and safely in my place endured the whole of wrath divine; payment God cannot twice demand; first at my bleeding Surety's hand and then again at mine."

4. If Christ died for sinners of all periods of time -- if His death had the same value to Abel and Noah and Abraham and David as it does to me -- then it could only be substitutionary in its nature. In Hebrews 9:15 we are told that Christ died for the redemption of transgressions that were under the first covenant. This means that He died for those who lived before He came. His death was retroactive. It had the same value to Old Testament saints as it has to us. His death could not be an example to the dead -- it could have no moral influence on people who had lived and died hundreds of years before He came.

5. The death of Jesus Christ justifies both God and men. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26). This portion of Scripture says that the death of Christ

was a present revelation of God's justice in passing over the sins of Old Testament believers. God's justice could not be seen in the salvation of Abel and Abraham and David. They were saved before their sins had been atoned for. And the death of Christ was demonstration of His justice. If Christ had not died under the curse of the law they had broken, God would have been unjust in saving them. The death of Christ takes care of the honor of God as well as the safety of men.

6. The results of His death. Our text says that all men will be drawn to Him. At first sight this seems to teach universalism -- the salvation of every individual. But this cannot be true for several reasons:

(a) It is contrary to known facts. It is a well-known fact that many individuals have not been drawn to Christ. Nobody could be drawn to Him who has never heard about Him, and millions upon millions have died without ever hearing the name of Jesus.

(b) There is no word for men in the original text: It simply says that He will draw all unto Himself. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37); "My sheep hear my voice, and I know them, and they follow me" (John 10:27); "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16); "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2).

(c) How does Christ draw men to Himself? It is not a physical drawing. There is no physical approach to Jesus. He does the drawing by working on the minds and hearts of men. It is by the miracle of the new birth. It is by giving men a change of mind towards God, and by working faith in them in Him as their only hope. And this involves our witnessing and preaching and praying.

Conclusion: In this text, we (Continued on Page 11, Col. 3)

## BE NOT

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says "I tell you on the authority of God's Word" and then tell you a lie. Beloved, He says I am against them that say He saith. Make sure He said it before you say He saith. If He didn't say it, you will stand in judgment and answer for it some day.

The Lord's supper is very solemn and very precious. I Cor. 11:20-22 "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." Paul said you're just making a social club out of the Lord's church. Shall I praise you for this? I praise you not. Beloved, the Lord's supper is precious. It is not to be taken out

and scattered all over the world. It is for God's faithful people. I Corinthians 11:26. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." It is our way of commemorating the death of our wonderful Saviour. When we take the bread and wine we're saying thank you God for such a wonderful Saviour as our Lord Jesus Christ.

Baptism is not an invitation into a social club. It is the doorway into the church that Jesus built. Matthew 28:18-20. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." He never gave that to any one except His church. They were the only ones present at this meeting. Anyone else that claims this promise is stealing it from the Lord's church. They may claim it, but the Lord will not recognize that claim. He gave it to His church, and only to His church. We must be baptized by the church that Jesus built. If there was a doubt in my mind that my church was not the church that Jesus built, I would certainly submit to baptism by one that was. A person cannot be a member of the Bride of Christ without proper baptism. It doesn't keep you out of heaven, it doesn't mean that you're not saved, but it means you cannot be a member of His bride.

The Bible tells us that salvation is a new birth. It is accomplished by teaching the Word of God. Sinners are convicted and they come to Christ, confessing their sins and believing on the Lord Jesus Christ. Beloved, salvation is important. No one can ever enjoy the privileges of heaven without first being born again. Acts 8:5.

"Then Philip went down to the city of Samaria, and preached Christ unto them." What did he preach? Christ. He didn't preach good works, or baptism, or church membership; he preached Christ unto them. Salvation is the Lord Jesus Christ. Acts 13:42-47. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and

judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Romans 10:13-15 "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Beloved, salvation, repentance, and belief in the Lord and Saviour Jesus Christ. What are we going to do? Are we going to conform to this old world or are we going to be transformed by the renewing of our minds? Beloved, I believe God. I take God at His Word. If God said it, as far as I'm concerned, that settles it. He is the last word. He is what everything hinges upon, the Word of God. Remember these things, let us be transformed, let's be different from this world. We must warn this world of the error of their ways. They are not going to like it but the Lord said to warn them anyway. He told Isaiah to preach as long as there is a man on the face of the earth. He won't believe you, but preach to him anyway. That is our job.

## ACTS

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how that the weeping of a loved one causes us to have great concern. Weeping has caused millions to change their plans. Paul, on the other hand, had been made willing by God the Spirit and a river of tears could not have changed his course. He, as he said, was not only willing to be bound, but he was willing to go a step further and even die for his Lord.

"And when he would not be persuaded, we ceased, saying, The will of the Lord be done" (Acts 21:14).

Jesus, when confronted with death in behalf of the Apostle Paul, did not turn back. He, in fact, said: "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

Our Lord denied Himself and gave His life for Paul. It was now Paul's privilege to say thanks to his Lord and he did so by denying himself and proceeding on to Jerusalem.

