

## STUDIES IN DANIEL

by John R. Gilpin

If you will read carefully this fourth chapter of Daniel, you will see that the entire chapter was a proclamation which recites the events that covered eight years time. It was written by Nebuchadnezzar himself, and is the story of his experience during those eight years, seven of which he was demented and in which he was turned out to eat grass like an oxen. As I say, it was written by Nebuchadnezzar and was in-



John R. Gilpin, Sr.

corporated into the Word of God, at the command of the Lord. If you will notice it very carefully, you will see that it is Nebuchadnezzar's own story, and his own account of his conversion which he wants the world to know all about.

I believe that what was true of Nebuchadnezzar is true of every child of God. He wants the world to know about his experience with the Lord.

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## THE POT THAT NEVER GOES DRY

by Fred C. Beard

II Kings 4:1-7. "NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take



Fred Beard

unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and

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# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 64, NO. 7

ASHLAND, KENTUCKY, MARCH 28, 1992

WHOLE NUMBER 2629

## PAUL'S IMPRISONMENT USED FOR GOD'S GLORY

by Ray Brown

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel." (Php. 1:12-17).

Paul was talking about the defence of the gospel. He tells them in v.7 how they knew his bonds and how they stood by him in the defence and confirmation of the gospel.



Ray Brown

Paul was rejoicing in prison! He was praising God because they were preaching Christ, even out of contention, and out of disrespect to the Apostle Paul, to add to his bonds and afflictions.

Still he thanked God that they were preaching the gospel. In vss. 19-20, "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

So, the early church, the early Christians, had a harder time than we have. They had to be bold; and those that were bold and those that magnified the Lord Jesus Christ in their body was by life or by death. They were put to death. They suffered cruelty at the

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## THE SBC & ETERNAL SECURITY

by Ray Waugh Sr.

Part I  
INTRODUCTION

Perhaps it is that human desire to suppose that mortal men have a part or can have a part in their salvation that really opens the door to the thinking of those who delight in teaching that the saved can apostatize. What these are attempting to do is get us to believe that a saved person can lose his or her salvation or apostatize! They are telling us that a person can be saved and then be lost. Some are of the opinion that being saved and lost is a process which goes on endlessly. There are those who insist that one's salvation is determined finally at

death by the condition one's heart or by the state of one's confession! These can't believe God



saves! They suppose that men do the saving!

As we shall see a little later

there has been a man by the name of Dale Moody among Southern Baptists. He has been known as a Baptist for more than 50 years, yet he actually believes that a saved person can apostatize or lose his or her salvation. He will reference the book of Hebrews that he supposes was authored by Barnabas, but he fails to deal with the eternal condition of one who has apostatized. Interestingly, and understandably, he readily rejects what God tells us in the Bible about a place called Hell or a condition of eternal punishment.

In the thinking of Dale Moody,

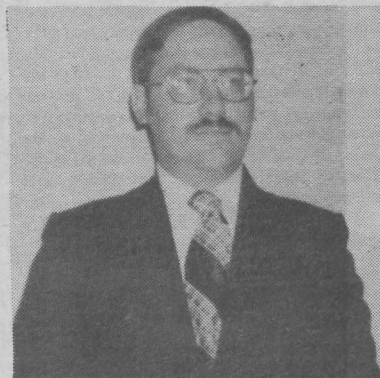
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## PREACHING TO THE LOST

by Medford Caudill  
Goshen, Indiana

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 33:8).

We do not preach to the lost. This is one of our great failures as the Lord's people, the Lord's



Medford Caudill

preachers, and the Lord's churches. We live in the midst of a wicked and perverse generation, yet we fail to warn them of their wickedness. The results of the lostness of the world surround us. Surely, we rival the city of Corinth in our paganism, lustfulness, and general wickedness. Like Lot, we inhabit Sodom and are content to sit at the gate and keep silent while our souls are vexed. Like Lot, if we maintain

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## LAYING THE AXE TO HERESIES

by John M. Alber

In our last lesson, we considered the subject, "The Will of Man" and noted that the natural man is in bondage to sin; hence we concluded that man is a slave to his old sinful nature that he had received from the first Adam. In our study today, I would like to consider a subject that needs



John Alber

the axe laid to it, too: "The Baptism of the Holy Spirit".

There are a number of false ideas as to what this subject means; but none so compelling as placing the saved individual into the body of Christ, which they say, is the true Church of God. Hence, with this doctrine, the teaching that every born-again child of God has been placed into the real body of Christ since the say of Pentecost, has done more to encourage ecumenical union among Protestant churches in the past twenty-five years; yea, many of these churches have be-

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE BAD NEWS AND THE GOOD NEWS

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom.6:23).

I have for you some bad news and some good news. I bring you the worst bad news and the best good news that you can ever hear. Surely, this subject fits my text well, for it truly contains the worst bad news and the best good news that could ever be told.

1A. The bad news is that you are a sinner. "...There is none righteous, no, not one" (Rom.3:10). "...for there is

no difference: For all have sinned, and come short of the glory of God" (Rom.3:22-23). These are two of a multitude of Scriptures that teach that all men are sinners. I suppose that most men will accept this truth of Scripture, observation, and experience.

You are a sinner by birth. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa.51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking

lies" (Psa.58:3). "...and was called a transgressor from the womb" (Isa.48:8). All men are born with a sinful nature. You are a sinner by choice. How many times have you deliberately and willfully chosen to do that which you knew to be wrong, or to not do that which you knew you should? Surely none of us will deny that we have frequently chosen to sin.

You are a sinner by practice. All men have been guilty of this. Oh, the many sins we have

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## The Baptist Examiner

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Office Ph. 606-325-2012

Home Ph. 606-329-1758

Owned, authorized and published by Calvary

Baptist Church, Ashland, Ky.

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

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

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

Subscription rates are \$6.00 per year.

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

- Second Class Postage paid at Ashland, Kentucky.

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

## BAD NEWS

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committed; they are a heavy burden that will weigh us down into eternal hell all those who do not have their sins forgiven by the blood of Christ and the grace of God. Yes, the bad news is that you are a sinner.

1B. The good news is that Jesus is the Saviour of sinners. That is why He came into this world. He could have stayed yonder in the heaven of His manifested presence and glory, and done many mighty things - He had done this; but in order to save sinners He must come into this world and do the great work of salvation. "...and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt.1:21). Bible names, especially those given by God, had special meanings. Oh, that blessed name of "Jesus" tells us that He is the Saviour. What could be better news than this?

"For the Son of man is come to seek and save that which is lost" (Lk.19:10). Jesus had saved Zaccheus, He had found Zaccheus. He told Zaccheus that He was going home with him. Oh, the Son of God is going to be the house guest of a sinner. Of course, He is; that is what He came into this world for. Bystanders criticized Jesus for doing this. He replied with the wonderful words just quoted. Yes, Jesus is the Saviour.

