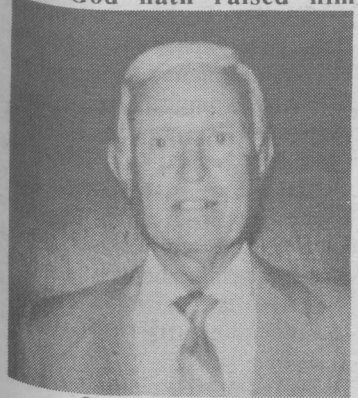


## FREE-WILLISM DENIED

by Elder Charles W. Baker,  
Lubbock Texas

It is very important that God's people understand the truth about the will of man. Most who are acquainted with sovereign grace Baptists basically understand our position on this issue, but I suppose there are those who have just begun to investigate this subject.

The Word of God states in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him



Charles W. Baker

from the dead, thou shalt be saved." When I speak of confession, remember that the term involves the prior testimony or experience that a person has had. When you hear a confession, it is because of something that has already taken place. That rule will never be broken.

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## REMARKS AT THE MAYOR'S PRAYER BREAKFAST AT ORLANDO, FL

by Randall James

[Introduction of Randall James by Warren Griffin, 1991 Mayors' Prayer Breakfast Chairman]

If you have ever tried to call Mayor Bill Frederick and talk to him, or try to get an appointment with him, there is a gentleman that you have to contend with. He's seated right over here. He's called Randall James, and he has the position of Chief of Staff for Mayor Frederick. He also, as you see in the program, serves on the Tri-County League of Cities. But more than that, Randall James is a true gentleman, and I count him a friend; someone who is an inspiration to me, what he does and how he does it. And he will come now and share with you some of the things that have happened to him, and how the Lord has influenced his life. Randall: Good morning. It sure is great to see this room full of smiling faces; many of you I've known for years. Seven o'clock wasn't really that early. The sun is shining, it's another beautiful day, and I just thank the good Lord for the opportunity to speak to each of you.

I have been a Christian for a number of years, but I've lived a disobedient life. The last five or six years the Lord has really

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## THE "DOCTRINES OF GRACE" AN INADEQUATE VIEW

By Davis W. Huckabee

As a young, very ignorant, and inexperienced preacher, I was taught in an environment where the "Doctrines of grace" were only mentioned as subjects of slander and ridicule, and I likewise entered into this same behaviour, and considered myself as having reached the pinnacle of orthodoxy. And, I must yet confess, that my teachers were good men and sound in the faith with the exception of their position on the doctrines of grace. But I was bothered as I observed the ungraciousness of those who opposed the "doctrines of grace" but I quieted my conscience by reasoning that heresy in others justified any kind of behaviour toward them, even slander and misrepresentation (good Roman Catholic philosophy).

I had felt God's call to preach in November, 1955, just two

months before I was to be discharged from the Air Force; and since the independent Baptist church that the Lord had led me into had a seminary, I happily began my three year course of study, graduating in May of 1959. Within six weeks I was located in my first pastorate, the First Baptist Church of Kirk, Colorado, an old church for that part of the country, and one that had a long history of calling young, first-time pastors and training them.

One of the first things that I realized as a new pastor was, that for all my theological learning, I was yet in ignorance about a lot of practical things. Believing in the all-sufficiency of the Word of God, I began to make it my prayer that the Lord would lead me so that I might be a good pastor, and I promised the Lord that I would believe anything that

He clearly showed me in the Scriptures. Now that is a dangerous prayer to pray for anyone who proudly and arrogantly thinks that he already knows everything he needs to know. Nor did I have in mind anything even remotely resembling the "Doctrines of Grace" when I prayed those prayers.

But God is indeed "the God of all grace," I Peter 5:10, and He graciously began to answer my prayers by causing me to have doubts about the theological system that I had been taught, and which I had willingly espoused. Understand! I had answers to all the arguments that men could present for the Scripturality of the "Doctrines of grace," or so I thought, but what I did not have was the Holy Spirit's concurrence with my views. I could not be at

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## STUDIES IN ACTS

by Willard Willis

"Crying out, men of Israel, help; This is the man that teacheth all men every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place" (Acts 21:28).

The statement, "This is the man," meant one thing to believers and another thing to unbelievers. One group loved Paul while the other group hated him. One group considered him to be a renegade and a traitor

while the other recognized him as an apostle of Jesus Christ. You and I recognize Paul as the greatest friend, aside from the Lord



Willard Willis

Jesus Christ, that Christianity has ever had. The unbelieving Jews, on the other hand, saw Paul as being against them, their law and their temple. We who know the Scriptures, know that Paul was not against the Jewish people, the law and the temple. Paul simply taught that Jesus Christ, the Messiah, was the substance of those things which had acted as His shadow, or those things which prefigured Him. The following Scriptures, for example, show that the Levitical

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## ALL OF THE ELECT WILL BE SAVED, AN EXPOSITION OF II PETER 3:9

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). The full teaching of the last part of this verse is as follows: 1. All of the elect will be saved. 2. Because it is the will of God that they be saved stated here negatively and positively. 3. Not exactly stated here, but

surely inferred, and stated throughout Scripture; God's will cannot be defeated or frustrated; it will be done.

Let us just briefly note a false teaching about this verse relative to the coming of Jesus Christ. Men compare, "And saying, where is the promise of his coming" (v.4) with "not slack concerning his promise" in v.9; and deduce the teaching that all of the elect (or all who will ever be saved) will

be saved before the coming of the Lord Jesus Christ. This could, in and of itself, be a deduction from these verses. However, we must always compare Scripture with Scripture, and not adopt an interpretation of a verse that contradicts the totality of Scripture on the subject. The Bible is clear that a multitude will be saved during the Tribulation, and that an even greater multitude will be saved during the Millennium;

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## MEN?

by Eld. Edward Graff

Ephesians 5:25-33

TEXT VERSE: Ephesians 5:25 - "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Where there is mutual condescension and submission, the duties of all relations, will be the better performed. There has been much, and I think far too much, speaking about "women". But there has not much been spoken about the place of "men". Let



Edward Graff

us, therefore, speak to that issue.

Paul uses the love of Christ for the assembly as an example of the kind of love husbands are to have for their wives. But do men really understand this kind of love? I do not think so.

First let us take a look at verse 28 and the first sentence of verse 29. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For

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## THE HOLY SPIRIT AS ADMINISTRATOR OF CHURCH FINANCES

by H. Boyce Taylor

When Secretary Burroughs wrote me for an article for the November issue of the Board's new magazine, Church Administration, he suggested "you might wish to write very concretely telling how you have managed these things in Murray through your long pastorate." That pleased me. Church finances are easily managed when a church has the right manager. That is the main thing, getting the right manager. All goes easy and well when you have the right manager. That has been the secret of Murray's success in church finance. Nearly thirty years ago, after a careful study of church finances in the New Testament, Murray church turned the management of our church finances over to the Holy Spirit. He has been in charge ever since. When a young pastor, I read A. J. Gordon's little book "How Christ Came to Church," which tells his own experience in church finances. After his death I read his life by his son, Ernest B. Gordon. That book discusses more fully the place of the Holy Spirit, both in the management of church finances and also in the management of the New Testament mission program. I found both books very suggestive and very successful. This is no theory, I have tried this plan for thirty years and it works gloriously.

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## ELECT

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therefore, multitudes will be saved after the coming of the Lord. I have heard many say that the Lord will not come until the last person who is going to be saved is saved. Some men have "amended" such statements when they really do not believe this.

Calvary Baptist Church teaches the five doctrines often referred to as the Doctrines of Grace. God's unconditional election of some from among fallen mankind to be the recipients of saving grace, and the fact that all of the elect will be saved are two of these five doctrines. Of course, we teach the same truths in The Baptist Examiner. Many deny these doctrines which we adamantly declare. These must, if they claim to believe the Bible, find some verses that they think ("think" is the operative word) teach their doctrines, and must endeavor to answer verses which we declare teach what we believe. Oh how they love II Peter 3:9 for they think that it teaches their false doctrine. How many times have Arminians misused this verse to preach their false doctrine and to attack the truths we believe? This is a favorite verse with Arminian heretics.

Arminians (free-willers) say that this verse teaches that God wants all men to be saved, stated negatively; that is, He does not want any man to perish, and stated positively that is, God wants all men to come to repentance. They say this even stronger; they say that God wills

the salvation of all men - though their meaning of "will" is very weak. They say that this verse teaches that God wants all men to come to repentance so that no one will ever perish.

The Arminian will also teach that all men will not be saved; that some will perish. Now let



Joe Wilson

us notice what is involved in this. Note again what the Arminian teaches: 1. God wants all men to be saved. 2. Many men are not saved. Therefore, in a multitude of cases, God's will is frustrated, is defeated. The Arminian must, and will, admit this. I say it again; Arminians teach that in very many cases, God's will is defeated. Their misinterpretation of II Peter 3:9, coupled with the fact that all men are not saved, teaches that

Is this the God that is taught in the Bible? Does the Bible teach that God's will is defeated in millions and millions and millions of cases? Let us see what the Bible teaches about the will of God. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job.23:13). Arminianism teaches that man can turn God away from what God wants to do. They teach that God can want to do something, but cannot do it because man won't let Him. Is this not true? How many times have you heard men say this. "God wants to save you, but you won't let Him." Have you ever heard this? The Bible tells us that God doeth what His soul desireth. Men tell us that God desires the salvation of all men, but that this does not take place. Who will you believe, God or man?

"For I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased that did he in heaven, and in earth, in the seas, and all deep places" (Psa.135:5-6). Notice that God is great and above all other gods. Notice that one way in which He is greater than all other gods is that He does whatsoever He pleases to do. My

friend, do you not see that the sovereignty of God over all things is an attribute that sets Him far above all of the gods of men? Mr. Arminian, how can you believe this verse of God's precious Word, and still believe that God wants to save everybody, but they will not all be saved? How can you fit this Scripture with your theory? My friend, I will just tell it like it is. On the subject of how God saves sinners, Arminians just do not believe the Bible; on the subject of the will of God and its certain accomplishment, they just do not believe the Bible. They believe their own opinions and the opinions of others instead of bowing in humble belief of the Word of God. Is it not so?

"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Is.14:24). Are you going to read this Scripture, and tell me that things that God purposes (wills) may or may not come to pass? You say that God wills that all men be saved, and that some men whom God wills to be saved are not saved. Oh, you have a poor, little, frustrated and defeated god, don't you?

"...he doeth according to his will in the army of heaven, and among the in-

habitants of the earth: and none can stay his hand, or say unto him What doest thou?" (Dan. 4:35). You say that God does not do according to His will. You say that He wills the salvation of multiplied millions who are not saved. The Bible says that He doeth according to His will. Who is right, you or God? My friend, I assure you that if God willed the salvation of all men (as you say He does), all men would be saved, and neither devil nor man could hinder it. Why don't you believe the Bible?

"...him who worketh all things after the counsel of his own will" (Eph.1:11). God works all things according to the counsel of His will. If He willed that all men should be saved, they would surely be saved.

What do these verses teach about the will of God? (Many more like Scriptures could be cited) They teach that God's will is sovereign and effectual. He wills according to His own pleasure, and His power is able to, and does, effect that which He wills. There is no verse in the Bible contradictory to these verses. How could one verse in the Bible contradict another verse, when all is inspired of God and all is certainly true? What kind of

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## FROM THE EDITOR

**THE REVIVAL AND THE VISITING SPEAKER.** Should the pastor be in absolute control in this matter; should he set the revival when he desires and invite whom he will to speak in the revival? Or should these matters be subject to the vote of the church?

We must remember that the church is the final authority in all matters relative thereto. Of course, I do not mean that a church has the right to go contrary to Jesus Christ or the Word of God. We have long preached that the church is the final authority (so far as the authority of men can go), and that church business is to be settled by the majority vote of the church. If we preach this, let us also practice it.

The church has the final authority as to when to have a revival and who is to be the speaker for the revival. I do not see how anyone can deny this.

I suppose that a church can vote to give the pastor authority to set the time and choose the speaker for revivals. If this be the case, the vote should be taken, it should be entered in the minutes and before a pastor is called he should be informed of this matter. This should be clear to the pastor and to every member.

Before accepting a call to a church, a preacher should have a very clear understanding with the church as to this matter. He should never, never take this authority upon himself without knowing that it is voted church policy to allow this. If he desires, or plans to exercise this authority, he should clear this with the church and have the church adopt this policy before accepting the call to the church.

A church can give this authority to the pastor if she desires to do so. It may be well that a church do this. The pastor may well be more qualified to set the time for revival. The pastor likely knows more preachers and knows more about them than do the members of the church. The pastor may be more aware of the kind of preaching needed for a revival and know more about the preacher who will hold the best meeting for the church. I say that this may be true, but more later.

A pastor should never, never take this authority unless it is granted him by the church. I say this sorrowfully, but many pastors will just take all the authority that the church will let them take - whether or not the church has voted this for them. If a church has not granted the preacher this authority, it should never allow him to take it. Say, a pastor, without any church vote, without even discussing it with the church, without the church ever giving him this authority - suppose he just gets up and announces that the church will have so and so at such a time for a meeting. The church should immediately rise up and tell the pastor that this will not be - that he has no authority for such. Remember, some pastors will just take without asking, and without the church giving - all that the church will let them take. If the church allows this to happen (which she does not have to allow), she has no one to blame but herself. Preachers who just take this authority, without ever asking the church for it, may regret it down the road.

I have sometimes wished that I had this authority myself, but so far have never even asked for it. I certainly have never dreamed of just taking it and exercising it whether or not the church gave it to me. Brothers and Sisters, to my great sorrow, I have learned that many preachers have a bit of a dictator within them. I have tried to see that this is not true with me. I would not even think of getting up and telling my church, without even consulting them, that on a certain date we were going to have a certain preacher for a revival - I would not consider such a high-handed disregard of church authority. That is, unless the church had previously given me that authority.