"And after those days we took up our carriages, and went up to Jerusalem" (Acts 21:15).

The word "carriages", as used in the days of Paul, referred to one's luggage or baggage. We know from I Samuel 17:22 that this was also the meaning of carriage in the time of King David. We, in fact, read from I Samuel 17:22 that "David left his carriage in the hand of the

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# ACTS

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keeper of the carriage"...

"There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge" (Acts 21:16).

Paul was now on the last leg of his journey to Jerusalem. He, according to Acts 19:21, had "...purposed in the spirit" to go to Jerusalem and his purpose was about to be accomplished. The place where he would reside, once he reached Jerusalem, had already been determined. He, in fact, was to abide with an old disciple from Cyprus by the name of Mnason. Paul was a tent maker and could, if necessary, have made himself a tent to dwell in, but I'm sure that Mnason would not have allowed such a thing. We know from the text before us that it was not only Paul who stayed at the home of Mnason, but Luke states, "...with whom we should lodge". The pronoun "we" may have included more than Luke.

Our text, when referring to Mnason as "an old disciple", is not referring to his age, but to the length of time that he had been a follower of Jesus Christ. He may have known Jesus personally, or he could have been converted on the day of Pentecost.

"And when we were come to Jerusalem, the brethren received us gladly" (Acts 21:17).

Paul and his company finally arrived in Jerusalem after meeting with God's people at Miletus, Tyre, and Cesarea. He found, when arriving in Jerusalem, that the reception was as it had been in the previous three cities. He, in fact, found that those who loved Jesus Christ also loved the brethren. It is as stated in the following passage of Scripture:

"And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

We may go a step further and note that those who say they love God, but don't love the brethren, have a serious problem. The problem is defined in the following passage of Scripture.

"He that saith he is in the light, and hateth his brother, is in darkness even until now" (1 John 2:9).

We are to see that the new birth brings with it, not only a love for God, but also a love for the brethren. This, of course, is why Paul was received gladly in the various places he visited.

The Sanhedrin and their sympathizers did not receive Paul gladly. He, as far as they were concerned, was a turncoat or a renegade. They, therefore, were not willing to give him the time of day, or a drink if he had been dying due to thirst. They believed that Paul had turned against them, their temple, and the law. Jerusalem, therefore, was a place where Paul, on the one hand, was loved and on the other hand, was hated. It is not likely that there were any in Jerusalem who were neutral regarding Paul.

"And the day following Paul went in with us unto James; and all the elders

were present" (Acts 21:18).

It would appear, due to the name of James being mentioned first, that he was the pastor of the church. One will note from Acts 12:17 that James is recognized on the same basis in this passage of Scripture. We, of course, know from Matthew 10:3 that James was one of the apostles. There, in fact, were two apostles with the name of James. James, the brother of John, however, was killed by Herod. The James who is before us, was our Lord's cousin. He was the son of Alphaeus (or Clopas) and of Mary the sister of Mary the mother of Jesus (Mark 15:40). It was this Apostle James who wrote the book of James. This particular James, in Galatians 1:19, is termed the Lord's brother, but writers inform us that this was according to the Jewish usage of the word "cousin". Editor's Note: I do not accept the "cousin" theory. James was the literal brother (half) of Jesus Christ.

James, of course, knew our Lord personally. He therefore was a man who lived by faith. He, when speaking about the Lord Jesus, could refer to many things which he had personally seen our Lord perform. These therefore who sat under the ministry of James were very fortunate people.

Our text informs us that "...the day following Paul went in with us unto James" We have, then, at least two apostles meeting together on this particular occasion. We can be sure that Paul did not feel inferior to James. This fact is brought out very clearly in Paul's letter to the Galatians.

"And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry" (Acts 21:19).

Paul, after saluting, or greeting James and the elders, gave them a particular or detailed report relative to how God had used him in reaching the Gentiles.

It is very important to ponder the words of our text which states, "...what things God had wrought among the Gentiles by his ministry." We must never lose sight of the fact that we are instruments or channels through whom God the Spirit works. This is why there is no preacher who cannot be replaced. The apostles, for example, were great men, but their greatness was due to their being used by God the Spirit as instruments. This is why that even their death did not alter the Lord's work. Their death, of course, did not end their ministry, since their ministry has lived on through others. We, in fact, are still enjoying and growing by the works which our Lord wrought through the Apostle Paul. May we count it an honor to be used by our Lord. May we, on the other hand, never think that our God cannot get along without us. God, in fact, does not need us any more than the water needs the fish, or the air needs the birds. God, on the other hand, has chosen to use us and to bless us.

"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses,

saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them" (Acts 21:20-23).