"...for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John.4:42). Of course, this does not mean that He will save every

one who will ever live in this world. It means that He is the only Saviour the world will ever have. It means that He will save a great multitude which no man can number. It means that He will save men out of all classes, nations, and races of men. Yes, the good news for poor lost sinners is that Jesus is the Saviour. I have often said that one does not have to be an accomplished theologian to be saved; all he



Joe Wilson

must know is that he is a sinner and that Jesus is the Saviour.

How is Jesus the Saviour? The work of salvation was not an easy work like that of making the world. He could just will or speak worlds into being. When He would save the souls of His chosen people, He must come into this world, live a sinless life, die the horrible hell-death of Calvary, be buried, and then rise from the dead. He did, lovingly and willingly, do these things, and thereby became the Saviour.

2A. The bad news is that you don't deserve salvation. Guilty sinners could never deserve anything good from God. Oh, don't ever say that you just want your just deserts, that you just want what's coming to you. You deserve hell. Hell is coming to you unless you are saved.

2B. The good news is that salvation is by grace. Salvation is not given out on the basis of human merit; it is given by the free and sovereign grace of God. Grace is God's salvation given freely to those who deserve God's wrath. "For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph.2:8-9). "Not by works of righteousness which we have done, but according to his mercy he saved us...." (Tit.3:5).

Yes, salvation is by the truly amazing grace of God. Someone has described grace as "God's Riches at Christ's Expense." That is a pretty good definition of the saving grace of God. Oh, what wonderful news to an undeserving sinner is the news that salvation is by grace.

3A. The bad news is that you can't earn salvation. You can never do enough good works to earn your way to heaven. The truth is that you can never really do one truly good work until you are saved by the free grace of God. What you can and do earn is eternal burning hell. "For the wages of sin is death...." (Rom.6:23). We all know that "wages" is what we earn. By our sins we have earned "wages." But what we have earned is an eternity of horrible suffering in a burning hell. "Therefore by the deeds of the law there shall no flesh be justified in his sight...." (Rom.3:20). All that we could ever do could not earn us five minutes in heaven.

3B. The good news is that salvation is a free gift. "...but the gift of God is eternal life through Jesus Christ our Lord" (Rom.6:23). See why I said that my text, Romans 6:23, contained some bad news and some good news. I believe that the best news in all the world is that salvation is a free gift of the grace of God. Oh, what if we were made to understand our lost and undone condition, to realize our great need of salvation, and then told that we had to earn salvation? That would not be good news; that would be the worst news a convicted sinner could ever hear.

Yes, salvation is the gift of God. You don't have to deserve a gift. You don't have to earn a gift. You don't have to pay for a gift before you receive it; neither do you pay for it afterward. Oh, that crowd who teaches that you can lose salvation after receiving it dishonors the grace of God and they deny that salvation is really a free gift. That which we must pay for after we receive it is not really a gift. In North Carolina, we had a word for people who gave things and then took them back. We called such "Indian givers." Well, God is not like that. He will not give you salvation as a free gift today, and then tomorrow take it back because you did not pay for it. Please note that I am saying adamantly that those preachers who teach that one can lose his salvation do not (I said do not) believe that salvation is by grace or that it is a gift.

Such a preacher once told me, braggingly, about a sermon he had recently preached. He said that he preached that Jesus made the down payment on a mansion in heaven for us, and that we must keep up the payments. Wow! What kind of grace is that? What kind of gift is that? If that be true (and it is essentially what falling from graces and losing your salvation preachers, preach) if that be true, not one of us will ever have a mansion in heaven. But it is not true. Praise the Lord, the good news is that salvation is a free gift.

Salvation, however, is not a cheap gift. A gift can be free to you, and yet be a very expensive gift. Salvation is free, not because it is cheap, but because Jesus Christ, by His death on Calvary, paid the full price for the eternal salvation of all those who would ever receive Him as Lord and Saviour.

God offers eternal salvation as a free gift to all those who hear the gospel. Yes, I believe in the free offer of the gospel. I am a sovereign gracer, and I do believe in and preach the free offer of eternal life through the gospel. If your belief in the doctrines of grace hinders you from offering eternal life through Jesus Christ to every man, woman, boy, or girl in the wide world; your belief is wrong. It is twisted up somewhere.

4A. The bad news is that you are going to die, yes you are. "And as it is appointed unto once to die, but after this the judgment" (Heb.9:27). All men, except those believers living at the rapture, will and must die. "There is no man that hath power over the spirit: neither hath he power in the day of death...." (Ecc.8:8). When the time of your appointment with death comes, you will die. There is no power on earth that can de-

lay your death one second beyond the appointed time.

A man told me that he was not afraid to die. I told him, "You haven't died yet." Men will lose their false bravado when that hour of death comes upon them. Death will be the end of this life: the end of its pursuit, pleasures, and possessions. Death will be the beginning of your eternity: an eternity of terrible suffering in hell, or blessed glory in heaven.

4B. The good news is that there will be a resurrection. You

will die, but you won't stay dead. You will come out of the grave. Men will put you in the grave; God will take you out. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (Jn.11:25). The saved and the unsaved will be raised from the dead; but oh, how different it will be. The saved will be raised in glorified bodies and enter body and soul into eter-

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## FROM THE EDITOR

"I Love To Tell The Story." This is the title of a song that I suppose all of us have sung many times. I sometimes wonder if we mean it when we sing it. I sometimes wonder if we really have the right to sing it.

It is a wonderful song. It tells that which should be true of all of us who are saved. Part of the song tells us that this story is the story of "Jesus and His Love." Men need to hear this story. Brothers and sisters, we are Missionary Baptists; we are not Hardshell heretics. Men need to hear this story of Jesus and His love. Men need to hear who Jesus is and what Jesus did. He is God. He was born of a virgin. He lived a sinless life. He died at Calvary for the sins of all those who will ever be saved. He was buried. He rose from the dead. Men need to hear this blessed, saving gospel of Jesus Christ.

True Missionary Baptists believe that men must hear this story or they cannot be saved. The Old Hardshells believe that one can be saved and go to heaven without ever hearing this story. The New Hardshells (how long before many of these go to the Old Hardshellism as some already have?) these believe that one can be regenerated without ever hearing this story about Jesus, but that they will hear it before they die. True missionary Baptists believe that one cannot be regenerated or saved (it is such folly to separate these and teach that one can be regenerated for some time before he is saved) without hearing this story about Jesus and His love.

Someone told you this "Old Old Story." Men may argue the Hardshell doctrine, but it surely does not fit the experience of truly saved people. Someone told you about Jesus. Every one of my readers heard this blessed gospel story before he or she was born again or saved. No living man can truthfully say that he was regenerated before he ever heard the gospel story. The salvation experience of every believer is that he heard the gospel story about Jesus, that he was enabled to believe it, and was saved. Hardshell heresy may do to argue, but it will not do to live by. I would hate to go out of this world with Hardshell heresy as my only hope. I would hate to die, never having heard and believed the gospel story of Jesus; with my only hope of heaven being that maybe, without my knowing anything about it, some time or other I had been regenerated.