I suggest the following as to this matter. The pastor is the leader; let him exercise this leadership. He is not a dictator; let him not act in

such a way. Let the pastor suggest a preacher for revival. Let the church give serious consideration to this suggestion. After all, the pastor knows more preachers and more about them, and he should know more as to what is needed at the time. Let any member of the church suggest to the pastor any preacher he or she would like to have for revival. Let any member of the church insist that the man he or she wants for revival be put before the church for a vote if said member desires such. Any member of the church has the right to have anything he or she desires to be put before the church for a church vote. No individual and no board has the right to block anything from coming to a church vote, if a member desires that it do so. This is inherent in the concept of church authority.

The pastor may talk to the member about why he wants a certain speaker, even about why he would not want the speaker that the member wants. Almost always the member will go along with the pastor. Sometimes the pastor might, after thought, go along with the member and withdraw his suggestion in favor of the one desired by the member. Pastors are not infallible, you know. If the pastor insists on his suggestion, and one or more members insist on a different speaker. First, it likely would be best to postpone the matter for more prayer and discussion. Certainly, no revival or visiting speaker should be settled upon that would cause some division in the church. Understand that I believe all this can be worked out in such a way that finally only one speaker will be voted on for a revival. But if not, then the suggested speakers should be voted on by the church, and the majority vote of the church should settle the matter. All members should then, without argument or disgruntlement, accept this vote; and all members should pray and work hard for the proposed revival.

The above has been my practice. It has worked fine. I have never had to put two names up for revival. I have never had a serious argument or any kind for that matter - over this matter. Sometimes, I have suggested to the church the preacher suggested to me by a member. Sometimes, I have asked if there was a speaker someone wanted. Usually, I have never yet had the church refuse to follow my suggestion.

Let me say this: I do not think it would be at all wise for a church to insist on having a visiting preacher if the pastor was very strong against having that one. In such a case, the pastor should give his reasons for not wanting the said speaker. Surely, in such a case the church would go along with the pastor. Also, it likely would not be wise to have a speaker that some member of the church was very strong against having, especially if several of the members felt this way. After all, we must all work together towards having a good revival.

Let me say very strongly. This matter should be settled beforehand and the candidate for pastor and the church should be very clear as to this before the pastor accepts the church. If not, it should be settled before the first revival after a new pastor comes.

The older I get in the work of the Lord, the stronger I become on Church Authority. A proper belief in - and practice of - church authority will go a long way toward settling problems and promoting peace in the church.

The church has the final authority over when to have a revival and who to have as the preacher. The church can give this authority to the pastor if she wants to. This matter should be clearly understood by church and pastor - before the pastor accepts the call, or at least before the first revival of his pastorate.

Hey, I am not infallible; I could be wrong; if you disagree on this I will be glad to hear from you.



## ELECT

(Continued from Page 2)

god is this that most men are preaching, and most men believe in? Who is this god that earnestly desires that which he cannot bring to pass? What god is this that cannot do what he wants to do unless man will let him do thus? Who is this god that is trying with all his might to save every individual of mankind, and yet millions go to hell? Who is this god that is trying to get into men's hearts, but man won't let him? Oh, this poor, poor god. Oh, how frustrated, defeated, and disappointed he is. He wants to save all men, he tries to save all men; but many men just will not let god have his way with them. My friend, what god is this? It most assuredly is not the sovereign and almighty God that is set forth in the Word of God. The god pictured by the Arminian is no more like the God of the Bible than a creek is like the mighty oceans of this world, nor like a candle is like the mighty sun, nor like a crawling insect is like a mighty elephant. This god who cannot do what he wants to do is not the God that is revealed in the Bible.

Understand that the Arminian interprets II Peter 3:9 in a way that teaches that God's will is defeated in millions of cases, while the Bible teaches that He always

does according to His will. My friend, there is no way of getting around this. The Arminian interprets II Peter 3:9 in a way that contradicts what the Bible says about the will of God. Therefore, II Peter 3:9 does not teach and cannot teach what most preachers say it teaches.

Well then, what does this verse really teach? I go back to my introduction in part. This verse teaches: 1. All of the elect will be saved. 2. They will be saved because it is God's will that they be saved, and God's will cannot be frustrated or defeated; it must be done. Oh, this is shouting ground, Hallelujah!

Why do so many men go astray on this verse and teach falsely on it? On what point do they get off. They get off at the word "usward." They totally ignore this word. They act as if this word is not in the verse. Their mind just totally "blacks out" at this word. Maybe they have some "Arminian glasses" that cannot see this word. They look through these glasses at the word "usward" and they see "everybody." Oh, these Arminian glasses have a strange way of not seeing or "mis-seeing" things in the Word of God. If they would read and believe this one word "usward," they would have no trouble seeing the precious truth of this verse; they would not even imagine that it teaches the doctrine they have been preach-

ing. This verse does not say that God is not willing that any man should perish. It says that God is not willing that any of the "usward" should perish.

Who are these "usward"? Who are these favored ones who cannot perish because God is unwilling that any of them should perish? Who are these favored ones who must and will be saved because it is God's will that they be saved? Well, II Peter 3:1 tells us that this second epistle is written to the same people to whom the first epistle was written, I Peter 1:2 tells us that that epistle was written to the elect of God. Therefore, the teaching of II Peter 3:9 is that God is not willing that any of the elect should perish. Oh, the Bible is so plain, so harmonious, and so consistent with itself. If men would just study and believe the Bible, we would not have all the false churches teaching all the false doctrines that we now have.

Furthermore, the word "usward" never does and never can mean all men. It is a limited word. It has a specific and limited meaning. "Usward" always refers to a people who are contrasted with "others." There are the "usward," and there are the "others." The "usward" cannot perish, but will be saved. The "others" will perish; they will not be saved. Can't you read, or do you just not believe the Bible? This one word "usward" totally

destroys the Arminian interpretation of this verse that God wants everyone to be saved (an interpretation that is contrary to the Biblical teaching of the Word of God as to the will of God), and establishes the precious and Biblical truth that God has an elect people whom He wills to be saved, and who will be saved.

Yes, praise God, He does have an elect people, an "usward" people who will all be saved. Let us look at some Scriptures on this. "Ye have not chosen me, but I have chosen you..." (Jn.15:16). I know that some men interpret this as chosen to be apostles. Not so, not so, all of God's people are chosen, and they are all ordained to bring forth fruit, and all of their fruit will remain and be rewarded. "...and as many as were ordained to eternal life believed" (Acts 13:48). There are some who are chosen from among fallen mankind and ordained (Predestinated) to eternal life; and they will be brought to saving faith by the effectual work of the Holy Ghost.

"...I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom.9:15-16). God exercises His sovereign will as to those from among fallen mankind upon whom He will have mercy. Men are not saved by their own will or works, but by the sovereign mercy of God.

"According as he hath chosen us in him before the foundation of the world..." (Eph.1:4). God blesses us with all spiritual blessings (v.3) according to His election. God sovereignly chooses those who are to be the recipients of His saving blessings. "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess.2:13). What a great verse! God has elected some to salvation. Election is not salvation, but is unto salvation. The salvation experience is wrought by the Holy Spirit. The Spirit uses the Word in bringing about this experience. The salvation experience comes when the Holy Spirit works effectually in one of the elect, and causes him to believe the gospel, to repent of sin and receive Jesus Christ as Lord and Saviour. One could quote many, very many, verses of Scripture to prove the doctrine of election, but if a man will not believe these verses, it is likely that many more would not convince him. So, the Bible teaches that God has an elect people.

All of the elect will be saved. God chose them unto salvation. He predestinated their salvation. He purposed their salvation. He willed their salvation, and His will cannot be frustrated or defeated. Let us look at some Scriptures. "Blessed is the man whom thou chooseth, and causeth to approach unto thee..." (Psa.65:4). There are those whom God has chosen to salvation. God will cause them, the Holy Spirit will work effectually and irresistibly in them, and they will savingly approach unto God. No man who bows to the Word of God can interpret this Scripture in any other way. What do Arminians do with

the many verses of Scripture like this? I guess they use their specially made "Arminian glasses" on them. All of the elect will be "caused" to come to Christ.

"Thy people shall be willing in the day of thy power..." (Psa.110:3). God has a special and chosen people. By nature they are just like all other men and unwilling to come to Christ. They will be made willing by the power of God. It will not be by their will, nor by the will of the preacher or personal worker, but by the power of God. This power will be exercised at a predestinated time. All this is taught in this Scripture. The elect will be made willing, they will be saved.

"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). There are a people who have been given to Christ - the precious doctrine of election again. They will come to Christ. Of course, it is the Holy Spirit who makes them willing to do this. After coming to Christ, they are eternally secure, He will never cast them out. All of the elect will come; all of them will be saved.

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice..." (John 10:16). The sheep, of course, are the elect of God. The rest of mankind are "not of my sheep" as Jesus said in John 10:26. Jesus must bring all the sheep, and they all shall hear His voice. They will hear, they will come. They will be saved. Yes, all of His sheep will be saved. In Romans 8:29-30, the "predestinated" will be "called," and the "called" will be "justified." Read it and see. By effectual calling, all of the predestinated will be conformed to the image of Jesus Christ. Effectual calling is that work of the Holy Spirit by which God brings to pass His predestinated purpose.

Look at two more Scriptures. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Lk.15:4) (Read vs.3-7). Jesus Christ is the Shepherd. He is given an hundred sheep. How long does He search for the last one (really for every one) of His sheep. "until he find it" is the answer of Scripture. All of His elect sheep will be found, saved, and brought home to the fold, praise the Lord! "...Behold I and the children which God hath given me" (Heb.2:13). There are a number of "children" given to Christ for Him to save. When time is all over and eternity begins, He will report to the Father, "all are here, all are accounted for, there is not one missing." Yes, all of the elect will be saved, and this is the teaching of II Peter 3:9 - God is not willing that any of the "usward" perish.

All of the elect will be saved: 1. Because the love of God assures it. 2. Because the death of Christ secures it. 3. And because the work of the Holy Spirit ef-

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PAGE THREE

## WHY THE WORLD HATES A REAL CHRISTIAN

by C.D. Cole

John 15:18, "If the world hate you, ye know that it hated me before it hated you."

Introduction: A Christian is a believer in Jesus as the Christ and Lord. Saving faith is belief in the Lord Jesus Christ. It is a trust in Christ that accepts His Lordship. Saving faith does not say, "I will trust Jesus Christ to save me from the flames, but I do not love Him and will to obey Him." Saving faith is accompanied by love and love causes us to keep His commandments. Saving faith is faith that fruits in works. If you tell me you have faith, I will know whether you have saving faith by what I see you do. You do nothing to show that you love Christ and His church and His people and His Word, and I will place a question mark after your salvation. What you say, where you go, and what you do are mighty testimonies of what you are. You are not saved by what you say, nor by where you go, nor by what you do; you are saved by whom you trust. But the Holy Spirit who produces the faith in your soul also produces love, so that your faith worketh by love. When it comes to the way of salvation you are saved trusting the Lord Jesus Christ, but when it comes to the evidences of salvation, you are in the realm of works. Here is simple illustrations: Take a tree: is it a good tree? How can we know whether it is a good tree? What is the final test? Is it not the fruit it bears? But did the fruit it bears have anything to do with making the tree good? The tree was good before it ever bore any good fruit. If the fruit had been bad, that would be proof that it was not a good tree.

Who makes us Christians? Do we make ourselves Christians? Then we are our own Saviour.

Does the preacher make Christians by sprinkling some water on our heads, or by immersing our whole body in water? No, it is the Holy Spirit who makes us Christians by His regenerating power. The church covenant says: "Having been led, as we believe by the Holy Spirit, to accept Jesus Christ as Saviour, and being baptized on profession of our faith in Him, we covenant to do thus and so." The Holy Spirit is the author of repentance and faith in us. It is He that caused us to hate sin and trust the Saviour. We are God's workmanship created in Christ Jesus unto good works -- so that we can do good works.

Our text was spoken by Christ to His disciples. He told them they would not have an easy time in this world. Their bed would not be soft and their path would not be rosy. They would find themselves hated -- hated for His name's sake.

Nobody likes to be hated, at least, I don't think they do. I don't. I would rather be loved than hated; and if I cannot be loved, I should prefer to be liked a little -- but I don't want to be hated.

Now we must not be hateful; for there is no remuneration when we are hated because we are hateful. It is when we are hated for His sake that we may find great comfort.

Why Was Jesus Hated?

What did He do to be hated? Did He do anybody any harm? Did He go around stealing this and that? Did He lie on anybody? We find Him going around doing good. He fed the hungry; He opened the ears of the deaf, and the eyes of the blind. He healed the crippled; He called the dead from their graves. He took little children up in His arms and blessed them. And what was His reward? They hated Him. The re-

ligious world professed to believe in God, but when Jesus Christ came saying, "I am God; He that hath seen me hath seen the Father," they hated Him. They said, "We don't want a God like you." They wanted a Christless religion. And that is what the religious world wants today -- a religion without Christ, without His sovereign demands upon them. The religious world conspired to destroy Him and one of His own disciples treacherously betrayed Him.

Why was Jesus Christ hated? It was because the carnal mind is enmity against God, and He was God manifest in the flesh. When was men's hatred of Christ especially manifested? It was at His teaching. John 6:60-66, "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?..."

Why is the Real Christian Hated?

It is for His name's sake -- because he is identified with Christ. Loyalty to the truth will bring the world's hatred. Stand for the truth by lip and by life and you will be hated.

You may think that if you are kind and gentle like Christ, that you will be loved by the world. Not so. It is for being like Christ that the world hates the Christian. The more like Christ, the more severe will be your witness against the world.