James and the elders, as the result of Paul's report, "glorified the Lord". This fact shows that they supported Paul one hundred percent. It meant that they approved of his ministry. They, however, were faced with a crisis in Jerusalem as a result of Paul's ministry. Some Jews from Asia, in fact, who were in Jerusalem for the feast of Pentecost, were spreading a rumor around town regarding the ministry of Paul. They were saying that he was teaching the Jews who lived among the Gentiles to forsake Moses and not walk after the Jewish customs. James and the elders knew full well that Paul had not cast reflection upon Moses and the Jewish customs. They knew that there was a misunderstanding regarding that which Paul really taught. Paul, in fact, taught the law of liberty which is the same teaching expressed by James in James 2:12. James and the elders knew that Paul taught that Jesus paid the penalty of the law for all the elect. They knew that he did not condone the breaking of the law by the acts of murder, stealing, coveting, etc. They knew that Paul taught that the law of God was now the law of Christ. Paul, in fact, in 1 Corinthians 9:21, said: "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

Paul, James, and the elders all knew the truth. They, however, still had a crisis on their hands. There, in fact, was a potential riot which was brewing in Jerusalem. The riot would begin as soon as all the people were aware that Paul was in town. The people would gather in an effort to defend Moses, the temple, and the Jewish customs. James, therefore, asked for Paul's advice as to what action should be taken by them. James said, "What is it therefore?" How can we prevent the pending riot? James then proceeded with a suggestion. The suggestion being that Paul join with four other men who had taken a Nazarite vow.

"Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law" (Acts 21:24).

The vow which Paul was admonished to make, meant that he purify himself along with the four other men. Paul, in other words, was to observe the forms of purification which the law prescribed for the vow of a Nazarite. The purifying, in fact, refers to the vows of sanctity which a Nazarite was to observe. The vow required that one abstain from wine and strong drink and that no grapes be eaten during the course of the vow. The vow also required that one not go near to a

dead body, or to make themselves unclean for their father, mother, brother or sister when they died (Numbers 6:3-7). The vow also required that an offering be made once the vow had been completed (Numbers 6:17).

James and the elders advised Paul to be at "charge" with the four men. He, in other words, was to share the cost of the offerings once the vow was completed. The cost being a ram of one year old for a burnt-offering, a basket of unleavened cakes, and a libation of wine (Numbers 6:13-20).

One's hair, during the course of the vow, was not to be cut. It, however, was to be cut at the end of the vow so as to show that the vow had been carried out. James and the elders hoped that the people, when they observed Paul's shaved head, would be pacified. Paul, in the following passage of Scripture, explained the action he took.

"And unto the Jews I became as a Jew, that I might gain the Jews; to

them that are under the law, as under the law, that I might gain them that are under the law...To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (1 Cor. 9:20, 22).

"As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication" (Acts 21:25).

James and the elders wanted Paul, by way of the Nazarite vow, to convince the Jews that he was a keeper of the law. This, of course, was a tight rope for Paul to walk. He knew very well that he could have sent the wrong signal to the Jews. He, in fact, needed to convince the Jews that

(Continued on Page 9, Col. 1)

## ARE YOU TRYING TO BE SAVED?

by A.M. Overton

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

Very often, when you ask a person if he is saved, you will get this answer: "I'm trying to be." And the sad part about it is that those who so answer seem to think that there is some degree of safety in such a statement.

One of the plainest of all truths is that every human being who is trying to be saved is lost! If one is trying to be saved, it is self-evident that he is lost. If one is saved he is not trying to be.

Ask the young man, "Are you married?" His answer "I'm trying to be," declares plainly that he is not married. Ask the candidate, "Are you sheriff?" When he says, "I'm trying to be," you know positively that he is not sheriff. No one is anything that he is trying to be. Only the blind can fail to see that.

The Lord flatly declares that one must quit trying before he can possibly be saved. The religious world believes and teaches that one must work in order to be saved. God declares in His Word that one must stop working. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

The natural man thinks that it is "to him that worketh," but God says it is "to him that worketh not..." How much is there in "worketh not"?

One of the meanings of the word here translated "worketh" is "to produce," "to exercise." Whatever man produces is a work of man. Whatever man "exercises," is of a man. In the light of this truth it is apparent that there is much "works for salvation" being preached and taught by those who profess to believe in salvation by grace.

A "work" may be something done with the head, heart, or hand. Of course, if one says that he believes that one must be baptized in order to finally be saved, we know that he believes in salvation by works. We can see that. But, suppose someone preaches that the lost sinner must be sorry for his sins, turn away from his sins, give up his sins, beg God to save him, "exercise"

faith of a certain kind, before he can be saved. Is that not salvation by works also?

Editor's note: One must most assuredly be sorry for his sins and turn away from his sins in order to be saved, and this is not teaching salvation by works.

God's gospel is good news. It is not something for poor, lost, helpless man to do, but it is a message of what a loving, gracious and merciful God has done for him. And what He has done for him is reckoned, or counted to him, not for work performed or promised, but to him "who worketh not." It is counted for righteousness when he, "believeth in him that justifieth the ungodly." This verily is the message of grace.

If lost men are not to work for salvation, how then may they be saved? They may be saved eternally and unconditionally by grace. Grace is favor shown of God upon utterly unworthy sinners.

How does He impart His wonderful grace? He does it through the Lord Jesus Christ who is revealed only in His Word. "The word of God is quick (lifegiving), and powerful..." (Heb. 4:12). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For there in is the righteousness of God revealed (Rom. 1:16-17).