Yes, someone told you the "Old, Old Story." Are you not glad that they did? Are you not so very glad that you heard about Jesus Christ? Since someone told you the story, don't you think that you ought to tell this same blessed and saving story to others? Paul said that he was a debtor to others. He meant that he was indebted to preach the gospel to them. Was Paul the only such debtor? Are not all saved people also indebted to preach the gospel to others? They surely are. Jesus found Philip in John 1:43. The found one immediately became a finder of others. Philip found Nathanael in John 1:45. We have been found. Let us go out seeking for others.

I said earlier that I sometimes wonder if we have the right to sing, "I Love To Tell The Story." I say this because many of us sing one thing and do another. Do we really tell this story? How can we love to tell the story, and then not tell it? Does our practice say that we are lying when we sing this song? We sing this great Missionary Baptist song and then we practice Hardshellism.

Maybe we ought to quit singing this song until we start practicing it. What think you? Well, I don't want us to stop singing it. I love to sing it. But I do urge others, even as I urge myself, to start practicing this song.

We say that we love to, "tell the story." We say that men must hear this story or they can never be saved. Then we fail to tell the story. Oh, may the Holy Spirit convict us of the utter inconsistency of this. May we not quit singing this story, may we not quit believing the Bible and Baptist truth that men must hear this story in order to salvation; but also may we start practicing what we sing and preach, and go forth telling the story of Jesus and His love.

Men cannot be saved without believing in Jesus. Men cannot believe in Jesus without hearing about Him. This is the Missionary Baptist truth of Romans 10:13-14. I don't know what Hardshells do with this Scripture, except that they do not believe it. Brothers and sisters, one of the greatest needs we have is for us to keep preaching (I do not want us to stop preaching precious Missionary Baptist truth) and also start practicing the precious truth we believe that the gospel is used by the Holy Spirit in salvation. And remember that Titus 3:5 tells us that we are saved by the salvation experience of regeneration - not regenerated and later on saved; but saved by regeneration. Therefore, since the Holy Spirit uses the gospel in salvation, and salvation is by regeneration; the Holy Spirit must use the gospel in regeneration.

Well, I did not mean to get so involved in theology. I just want to use this space to urge those of us who believe that men must hear the "Old, old story of Jesus and His love" in order to be saved, and who sing this precious song, to get busy telling others the story that we sing "I love to tell." God bless you. Yours for telling others about Jesus. The Holy Spirit will never use you in winning a soul whom you do not tell about Jesus; but if you will tell sinners about Jesus, the Holy Spirit may use you in their salvation. Wouldn't that be wonderful?



## BAD NEWS

(Continued from Page 2)

nal glory. The unsaved will be raised in their natural bodies (except that the body will be able to eternally endure the burning flames of hell).

5A. The bad news is that there will be the great white throne judgment. Revelation 20:11-15 tells us that all of the unsaved dead will stand before the great white throne judgment. The books that contain all the desires, thoughts, words, and deeds of their total lives will be opened. They will be judged out of the things written in those books according to their works. They will then be cast into the lake of fire which is the second death. Yes, you must and will meet God; you will meet Jesus Christ. You will meet Him here and receive Him as your Lord and Saviour, or you will meet Him at the great white throne as your judge.

5B. The good news is that you don't have to be at the great white throne judgment. That is only for the unsaved. The saved will never have to stand before that throne and be judged for their sins. How can you miss the great white throne judgment? "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24). Those who receive Jesus Christ as Lord and Saviour have their sins forgiven, washed away in His precious blood. Therefore, they have nothing for which they could be judged at the great white throne judgment. Therefore, they will not be there. All who stand before that judgment will be cast into hell. Praise God, you don't have to be there.

6A. The bad news is that there is an eternal burning hell. My friend, all of the joking about hell and denying of hell will not do away with it or lessen in any degree its terrible suffering. Men may laugh about hell now, but there is no laughter in hell. Men may deny hell now, but everyone in hell is a believer in hell; and all hell-deniers are going to hell.

Hell is worse than anything that can happen to you in this life. In fact, hell is worse than all the bad things that could happen to you in this life. The supreme tragedy will be to die without Jesus Christ and go to hell.

A man is suffering terribly. He dies. Someone says, "He is out of his suffering." That all depends. If he is saved, he is truly out of all suffering forever. If he is not saved, he is in horrible suffering, worse than all he ever suffered in this life. And the worst part about hell is that it is eternal. There will never be any release from the prison house of hell. There will never be any lessening of the suffering. There will never be any getting used to the suffering so that it is not as bad as it was. There is a hell of terrible, agonizing, conscious, eternal suffering.

6B. The good news is that there is a heaven: Yes, there is a heaven that is as good as hell is bad. There is a heaven of eternal glory, blessedness, and joy unspeakable and full of glory. No matter how much we hear about heaven, no matter how wonderful we believe heaven is going to be; when we get there, we will say

that the half has never been told. The best thing about heaven is that it is eternal. The worst thing about hell is that it is eternal, but the best thing about heaven is that it is eternal. Oh, my friend, you will one day before long be in hell or be in heaven; which will it be?

Let us go back to 1A and 1B for a moment. The bad news is that you are a sinner. The good news is that Jesus is the Saviour. Jesus Christ is the good news. He is the difference between all the bad news and all the good news. "Gospel" means good news, and the gospel is the good news about Jesus Christ: how that He died according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures. Receive this Saviour, believe this gospel; and you will experience all the good news about which I have written in this message. I beseech you that even now you will, "...Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:31). May God bless you all.

## DANIEL

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### I. NEBUCHADNEZZAR'S CONDITION AT THE TIME WHEN THIS VISION CAME TO HIM.

Nebuchadnezzar has had some previous warnings from God. In Daniel 2, he had a vision—a vision of an image that was made of various metals—a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay. He had had that vision, which was the story of history right down to the end of the age.

Then, in the third chapter, the one just preceding this lesson, he had a vision of the Son of God, in which the Son of God walked in the fiery furnace. You remember that the king had three Jews, Shadrach, Meshach, and Abed-nego, thrown bodily and alive into that fiery furnace, yet, beloved, the flames of the fire didn't harm them. They walked about unaided, unhurt and unharmed in that furnace, and when the king looked in, he saw not three, but four, walking, and the form of the fourth was that of the Son of God Himself.

So, in both of these preceding chapters of this book of Daniel, Nebuchadnezzar had two warnings from the Lord, and in the light of those two previous warnings that he had had, it would appear that he should have profited by those warnings and should have been drawn closer to the Lord.

In contrast, I wish that you would notice what God says. Listen: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man" (Job 33: 14-17).

How fitting those words are to Nebuchadnezzar! God had spoken once, and God had spoken twice, yet Nebuchadnezzar had not perceived the meaning of the messages of the Lord.

But, beloved, Nebuchadnezzar is no different to the average unsaved man of the world. You take the sinners that come to God's house Sunday after Sunday; you take the people that you work with from day to day: they are exactly like Nebuchadnezzar.