Jesus said, "The world will love its own." Love exists among kindred spirits. "The world will love its own," but, Jesus said, "I have chosen you out of the world, therefore the world hateth you." Stand for the truth and you will be hated.



# The Baptist Examiner Forum I

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

What is the best way to deal with an argumentative atheist?

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"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."

A few years ago a good friend of mine from here used to go down with me every Thursday morning to a restaurant and have breakfast and coffee together. We would sit at a round table in the back with a lot of other people and discuss a variety of topics. There was an atheist at the table who began his no-God, and anti-religion speech. People at the table all began to look at me to prove him wrong. He asked me if I could prove to him there was a God. My reply was no. I cannot prove anything to a fool. We are wasting our time if we try to prove to the so called atheist that there is a God. I know there is a God by faith and by feeling. The atheist has no faith and no feeling. I know how I feel about God and how God feels about me. I know the Spirit of God dwells in me and I can feel that. I cannot explain that to the atheist.

How do you deal with an argumentative atheist? First, I do not believe you try and prove to him from the Bible that there is a God. If he does not believe in God, he will not believe in the Bible. I would not try to reason with him. He has already shown that he is not a reasonable person. I think the best way to deal with him is by giving him the gospel. This man needs salvation. He needs to be told that before God he is a fool. He needs to be told that he is a lost, hell-bound sinner that will one day have to face the God he now denies exists. After you have done this, the best thing is to probably leave him alone unless it is to give him another dosage of the gospel. We are not to bid him God speed. We are not to ignore his outcry, for there are many who need to be told the truth about God.

In closing, I repeat, that I would not waste time trying to prove that there is a God. I would simply give him the gospel and go my way. I surely would not try to justify religion or give in to him at all. Isn't it good to know there is indeed a God? Doesn't it feel good to have Him living in us and providing us with comfort and joy. I have great sympathy for the atheist.

He has no idea just how big of a fool he really is. May God bless you all.

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I cannot say that I have had a great deal of experience in dealing with atheists, but I have had some. It has always been a negative experience for me. In my opinion, if you cannot reason with someone from the Word of God there is no use wasting your time. If someone asks me a question about religion or morality, but will not give the Scriptures consideration; then I have no answer for them. Thank you for your question.

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"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." (Psalm 14:1)

I have always been of the opinion that there are no true atheists in the purest sense of the word, but there are many aspiring to be atheists. Atheism (Grk. a-without, theos-a god) is a belief that requires constant practise and self-assurance; hence many atheists are argumentative. By presenting their belief of denial that God exists, and arguing about it, atheists are testing their belief and seeking reassurance for themselves. I believe that atheists are having an inward struggle in denying God's existence, because of what the Bible tells us in two places in the book of Romans.

First, I believe that everyone since Adam has a knowledge, an awareness, an intuition that there is a God as reflected in the creation; a Supreme Being Who exists beyond this present world. "Because that which may be known of God is manifest in them; for God hath showed it unto them." (Romans 1:19) An atheist must cultivate a belief opposite of what his awareness of a Divinity points out. Arguing about this belief enables him to use all of the reasoning he can muster to disavow God. He can often, to

his satisfaction, bring his conscience under control.

Secondly, the Scripture tells us that atheists are without excuse from their basic, though suppressed, telling about God through His creation. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Romans 1:20) All men are accountable to God because of the intuitive evidence they have that should be logically followed. The atheist must ignore all of this inwardly and must outwardly build a case against God's existence.

The Scripture that was quoted at the beginning of this question called an unbeliever a fool. Why? One reason is because he or she closes their eyes to creation and their intuition by trying to destroy their conscience. A second reason is because by denying God's existence, an atheist gives proof of God. No one can ever deny something which does not exist. An atheist is truly a fool.

The best way to deal with an argumentative atheist, in my opinion, is to briefly state what the Bible says about every man's awareness of God. After stating my belief in God and His existence, I challenge the atheist to prove that God does not exist, and then I end the conversation. The atheist must always be answered calmly with Scripture, for no amount of human reasoning, or arguing can accomplish anything. Arguing gets one nowhere. If I might borrow Job's words in Job 6: 25; "How forcible are right words! but what doth your arguing reprove?"

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"The fool hath said in his heart, There is no God" (Psa. 14:1; 53:1).

The Word of God has much to say about one who is an atheist, the one who says in his heart that there is no God. First he is called a fool, he is one who lacks wisdom, "Wisdom is too high for a fool," (Prov. 24:7). "O LORD, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doeth a fool understand this" (Psa. 92:5, 6). An atheist has no desire to understand. "A fool hath no delight in understanding" (Prov. 18:2). The atheist likes to argue. "A fool's lips enter into contention, and his mouth

calleth for strokes" (Prov. 18:6).

How are we to deal with an argumentative atheist, seeing he is one who not only lacks wisdom, but has no desire to learn the truth? Solomon told us what not to do, "Speak not in the ears of a fool; for he will despise the wisdom of thy words" (Prov. 23:9). The meaning here is we are not to argue with him, as he will not receive the truth. I believe that instead of arguing with him we are to take the way toward such a one, which the Apostle Peter gave to the Christian wives who had unsaved husbands. That was instead of words, it would be deeds, the lives they lived before them that might "save them" (I Peter 3:1, 2). The lives we live before such a one should be much better than anything we might say in argument with them. With that they can have no argument. Above all, we need to pray for that one that God might work a work of grace in his heart that he might be brought to a knowledge of the truth.

## ELECT

(Continued from Page 3)

fects it. Oh, what a sermon could be preached on this, but I forbear at present because of space. Read these three things several times. If any of the elect could fail of salvation, one or more of the Persons of the Trinity would fail in their purposed work. All of the elect will be saved because the Triune God purposed it, and each Person of the Trinity does His work toward the accomplishment thereof.

What, a wonderful, blessed, precious, glorious doctrine is this! What a difference between this truth of II Peter 3:9 and the Arminian perversion thereof! What a difference between the God pictured in this true interpretation and the Arminian perversion of II Peter 3:9!

This doctrine recognizes the truth about man - that he is so depraved that he cannot save or help to save himself. Why if salvation is offered to depraved man (and I do believe in the free offer of the gospel, but no man is saved by that alone) he is so depraved that he does not desire it, and so dead that he cannot take it.

This doctrine gives sweet and eternal assurance to the believer. He knows, by God given and Holy Spirit wrought faith that he is one of the elect; and he knows that God's purpose of salvation towards him will be accomplished.

This doctrine gives confidence to the preacher, to those who desire and pray for the salvation of others, to those who witness to others. God's purpose will be accomplished. God's elect will be saved. It may please God to use them in this great work.

This doctrine gives the greatest reason for praising God and God only. One who believes this doctrine will not praise his free will decision, will not praise the preacher, but will praise the Lord alone.

This doctrine gives all the glory for salvation to God. This doctrine teaches that the Triune God of the Bible did all of the work of salvation, that the glory thereof belongs only to God, and gives that glory where it rightly belongs - to God.

Arminianism originates in the desire of man to boast, at least to

some extent, as to his salvation. Arminianism promotes the boasting and pride of man. This doctrine of God's sovereign and saving grace gives all glory and praise to God.

II Peter 3:9 teaches that God has an elect people, the "usward," and that they will all be saved, because God is not willing that any of them should perish, but that all of them should come to repentance. What a wonderful Scripture when rightly understood. God bless you all.

## REMARKS

(Continued from Page 1)

turned me around and has shown me the need to put my entire focus on Him, and I thank Him so very much. I want to tell you that you can be an obedient Christian and not be a stick in the mud. There's nothing wrong with honoring the Lord and showing Him every day.

I started my career in public service about twenty-four years ago. I've had a lot of ups and downs in those years. The Lord has saved my life a number of times. I started as a police officer. I've been beat up and left for dead in my uniform. I have scars on my wrists where a bank robber has cut me with a razor blade. I've been shot in the neck, missing by three inches of decapitating me ... talk about not being able to hear for a couple of months ... it makes a lot of noise. I was in a wreck one day on the interstate and lightning struck me in the middle of the highway and knocked me about thirty-five feet down an embankment. The last thing that I remember before I went unconscious is that there was fire coming out of all ten of my fingers as I was flying backwards. It burned my ring. I looked like Alfalfa for about two days ... my hair standing up. But then again, the Lord saved my life and gave me another chance, and I'm so thankful to Him.

I started to work in the Mayor's Office and I said, "Lord, it can't be as bad as standing out there in the middle of that highway," ... and it hasn't been. But I want to say that it has been a pleasure for me to work with a mayor like Bill Frederick who is unashamed of his relationship with the Lord. We have been able to keep that in mind and forgive each other and forget. And I just thank him for the opportunity he's given me.

I started on the Mayors' Prayer Breakfast Committee about five years ago. In fact, in April of 1988, in this very hotel we got the mayors all lined up and got them on the stage. I had a seat over in that corner of the room, and I was so relieved as the program got started that my work was over with. But I was feeling really sick. So I just sat at the table and couldn't eat, and I was soaking wet with sweat. In fact, I had sweated completely through a jacket like I have on. So, after I got the Mayor back to the office, I went down to the doctor to see if he could give me some antibiotics or something to help me feel better. I found out that I had colon cancer. I was eaten up with colon cancer on the inside. The doctors wanted to operate

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Sheep slip into the mire and get quickly up again; sows lie down and wallow in it.

## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
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Is it the work of the preacher to seek out the elect?

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It is not the work of the preacher to seek out the elect. The preacher does not know who or where they the elect are, elect might be, so how could this be the job of the preacher? Mark 16:15 says, "And he said unto them, Go ye into all the world, and preach the gospel to every creature." It does not say seek out the elect, but to preach to everyone. The preacher is only the messenger. Acts 6:4 says, "But we will give our selves continually to prayer, and to the ministry of the word." The church was told to seek out seven men honest and full of the Spirit and wisdom to take care of secular affairs that the preachers would have time to pray, preach, and study.

Beloved, this is all the preacher is required to do as far as we can find the Bible to teach. There has been a lot of work assigned to the preacher that holds him back, and he has little time to study God's Word. Could this be the reason we have so many milk of the Word preachers today? Most preachers today know very little about God's Word. They would have a hard time preaching on a doctrine in their service without leaving their text and crow-hopping around.

No, it is not the preacher's work to seek out the elect; this is the Holy Spirit's work, and He does a mighty fine job at it. I realize that many preachers try to take the Holy Spirit's place; they may get a profession, but not a possession.

John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." So you see dear friend, the preacher does not have to seek out the elect because all of the elect will be made willing to come to Christ. "They shall!" He said.

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"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mark 1:17). The disciples, after the call of Jesus, became fishers of men. They had before been fishers of fish in the sea. They were now to go forth into the

world and preach about the Lord Jesus Christ. They were to tell the good news of His coming from heaven to earth to dwell among sinful men, and then to give His life a ransom for many.

Again Jesus said "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). The fruit made mention of here, I think, is the souls of the elect brought to Jesus; also, that they would continue on in the preaching of the gospel; then, that they would persevere in the faith and in a declaration of the doctrines Christ had given them to preach; and also, that the fruit or the elect ones, whom they had brought to Christ, would stand fast in the truths they had taught them.

I believe that it is the work of the preacher to seek out the elect. This is not the only work that the preacher should do. He is to teach the truth of God's Word to the flock of God. That is, he is to feed them. He is to declare the doctrines of Christ and of God. (II John 9) The preacher is to abide in these doctrines so that when others hear him they will see that he is standing for the truths of God's Word. In doing this the preacher is sowing the precious seed.

I think that it should not be left to the preacher to do all the visiting and searching for the elect of God. I believe that it is the duty of every member of Christ's true church to search for the sheep of God. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6). The seed bearer or sower, can be the preacher or the Christian. The sheaves are the chosen ones being brought to Christ.

It is my conviction that, not only the preacher is to sow the precious seed in seeking the elect, but all Christians are to do as much as they can in searching for the lost sheep.

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"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:5, 6).

All believers are to be wit-

nesses of Jesus Christ. (Acts 1:8). They are to witness to the saving power of Christ with their words and their life. There are no special markings or characteristics that might expose the elect of God to preachers or any other believer before the Holy Spirit grants faith and repentance to one. We are simply told to go "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" (Mt. 28:19). The Word of God is what we teach. Christ called it the "word of the kingdom" in a parable. It is the seed Paul referred to that he planted, that Apollos watered, that God gave increase to. Peter called it "incorruptible." The seed from which the Holy Spirit brings forth the new birth. (I Peter 2:23).

The preacher (along with all believers) is to plant and water depending upon God to give the increase.

It is not the responsibility of the preacher to seek the elect.

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"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Eze. 34:11-12). It is not the work of the preacher to seek out the elect. For any preacher to presume to do that work is to usurp the right of God. First of all, a preacher does not know who the sheep are, and secondly, he does not know where they are. Notice that God, through Ezekiel, makes three statements concerning his sheep. That he would search them, seek them, and deliver them. There is no preacher that has the ability to search, seek, and deliver God's sheep. The preacher has been given a part in the process of God seeking His sheep, but it is a secondary and not a primary part.

Another name for sheep in the Scriptures is that of the elect. These are the ones that have been chosen by God before the foundation of the world, and are known by Him in a personal, saving way. He knows who they are, where they are, and the exact time of their deliverance. They will come to Him when He calls them. "My sheep hear my

voice, and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). God's sheep have been secure since they were chosen in eternity and they will come to Him as He seeks them.

God seeks for His sheep with the irresistible call of the Spirit using the gospel. The gospel is the Word, good news, of God concerning Jesus Christ and His work on the cross. The preacher is the instrument God uses to deliver this call. It is the principal charge that a preacher is given. "Preach the word; be instant in season; out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). A preacher does not know who the elect (sheep) are, so he must issue the call to everyone; but only the elect will respond. The only way that a preacher, or anyone else, can know the elect is when they respond to the call of the gospel, confess their sins, and call upon God to save them, and make a public profession of faith. Until the time that this happens, only God knows who the sheep are. Election is the domain of God; He chooses, He seeks, He delivers.