Men may hear His Word and learn of Him. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:45). Those who hear God's Word, and see Him whom God reveals therein, come to Him, or believe in Him, are born of God. "This is the will of him that sent me, that every one that seeth the Son, and believeth in him, may have everlasting life: and I will raise him up at the last day (Jn. 6:40).

Stop trying to be saved, and learn from God's Word how He saves sinners without their trying.

-Copied from  
The Baptist Challenge



## ACTS

(Continued from Page 8)

he was a keeper of the law, but that he did not do so as a means toward regeneration. I'm sure that James and the elders were in agreement with Paul. It was not their purpose to set up one rule for the Jews and another for the Gentiles. Their only purpose for that which is before us was to prevent a riot.

"Then Paul took the men, and the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him" (Acts 21:26,27).

The action which had been suggested by James and the elders, did not work. Paul, in fact, was not allowed to finish his vow. We are to see that God had a plan for Paul in Jerusalem and no amount of decision making by James and the elders could change that plan. We know from the following passage of Scripture that it was God's purpose that Paul suffer for the name sake of the Lord Jesus.

"For I will shew him how great things he must suffer for my name's sake" (Acts 9:16).

We are to understand that the action taken against the Apostle Paul was of wise design. It was designed so as to bring about God's desired purpose. God's purpose for Paul is defined in the following passage of Scripture.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

The Jews, by their action, were doing to Paul what he, as Saul of Tarsus, had done to others. We, however, are to see God's hand in every action which was taken against Paul. Their action was as controlled as the stars that are in the heavens, or as the rotation of the earth on her axis. God, in other words, controlled their action so that good was brought out of evil. God did not keep the three Hebrew children from the fiery furnace, but He saw that no evil came to them. God, in like manner, did not keep Paul from the angry mob, but He controlled the event so that His purpose was fully accomplished. We, as we proceed further into the book of Acts, will observe that the Apostle Paul is victorious over every foe.

## HUMAN

(Continued from Page 1)

and try to tell people the truth of the glorious gospel of Jesus Christ. The Apostle Paul had this problem, and he was concerned about it. He did not want anyone to make a decision for Christ under his gospel, thinking that he was some kind of philosopher or some kind of man-pleaser, or preaching some kind of doctrine that he had invented himself. And

in that one verse, in I. Corinthians 4:15 we talked about, he said, "...I have begotten you through the gospel."

Paul was saying there that if the gospel was welcomed by all that would prove that it was of human manufacture. Let's face it people. If it was welcomed by all that heard it, then it would prove that it was of human manufacture, for only that which is manufactured by fallen man, or invented by fallen man, fallen man will believe.

Let's read I Corinthians 2:1, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." He said, I didn't come to you with words of man's wisdom or philosophy of language of any sort. "For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." (I Cor. 2:7-5). How many millions of people today have their faith standing in the wisdom of man, rooted in the wisdom of man, in the philosophy of man, in the teaching of man, and in the inventions of human doctrines today. They don't take the time to read the Word of God. They think that when a man gets in the pulpit or a man gets up to teach, if he has a Bible, why he must be all right because he's reading from the Word of God.

A lot of them do not even carry Bibles. They don't take the time to check what the man is preaching on or what he is saying in the sermon. They just believe, you know, that he's all right, and they take it at face value. Paul was worried about that. Paul wanted the people to understand. I Corinthians 15:1, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;" He said you made a decision of the gospel of Jesus Christ and that is where you stand. "By which also ye are saved, if you keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you, first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" Now this was in the back of the mind of the Apostle Paul when he went into these areas to preach the gospel of Jesus Christ. He wanted the people to understand that this wasn't of human manufacture that he preached, but it was from God; and if they received it and received it as the word of God then they were saved. But if they received it as just the words of man, then they didn't have any foundation to stand upon.

"O Foolish Galatians, who hath bewitched (or charmed) you, that ye should not obey the truth, before whose eyes Jesus Christ

hath been evidently set forth, crucified among you?" (Gal. 3:1). Paul said, I have declared unto you the gospel of Jesus Christ. I have set the gospel before you; the death, burial, and resurrection of Jesus Christ. Notice what he says in Galatians 1:6, "I marvel that ye are soon removed from him that called you into the grace of Christ into another gospel." I'm amazed that you have believed these philosophers and Judaizers, that you have been removed from the author of your faith, and also from the one that was ordained of God to bring forth to you this glorious gospel; I am amazed at that and appalled at that. Which is not another, but there be some that trouble you and would pervert the gospel of Jesus Christ. 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.

As we said before so say I now again if any man preach any other gospel unto you than that ye have received, let him be accursed. For I do not persuade men or God or do I speak to please men for if I yet please men, I should not be the servant of Christ. Am I trying to please men? Am I trying to entice people and persuade people to make decisions for Christ, by using man-made gimmicks and so on as the Arminian world does today? They depend upon the gimmicks and upon the eye appeal that they can put upon what they preach so it might persuade people to make decisions for Christ.

Now Paul said "...I have begotten you through the gospel." That means brought forth as the birth of Christ. So Paul is saying here that by means of preaching the gospel he became the human instrument in impartation of spiritual life.