We read how that God had given Nebuchadnezzar two warnings, both in chapter 2 and chapter 3, yet he paid no attention to Him, and that is exactly the way unsaved people react and respond to the Word of God. An unsaved man will come here to church and will hear the Word of God. He will be warned of God, yet he will pay no attention to the message that he has heard. Many a man has been warned to flee from the wrath to come. He has heard out of God's Word that God said in Ezekiel 18:4, "...the soul that sinneth, it shall die." He has heard how that God has said in Romans 6:23, "For the wages of sin is death..." He has heard how that God has said in Revelation 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire." Unsaved people come to church and hear the Word of God. They have warning after warning given to them from the Lord through His Word and by His servants, yet they pay no attention whatsoever to that warning that comes from God. How many people just like Nebuchadnezzar go right on from day to day! Even some people, I think, are warned by God in dreams and in visions just like God spoke to Nebuchadnezzar, yet they go on day by day, week by week, month by month, year by year, just the same as Nebuchadnezzar, unheeded and unmindful of the warning and the message of God.

You will notice also, beloved, that while Nebuchadnezzar had had these previous warnings from God, that his conception of God had grown just a little. You will notice that at the end of the second chapter, Nebuchadnezzar realized that Jehovah God was greater than the various tribal gods and deities round about, for we read: "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret" (Dan. 2:47).

If you will notice, Daniel learned from Nebuchadnezzar that Nebuchadnezzar had gotten a new conception of God. He realized that God was a God of gods and that He was greater than the tribal gods round about.

In the third chapter of Daniel, Nebuchadnezzar's conception grew again, for he saw that God was a God that responded to faith. We read: "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the kings' word, and yielded their bodies, that they might not serve nor worship any god, except their own God" (Dan. 3:28).

Thus you see, beloved, that his conception of God had grown. He had thought of God originally as on the same plane as these heathen deities round about him. He saw in Daniel 3 that God responded to faith—the faith of Shadrach, Meshach, and Abed-nego. He realized that the God

that we love and serve is a God that responds to faith on the part of individuals, so his conception of God had grown, yet he remained in his sin.

How many people there are who come to church and hear God's Word, yet their lives are exactly on par and exactly parallel to the experience of Nebuchadnezzar. Their conception of God grows. Many a man thinks of God as an angry tyrant, just ready to cast him into hell. He comes to the house of God and sees that God is not only a God that hates sin, but that God loves His elect and that He gave His Son to die for His elect. Many a man sees that truth and his conception of God grows; it enlarges, it becomes more vast and more comprehensive, yet, beloved, that individual remains in his sin.

That is Nebuchadnezzar. He had a different conception of God to that which he used to have, but he is still a sinner. In spite of his warnings and in spite of his enlarged conception of God he is still living in his sin.

Worse than all else, this chapter reveals that while his conception of God has grown and while he realizes that God is more than what he used to think of Him, yet he is still at peace in himself, for we read: "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace" (Daniel 4:4).

Think of him, beloved, at rest and still in his sins. Think of it, beloved. He had had two warnings from God, his conception of God had grown, yet in spite of all this he is at rest in his sins.

Oh, my brother, sister, how many thousands of people there are in America who have had warning after warning from God. They have seen the knowledge of God flash before their face, and their conception of God and their knowledge of God has grown, yet they are still at peace in their sins. Oh, the tragedy of such a situation!

The Word of God tells us that there is a deceitful peace that many a man experiences: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Many a man, beloved, is just like Nebuchadnezzar—at rest, at peace, while he is still in his sins.

I stood right out here on the corner in front of our church building several years ago and talked to a woman of this town. She said, "Brother Gilpin, I am perfectly at peace. I have perfect rest and perfect security," yet, beloved, that woman is absolutely and definitely a stranger to grace, a stranger to God, and a stranger to spiritual truth and revelations of the Lord which are given within His Word. She told me that she was unsaved, yet she said that she had a perfect peace to the extent that she was not worried or alarmed one particle. I said, "Sister, you remind me of a man who is asleep in a burning house. You remind me of a man who has gone to sea in an unseaworthy ship, yet ignorant of the condition of the vessel."

Listen, beloved, if I speak to somebody who is perfectly at peace—who is perfectly at rest and yet your sins have never been paid for by the Lord Jesus Christ and unless you have a peace that is founded upon the blood of the Lord Jesus Christ, I say to you, my brother, my sister, God pity your soul. You are resting tonight in a burning house, you have gone to sea in a vessel that

is unseaworthy, just like Nebuchadnezzar. I am persuaded that there are multiplied thousands who have rest, a peace, a security—a false rest, a false peace, a false security that lulls them to sleep and causes them to be just like Nebuchadnezzar—at rest in his palace and flourishing in his home.

The Word of God tells us that even after he had had this vision that he continued on unsaved. This was the third vision that God gave him. The visions that He gave him in chapter 2 and 3 ought to have been enough to have stirred him up, but they weren't. This one which foretold his doom and told him how he was going to be turned into a beast ought to have been enough to have stirred him up, but it wasn't. The Word of God tells us that even after this vision came to him, he continued just as he was in his unsaved condition.

I wonder if you can see yourself in this. I wonder if there is an unsaved one somewhere who can see himself pictured—mirrored, in the experience of Nebuchadnezzar.

Approximately thirty-five years ago I preached a series of sermons from this book of Daniel. I had a large chart that I put up across the front, and I had an illustration for each of these chapters. I remember one Sunday evening when I preached from this book of Daniel, a man who sat some four or five seats in front of me. After the service was over, he shook like a palsied man when he took my hand at the door and said, "Brother Gilpin, I am just exactly like Nebuchadnezzar." I went to see him a few days later in his home, and he said, "Brother Gilpin, Nebuchadnezzar's experience mirrors my own personal experience." A few weeks later he took sick and died. I went to his home and stood out on the porch with a large concourse of people gathered around and preached his funeral sermon and told the people of Nebuchadnezzar, as the experience of the man who had just died.

I tell you, beloved, there is many a man whose experience is seen in the experience of Nebuchadnezzar. They have been warned of God time and time again, their conception of God has grown so that they know a lot of the truth that they didn't used to know, but they are still in their sins, at rest, at peace, deceitfully lulled to sleep by the devil, and they go on unsaved in spite of all their knowledge of Almighty God. I wonder if I speak to the counterpart of Nebuchadnezzar here.

### II. THE KING GOT A NEW WARNING.

Read this chapter carefully and closely, and you will see that this was the third vision that God gave to him. When this vision came to him, it is rather conspicuous that Nebuchadnezzar didn't call for Daniel at first. The Word of God tells us that he called for his own wise men—that is, the astrologers and Chaldeans and the soothsayers. He called for them to come in and make known to him the interpretation, but they couldn't do so.