### REMARKS

(Continued from Page 4)

immediately, which they did. In the three years since that day, I have had thirteen surgeries. My tummy looks like an interstate road map, I've been cut so many times. But, the Lord's grace was sufficient to get me through every one of them. I had a colostomy. I had that the whole summer. And the Lord was good enough to reverse that colostomy. Every morning I get on my knees and I thank Him for reversing my colostomy.

Each time they got ready to put me in operating room, I would just say Isaiah 41:10 to myself: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And that gave me the peace to get through every one of those surgeries. I just knew that if the Lord decided He wasn't going to let me wake up, that I'd be in paradise. And I will tell you, you hear stories and jokes; you read in the Bible about the pearly gates and the streets of gold; and they are really going to be there, and there's going to be a mansion for all of those people that have accepted the Lord as their personal Savior. And I thank Him that I've got the assurance that I'm going to have a mansion of my own in heaven.

Well, things worked very well. The next couple of years I progressed and was doing very well, and I was thanking the Lord, "You got me through some big cancer here and I just thank You so much." Then last year at the Mayors' Prayer Breakfast, I got all the mayors lined up, the program started, I was so excited that my work was over with. But I wasn't feeling very good; very similar to the breakfast three years before. So, after I got

Mayor Frederick back to the office I said, "Well, I'm going back to the doctor again and see if I can find out what's wrong here." Got to the doctor, this time I had lung cancer. I have never smoked in my life, but they couldn't see a third of my right lung. They said it's inoperable and the only thing we know to do is start you on intensive chemotherapy, which I did. So, all last summer I took chemotherapy. That's the nastiest medicine I've ever taken in my life. But I praise the Lord. His grace was sufficient to get me through again.

September 1st of last year I became so deathly ill that my Oncologist said, "If we give you any more chemotherapy you're going to expire." So, I said "Well, let's stop." So, they started me on radiation. I took radiation every day for two months until it burned my chest so bad that I was sweating blood right through my shirts; so we stopped that. Then, immediately, they did some more CAT scans and through the Lord's miraculous grace, the cancer was gone. They couldn't find any more cancer in me. I'm in remission today, which I'm very thankful for.

I did lose all my hair. I was bald headed for six months. A number of you saw me with my wig on and all that. Nothing wrong with being bald headed. You, too, Mr. Cathy [Mr. S. Truett Cathy, CEO of Chik-Filet, the program's featured speaker] sorry about that. But I told my wife, I said "Don't you ever complain to me anymore about I can't do anything with my hair. You just take your hair for granted." Praise the Lord, He brought my hair back. It's a different color, but it's my hair and I'm so thankful for it.

The Lord has really been good to me. I'm so thankful that He saved me. I don't worry about the cancer coming back. There's a 30-40% chance that it will come back on me this year. I don't worry about it because I know the Lord will get me through it. And I'm very thankful.

The only thing I want to say in closing is that I have this assurance that if I were to die today -- go out there on the interstate and have a wreck, or whatever, that I would immediately go to heaven. And if you don't have that assurance, believe me we are going to give you an opportunity at the end of this program to fill out that card and to ask for a follow up. We won't preach to you, and we won't preach at you or belittle you. We'll just give you the same opportunity that the Lord gave us to know Him.

I thank all of you for being here, and God bless you all.

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## FREE

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When a criminal confesses to a crime, it is because the crime has already been committed. When you hear a confession from a person from a spiritual standpoint, it is an evident fact that a spiritual experience has already happened prior to the confession! Otherwise, there could not be a confession. "...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart..." I ask the question here, "What condition is the believer in?" That question is answered in John 5:24 which says the believer "...is passed from death unto life." And I Peter 2:9 says that God "...hath called you out of darkness into his marvellous light." In the believer, a spiritual work has already taken place by the Holy Spirit to quicken and awaken the lost sinner. There are many other Scriptures that prove that the believer has already possessed a spiritual life. The one who believes in his heart that God has raised up Jesus from the dead has the ability to confess with his mouth the Lord Jesus. The text says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou (the confessor and believer) shalt be saved."

Confessing and believing in the heart can only be produced by the convicting power of the Holy Spirit of God and is evidence of a gracious state that the believer is in. This saving or deliverance from sin and the consequences of sin is what the eunuch received when he understood the message from God's Word that was delivered from Phillip in the book of Acts 8:26-39. The eunuch confessed Christ because Christ had already come to him and he believed in his heart because he had "...passed from death unto life" (John 5:24). His obedience and faith to that message delivered (saved) him from the confused condition as a lost sinner that he was in. He went on his way rejoicing, being delivered from his unsettled condition as a lost sinner. Freewill did not initiate his experience.

Lost sinners by nature have only one kind of will. They are corrupt, sinful, and totally depraved! They do not desire anything outside their own nature. Here, I will come to the real point of this issue. They are not free moral agents! They are only free to commit what their nature is, and that is to sin. We could say that water is free to run where it will; however, it has only one natural will or course, and that is to always seek a lower level because that is the nature of water.

The nature of the natural sinful lost sinner is to commit sin because this nature is totally contaminated with sin. They love sin rather than righteousness and godliness because righteousness and godliness are not in harmony with their nature. John 3:19 says that, "...this is the condemnation, that light is come into the world, and men loved darkness rather

than light, because their deeds were evil." The will of man is a product of life, whether the life is spiritual or natural. The religious world talks of the human will as if it is able to make a dead sinner into a saint. They imply that the human will is unbiased, and they by their own will can receive salvation by freely accepting Christ who died for all of Adam's race.

Nobody can prefer that which is not in harmony with his nature. Therefore, the will, which is a product of his nature, is biased to the nature it sprang from. The will of man is biased to do evil because their nature is to be evil! John 3:20 further states that, "...everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." So if a sinner must accept Christ with a will that is biased to do evil, then the sinner actually accepts something that they do not want. Now isn't that a pitiful position to take? Anyone should know better. If a person accepts Christ, it stands to reason from logical thinking that it will be because he or she possesses a nature that desires something spiritual. No rational Bible student will deny that fact. This proves that if a person prefers something spiritual, then he already possesses a spiritual life from which a spiritual will springs. Therefore, the spiritual will is evidence that he or she is already a child of God. All this proves I John 4:15 which says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Jesus the Saviour spoke in John 5:40, "And ye will not come to me, that ye might have life," and He said in verse 42, "But I know you, that ye have not the love of God in you." The Saviour knew what He was talking about. He said, "...ye will not come..." Why? because "...ye have not the love of God in you." The Saviour proves this point beyond a doubt. If you won't take my word - take His Word. These had no will nor desire to come to Him because they did not have the ability to come. They were without God and spiritual life. They only had one will and one desire that was corrupted with sin. They did not have the love of God within them.

We are told today that the eternal salvation of our souls is utterly dependent upon our own will. The Apostle Paul, who was inspired by the Holy Spirit, certainly did not take that position. In Romans 9:15-16, he states that the Lord said to Moses, "...I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Notice, it was God's will, and not the free-will of any man, that showed mercy.

Here are a few more Scriptures that prove that eternal salvation is not by our works but entirely by the works of almighty God: Romans 9:11, "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not

of works, but of him that calleth);" Notice that it was God that did the calling and not man. Titus 3:5 says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Notice again that it was not our works but it was God's mercy that saved us. Ephesians 2:8-9 says, "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." Again notice it is not your self-will that saves you. It says in II Timothy 1:9 that God, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." It was God's purpose and grace that He saves us and not our free-will purpose and certainly not our grace. These are Scriptures from our Lord and Saviour that demolish the false idea of a free-will doctrine.

I John 2:2 says that, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The word "propitiation" means that God is perfectly appeased or satisfied with the sacrifice of His Son, and His righteous wrath has been turned from the sinner and satisfied by the sacrifice of His own Son. Now, if you take the position that the term "whole world" is including everyone of Adam's race, then you have Christ satisfying God for the sins of all mankind; hence, you have universal salvation. In other words, you can rent hell out because Jesus Christ has satisfied God for the sins of all the human race and thus you would have to deny eternal punishment in hell.

The term "whole world" does not mean all mankind. Notice in John 14:16-17, that Jesus said that another Comforter would come and abide with you for ever, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him..." Do you mean to tell me that God was sending His Son to die for a world that cannot receive Him? If this "world" is speaking of every person, and salvation is dependent on the free-will of every person and yet they cannot receive Him; then all the world will be damned in hell because the "world" here cannot receive Him.

Again, the term "whole world" is speaking about the whole complete family of God; a people called out by God, the Father - the elect world of both Jews and Gentiles, the heirs of eternal salvation! Now please don't forget! There is a world that cannot receive Him as it says in John 14:17. Psalms 10:4 and Romans 3:11 say, "...there is none that seeketh after God...", and John 8:43 says they cannot hear nor understand the gospel and Isaiah 26:10 says even if God did let favor to be showed to them, they will not behold the majesty of the Lord. Jesus said in John 17:9 that He did not pray for this "world". Do you believe that Jesus died for a world that He Himself would not even pray for?

He said, "...I pray not for the world, but for them which thou hast given me..." The Saviour did not even pray for this world, yet He died for the "world" in I John 2:2! These are two different worlds! When you harmonize these Scriptures from a scriptural standpoint; then, my friends, you will receive a security of your salvation that you will never have while you advocate a free-will doctrine. When a person is able to confess Jesus Christ, God already dwells in him according to I John 4:15. Furthermore, the person who believes in his heart that God has raised up Jesus, is already "...passed from death unto life" as found in John 5:24. The one who confesses and believes in his heart is saved, or delivered from his sin.

Can a person teach a "free-will doctrine" and also teach that Christ is the Saviour? Can a person believe in something else as a condition of salvation from the guilt of their sins, and yet truly believe in Christ as their Saviour?

Hebrews 5:8-9 is often quoted to prove that obedience is the condition the sinner must meet to be saved. But let us see if the free-willers can sustain their claims: "Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." Please notice the words "being made perfect." Was Jesus not perfect? Yes. But He would not have been perfect if He had failed. He perfectly obeyed and learned through His suffering just what it took to become the author of eternal salvation; He would only be the co-author! If perfect obedience is required on the part of the sinner to receive eternal salvation, and perfect obedience is not rendered; then salvation cannot be attained by the sinner. Obedience is not a condition that a sinner must meet to be saved but on the contrary, like baptism, obedience is the evidence and results of being saved.

When God speaks with a holy effectual calling, the sinner obeys as a result of that calling. Paul asked "...who hath resisted his will?" in Romans 9:19. It is like the raising of the dead in John 5:21 which says "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Notice it is the Saviour's will and not the free-will of the sinner. When God speaks to a sinner who is dead in sin, he obeys. The sinner is taking no part in the obedience just as the dead shall be raised by the voice or Word of God. Those in the grave at the resurrection will take no part in the obedience to come forth from the grave. Will anyone say that the dead will not come forth at the resurrection of the just, obeying the voice of God? No! By the same token, none can say that God will call a sinner from his dead totally depraved nature by His grace and the sinner will reject that call. Christ is the author and finisher of eternal salvation to all that obey Him, and the sinner is taking no part in that obedience to the call from death to life or out of darkness into his marvellous light.

The sin debt is either paid for

in Christ, or we are still dead in our sins. The sin debt was paid by one sacrifice, and the atonement was made by the shedding of His blood, and we may feel assured that this and not something else is God's remedy for our sin. There is no Bible record from creation to Christ's death, or from His death until His final coming, of another sacrifice for sins to be made. There is no record of any kind, anywhere, of any act of anybody other than Christ that can remove the guilt and consequences of sin! The service under the law could not, for the book of Hebrews 10:1-4 says, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." This service and honor belongs to Christ alone.

I do not have the power to preach the gospel and then sanctify that gospel to the heart of a lost sinner. But bless the Lord, God has that great power and is come to seek and to save that which was lost.

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peace with my views of man's supposed "unconquerable will," and the Creator's necessary submission to the whim of His creatures, for I knew that the Scriptures teach in no uncertain terms the majesty of God, and that "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?" (Dan. 4:35).

From my entry upon the pastoral ministry, I had often stated my belief in the Sovereignty of God, and I often preached on this subject as I tried to explain how God could not encroach upon man's free will. In reality, I did not preach on the Sovereignty of God, but against it. My conclusion has come to be that the Sovereignty of God is one doctrine that, if you must explain how you believe it! You don't believe it! God is sovereign. Period! No qualifications, no modifications, no explanations. But thank God, He did encroach upon my will, for I was unwilling to give up this cherished theory which exalted man's will, and made the Creator and Upholder of all things subject to the will of a worm of the dust. I was unwilling until He put forth His power to make me willing, (Ps. 110:3) Oh, the pride and arrogance of the depraved human heart!

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## QUOTES ON THE LAW FROM THE LONDON CONFESSION OF FAITH OF 1689

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it (Gen. 1:27; Eccles. 7:29; Rom. 10:5; Gal. 3:10,12).

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai, in ten commandments, and written in two tablets, the first four containing our duty towards God, and the other six, our duty to man (Rom. 2:14,15; Deut. 10:4).

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties, all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end, abrogated and taken away (Heb. 10:1; Col. 2:17; I Cor. 5:7; Col. 2:14,16,17; Eph. 2:14,16).

4. To them also He gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use (I Cor. 9:8-10).

5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the creator, who gave

it; neither doth Christ in the gospel any way dissolve, but much strengthen this obligation (Rom. 13:8-10; James 2:8, 10-2; Matt. 5:17-19; Rom. 3:31).