You can't find in the Word of God anywhere, where Jesus Christ offered himself to the sinner, or where Paul ever told his congregation, "I'm gonna offer you Christ this morning. He's standing up here with open arms ready to receive you. Or if you'll just walk up front and receive him." We do not have the authority to do that. Those that offer salvation to sinners indiscriminately deny God's sovereignty in the application of redemption. God does not authorize his servants to offer Christ. The purpose of preaching is not to offer Christ, but to proclaim the gospel of Jesus Christ unto all the world. Scripture does not give me authority to offer deliverance from sin to anyone. The Holy Spirit applies redemption to whom He wills. No man, can persuade an individual person to receive Christ.

If man has the prerogative to offer the sinner a privilege which is about his ability to lay hold of, why doesn't he have the same prerogative to offer the sinner the privilege which is about his depraved nature? To receive Christ as an external offer can never be pleasing to God and can never bring eternal salvation. The Holy Spirit does not enter by the means of man's offer. I can stand here and beg and plead and try to bargain with you to receive Jesus Christ, but it would be of no avail. God has to do the saving.

First of all, we see the manner in which Paul preached the gospel of Jesus Christ. Notice in I Corinthians 2:4-5 "And my

speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

I hear men go around and brag about how many converts they have had. They say, "I've got all kinds of followers, how many have you got?" I say, "I hope and pray I don't have one, not one." I invite them to come to the Lord Jesus Christ for pardon and remission of sin. I hope not one that heard my preaching, and our teacher's teaching, is standing in the wisdom of teacher or pastor, but in the power of God. But millions of people are. I was saved under Billy Sunday. I was saved under Billy Graham. I was saved under this one. I was saved under that one. They stand in the demonstration of human merits and not in the demonstration of the Spirit and power of God. As the teacher said in his Sunday School lesson you know so and so, well if you say one word about so and so, you've closed the door forever. You cannot witness to them. You can't tell them about the saving grace of God.

All through the writing of Paul you can see that he didn't want people to believe that this was any human manufacture that he preached, but it was the gospel of Jesus Christ. I Thessalonians 2:13 says, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." He said even the demonstration of the power that I can see that it is

the effectual working of God in your life and it wasn't the words of the Apostle Paul or one of the other apostles that you made this decision for Christ.

I don't have anything against visitation; that's a good thing. Visit people and talk to people about their soul. Give out tracts, nothing wrong with that. Visit hospitals. But some people go out to make a name for themselves; they don't care what the Word of God says. The manner in which Paul preached the gospel was not with the wisdom of the world. He preached in plain language that Jesus, who was crucified at Jerusalem, was the Son of God and the only Saviour of His people.

Oh, Peter preached that great sermon on the day of Pentecost. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:32-36). Jesus that was crucified at Jerusalem, He was buried and rose again, ascended back to the right hand of the Father. What is He? Both Lord and Christ.

Listen, dear person, He's not your Saviour and Lord. He's your Lord and Saviour. He's your Lord before He's ever your Saviour. Jesus made it plain. "Come unto me all ye that labor

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## PAUL'S PREACHING

by Paul Jackson

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of the power: That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4-5).

When one thinks of an evangelist, a missionary, teacher and preacher; one will automatically think of the Apostle Paul. He declares in the opening text that his preaching was not enticing to man -- that he preached according to the divine leadership of the Spirit of God. His preaching comprises much of the New Testament. Yet very little of Paul's preaching is adhered to in modern theology. As a matter of fact, most theological seminaries teach their students to stay away from Paul's preaching because it is too controversial.

There are many truths that are ignored because liberal theologians stay away from Paul's theology. All of the policies of a New Testament church and the explanations for God's sovereignty are found in the Epistles that Paul wrote. Pastors and preachers who deliberately keep these truths from their people are going to have to give an account to God. It is no wonder that churches are in such chaos. How could they be any other way when most of them have never

heard or read a message on church policies?

Paul's preaching teaches us how a church should be constituted -- how it should conduct itself. He teaches the church about apostasy, paganism, legalism, justification, sanctification, the purpose of God, the sovereignty of God, service, and how God's ministers should be treated, and all that in Romans -- just one book of the fourteen he wrote.

Paul's preaching teaches the church that the preaching of the gospel is foolishness to those that perish, that the natural man will not receive the things of God, that God will judge His ministers, that the church is to judge those among themselves and practice discipline, that the Lord's Supper is to be observed by His method, that the church is a local institution, that the church should demonstrate love, that the gifts are no longer in the church, that women are to be silent and under subjection, that the resurrection is sure, and all this in I Corinthians, just one book of the fourteen he wrote.

Paul's preaching is found in twelve other books of the New Testament. Landmark Baptist Church will not shun them. Don't cheat yourself out of some great blessings.