It is rather conspicuous that he didn't call for Daniel. He found, in the two preceding chapters, the worthlessness of his own wise

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## The Baptist Examiner Forum I

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

*Should every church member be allowed to vote or should some not be allowed to vote? If some should not be allowed to vote, explain as to who and why?*

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II Corinthians 2:6:  
**"Sufficient to such a man is this punishment, which was inflicted of many."**

It is my understanding that a proper rendering of the last phrase of this verse would be "the many." To me that implies the majority. This is a question that I believe that every member of the church not only has a right to vote, but has a responsibility to do so. I know there are churches that refuse the right to vote to women and some to children. It is impossible to practice true church authority under these circumstances. An exclusion is not done by church authority but by group authority in these cases. If we take the right of any member to vote away from them we may as well let the pastor run the church. The Bible does not teach pastoral authority, nor does it teach deacon authority, nor does it teach male authority, nor does it teach age authority. The Bible teaches church authority; and the only way this can take place is if every member has the right to vote. I have heard all of the arguments against this and do not believe they stand up to the test of God's Word nor to Baptist history. First, let us take the example of women. Are we going to assume that they are not smart enough nor led by the Spirit enough to make a proper vote? The same is true of children. Many say that they vote like their parents tell them to. This is sometimes true. Do we take the vote away from the parents because they vote the way the children do. If a child is truly saved, he has the same Holy Spirit dwelling in him as does the pastor or deacons. Are we going to assume that they are not led by that Spirit? If we are, then they have no business being a member of the church to start with.

I am a strong believer in church authority. I do not think it is possible to have church authority unless every member of the church has a vote. Should not the women and the children have a say in who is going to pastor the church? Should they not have a say in special services? Are the women and children in your church so lacking in spiritual discernment that you do not trust them to vote? I hope not. I have complete confidence in the

children and women of the Grace Baptist Church to vote in accordance with God's Word. May God bless you all.

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When a person is saved and baptized into a Scriptural Baptist church, that person enters into the same covenant as every other member. There should never be, in one of the Lord's churches, an attitude of arrogance. There can't be any "big I's" and "little you's" in the Lord's assembly. Every member has an equal vote. Furthermore, every member ought to exercise that right. If you sit in a business meeting and do not cast your vote, you might as well vote for what you are opposed to. And another thing. Shame on that church member who stays home on business meeting night. You are shirking your duty and responsibility in the Lord's business.

The question may be asked, "Should children members be allowed to vote?" Yes, children members are just as much a part of the assembly as any adult. But some may argue, "They are not old enough to understand what is going on." In that case the parents should guide them and teach them how to seek the Lord's leadership.

Should women be allowed to vote? Only if you recognize them as members. There is no Scriptural support for restricting a woman from exercising her right to vote in the assembly. A woman is in no way usurping authority by voting. The meeting held by the apostles and the one hundred and twenty members of the church at Jerusalem after the ascension of Christ, included women. See Acts 1:14. The Holy Spirit is very careful to tell us that women were present.

Should pastors be allowed to vote? I have heard of churches having pastors who were not members of the church that they pastored. I do not feel that this is a proper arrangement. The pastorate is a church office. A man may pastor more than one church, but he can only be the member of one of them. He would only be an interim for the others. Notwithstanding, he has the right to vote in the church where his membership is. The pastor as the moderator may or may not choose to vote; or he may choose to vote in case of a tie. Nevertheless, he has the same rights and privileges as the other members, no more, no less.

Should there be anyone who would not be allowed to vote? Yes there are some who should

not be allowed to vote. Any member who is not in good standing with their church should not have the same rights and privileges as the faithful ones. A church may write into their by-laws to restrict voting privileges to those members who have been faithful or unruly. A church may decide in the same manner to circumscribe the voting rights of members who have been absent for a predetermined length of time. A member who has been excluded from the fellowship of the church should not be allowed to vote or take part in any church activity until they have repented before the Lord and made a public apology for their offense.

Dear church member, be sure to exercise your right to vote in the Lord's business. Thank you for your question.

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**"Let all things be done decently and in order. (I Corinthians 14:40)"**

I would apply this verse just quoted to church business meetings. I have participated in some that surely could have profited by conducting themselves and the business in a decent and orderly fashion. The business meeting is God's means of conducting the business of the church according to His will. Who should participate in a business meeting? Who should vote in a business meeting, or action of the church? It is my firm conviction that every member should be allowed to vote, with one exception. I will give that exception in a moment.

Every member: man, woman, boy, or girl who is a member in good standing should be allowed to vote; every member of the church. The only exception to my mind would be a member who is walking disorderly, is engaged in public activities bringing shame on Christ and the church. These people would or should be properly disciplined (including exclusion) and not allowed to participate in a business meeting vote, or some other voting action. By disorderly, I mean public sin and shame, or long avoidable absenteeism.

I realize that there are some assemblies that do not allow women to vote, or even attend in some cases, a business meeting. I realize that there are some assemblies that do not permit young people under a certain age to vote. God allows us a certain amount of freedom in conducting a business meeting, but Scrip-

tural example and common sense must be taken into account. I believe every scriptural incidence of church vote, or business implies that every member participated, whether in Acts 1:23-26 that speaks of the selection of Matthias, or the deacons in Acts 6:2,3, or any of the other examples Scripture gives. If a person, regardless of age or sex, is saved and baptized into a church, they should be allowed to vote as does anyone else. It is the only fair and proper way.

By each member having a part in the vote, we have the fairest, most equitable means of running the church. By every member having a vote, we have safety from faction, or an individual running, or imposing his will on the church above others. By every member having a vote, there is a God honoring method of voting which reflects the equality, service, and worth of every member in a complete assembly. May God bless you all.

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The Holy Spirit has very clearly shown that the government of the Lord's churches is to be the congregational form of government, that is, all the members have the right to vote on church business. He has shown this by giving examples of how church business was conducted by the churches in the New Testament.

When it became necessary to select one to take Judas' place as an apostle, it was the one hundred and twenty, including the women, in the upper room who selected Matthias (Acts 1:16-26). When it became needful to select men to oversee the feeding of the poor of the church at Jerusalem, the twelve (the apostles) told the multitude (the whole church) to choose seven men for the job, "And the saying pleased the whole multitude" (the whole church) "and they" (the whole church) "chose Stephen--, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas--" (Acts 6:6). After much discussion in the council meeting in the Jerusalem church concerning the subject of the Gentile Christians keeping the law of Moses in order to be saved, it was decided by the whole church to send certain ones with a letter back to the church at Antioch with Paul and Barnabas, "Then pleased it the apostles and the elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas;" (Acts 15:22). Why did the Holy Spirit, after telling that "pleased it the apostles and the elders," then to add, "with the whole church?" Was it not because He knew that some would want to deny women and children the right to vote?

Paul, in writing to the church at Corinth concerning the man who had his father's wife, wrote, "In the name of our Lord Jesus Christ, when ye are gathered together" (the whole

assembled church) "To deliver such a one unto Satan for the destruction of the flesh...." (I Cor. 5:4, 5). In II Corinthians 2:6 we are told that this had been done, for Paul wrote concerning this man, "Sufficient to such a man is this punishment, which was inflicted of many" (by the majority of the church). The church was told to receive back the repentant man.

As the Scripture is very plain that all the members of the churches in the New Testament acted to select an apostle, to elect deacons, to send out representatives from the church, to discipline members; what right, or by what authority do we have today to restrict the conducting of church business to only certain ones of the church?