6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ and the perfection of His obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unalloyed rigor thereof. The promises of it likewise shows them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace (Rom. 6:14; Gal. 2:16; Rom. 8:1; 10:4; Rom. 3:20; 7:7; etc. Rom. 6:12-14; the reader is likewise referred to I Pet. 3:8-13).

7. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done (Gal. 3:21; Ezek. 36:27)."

--The London Confession of 1689

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I had been truly saved before this, and had I but honestly consulted my own experience of God's saving grace, I could not have held the theory that I did, for my gracious Lord had begun to deal with me as a very young child, and every time I went to church, I got under conviction, so that I hated church, and used every excuse I could find to get out of going. Nor was my family very regular in attending church, for I was the youngest of seven children, and for a time, my mother was the only saved person in the family. For ten long years this conviction went on, and in the meantime, both of my older sisters has been saved, so that after my mother died when I was twelve years old, they would often come by where my father and I lived to take me to Sunday School and Church. But I got wise to that quickly, and though I am a natural sleepy-head of a morning, I would rise early enough on Sunday mornings to leave the house and hide out until

they had gone on to Sunday School. But the sovereign grace of God kept on working in me, so that, by the time I was in my teens and could drive, sometimes I would go to church of my own accord. "O love that will not let me go!"

My conversion happened on a Sunday morning in April, 1949, just a few days after my seventeenth birthday, and a few days before I was to graduate from high school. Though I had long resisted God to the utmost of my ability, and as consistently as I knew how, suddenly the resistance was gone and peace came instead. Brethren, I didn't do anything! Salvation happened so suddenly that it was all over by the time I got around to publicly professing Christ and applying for baptism and church membership. It didn't require any holding up of my hand, walking the aisle, calling on the name of the Lord, trying to "pray through," or trying to summons up enough faith to be saved. God simply and sovereignly "quickened" me into life, and then those fruits of regeneration began to be manifested openly.

In years since, as I have reflected upon my glorious experience, I find it in complete harmony with the teaching of Scripture that the Son of God "quickened whom He will," (John 5:21) that "It is the Spirit that quickeneth; the flesh profiteth nothing" (John 6:63), and that this quickening, or regeneration, is always logically prior to, and is the cause of, faith, as we observe from the tenses of the Greek verbs in John 1:12-13; I Peter 1:21-23; I John 5:1. In each case, "believe" is a present participle, while "born" or "begotten" is always a past tense (either aorist or the perfect). Thus, my own experience was one of irresistible and effectual grace that overcame my total depravity and made me a rejoicing child of God in spite of my perverse willing to the contrary.

And so, as I said before, I was truly saved, but I had not been brought to a submission to, and acknowledgement of the absolute sovereignty of God, in His infinite mercy, God continued to deal with me about this issue, and I can now go back to some of my old sermon outlines, and trace the gradual change from an adamant denial of the "Doctrines of grace," with as vile a misrepresentation of them as I knew how to make, to an acknowledgement that some good men held to these, and that "They may be right," to a final complete conversion to them, and the preaching of them.

At the time of my conversion to the "Doctrines of grace," though I knew of The Baptist Examiner, and that there are some preachers who held to these, I was not personally acquainted with a single preacher who believed and preached these; and so, it was a hard decision to make to acknowledge my conversion to these. I felt that honesty made it necessary that I make known to the church that I pastored that I had felt compelled to come to this position. A number of the church members were subscribers to The Baptist Examiner before this, and some held to these truths, and so, there was no problem with me continuing as pastor.

Through the years since, it has been my happy privilege to become acquainted with many precious souls who rejoice in the "Doctrines of Grace," and I have been the instrument in a few cases of others coming to understand and to rejoice in these glorious truths.

But I have entitled this article "THE DOCTRINES OF GRACE--AN INADEQUATE VIEW," and so I will get to this thought, although I felt that the preceding background was a necessary explanation before getting into my main thought. We commonly use the phrase the "Doctrines of grace" to refer to the doctrines represented by the acrostic T - U - L - I - P, which we all understand to represent the doctrines of Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace and Preservation of the Saints.

I am a great lover of flowers. I love the tulips that spring forth every spring. But I also love many other kinds of flowers, and I believe that our great God does likewise, for He declares in His infallible Word that tulips are not the only doctrinal flowers that He has. There are numerous other "Doctrines of grace" than those

characterized by the acrostic T-U-L-I-P.

Through the years, I have always been a great lover of books--especially books on the things of God--and my good wife has often squeezed the family budget tighter to enable me to purchase some old, out of print theological treasure, or some new reprint of such a book. Some years ago, my Lord graciously brought into my possession a half dozen or so books that all dealt directly with the subject of God's grace, and these were the means of my getting my horizons enlarged in regard to the "Doctrines of grace." Some of these books were: J. B. Moody's "Exceeding Riches of the Manifold Grace of God," which fired my soul with joy over the grace of God; J. F. Strombeck's "Disciplined By Grace," "Shall Never Perish," and "So Great Salvation," all contributed greatly to my enlarged appreciation of God's grace; Abraham Booth's "Reign of Grace," was also very good; and a more recent publication (1975), Joseph R. Cooke's "Free For The Taking, The Life-Changing Power of Grace," was of much help. And there were others.

The result of my soul being stirred in regard to God's grace was that I determined to do an exhaustive study on the subject, and my preliminary research revealed that it was a very vast subject. So much so, in fact, that a preacher could preach on the subject every Sunday morning, every Sunday evening and every Wednesday evening for a year, using a different text each time, and he would still not have exhausted the available texts. And this does not even count the times when synonyms for grace, such as "favor," etc., are used. Nor does it take into account instances of God's graciousness where the word "grace" itself does not even appear.

And quickly I found that I was exhausted before the subject of grace was, for after eight chapters and a hundred pages of manuscript, I found that the subject of God's grace was still a gigantic mountain before me. And no wonder, for if it is going to take the Lord all the ages of eternity to even show us the exceeding riches of His grace. (Eph. 2:7). Then we have no hope of exhaustively learning of its fullness in the present life. However, let us never use this as an excuse for not seeking to "...grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." (II Pet. 3:18.) For we learn from Ephesians 1:6 that the primary reason for all of God's merciful blessings to us is that we might praise the glory of His grace. It is an inadequate view of the "Doctrines of grace" to think of them as subjects for speculation or contention rather than for praise to God, and prayer that others might see how great and glorious they are.

To see what an inadequate view of the "Doctrines of grace" it is to try to limit them to the five doctrines represented in the acrostic T-U-L-I-P, one has only to take a concordance and look up the references to the word "grace," and one will see that it enters into almost every area of human life. Indeed, there is only one area, so far as I can tell, in which grace does not enter. That is in the area of judgment. There will

be no grace shown when men stand before that great white throne to be condemned for their refusal to submit to the Saviour. Nor will those who have simply "neglected" to be saved escape (Heb. 2:3). At the great final judgment, there will be no grace, only harsh, unbending justice that will demand punishment for every sin down to the smallest and most insignificant (if any sin can be so characterized, for it is all an affront to God Himself). This also explains why no one will be saved out of hell; there is no grace in hell, and however all may regret being there, no one will ever have the grace to repent, but their uncontrolled depravity will only cause them to snarl in frustrated anger at God (Matt. 13:41-42, 49-50; 22: 13-14). Universalists theorize that at the first touch of the flames of hell, all will repent, and so, will be released, and so, everyone will be saved. But there is no repentance but by grace, and there is no grace in hell.

One of the greatest evidences that it is a theologically inadequate view of the "Doctrines of grace" to limit these to the five above mentioned doctrines, is that the very incarnation of Christ--that "Mystery of godliness" (I Tim. 3:16) is the doctrine of grace that is above all doctrines of grace. His coming to earth in the form of man was a coming in the fullness of grace (John 1:14). "And the Word was made flesh, and dwelt among us... full of grace and truth." The result of which is that every believer, in the moment of regeneration, has been made an heir of all the riches of Christ, John 1:16: And of his fulness (the fulness of grace and truth, v 14) ...have all we received, and grace for grace" Even as we read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

Alas, how commonly God's elect live below their privileges--far, far below their privileges--because they have an inadequate view of all that God has done, is doing, and is yet to do for them in His grace; and so they live out their lives in legalistic misery as they try, somehow, to earn God's inconceivable goodness which can only be had by His grace.

Furthermore, God's graciousness is manifested in the High Priesthood work of the Saviour, for He graciously represents His people before the Father, maintaining them in a state of grace by His constant intercessions for them. That we have inadequate views of the "Doctrines of grace" is manifest in our failures to obey Hebrews 4:16, which commands "Let us therefore (see the context in V14-15 to which 'therefore' refers) come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." A throne is where a king sits, and so, it suggests the sovereignty of grace, but our Saviour continually holds out the golden scepter (see Esther 4:11; 5:2) to all His elect, inviting us to come and make our requests known before the throne. This is

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not to say that we will receive everything that we ask. Thank God, He is too gracious to do that, but we are commanded to make our requests known unto God (Phil. 4:6-7), but always with the provision "Not my will, but thine, be done." See I John 5:14-15.

And just as our Saviour's first coming was a coming with a load of grace, so will His second coming be, as we read in I Peter 1:13: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Praise God! There is another load of grace on the way, and we've barely sampled this first load. Shame on us for our inadequate views of God's grace!

That the grace of God is involved in all spiritual blessings, including the TULIP doctrines, is made clear from Ephesians 1:3, 6, where these are all declared to be "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." And this is as we would expect it to be, for if we rightly understand the nature of God--that He is ultimate holiness and goodness, and the nature of man--that he is utterly sinful and incapable of any good by nature, and the nature of grace--that it is the absolutely free and unmerited and unmeritable favor of God, then grace must be the basis of all the good that comes to anyone, for James 1:17 testifies that God is the source of all good. Tying in with this is the testimony of I Peter 5:10, that God is the God of all grace.

But not only is it a theologically inadequate view of grace to limit it to the five points of sovereign grace in salvation, but it is also inadequate if we do not see the life changing effects of grace in our daily behaviour. According to Titus 2:11-12, grace teaches us to live soberly, righteously and godly in this present world, and (the spiritual outlaw that says "Since where sin abounds, grace does much more abound, therefore God is glorified in overcoming sin, so it doesn't matter how wicked and ungodly I live. That's just more opportunity for God to manifest His grace") denies one of the principle works of grace, and makes it evident that he has "received grace of God in vain (in an empty show)," (II Cor. 6:1). Paul was inspired to confute this heresy in Romans 6:12-16, and he was astounded that anyone would even suggest such a thing. He who would make grace an excuse for continuation in sin, shows that he has no understanding of grace, and probably has no experience of it either.

It is also an inadequate view of grace if one does not realize that it enters into the family relationship and makes it better. I Peter 3:7 says: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of

life; that your prayers be not hindered." It takes a lot of grace to make a marriage work, for neither marital partner is the bargain to the other that our pride and depravity would make us think. Husbands are here especially singled out as often negligent in regard to their wives. Here is an explanation, no doubt, for many a man's unanswered prayers: he is not treating his wife--God's gracious gift to him--with the proper respect. A lot of men put much emphasis upon the wife's duty as set forth in Ephesians 5:22-24, but this is an easy duty for a wife, requiring only submission to his authority, as compared with the husband's duty in Ephesians 5:25. The husband is to love his wife "even as Christ loved the church, and gave himself for it." That is, he is to love her with the same kind of self-denying and self-sacrificing love that the Saviour has for His church. Nor will it do for any man (especially a preacher) to try to hide his negligence under the guise of serving the Lord. Rightly understood, these two things never contradict one another nor encroach upon one another. When grace rules in a marriage, both partners will graciously overlook the faults in the other, for "Love covereth all sins" (Prov. 10:12) Quoted in I Peter 4:8.

Again, it is a publicly inadequate view of grace if the grace that we profess to have does not make us gracious to others. Grace always sweetens the disposition, and where there is bitterness, it is an evidence that the bitter person has failed to receive the grace of God. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. 12:15). Arminians evidences their failing of the grace of God in some sense, but let us who profess the sovereign grace of God never be guilty of being ungracious. Yes, let us even be gracious to the Arminian. After all they are Arminians for one of two reasons: One, they've never been born again, and so, are spiritually blind. And if we are mean and hateful to them, we will never impress them with the changing power of grace in us. Second, they may be genuinely saved, but ignorant of the truth, as most of us were for a time, before God, in His grace and mercy, taught us the truth. Remember! the Arminian may simply not be as far along the road of grace as we are, and beating him over the head with your Bible is not a good way to show him the merits of grace. Indeed, the doctrine of sovereign grace, like most doctrines, is such that one must be converted to it. And that's God's work. This doctrine of the sovereignty of grace is not a truth to be discovered by human reason, for the natural mind is firmly opposed to it. It will be accepted as a result of a Divine revelation or not at all, and so, I repeat: this, above almost all other doctrines is such that one must be converted to it, or one will never understand and receive it. But let us live it before men that they may see the superiority of the grace system.

Not only so, but the common view of the "Doctrines of grace" is provisionally inadequate in the light of the teaching of II

Corinthians 9:8, which reveals God's gracious supply of all the needs of His people. This verse declares, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." It is interesting to observe that the Greek word for "all" appears in this verse singly and compounded in other words five times (five is often associated in Scripture with grace). This verse is parallel with Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." However, let us be careful that we do not fall into the false teachings of so many of the "Health and Wealth" media preachers ("If you'll just send a hundred dollars to this great faith ministry, you'll be healed of all sicknesses, and receive ten thousand dollars by this time next week.") These all appeal to the greed and carnality of their listeners. For many people, God can get no glory out of their lives except by keeping them poor and sickly.