## HUMAN

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and are heaven laden and I'll give you rest." What was the qualification there that Jesus laid down? I've got a message on this one, to preach in the near future. Take my yoke upon me, and learn of me for I'm meek and lonely at heart and ye shall find rest for your souls. Yoke, submission, Lordship, you see Lordship. I believe in Lordship, you have to receive Him as Lord. He's got to be your Lord over your life. You see, He's got to rule and reign over your life. He's your Lord and Saviour. You don't receive Jesus, and then 15 or 20 years later walk up front and dedicate your life to the Lord. It doesn't work like that. He's Lord and Christ. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). Why, I never heard anything like that. The Holy Spirit began to deal with them. What's it going to be after restitution? Look in Acts 3:19. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you. That, Jesus, that Christ, that glorified one, the one I'm preaching about this morning is the one who is coming back. He will call His people up in the air to ever be with the Lord Jesus Christ.

Jesus was His earthly name. "Thou shall call his name Jesus for he shall save his people from their sins." But is also Lord and Christ. You receive Him as Lord and Christ or you are not saved.

John said all you snakes and vipers, who warned you to flee from the wrath to come, show me fruits, meet for repentance. And that word means befitting. Show me fruits befitting or worthy of repentance. Brothers show me the life before I put you down in the water. Let me hear something confessed. Let me hear you confess that He's your Lord and Saviour, then I'll baptize you.

"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Ths. 1:3-5). Paul said I see in you the work of faith, labour of love, patience of hope. Buddy let me tell you, when you come to Jesus Christ as your Lord and Saviour; you take His yoke upon you. You're going to have a working of faith that is always busy for God, for the church, for lost souls, tithing. You will want to have scriptural baptism. You will want to be a member of a New Testament church. The hand of

faith is always full; it is never empty.

Do you know what grounds God receives disciples on? That they love Christ. Notice in John chapter 16:27 "For the Father himself loveth you," Why? Jesus tells His disciples, "because ye have loved me and have believed that I came out from God." If you love me, then submit yourself to me. Do not call me Lord, Lord and do not what I say.

James writes about it. It's not the hearers that are justified is it? It's the doers. The royal law of Christ is a mirror. Look in the mirror and it tells you exactly what you look like. Jesus Christ said you come to me, and you submit to me, and you take my yoke upon you and learn of me. That's what Jesus was telling them. Learn of me. Oh believer, don't ever quit learning. Just keep learning of Jesus Christ.

I Corinthians 1:20, "Where is the wise? where is the scribe? where is the disputer of this word? hath not God made foolish the wisdom of this world?" "Put to shame," that word means. I don't have anything against education. I hope people get a good education. But I hope they receive Jesus Christ because it's the most important thing in this life. You can be the smartest man in the world; but it will not bring you into a relationship with Jesus Christ. It doesn't make any difference how smart you are.

Paul was a smart man. He could speak four different languages. He was in the Sanhedrin. But he said I count all of that but dung on the hillside, that I might gain the excellency of the knowledge of Jesus Christ my Lord, the wealth of the world, the pleasures of the world soon run out. What are you going to do when you get old? You can't run after the world. It doesn't excite you any more. But you see, Jesus Christ has something different.

Paul said all these things. Paul said my gospel didn't come only in word; but it came in power. It didn't come with enticing words of man's wisdom, but with the demonstration of the Spirit and of power that your faith should not stand in the wisdom of man, but in the power of God. You make a decision for Christ under my preaching; I want you to make it under the gospel of Jesus Christ. Not by my words, but the Words of God in the demonstration and the power of the Holy Spirit. It's what Paul was talking about. The Apostle Paul said that the preaching of a crucified Saviour is more powerful than all the philosophy of the lost world. Boy, it just changes a man's life. I don't care what they are; If they are lower than a dog, what kind of sins they're in, how deep they are in those sins, if God sends the Holy Spirit in power and gives them faith to believe, their lives will be changed. Paul didn't waste words when he preached. Oh how those "Mealy mouthed" preachers make me sick. Butter won't melt in their mouth. How sly they are; by the play of words they deceive.

What Paul preached did not come from human skill, it came from God. His speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit of power. You take these free-willers and Arminians, drag them out of the pulpit, take away their philosophy and their traditions

and their play of words, put them back in the pulpit, and they'd be dumb-founded. They don't know what to say because they have no doctrine to preach. I hope that people listen to that. I hope that just one would heed and get out of those undertaker shops, funeral parlors, so called churches; get out of there because you're in a graveyard. You know God saved me from a graveyard and I never did go back. What do I want to go back there for? There is nothing there for me. God made me alive unto Him. What I'm preaching is not from human manufacture, but it's from God Himself who commissioned me to bring forth the gospel.

## CONFERENCE IMPRESSIONS

This has been another great conference. I sincerely thank the Calvary Baptist Church for having me as a speaker. The food, fellowship, preaching and singing were all a blessing to me. May God bless the work of this great church.

Sam Wilson, Gladwin, MI  
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I love this conference because I see many that are excited and very happy to be Christians. This helps me and blesses me greatly. I enjoyed every message, but my father's was the best. I can't wait till next year!