## DANIEL

(Continued from Page 3)

men and the value of Daniel. It looks like he would have called for Daniel first of all, but, beloved, the fact of the matter is, he would rather have gotten along without Daniel and Daniel's God if he could.

The Word of God tells us that finally his counsellors failed, and, of course, they failed because God only speaks through His people. Mark it down, beloved, the devil's crowd can't understand God's message. Unsaved people can't understand the message of the Lord. This crowd couldn't. No unsaved group can. Finally, when they failed and couldn't make known to the king the meaning of this vision, he called for God's man, Daniel.

You know, beloved, it is a great thing when a man comes to the place that he is willing to say, "Give me God's Word and let me know what it says, regardless of how much it hurts." There are many, many individuals that come to that place in life when God is dealing with the soul, but mark my word, an unsaved man would rather get along without God, and without God's man if he could. Sometimes, though, the weight of sin becomes so great and the burden becomes so oppressive that a man has to say, "Give me God's man, and let God's man give me God's Word, regardless of what it costs."

That was the case and the experience of Nebuchadnezzar as far as this vision was concerned, so Daniel came into his presence and at his own request gave to Nebuchadnezzar the interpretation of this vision. He said, "Nebuchadnezzar, what I am going to say to you is a comfort for your enemies; it is a message of grief for you. You are this tree that you have seen in your vision, and the birds that come to lodge in your branches and the beasts that come to rest beneath the shade of the boughs--these represent the nations of the world that are dependent upon you." Then he said to Nebuchadnezzar, "You saw a watcher come down from Heaven who hacked the tree until the tree fell. You saw that they didn't dig up this stump, but rather that they left it and put a band around it, and that after a while it grew again." Now he said, "Nebuchadnezzar, my interpretation of this vision is this: God is going to turn you out into

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## The Baptist Examiner Forum II

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

*Explain Job 22:28 as to a person decreeing a thing and it being established to him.*

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Man! This is really the hard one. I have read this verse over and over, yet, I am puzzled as to the meaning. According to Funk and Wagnalls the word decree," means A formal order determining what is to be done or not to be done in a particular matter; a law or ordinance of either a civil or an ecclesiastical ruler, council, or legislative body." In theology, a foreordaining eternal purpose of God."

One who is in charge of law and order. Or a government can decree a thing and it will be done by force of their law. Sometimes man's decree does not come about. However, God's decree always comes about because He works all things after the council of His own will.

If we could be filled with the Holy Spirit and walking daily with the Lord, perhaps He would lead us to decree things and they would be established. Perhaps this explains Job 22:28.

I hope my fellow Forum writers can give more help than I have.

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"Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways" (Job 22:28). After the first three chapters of Job, a dialogue begins between Job and three of his friends Eliphaz, Bildad, and Zophar. This dialogue extends from chapter four to chapter thirty one with each man answering Job three times. The question under consideration is found in an answer from Eliphaz to Job. The twenty second chapter is also divided into three parts. Part one about God's dealings with men and their profitability to Him. Part two deals with man's sufferings because of wickedness. And part three contains an exhortation and a promise. Verse twenty-eight is also divided into three parts.

What does it mean to decree a thing? The word decree means to cut out or separate. In this particular instance I believe that a

reference is being made back to verse twenty-three where it talks about returning to the Almighty. This is where the exhortation and promise begin. Job is being told that if he will return to the Almighty, the assumption being that Job was separated from God; then there are some promises that will come to pass. These promises are listed in verses twenty-three to verse thirty. If contention exists between Job and God, Job must decree that that contention is at an end. In this case, contention is cut off or is separated by determining to bring it to an end.

Eliphaz says that when Job determines to return to the Almighty and decrees to do so, then that decree will be established to him. This is part of the promise. Established means that he will stand firm and upright in that which he has decreed. The result, then, of making a decree and being established in that decree will cause the light to shine upon the ways of Job. The way that he travels with God will be illuminated, and instead of being unprofitable he will be profitable.

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A decree is a thing set or fixed. Thus being set, it is unchangeable. If the thing set is unchangeable, then it is sure to come to pass.

The decrees of God involve His promises. All of God's promises will surely take place. God never made a promise that will not come true. God keeps His promises. When God sets counsel, He will surely do it. The counsels of God include His pleasure. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). Isaiah 46:10, "...My counsel shall stand, and I will do all my pleasure."

While God has set His decree according to His counsel, they are established to Him, meaning that He will do all that He has decreed to do. This may not be so with man though he may make every effort to do what he decreed to do. God has never decreed a thing and then not done. There is no such thing as God decreeing a thing and then not being able to perform what He has established.

When a man makes a decree it should be such a decree that he would bind himself to it. He should do all within his power to

carry out what he has decreed. If the decree is right and proper, then he is established or bound to it. A decree should always be according to the will of God. There is nothing wrong with decreeing a thing if it is for the purpose of glorifying the Lord. If one makes such a decree, then such an one is established or bound to it to do it.

A person should never make a decree that is not sound or good or according to Scripture. A decree should not be made if a person is not willing to bind himself or herself to it.

When a person makes a decree, such should be made considering the providential workings of God. Whatsoever is done or said, do all or say all to the glory of God.

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To me this is one of the easiest questions we have had for some time. Eliphaz has assumed Job to be a wicked man and is calling upon him to repent. The reasons he gives are recorded here. Good shall come unto thee. Receive God's law, return unto Him you shall be built up. He shall be your defense. You shall have plenty. God will be your delight. Your prayers will be answered. "Thou shalt decree a thing, and it shall be established unto thee, and the light shall shine upon thy ways." (Job 22:28) Those that have humbled themselves to the will of God, and trust Him in all things have the peace of mind within themselves of knowing what they declare shall come. Solomon said it this way... "Commit thy works unto the Lord, and thy thoughts shall be established." Proverbs 16:3.

### DANIEL

(Continued from Page 4)

the field and let you eat grass like an oxen for seven years, but eventually, as this stump grew again, you are going to have the same experience."

Brother, sister, don't you think that if you had had two revelations from God before, so that you had come to see that God was greater than the tribal gods and that God was a God that responded to the faith of the individual--don't you think that when you had had the third revelation it would have made some difference in your life? It ought to have, beloved, but the sad thing about it is, it never changed

Nebuchadnezzar one particle. Daniel even urged him to break off his sins by doing deeds of righteousness: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity" (Daniel 4:27).

III. NEBUCHADNEZZAR CONTINUED UNSAVED.

There is not one indication at all that this dream troubled him one particle. Brother, sister, there's many a person who comes to the house of God and gets stirred up, maybe even at home at night on his bed. He lies awake and thinks about God and is emotionally stirred. God may give him a vision and cause the individual to become terribly alarmed, yet, beloved, he goes on and on and on in his sin.

That was the experience of this man Nebuchadnezzar. The fact of the matter is, he not only forgot about God, but he forgot his own gods--these false gods--for the king spoke and said: "...Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Daniel 4:30).