Neither II Corinthians 9:8 nor Philippians 4:19 have anything to say to the greedy, self-centered, and unspiritual person, whose desire for more material possessions is mainly that he may indulge his carnality, or at least have enough carnal security that he will not have to daily trust the Lord for his supplies. Philippians 4:19 is in the context of this small, poor church having sacrificed to send repeated mission offerings to Paul. See the reference to this in II Corinthians 8:1-5. And II Corinthians 9:8 is expressly promised, not that they might indulge in carnal security, but that they may abound to all good works (The context refers to the benevolence offering that Paul took up among the Gentile churches for the Judaeen churches that were presently in a time of great dearth.)

As we've already noted in connection with John 1:14, 16, and Hebrews 4:16, there is a sufficiency of grace brought for every true saint that we should never fear to come before the throne of grace to ask for our needs, whatever they may be. Just as there is nothing too big for God to handle, so neither is there anything too small for Him to be concerned with. After all, does He not observe the fall of a sparrow, and keep count of the hairs of our heads, (Luke 12:6-7)? It has been my observation through more than forty-two years of the enjoyment of God's grace that He has often graciously given me some pretty frivolous things when I asked for them. And, by the same token, He has often denied me some pretty important things when I legalistically tried to merit them.

In bringing our requests before the throne of grace, let us keep before our minds some important guidelines for our requests: (1) We must pray in faith, (Matthew 21:22). And since faith operates on the principle of grace, (Romans 4:16), we must never pray "Lord, I deserve this," or, "I have earned this." The only thing that any of us deserve is eternal perdition. (2) We must pray in the will of God, (I John 5:14-15). Some things that we can ask for in faith, may not be God's will or for us at this time. (3) We must pray consistently until God

gives us a definite answer one way or another. And let us remember that God does not always answer with a "yes." Sometimes He answers with a "no," and sometimes with a "wait a while." See our Lord's parable illustrating this need for consistency in prayer in Luke 18:1-8. And see Paul's example of a prayer answered negatively in II Corinthians 12:7-9. (4) We must pray with the realization that our heavenly Father delights to give good gifts unto His children, Matthew 7:7-11, and being the "God of all grace," I Peter 5:10, His grace, and not our goodness or worthiness, is the standard for His gifts.

And there are many other instances that could be cited wherein we may have inadequate views of the "Doctrines of grace," for it is easy to get our attention so restricted and concentrated in what thrills or pleases us, that we may neglect to give our attention to "all the counsel of God," Acts 20:27, and so, we may become guilty of the blood of others by our neglect. Remember! though the five commonly so-called "Doctrines of grace" are included in "all the counsel of God," they do not exhaust the counsel of God by a long way. It is certain that the sovereign grace preacher who seldom preaches any of the doctrines of grace except those characterized by the acrostic T-U-L-I-P will be found to be as guilty of the blood of men as the Arminian who may neglect some of these five doctrines, but preach an otherwise well-rounded system of truth. We have a great example in Paul, who preached all the doctrines of grace. It is interesting to notice that Paul used "grace" (charis) almost five times more than all the other New Testament writers put together.

Grace is a great word, but it is much more than a mere word. It is one of the characteristics of our God, and because He deals with us in grace in most areas of life, it should be a characteristic of the

Christian life as well. It is not enough to profess belief in the "Doctrines of grace," if one is devoid of the grace of God in his daily life. He is a hypocrite plain and simple if this is the case. Here is the acid test! Am I a gracious person to my family, my friends and my foes? If not, my profession of believing these means nothing at all. As someone has said: "If you don't live it, you don't believe it."

## ACTS

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priesthood was a type of Jesus Christ.

"And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:23-25).

A further charge against Paul was that he had taken Greeks into the temple. The temple was surrounded with various areas called "courts." The outermost of these courts was termed the court of the Gentiles. This was the only place where it was lawful for a Gentile to enter. It was charged that Paul had broken this custom. Their charge, however, was false, since Paul had not taken Greeks into the temple.

"For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple" (Acts 21:29).

The "they" in the above passage of Scripture, were those, who, according to verse twenty, were "zealous of the law." They claimed to have been law abiding

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## THE GOD THAT PAUL PREACHED

by Paul Jackson

Paul's missionary journeys took him to many places. Upon his arrival at one of those places, Athens, he stood on Mars Hill and declared, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).

Paul did declare unto these people the God of Heaven and to many others likewise. The God that Paul preached was not the same God they worshiped and this is so true today. Paul preached a sovereign God who does as He pleases. A God that had a plan and purpose designed before the foundation of the world. Paul told the Athenians that He was the "God that made the world and all things therein"

He further declared, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" (Acts 17:26).

The God that Paul preached

was One who knew His children before He laid the first foundation stone to the earth. He told the Romans, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called: them he also justified: and whom he justified, them he also glorified" (past tense) (Rom. 8:29-30).

How many preachers preach this God today? Not many. The god that is preached today is a pitiful little personality who is sitting in heaven wringing his hands waiting to see what great big man is going to do. One should be ashamed to preach this type of god, and believers should be ashamed to believe this type of god. As the Athenians of old, modern Christianity ignorantly worships the unknown God.

I believe the God that Paul preached is the true and living God of Heaven. I preach the God Paul preached. I pray each one reading this article will believe upon the God that Paul preached.



## ACTS

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citizens. They, however, showed their true colors when they placed the life of Paul on the line because of an assumption. They, in reality, tried Paul and found him guilty of that which he did not do. Their fathers had done the same thing to the Lord Jesus Christ. Charles Spurgeon said that "some people talk cream and live skim milk." This was most certainly true of those, in the case before us, who claimed to be "zealous of the law," or law abiding citizens.

"And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut" (Acts 21:30).

The presence of Paul had acted as a wind over a quiet sea. All the city, in fact, was "moved," or agitated. The city was like a hive of bees attacking a person who had interfered with their hive. The difference being that the apostle Paul had done nothing to cause the city of Jerusalem to be moved against him. The people, however, on the basis of a rumor, "took Paul, and drew him out of the temple." They, by this action, said that he was not fit to be in their temple -- that he had defiled it and must be removed before defiling it further. They were determined, not only to drag him out of the temple, but to dispose of him so that he would never defile their temple again. The elders back at Ephesus were heart broken when they learned that they would never see the face of Paul again. The unbelieving Jews in Jerusalem, on the other hand, were hoping that they would never see his face again. The believers in Ephesus embraced Paul, but the unbelievers in Jerusalem beat him.

"And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar" (Acts 21:31).

One can be certain that the "tidings" which "came unto the chief captain," were not sent by those who were trying to kill Paul. It is likely that James, or one of the elders rushed word to the chief captain. Luke and others, who had begged Paul not to go to Jerusalem, were abiding with Paul at the home of Mnason. It could be that one of these men rushed the "tidings" to the chief captain. One can be sure that their concern for Paul was still as it was when they were in Caesarea.

The "band", or body of Roman soldiers were stationed in the castle known as Antonia. The castle was located on the north side of the temple. The castle was called Antonia in honor of Herod's friend Mark Anthony. Josephus, the Jewish historian, has stated that Antonia had four towers, one of which overlooked the temple. The commander of the band of soldiers which were stationed in Antonia, was called the chief captain. I'm informed that the title, "chief captain," denotes one who commands one thousand men.

The "band" was the tenth part of a legion, and consisted some times of four hundred and twenty five soldiers. A band, in some cases, had as many as five or six hundred soldiers. The size of the

band depended on the size of the legion.

The name of the particular captain who is before us, according to Acts 23:26, was Claudius Lysias.

**"Who immediately took soldiers and centurians, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul" (Acts 21:32).**

Paul, no doubt, being human like the rest of us, was bruised and bleeding when the soldiers arrived. Paul, no doubt, humanly speaking, owed his life to the person who had notified the chief captain. One can be sure that those who were beating Paul were not hitting him lightly, since they were acting out of hate.

It is said that the chief captain, the centurians and the soldiers ran to Paul's rescue. A centurian was one who was over one hundred men, which seems to say that there were at least two hundred soldiers, since the word "centurian" is used in the plural form. One can be sure that those who stood along the roadway, observed as at least two hundred soldiers ran swiftly toward the area where Paul was being beaten. We, if this incident had occurred in our day, would have observed screaming sirens and flashing lights as the authorities rushed to the scene.

This was not the first time that a representative from heaven had been beaten by the Jews. Paul himself, as Saul of Tarsus, had held the coats of those who had stoned Stephen.

**"Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done" (Acts 21:33).**

It appears that Paul was bound with a chain to a soldier on his left and on his right, since the record shows that he was led away. His being bound, of course, was a fulfillment of the prophecy made by Agabus. His binding, of course, was predestinated, or it could not have been known before it occurred. There is no way to foretell a future event if that event is not controlled.

The chief captain, after arresting the Apostle Paul, acted in the same manner that police officers act today, that is, he questioned Paul as to who he was and what he had done. Paul could have responded by saying, "I'm a representative of the God who made you. I'm a representative from heaven. My Father owns the cattle on a thousand hills."

Paul, at a later date, said "I have fought a good fight." He, of course, did not land one blow on the chin of a Jew. We are to understand, then, that one can fight a good fight even if we are lying on the ground and being beaten to death.

**"And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle" (Acts 21:34).**

The chief captain, while in the presence of the multitude, centurians and soldiers, attempted to get to the bottom of the matter. He, in fact, looked at Paul, after binding him with two chains, and "demanded" his name and in-

formation as to what he had done. The chief captain, no doubt, due to the anger of the mob, thought that Paul had committed a terrible crime. He therefore demanded that Paul advise him of the nature of the crime.

The question from the chief captain was directed to Paul, but the crowd tried to answer in Paul's stead. They, in fact, began yelling out various charges. Some "cried one thing, and some another." The same thing happened to Paul's Lord and Saviour. They, in the case of our Lord, would not listen to reason, but cried out, "crucify Him, crucify Him."

The chief captain, after not being able to determine what Paul had done, led him away to the castle of Antonia where the Roman guard was stationed.

**"And when he came up on the stairs, so it was, that he was borne of the soldiers for the violence of the people" (Acts 21:35).**

The "stairs" were those which led from the temple to the castle of Antonia. The castle, according to Josephus, was erected on a rock of fifty cubits (seventy five feet) in height, and was situated at the edge of a great precipice. Josephus says that there were passage ways from the temple to the castle so that the soldiers had easy access to the temple on festival days.

We, in the text before us, find Paul on the stairs of the castle - the castle which was erected on a rock that was seventy-five feet high. He was being carried up the stairs while the Jews, like mad dogs, were following hard on his heels. We can be sure that the arms of the soldiers were the arms of God as He protected His child from further danger. God, in fact, works in mysterious ways, His wonders to perform. We, today, if we could see behind the gifts which we receive, would see God standing there with His arm outstretched to us. We would observe Him as He made sure that all things worked for our good.

**"For the multitude of people followed after, crying, Away with him" (Acts 21:36).**

Paul, if the Jews would have accepted him, would have meant far more to them than gold, silver, houses, or lands. They, therefore, when crying "away with him," were turning their backs on a great friend. Paul had come to inform them how that they could have eternal life through Jesus Christ the Lord. Those same Jews now realize what a tragic mistake they made. They are now like the Bible story of the rich man who begs for a drop of water to cool his tongue. Paul, then, was not defeated by the Jews, they were the ones who were defeated.

**"And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?" (Acts 21:37).**

The chief captain had already demanded that Paul give his name and the reason for the situation he was in. Paul, however, due to the charges being made by the mob, was not able to respond to the chief captain. Now, however, as he was about to be led from the stairway into the castle, he asked the chief captain for the privilege to speak.

The chief captain understood Paul when he asked, "may I speak unto thee." He, there-

fore, understood more than the Greek language. He, however, for some reason, wanted to converse with Paul in the Greek. It could be that the native language of the chief captain was that of Greek. We, in fact, know that he had not always been a Roman, since, in Acts 22:28, he advised that his Roman citizenship cost him a great sum. The language which the Jews spoke was Syro-Chaldaic, and since he considered Paul to be an Egyptian Jew (Acts 21:38), he, no doubt, thought that Paul could not have spoken in the Greek language.

**"Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" (Acts 21:38).**

The chief captain, when referring to Paul as "that Egyptian", was referring to a Jew from Egypt - a Jew, who according to Josephus, was a Jew who had come from Egypt to Jerusalem and claimed to be a prophet. Josephus states that he persuaded three thousand men to follow him from the wilderness to the Mount of Olives. He advised his deluded followers that he would show them from the mount of Olives how that the walls of Jerusalem would fall down. He promised his followers that he would procure for them an entrance into Jerusalem through the fallen walls. Felix, however assisted by Roman soldiers, attacked the Jew and his followers. The Jew escaped, but four hundred of his followers were killed and two hundred were captured. This, no doubt, is why the chief captain thought that Paul was "that Jew." This, no doubt, is the reason why he thought that the mob had attacked Paul.

**"But Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying," (Acts 21:39-40).**

Paul's report to the chief captain was that he was not the Jew that he supposed him to be. He, in fact, was from Tarsus - a place of learning - a place that rivaled Alexandria and Athens - a place which anyone would have been proud to have called their birth place.

The chief captain, after recognizing that Paul was for real, gave him permission to speak. It, of course, was very unusual for the accused to make a speech to his accusers, especially since he was but one and they were a multitude.

Paul, when speaking to the mob, spoke in the Hebrew language - the language which was spoken by the Jews. It was a mixture of Chaldee and Syriac and was called Syro-Chaldaic. Paul could have spoken in Greek, but not all the people there would have understood him.

## HOLY

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ously. It could not do otherwise, for the New Testament reveals it and the Holy Spirit is the admin-

istrator of it. A few very simple suggestions may be helpful.