Joe Crace,  
Crescent Springs, KY  
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I really loved being here this year. This is my third year. I feel so lucky to be only 2 hours away. I loved all the preaching. Brother Wilson really made me feel thankful to know the Lord as my Saviour. My dear Uncle Samuel West made me realize that no Christian can say they have nothing to do because there is so much we can do to make a difference as long as God is by our side. I only hope that my little girl will be able to receive the blessing of this fellowship as she grows into an adult. God has really blessed us all.

Lisa Riley, Ft. Wright, KY  
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Once again this conference has been a blessing to me. I've been saved for four years and each conference there is a message that touches my heart! This year there were several great messages and wonderful preachers. I would advise anyone who could make the trip next year to attend. It really is a blessing.

Anon.  
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I really enjoyed the preachers and what they preached.  
Jack Chapman, Ashland, KY

## BOOK REVIEW

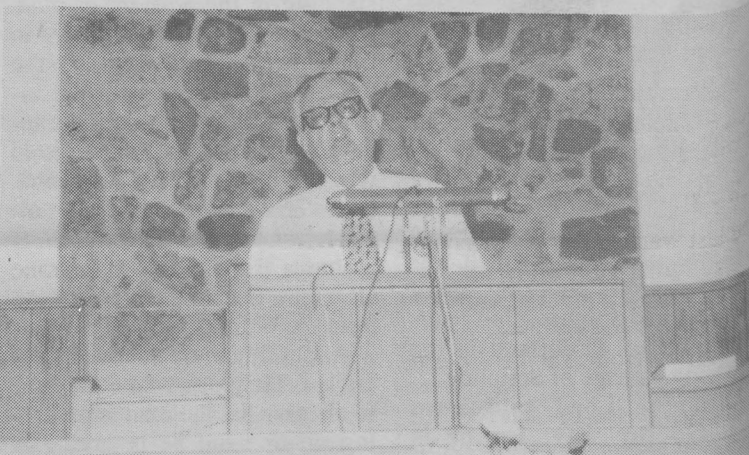
We have "Misunderstood Texts of the New Testament" by Sir Robert Anderson. Mr. Anderson has written some good books. I think we all know that there are many things in the Scriptures which are, as Peter wrote, "hard to be understood." This book will give some help on many of these portions. It will not be much help on some others. On some, we will totally disagree, especially in the realm of the Doctrines of Grace. It is a paper back and sells for \$7.95.



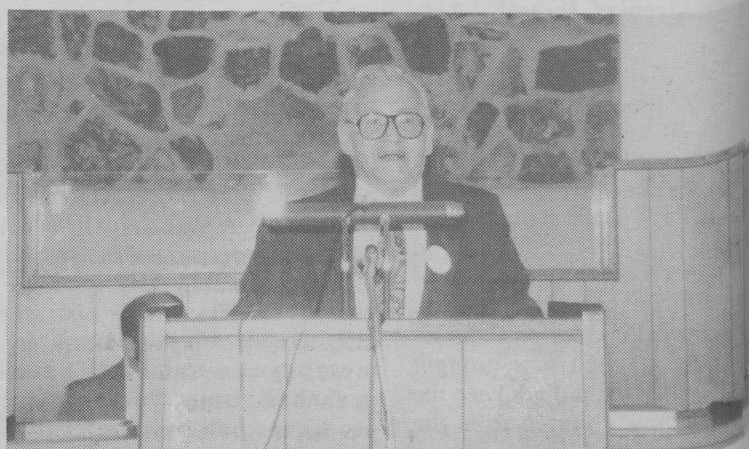
James Crace preaches to us.



Jack and Alma Whitt, two of our own, bless with a song.



Where is Dan Phillips' black coat?



The pastor preaches on "The King James Version and Other Versions."



Is that enough?



## QUOTES FROM THE WESTMINSTER SHORTER CATECHISM

Q. 91. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to His revealed will. Q.92. What did God at first reveal unto man as the rule of his obedience? A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Q.93. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man: promising life upon the fulfilling, and threatening death upon the breach of it.

Q.94. Is there any use of the moral law to man since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the moral law; yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives: to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of His obedience.

Q. 96. What particular use is there of the moral law to unregenerate men? A. The moral law is of use to unregenerate men, to awaken their consciences

to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Q. 97. What special use is there of the moral law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for His fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

Q.99. What rules are to be observed for the right understanding of the ten commandments?

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works and gestures.

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.

4. That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.

5. That what God forbids, is at no time to be done; what He commands, is always our duty; and yet every particular duty is not to be done at all times.

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in what is forbidden them.

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## 'AND I,

(Continued from Page 7)

have the way of salvation made plain. Men are saved by being drawn to Christ. When they are drawn to Christ they come to Christ. Have you come to Christ for salvation? Men are not saved by living a good life; they are saved by coming to Christ. They are not saved by coming into the church; they are saved by coming to Christ. To be saved by what we do would be self-salvation. To be saved by faith in Christ is salvation by grace.

## ANNOUNCEMENT

Elder Reggie Moore will be preaching in a revival meeting at the West Griffin Baptist Church in Griffin, Georgia November 4-10. Services will be at 7:30 nightly and at regular time on Sunday morning. There will be a fellowship meeting beginning at 10:00 a.m. Saturday with different preachers. The church will provide the noon meal. The church is pastored by Elder John Pruitt. This brings together two mighty fine men of God in a wonderful church. You will be blessed thereby if you can attend this meeting. Pray for it. For further information contact John Pruitt at (404) 229-4485.