All that Nebuchadnezzar could see was himself. What an insight into the heart of man! One vision, two visions, three visions--but still unsaved. He used to think of God on the same plane as the heathen deities, but he changed his conception of God and thought of Him as greater than the other gods, realizing that God was a God that responded to the faith of the individual. Yet, he still goes on in his sins forgetful of God. What an insight into the heart of man!

Nebuchadnezzar was thinking only, solely and wholly in terms concerning himself, forgetful entirely of the revelation of God. Now notice what God did. The Bible says that Nebuchadnezzar lost his mind. He was the king on the throne, the king of Babylon, but he lost his mind and became as a beast. For seven years' time he crawled around on the ground on all fours, his nails growing out like bird claws and his hair growing out like eagles' feathers, eating grass and with the dew of Heaven coming down to wet his body. He acted the part of a beast.

Let me tell you something, beloved, the man who doesn't think about God, the man who doesn't give God any place in his life, that man is acting like a beast. A beast doesn't think about God. A hog, or a dog, or a cow, or a sheep, or a horse doesn't think about God. Brother, the man who doesn't give God a place in his life is acting the part of a beast. God finally took the man who had the heart of a beast and turned him into a beast.

Notice what God did. God had to almost kill Nebuchadnezzar in order to save him. Seven years passed by. At the end of seven years the Word of God tells us that he lifted up his eyes to Heaven and his reasoning came back. God had to almost kill him in order to save him.

I have seen that same thing take place. I have seen it happen right here within our church. I have seen it happen time and time again when God has given revelation after revelation, yet people go on in their sins. Finally, God has to lay them low

in order to bring them to a place of thinking of Him.

When I was a boy I often noticed that a hog's eyes are so placed in his head that he can't look any way except right straight down his nose. He can't look up unless he turns over on his back. Then he can look out past the side of his nose and look up into the skies.

Listen, brother, God has to do a lot of us like a hog. He has to lay us flat on our backs lots of times in order to get us to look up. I have seen people right here in this town that God had to treat just exactly like He treated Nebuchadnezzar. I can remember one instance in particular of a man who was saved, a man whom I have every assurance that he is a child of God.

Beloved, if God has chosen a man unto Himself, that man is going to be saved: "All that the Father giveth me shall come to me." (John 6:37).

Mark it down, God isn't going to lose one of His elect. Every one that God chose from before the foundation of the world is going to come to Jesus Christ. Nebuchadnezzar was one of God's elect. God chose him and God didn't let up until he was saved. He turned him into a beast and he remained thus for seven years' time. We read: "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me." (Daniel 4:33, 34).

When did Nebuchadnezzar get his right mind? When he lifted up his eyes toward Heaven.

Let me tell you something, brother, no man has his right mind until he lifts his eyes toward Heaven. Mark it down, a man is a mental case spiritually until he lifts his eyes toward Heaven. When a man recognizes God and realizes that God is God, and bows in submission to His Son, then God gives him a right mind. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (1 Tim. 1:7).

We have the story of the maniac of Gadara in the fifth chapter of the Gospel of Mark. We have the story of the prodigal son in the fifteenth chapter of Luke. Both of them were beside themselves until they were saved. That prodigal son never wanted to come back home until, the Word of God says, he "came to himself." He was out of his mind.

I am saying to you, my brother, every man who is unsaved, is just like Nebuchadnezzar. He has a heart like a beast, he lives like a beast, he has no place for God in his life, and he will never have his right mind spiritually until he lifts up his eyes to Heaven and trusts God's Son, Jesus Christ.

Now what did Nebuchadnezzar do? The very first act on the part of Nebuchadnezzar with his new-

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THE BAPTIST EXAMINER  
MARCH 28, 1992  
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## STUDIES IN JOSHUA

by C.T. Everman

**"And the city shall be accursed, ('devoted' - margin even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it" (Josh. 6:17, 18).**

The people were told before they entered the city that all in the city, except Rahab and her family, were to be destroyed. They were "accursed." The time of their wickedness had run out, they were "devoted to the Lord." That is, set apart for the Lord to destroy. The Israelites were warned that they were not to take any of the things of the city. God's wrath was to be executed against the wickedness of the people of the city and if any of the Israelites disobeyed this order they would become "accursed", and not only that but by doing so, they bring a curse and trouble in the camp.

**"But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD" (Josh. 6:19).**

Their being forbidden to take any of the riches of the city was another test of their obedience. Here lay the gold, the silver and other things of value, why could they not take them? As the capture of Jericho was the first city of Canaan to be taken, it was so to speak, the "first fruits" of the land and it was only fitting that it be devoted to the Lord and consecrated unto Him. In the taking of other cities, this restriction was not given unto them.

We might note that Joshua, in giving this command, was not acting upon his own, but was acting upon the commands which Moses had given, who had received them from the Lord, that when they entered Canaan, "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou shalt be snared therein: for it is an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but shall utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing" (Deut. 7:25, 26).

At the end of the seventh trip on the seventh day "the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up unto the city, every man straight before him, and they took the city" (v. 20). Without any human means, the walls "fell

down flat." Why are we told that they fell flat? It would seem that the walls were many feet thick. Some have estimated the walls were forty to fifty feet thick. Remember Rahab's house was built on the wall. Some think there were two walls, an inner wall and an outer wall with space between. Regardless, "the wall fell down flat", thus making it easy for the men to go in and take the city.

**"And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. 6:21).**

We need to note that it was God who was in charge of this operation, Israel was only carrying out the orders given to them by the "Captain of the host of the Lord." To some people it would seem that God had suddenly decided to destroy the people of Jericho. But this was not true. For hundreds of years the long suffering of God had waited because "the iniquity of the Amorites is not yet full" (Gen. 15:16). The people had received plenty of warning that their judgment was coming. Forty years before they had heard of how God opened up the Red Sea for Israel and at the same time destroyed Pharaoh and his army. They had heard of how the two kings of the Amorites were defeated. Then when they "heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was their spirit in them any more" (Josh. 5:1). While this caused the people to fear and tremble, yet they repented not of their sins. Now that their "iniquity" was full, God's judgment had come upon them.

**"And Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all she had, and they brought out all her kindred, and left them without the camp of Israel" (Josh. 6:22, 23).**

Joshua remembered the promise which the two spies had made to Rahab and he sent the two men to bring her and her family to safety before the city was destroyed. "Go into the harlot's house" tells us that although the wall of the city lay flat, yet the part on which Rahab's house sat was still standing. This was just as much a miracle as was the falling down of the rest of the wall.

We are told that the two men, "brought out all her kindred, and left them without the camp of Israel." Rahab and her family, being Gentiles, could not enter the camp of Israel until they were ceremonially cleansed. The males must be circumcised before they could be identified with Israel. "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had, and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out

Jericho" (Josh. 6:25). Rahab's history is a remarkable one. It is an example of what God's mercy will do for one, regardless of his or her past life, when they, by faith, put their trust in Him, in the "God in heaven above, and in the earth beneath." "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. 11:31). Rahab, unlike the rest of the people of Jericho placed her faith in the God of Israel and manifested her faith by receiving "the spies with peace." In Matthew 1:5 we find Rahab in the lineage of Christ. She became the wife of Salmon and the mother of Boaz, who was the husband of Ruth, thereby becoming the great, great grandmother of David.