1. The Holy Spirit the Real Administrator.

If this plan works the management has to be turned over to the Holy Spirit. He will not play second fiddle to the pastor or the deacons or a financial secretary or any kind of manager. Mr. Babson and Mr. Agar are both wholly wrong about that. Their so-called business methods greatly multiply expenses, without increasing receipts, especially mission receipts. I give it as my deliberate judgment that financial experts will bankrupt any Baptist institution on earth. There is a reason. They are usurping the place of the Holy Spirit in church finances. The Book says: "Do ye think that the scripture saith in vain, The spirit that dwelleth in us, lusteth to envy?" If church finances are to succeed, the Holy Spirit must be the real and only administrator of church finances. He wants no partners and will have none.

He will be boss or nothing. In I Corinthians 2:11 and 16, we find these words: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

The Holy Spirit will counsel with nobody about church finances. He does not think that plan can be improved on by Mr. Babson or Mr. Agar or by anyone else. Baptist churches will prosper financially and otherwise as they get back to the New Testament methods of church finances, church discipline, church management and church everything else. Most churches are a long way off from all of them now; but I am asked to speak on church finances.

Baptist church finances succeed only when the Holy Spirit is the sole and only administrator of church finances. He needs no helper.

2. The Pastor the Teacher:

Paul couples the pastoral office with the teaching office in Ephesians 4:11: "He gave... pastors and teachers." Murray church finances have succeeded so gloriously because the pastor has not tried to usurp the Holy Spirit's place and become manager of church finances. The pastor has found his place and stayed in it. The pastor is the divinely appointed teacher of his church. It is as much his business to teach church finances as it is to teach baptism or church government or any other Baptist doctrine. The Holy Spirit is the administrator of church finances; the pastor teaches what the Word has to say on that subject. When the pastor teaches the truth as to church finances, then the Holy Spirit has something to work on in his administration of church finances. The Holy Spirit can get more money out of regenerate men and women than all the committees in Christendom. There is as little use in the administration of church finances by the Holy Spirit for financial experts or efficiency experts or

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## HOLY

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enlistment men or church secretaries as for a fifth wheel on a wagon. They are costly and inefficient additions to the machinery of New Testament churches. The Holy Spirit is not using them and will never bless the use of them because it would be an admission on His part that His plan had failed and new machinery had to be added to make a church go.

### 3. The Holy Spirit's Method:

What is the Spirit's method in church finances? That is easily answered because it is very simple. The Spirit always works on the voluntary principle, never otherwise. In the building of the tabernacle these two facts are patent and open. The Spirit of God made then willing and they brought the Lord's offering. Those two principles run straight through the Bible. The Spirit administers; all gifts are voluntary. The Scriptures forbid collections (I Cor. 16:2) No pledges, no subscriptions, no suppers, no bazaars, no pageants, no entertainments; but all gifts voluntary and under the control of the Holy Spirit. The only gifts the Master commended were that kind, the widow who gave her all and the two women who gave the alabaster box of ointment. The Macedonian churches, who gave more than they were able out of their deep poverty, were voluntary givers. The Jerusalem

church, when they sold their homes to give, gave freely and gladly under the compelling power of the Holy Spirit. The Scripture plainly commands the lovers of the Lord Jesus to give weekly as the Lord prospers. Pledges and subscriptions violate that command. If a man makes \$10 one week and \$100 the next he is recreant to a solemn obligation to the Lord Jesus and grieves the Holy Spirit of God, if he gives the same both Sundays. Neither is tithing the New Testament standard of giving. The poorest ought to tithe. The New Testament standard of giving however is "not by commandment-but to prove the sincerity of your love." Tithing does not prove the sincerity of the love of multitudes of Baptists. Many ought to give at least one-half; quite a few ought to give all they make; some ought to sell their property to give. That is the New Testament standard of giving. Whatever it takes to prove the sincerity of your love to your crucified and risen Lord is the measure of what you ought to give. Nothing short of that will honor or satisfy Him. Many members of Murray church do not tithe. Their lives show little love to their Lord. A large number do tithe. Some are too poor to do more; some tithe as a matter of honesty and duty. As many more probably give more than a tithe as an expression of their love and devotion to the Lord Jesus. That is the New Testament standard of giving.

was made of a rib out of the side of Adam, not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved", Vol 1, pg 20 #4.

What would our homes be without women? Try it, it does not work well. What would our assemblies be without women? I can tell you, they would fall apart and I have seen this happen. Women see the Spirit of God before men do. Who was at the feet of Jesus when He was on the Cross? Who were the ones that first believed that Christ had come forth out of the tomb? The answer women! Men, a good leader always, always listens to the ones he is leading, and your wife, if she is anything like my wife was, can see things, many things, clearer than their husbands. All women seem to have a sixth sense when it comes to feeling that something is not as it should be. My wife was very good with that sense, she could tell me when there was a need in one of the families of the assembly before it was ever spoken. How I do not know, but I would listen to what she had to say, and she was right. Men cannot see the trees because of the forest, women see one tree at a time. So, men listen to your wife, she can see the trees when you only can see the forest. Jesus restated Genesis 2:24 in Matthew 19:5 - "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

So much that has been written lately about women seems to be as if they were not of men, but of some strange thing out in left field, and no one knows what it is. The fact is, the relation between husband and wife is nearer than that between parents and children. May a child desert his parents, or may a parent abandon his children, for any cause? No! by no means. Yet that is just what most men have done to their wives, as far as looking on her with the love of his youth. Proverbs 5:18 - "Let thy fountain be blessed: and rejoice with the wife of thy youth", and also, Proverbs 18:22 - "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. "Err(If you will suffer you love to run into an excess)thou always in her love".

Solomon said in Ecclesiastes 9:9 - "Live joyfully with the wife whom thou lovest". To hear some men talk about women, I do wonder if they really love the wife of their youth. They speak so much against women, I wonder if they can really "live joyfully with the wife whom thou lovest(or say they love)". Yet The Word of God says, "Live with thy wife, and delight in her society". You are to be most cheerful when you are with her.

I say all this to come to this point. Men! you can not demand leadership, you must earn it. In the war(W.W.II), I know of some Second Lieutenants, and yes some Sergeants, who were found with bullet holes in their backs, all because they demanded leadership, but had not shown by their actions that they should have it. Men! this is what is happening in the family, no action shown that would bring a willingness to

follow. You can drive a horse to water, but you can not make him drink. You can not just demand that your wife follow you, that right must be earned by showing by your actions of love and understanding that you can truly be the leader and the head of the home.

Leadership by some is called headship, as if the wife had no head of her own. Men, listen to me! that wife of yours, many times, has insight to problems that you may never see, so listen to her. Listening to her in no way will take away from your leadership or your manhood. A wife will follow her husband, if that husband shows her honor and understanding. Let me ask, did you win her hand or demand her hand in marriage? You can not demand leadership, any more than you can demand her hand in marriage, you must win it.

Headship! what is that? Where is it in the Word of God? This headship has a view of putting women down as if they were nothing, no good. It has taken on a voice of meanness, by the way it is preached. Let that meanness stop, now! Be men, and lead by the love of Christ. In so doing, you will win leadership, you will win headship and your wife will follow you because of your love. Headship has become a hobby horse, a wart on the Sovereign Grace assemblies. If there doesn't seem to be anything else to preach about, preach

on headship, women, or head-covering. Men! let me ask you a question: If women would demand that you obey Ephesians 5:25 and that is all she spoke of when speaking to other women and also to you at home, week after week, would that demand bring forth love? It would not! And the same about the man's leadership in the home. Yes! the man is to be the head of the home, but it comes not by demand, but by love and the teaching of a loving pastor. Lead with love, and there will be little need of talking about your leadership and about your headship.

Court your wife every day, and she will follow you to the ends of the earth, happily. Pastors, lead your assemblies in the same manner and they will also follow.

If men would be men, then let them be as the Word of God says: -"Husbands, love your wife, even as Christ also loved the assembly"; so much so He gave himself. That is the key! total love for your wife.

If Ephesians 5:25 is followed, there will be no need for "women, stay in your place" preaching, for they will do so happily. Because the men are in their place, rightly.

I am seventy years young, and I know from forty years of teaching and preaching that Ephesians 5:25 is so. Try it, and you will also see that it works. God bless you all. Amen!

## Adopted

The Fatherhood of God  
Cannot be claimed by all;  
We are children of His  
Only by Christ's call.

The Holy Writ declares  
There is now no condemnation  
To them who are in Christ;  
And there is no separation.

It is not of him who willeth,  
But of God who showeth mercy;  
In the flesh no good thing dwelleth  
And no flesh has cause for glory.

The children of the promise  
Are counted for the seed;  
If you've become Christ's servant  
Then you are free indeed!

The brotherhood of man  
Is Satan's greatest lie,  
Sheep and goats are different  
Let Matthew verify.

God created all  
But has adopted some;  
Who cries, "Abba, Father"  
Has now become a son.

--Charlene M. Redding  
Tucon, AZ

## MEN

(Continued from Page 1)

no man ever yet hated his own flesh". Now, what is that kind of love? It is a sincere, pure, ardent, constant affection; and that not withstanding her few imperfections. Men! I know that you have a few imperfections. Part of that kind of love is that you would give your life for your wife, that is put your life on the line for her. She is to be the light of your life, first in your life, first before yourself, only God is to be before her.

Now let me speak from my own knowledge, for if my wife were alive today, we would have been married fifty years. She has been gone from me for almost ten years. My wife enlarged my life, she was the light of my life and the days are not as bright as they used to be. Men! do not wait to the day of loss to understand that. Therefore, show your wife love while you have time, she is first in all that you do.

Men, try to understand women, they do not look at life the same way men do. Actions speak to them more than words, but wives also want and need, notice the word need, these words, but words must come with action. When you wake up to a new day, give your wife a big hug, kiss her, and say "I love you". And show that love as you go through the day. At times fix breakfast for her, she may pass out, but do it anyway. Your wife needs a new dress more than you need a new fishing rod, or hunting rifle, or a new toy for you computer. Take your wife out to dinner, just you

and her, no kids.

What is your wife worth to you; Is she worth as much to you as Rachel was to Jacob. Genesis 29:18 - "Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter". The word serve literally means slave. Jacob was saying to Laban, "I will be a slave to you, if you will give me your daughter, to be my wife". Think now, men, would you do that for your wife? If not, you had better search your heart!

Now take a look at what God says about man and wife. Genesis 2:23-24 - "Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh". Men! this does speak volumes: leave father and mother - your wife is first in all things - cleave, that is be one with your wife. Now, so that there will be no misunderstanding as to what the word cleave means, let's look at a dictionary and see what it says. Cleave is a verb, meaning, to adhere, cling, or stick fast. The word cleave can also mean, to be faithful, or to adhere, cling, or stick to that which is good.

I believe that the reason most men do not love their wives as they love their own bodies, is that most men do not love themselves, therefore they cannot really love their wives and give them the honor due them.

If man is the head, woman is the crown. The man is dust refined, but the woman is dust double refined, once removed further from the earth, she was given to man by God. Matthew Henry said well: "The woman



## SOME ABSURDITIES AND INCONSISTENCIES ABOUT DIVORCE AND REMARRIAGE

by Joe Wilson

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such a case...." (1 Cor. 7:15).

The Bible is so plain and clear on the matter of divorce and remarriage that there is absolutely no excuse for anyone not understanding it. One must deliberately refuse to face what the Bible says, and to believe that, in order to not believe the truth on this subject. It is not a matter of, "we just interpret differently." It is a matter that some of us believe what the Bible teaches on this subject, and some do not.

Of course, no Christian is in favor of the terrible and wicked "divorce and remarry" situation of today. Of course, all Christians believe that marriage should be to one person for as long as "ye both shall live." Of course, all Christians believe that sin is involved, on the part of one or both, when divorce takes place. Do not let anyone misrepresent me on these matters. However, believing these matters, we should also believe what the Bible teaches about divorce and remarriage.

Many preachers today just will not (I do not say cannot) honestly face the Bible on this subject, and believe and preach it. I used to try to somewhat excuse this on the basis that they were just so concerned about marriages lasting and about the evil of divorce. I have ceased to excuse this. Preachers have done very great hurt to many by preaching false doctrine as to divorce and remarriage. Many preachers have robbed men and women of a God given, Biblically stated, right - that of having a Scriptural, and hopefully and possibly, happy second marriage. Such preachers will answer to God for the great suffering and heartache they have caused by their refusal to believe and preach Bible truth on this subject. They will have to answer

to God for robbing men of the privilege and opportunity of serving God in that to which God has called them. Again I say that there is absolutely no excuse for this, for the Bible is very plain and very clear on the subject.

The Bible teaches that there are two grounds for divorce: sex sin and desertion. The Bible is not hard to understand as to this. One does not have to be a highly schooled person to see this. One does not have to know Greek and Hebrew to see this. All one has to do is read (and believe) the two texts which head this article. Preachers who do not believe this and teach it are so prejudiced by pre-conceived opinion that they refuse to honestly face the Bible on this matter, or they have preached falsehood on this for so long that they are now embarrassed to admit they were in error for so long.

The Bible teaches that a Scriptural divorce entitles one to a Scriptural marriage that a Scriptural divorce completely severs the marriage bond and leaves one as free as if he or she had never been married, or as if the mate had died. The Bible does not leave any strings attached to a Scriptural remarriage, does not put any shame and disgrace upon it, and does not consider such who are Christians as second class church members who can not do what other church members can do. Understand this clearly. Christians with Scriptural divorces and second marriages have the God given right (super holy and super sanctified preachers might rob them of this right) to do anything any other member can do. A woman can hold any office in the church that any other woman can. A man in this situation can hold any office in the church that any other man can. People who don't believe this (including especially preachers) need to study the Bible some more, and more likely just need to believe the Bible.

Now to my subject given at the heading of this article. 1. I suppose that some few people will say, right in the face of Scripture, that there are no grounds for divorce; but I do not actually know any such.