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## THE GRAVE DANGERS CHRISTIANS FACE IN FOLLOWING THE CROWD

by Roy Mason

The opinion of many people, is determined by the majority vote. There is no absolute standard of right and wrong--it is all a matter of custom and what "everybody is doing." Back before the last war, nudism was becoming current. All over the country nudist clubs were springing up. One of these was located just a few miles from Tampa. There are still such, although the widespread use of "shorts" and other mere substitutes for clothing, has furnished keen competition to the nudist organizations. Nudism became a fad because "people were doing it."

Is there any moral standard to go by? Yes--that standard is set up by the One who created us and created the world. He, the Moral Governor of the universe, is the only One who has the right to say what is right and what is wrong. In His Word, the Bible, He has laid down His moral code. Our conduct should be determined--not by what is "being done" but by what God says. And just why is this true?

1. Because the Moral Governor of the universe has the right to set standards.

2. Because His standards are eternally right, because they are based on eternal truth and justice, rather than on shifting customs.

3. Because before this Moral Governor we shall have to stand for judgment. Human courses in human ethics are lacking. In colleges they teach courses in "ethics" in which standards of conduct are set up. God is not taken into consideration. Future judgment is not considered. Hence "ethics" amount to nothing. Manifestly one group of human beings have no right to arbitrarily set the standard for other groups. As in etiquette--what right has Emily Post to tell me how to handle my knife and fork? None, I was born with as much right to eat peas with my knife as Emily was to tell me not to. But in the case of God it is different. He, being my Maker and Sustainer, and the One before

whom I must be judged, has the right to tell me what to do.

What God says about going with the crowd: Read Exodus 23:2, "Thou shalt not follow a multitude to do evil..."

Remember, the whole race went off into evil before the flood (Genesis 6:5-6). The conduct of the multitude was not right because numbers were involved, for God wiped the human race off the face of the earth.

Jesus warned against going through the wide gate, and down the broad road (see Matt. 7:13).

We are warned that in the closing days of this age, people will go the same way that people went in the days of Noah, "...so shall it be also in the days of the Son of man." We are told that in the "...last days perilous times shall come." We cannot go the way of the multitude without going to ruin.

Examples of people following the crowd rather than God:

1. Drunkenness. Men and women in droves are frequenting the drinking places. Women drink because drinking has been popularized. Same is true of cigarette smoking.

2. Near Nudity. This characterizes many church people--and even some preachers and their wives.

3. Divorce. Formerly frowned upon--now popular until there are almost as many divorces as marriages. But God's law hasn't changed one bit.

4. Materialism. The masses give themselves over to the things of this world, with practically no thought of God and eternity. People readily fall into materialistic ways of thinking and doing. They join with the "...men of the world, which have their portion in this life..."

But Almighty God must still be faced. Then, we shall be judged according to His commands and not according to the trend of our times.



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## SPECIAL ANNOUNCEMENT

Sister Katie Wilson is scheduled to have serious surgery on November 5th. She is to have Total Knee Replacement on both knees. Please pray much for her. Pray for me that I will be half as good a nurse to her as she was to me. Pray that the Lord will provide the needs for this surgery. Pray most of all that the surgery will be successful, that Katie will be relieved of the great pain she has suffered in her knees for some years, and that she might have the normal use of her knees after this. I know you will do this, and I thank you ahead of time for it.

Joe Wilson

## ANNOUNCEMENT

Elder John Pruitt will be preaching in revival services at Calvary Baptist Church in Ashland, KY, Oct. 28 thru Nov. 3. Services will be at 7 p.m. Attend these services if you can. Pray for these services.

## LIFE, LIFE, ETERNAL LIFE

In John Bunyan's book, "Pilgrim's Progress," he told of how Pilgrim was fleeing his hometown called the City of Destruction. Pilgrim saw that the town was soon to be destroyed and only those who went through the Wicket Gate (Christ) would reach safely the Celestial City. As Pilgrim was leaving, his wife and children were begging him to stay; and all his friends and neighbors were mocking and ridiculing him. Pilgrim loved these people and had warned them of certain destruction unless they went the way of the Wicket Gate. He was determined not to let them dissuade him from his journey; and as his family cried and his neighbors laughed, he put his fingers in his ears shouting, "LIFE, LIFE, ETERNAL LIFE!" and ran to the Gate.

Now it could be that many of you see the certain vanity of this perishing world, and by God's grace you see your only hope is in Christ, so you are pressing toward the mark (Phil. 3:14). But there are many who would hinder your journey. Family, friends, and neighbors try to talk you out of your pilgrimage, thinking it to be foolishness (I Cor. 2:14). Don't listen to them, believer! Keep running to Christ. Let them perish if they want to, but you flee to Christ. Run to Him, shouting, "CHRIST, MY LIFE, MY ETERNAL LIFE."

--Copied