2. There is the absurdity that is based upon a mis-understanding of the word "fornication" in

Matthew 19:9. Men use an abridged dictionary of this word - that it refers to sex sin between unmarried people - and teach a very absurd doctrine. They teach that if a man marries a woman thinking she is a virgin, then learns that she had sex before marriage; he can divorce her; but no matter what she does after marriage, he cannot divorce her. Is not this a very absurd teaching? Surely a person sins against his or her mate more by what is done after marriage than that done before marriage. People who hold this just need to get a concordance and look up this word in the Bible, or look it up in a good unabridged dictionary. "Fornication" is from a Greek word that refers to any and all kinds of sex sin. "Adultery" comes from a Greek word that refers to sex sin between married men and women, who are married to one another.

3. There is the absurdity that "not under bondage" in 1 Corinthians 7:15 means not under bondage to "bed and board;" that the deserted party is not under bondage to seek to force (how could one do this anyway?) the deserting party to continue the marriage. How foolish this is! The bond referred to in the chapter is the marriage bond. Desertion breaks the marriage bond as surely as does death, and the deserted one is free to divorce and remarry. This is so sensible, Scriptural, plain, and clear. I truly wonder how anyone can interpret this differently.

4. There is the absurdity that one can get a Scriptural divorce, but can never remarry. Well, "whoop-de-do"; why would one want a divorce if he or she can never remarry? What would be the purpose of such a divorce? The word "divorce" as well as the Greek word used for this means "to break the bond." According to Vine, it means "to let loose from, to let go free." What kind of mentality can think of, and even preach, that this bond that is broken still "binds." What an absurdity is this! Yet, seemingly sensible preachers will preach that there are Scriptural grounds for divorce, but not for remarriage.

5. There is the absurdity related to the one above, that there are grounds for divorce, but not for remarriage; but people who are unscripturally thus married can be members of a church. Understand what they are saying: two people who are not Scripturally married, who are living together without true marriage, who are therefore living in adultery, who are no more married than those who just "shack up" - these people can be members of the church. Oh, what can be more absurd than this? I have no respect for the mental or spiritual reasoning of a preacher who can teach this. My friend, if I believed that two people were living together without proper marriage, I would not allow them to be members of the church. I pastor - at least I would fight it

with all have. Oh, I know why men allow people they say are not truly married to be members of their churches - I know why - they are after numbers and money.

6. There is the absurdity that one can have a Scriptural divorce and a Scriptural remarriage, but that such a one has two mates. I know men who tell me a man can get a Scriptural divorce and Scripturally remarry - that there is nothing wrong with that that the second marriage is true and Biblical - but that the man has two wives. Would you believe that one could be so foolish as this? Would you believe that one who can perform simple arithmetic would say this. One minus one plus one equals one, not two. One wife minus such by being Scripturally divorced (divorce breaks the bond) plus one wife, properly and Scripturally married equals one wife, not two.

Men use this absurdity to keep Scripturally divorced and remarried people as church members (numbers and money) but to put them down, and keep them as second class members. A man in this situation can be a member, he can tithe, he can do all kinds of work in and for the church; but he cannot be a deacon, he cannot be a teacher, and above all else, he cannot be a preacher. One man said that God would be scraping the bottom of the barrel to call a divorced and remarried man to preach. I know the man, and I would say, because of his heresies, if God called him to preach, God was getting close to the bottom of the barrel.

Men use this absurdity, that one minus one plus one equals two, to bar Scripturally divorced and remarried men from the ministry. They mis-interpret 1 Timothy 3:2, "A bishop then must be blameless, the husband of one wife..." Of course they do not pay much attention to the other qualification mentioned in this Scripture. They say that a man can have a Scriptural divorce, Scripturally remarry, the marriage is Biblical and proper; but this man cannot be a preacher because he has two wives - a perversion of Scripture, arithmetic, and common sense. Oh, what an absurdity!

7. A man can do anything in this world, repent of it, be saved; and he can be a preacher - anything. But if a man gets a divorce and remarries, he can never be a preacher. He could murder his wife, then remarry, repent and be saved, and could then be a preacher. But if he divorced her instead of killing her, he could never be a preacher. Is not this an absurdity and inconsistency? It seems that the theology of some men almost make divorce and remarriage a sort of unpardonable sin. I am sure that, given time, I could give some more such absurdities and inconsistencies, but I forbear. Yours for Bible truth on divorce and remarriage. Comments welcomed.

## THE BIBLE IS THE WORD OF GOD

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff and the pilot's compass, the soldier's sword, and the christian's character.

Here paradise is restored, heaven opened and hell disclosed. Christ is its grand object, our good its design and the Glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart and guide the feet. It is a mine of wealth, a paradise of glory and a river of pleasure.

It is given you in life, will be opened in judgment and remembered forever. It involves the highest labor and will condemn all who trifle with its contents.

Ps. 119:105, Thy word is a lamp unto my feet and a light unto my path.

The BIBLE is the most important BOOK in the world.

**"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" (Psalm 24:1).**

Men live on the earth and divide it into countries ruled over by kings. They divide it into states and territories and give them names. They divide the land among themselves into farms and ranches, and issue deeds of ownership. But the earth is not man's; it is the Lord's. He said, "whatsoever is under the whole heaven is mine" (Job 41:11). Men are but tenants, subject to eviction at any moment. The great land-owner and sovereign sits in the heavens and laughs at the title deeds of these worms in the dust. "The fullness hereof" may mean the fullness of its entirety, its wealth, its life, its past, present, and future; but God made the earth full and keeps it full. The sea is full of water, despite all the water that rises from it. It is full of fish and creatures, despite all that feed upon it. The air is full, notwithstanding all the lungs that breathe it. The soil is full though billions of trees, plants, and vegetables derive nourishment from it. All the earth and all that dwell on earth belong to the Lord Jesus. They are His sons or His servants; they are His sheep or His goats; they are His vessels of mercy or His vessels of wrath; but all are His. Here is the chief reason given in Verse 2 of the same Psalm, "For He hath founded it." He created it! He has the right to do with His own what He will. O that men would be wise and praise the Lord, kiss the Son, and bow before Him in worship and subjection. "There is no want to them who fear the Lord and wait upon Him."

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## BOOK REVIEWS

We have some new books in our book store. We have "Classic Sermons On The Birth Of Christ." These are thirteen sermons by thirteen different well known preachers. It is usually good to read sermons about Jesus Christ as to any part of His being and work. These sermons have some Christmas flavor, but one can ignore that. It is basically a good book of sermons. It is a paper back book of over 150 pages and sells for \$8.95. Order from our book store.

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We have "900 Bible Questions Answered" by William L. Pettingill. As in all such books, there will be many good answers, answers with which one can agree; and there will be some poor answers with which those who believe as we do will not agree. I would say that one could get a good bit of help on a large number of Bible questions from this book. Most of us run into questions that we could use some help on in our study of God's Word. This will be a helpful book. It is a paper back of over 400 pages and sells for \$16.95.

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We have "The Shepherd Psalm" by F.B. Meyer. Those of you who have read Meyer know that he is a deeply devotional writer. He usually does not deal at length with historical, exegetical, and grammatical problems, but he does give much food for the soul. I would not look at this as a thorough exposition of this Psalm, but as a practical and devotional help for my own soul - thus looking, I would not be disappointed. It is a paper back of over 130 pages and sells for \$8.95. Order from our book store where the profit goes into our book ministry.

"But how may you know that any doctrine is that of the true grace of God?" I answer, "If it exalts the glory of the grace of God as the sole and entire cause of salvation, if it humbles the creature and excludes all boasting, if it provides for the honour of God's holy law and justice, if it is a solid and sure ground of strong consolation to the saints, and if it is a doctrine according to godliness. These are the infallible rules whereby you may form your judgment of the truth of the doctrines you preach. No principle can be true which is not calculated to subserve and secure those important ends. It will be your wisdom to examine well all sentiments in divinity; and, according as you find them agreeing or disagreeing with those rules, so mind that you embrace or reject them."

--Mr. John Brine



## CAN YOU IMAGINE THIS?

Peter getting rich off of his healing ministry? "Then Peter said, Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazereth rise up and walk" (Acts 3:6).

## MY IMPRESSIONS

Thank God for Calvary Baptist Church. The Bible conference was wonderful. It was good to hear God's Word and also to see God's people. God bless each and every one of you.

Wanda Sheppard,  
West Union, OH  
\*\*\*\*\*

A great conference: excellent preaching, excellent fellowship, and excellent food. What can I say? A foretaste of heaven while we are on earth.

Bill Burke & Coy Cox,  
Somerset, KY.  
\*\*\*\*\*

The preaching was good and I felt the messages were timely and well balanced and as always, the fellowship was sweet.

Danny Davis, Letart, WV  
\*\*\*\*\*

We consider it a very great blessing to be here for the conference and to hear the precious truths of God's Holy Word proclaimed by brethren that have been called of God. May the

Lord God Almighty richly bless Calvary Baptist Church and her pastor in all that you undertake to do in the Lord Jesus Christ's name. Thank you for the blessings through God's Word and to all members for the hospitality and comfort you have provided.

Chuck Godley & family,  
Nokomis, FL  
\*\*\*\*\*

What a blessing I've enjoyed. Great preaching, singing and fellowship. Thanks to Calvary Baptist Church for making it possible for us to have such a good time in the Lord. So good to see everyone again. May God bless each one of you.

Pauline Shelton,  
Westfield, NC.  
\*\*\*\*\*

Each conference gets better and better. You can't beat the food. Everyone is so nice. I already feel like family.

Chandler,  
Winston-Salem, NC.



Paul Tiber preaches to us.



Richard Riner blesses us with a song.



Howard Sheppard brings the last message of our conference.



The Calvary Baptist Church foursome sings about "Glad Reunion Day."



Food and fellowship at the parsonage.

## MORE THAN CONQUERORS

by Waldo Whiddon

It is indeed a real spiritual joy to know that we are so wonderfully protected by Him who loved us, and that we are "more than conquerors" through Him who granted that great love. "Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:37. Paul, in writing this chapter, pointed out seventeen enemies of Christ's beloved saints in three verses; enemies who would strive to separate each of us from our Lord if possible. In verse 35, then 38-39, we find these natural enemies. However, in verse 37 we find our fears eased because we are more than conquerors. Also in Colossians 3:3, we find that we are hid with Christ in God, and in Eph. 4:30, we find that we are sealed unto the day of redemption by Him, the Holy Spirit. The result is that we cease to worry about every being separated from God.

If God be for us, who can be against us? That is quite a sobering thought concerning our protection against the wiles of the devil. By the power of Whom? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Who shall lay anything to the charge of God's elect? If you can believe the doctrine of election, and you should, then you can believe in the "eternal

security of the believer." There will never be found one of God's elect in hell at any time. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is at the right hand of God, now, making intercession for us. Other enemies who will try, namely: Distress, tribulation, persecution, famine, nakedness, peril, or sword?... nay, in all these things we are more than conquerors through Him that loved us. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Our safety in Christ is a true factor brought to light in this eighth chapter of God's Word as Paul addresses the Romans.

We can be confident of God's full pardon of our sins because Jesus Christ willingly took upon Himself the full wrath of God by dying for us on the cross. He stands as living proof that His blood can cleanse you and me from ALL sin, as He holds His exalted position on the right hand of the Father. Jesus became a man, down upon our level. He was not content to simply send us words of love from Heaven, but rather, came and lived with us. He felt our pain and sorrows. He suffered injustices, rejection, and death for us.

I believe that, if He were able to wrest me from the sure fire grip of Satan, then He is able to keep me saved. It would not be my grace that I fell from, it would be His, and He said it was sufficient for us, II Cor. 12:9. We are also persuaded that HE IS ABLE. II Tim. 1:12. Brother, my God is able! How about yours???

"He (the Holy Spirit) shall glorify ME; for He shall receive of mine and show it unto you" (John 16:14).

The Holy Spirit does not reach after something novel, new, or spectacular in order to glorify Christ or to preach Christ to men. He does not need tongues, fleshly emotion, bodily healings, and creature fame and importance in order to bring glory to Christ and call out His sheep. He finds Christ's glory in CHRIST HIMSELF! If we want to honor Christ, glorify Christ, and preach Christ, we must not look for something outside of Christ; but we must honor Him by preaching that which is His already -- His deity, His person, His man-hood, His life, His death, His resurrection, His Ascension, His intercession, His return!

Strange as it may seem, there is today very little preaching of CHRIST HIMSELF. Men preach about those who knew Him, who served Him, and who wrote of Him. They preach about His church, His doctrines, and His commandments. They preach series of messages on those who used to preach Christ, on the conduct and conversation of those who profess to know Christ, and on the duties and responsibilities of believers in Christ, but very few messages on the person and work of Christ Himself. They read papers and conduct discussions on ways and means to serve Christ, to discipline and organize the kingdom of Christ, and how to honor Christ; and they seldom get around to doing that which

God has ordained and commissioned us to do and that is TO PREACH CHRIST!

Jesus Christ is most glorified, His sheep most edified, His will and purpose accomplished, and His church perfected in faith, hope, and love when we preach CHRIST HIMSELF. The work of the Spirit of God is to reveal

to us the beauties of Jesus Christ, and they are all found in Christ Himself.

O Christ, our Hope,  
our heart's desire,  
Redemption's only spring  
Creator of the world art Thou,  
Its Saviour and its King.  
--Copied

## YET WHAT I SHALL CHOOSE I WOT NOT

Philippians 1:23

Lord, it belongs not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And this Thy grace must give.

If life be long, I will be glad  
That I may long obey;  
If short, yet why should I be sad  
To soar to endless days?

Christ leads me through no darker rooms  
Than He went through before;  
No one into His kingdom comes,  
But through His opened door.

Then shall I end my sad complaints,  
And weary, sinful days,  
And join with all triumphant saints  
Who sing Jehovah's praise.

My knowledge of that life is small:  
The eye of faith is dim;  
But 'tis enough that Christ knows all,  
And I shall be with Him.

--Richard Baxter