**"And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Josh. 6:24, 26).**

Here again we see Joshua carrying out the commands of the Lord. Only Rahab and her household were spared, all in the city was burnt with fire. The only things that remained was the silver, the gold, the vessels of brass and of iron. These went into the treasury of the house of the Lord.

**"Joshua adjured them,"** (gave them strict orders) concerning the rebuilding of the city. He pronounced a curse upon the man who did so. The curse was that his oldest son would die when he lay the foundation of the wall and his youngest son would die as he set up the gates. Five hundred years later in the days of King Ahab, a man disobeyed this order and by doing so incurred the curse which had been pronounced upon the one which did so. "In his day did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first born, and set the gates thereof in his youngest son Segub, according to the word of the LORD which he spake by Joshua the son of Nun" (1 Kings 16:34).

In the fall of Jericho we see one of the greatest examples of what walking by faith will accomplish. "By faith the walls of Jericho fell down --" (Heb. 11:30). The secret of the success of the taking of Jericho was not because of Joshua being a great military leader or because of Israel's fighting ability. Victory came because they trusted God and obeyed His commands. The Lord had told Joshua when He put him in charge of leading the people into the promised land, "Have I not commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed, for the LORD thy God is with thee whithersoever thou goest." (Josh. 1:9). Joshua took God at His word and did exactly what God told him to do. We might note that Joshua's leadership of the people was made much easier in that the people faithfully followed his commands. This was

far different than the leadership of Moses, where the people were constantly complaining and criticizing God and Moses. When Joshua told them to march, they marched. When he told them to keep silent, they kept silent. When he told them to shout, they shouted. The entire company of Israelites were walking by faith in the Lord their God. How much easier a pastor's task would be if the members of the church would follow his leadership as he followed the leadership of the Lord!

As a result of Joshua's faithful service we are told, "So the LORD was with Joshua and his fame was noised through out all the country" (Josh. 6:27). Not only was Joshua magnified in the sight of Israel (3:7), but his fame was spread through the land. The fall of Jericho not only encouraged Israel to face the great tasks that lay ahead, but it brought more terror to the hearts of the people of Canaan.

Israel had won their first stronghold in the land. Now they were ready to go forward taking the land, but we see in the next chapter they must learn a very important lesson, one that we today must learn if we are to be victorious in our battles against Satan. That lesson is that we must ever abstain from sin and to walk by faith instead of by sight. In chapter seven we shall see that Joshua learned this lesson the hard way. First, there was sin in the camp. Not all the Israelites had obeyed the command not to touch the "accursed thing" and thereby "Made the camp of Israel a curse, and trouble it." Secondly, Joshua listened to men instead of God. As a result, Israel met defeat at the hands of the enemy. How many times do we, in our churches, meet defeat in our warfare because of the same reasons?

To be continued.

## DANIEL

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found understanding was to bless God--- the God who had given him back his mind. Then, beloved, he wrote this proclamation, which was an account of his conversion. He has had an experience, and he blesses God for that experience and he writes it as a proclamation to send out all over his realm, to tell the people of his conversion. God took his confession and incorporated it into the Bible, so that it became a part of the Word of God.

Let me say in closing, every man that is saved ought to profess his faith in Jesus Christ publicly, just like Nebuchadnezzar. Just as soon as he realized everything was all right between him and God, he wrote this proclamation as a profession of his faith. Brother, sister, if you are right with God; you ought to profess your faith in the Lord Jesus Christ. "Let the redeemed of the Lord say so..." (Psalm 107:2). "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 shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9,10).

Beloved, if you are saved, pro-

fess your faith in the Lord Jesus Christ.

Every time that I have read this passage of Scripture I have been impressed by the fact that God humbled Nebuchadnezzar in order to save him. Oh, I wonder if God is speaking to someone who is proud, haughty, who is high-minded. I wonder if God is speaking to someone to humble you, to bring you down so that you can recognize Him and trust Him and walk with Him.

This one Scripture in closing: "Kiss the Son, lest he be angry..." (Psalm 2:12).

Oh, sinner friend, in the light of this experience of Nebuchadnezzar, will you kiss the Son, the Son of God, lest He be angry with you. A kiss is a sign of submission. A kiss is a sign of surrender. Submit to Him, surrender to Him, and receive Him as your Saviour, and confess your faith in Him.

May God bless you!

## POT

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shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." We read of Elijah - Elisha's predecessor - his father in the Lord over in 1 Kings 17. How that he also spake unto a widow woman and told her to bake a little cake for him of the few drops of oil and a hand full of meal. And the Bible says her barrel of meal wasted not, neither did the cruse of oil fail.

These were two men of God, prophets of the most high - and I say to you they give us a vivid illustration of the power of God in keeping the pot full, and the well overflowing. Beloved, this old Book which has stayed the hand of time, weathered the battle of many enemies, is still that well of plenty, we need but to dip in and drink of its sweet refreshing savor.

God says to us by the Psalms of David, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." (Ps. 23:5).

God has prepared this table, a table of the living Word of God, a table that is never without food, and even in the presence of our enemies, which are also the enemies of God. Don't you remember what Christ said to us in the Gospels, "If the world hate you, ye know that it hated me before it hated you." (John 15:18). And yet the Lord God hath anointed us with oil, which is the setting aside, the making of a different and a peculiar people.

When kings and lords were anointed with oil in the days gone by it was a sign unto the people that this one was different. King Saul was anointed king. David was anointed king. Solomon was anointed, not only by oil but by the words of God.

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## STUDIES IN ACTS

by Willard Willis

"Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem" (Acts 25:1).

We must not fail to see the hand of God in all that we are reading. God's plan, through Paul, was being worked out in minute detail. God's plan for Paul was that he go to Rome, and all that we are reading were steps in that direction.

Festus, who was sent by his Roman superiors to replace Felix, spent three days in Caesarea before proceeding on to Jerusalem where he could meet with the important people of his province. It was in Caesarea where the governors resided, but it was in Jerusalem that a better knowledge of the province could be obtained. A report from the Sanhedrin would be especially helpful to Festus. It was also in Jerusalem that the rich, the great, and the learned men resided.

"Then the high-priest and the chief of the Jews informed him against Paul, and besought him, And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him" (Acts 25:2, 3).

The memory of Paul and their great desire to kill him had not left the hearts and minds of the Jews. It was now two years later, or two years after the above forty men had planned to kill Paul. They, in fact, had vowed not to eat or drink until Paul was dead. They obviously broke their vow, or died while keeping it. It is quite likely that they were still around and just as determined to kill Paul as they had previously been.

Josephus has informed us that the high-priest, at the time of our text, was Ismael, the son of Fabi. One, however, can be quite certain that Ananias was still playing a very active roll in the office of the high-priest. It is likely that Ismael was a member of the Sanhedrin when Paul was in Jerusalem and therefore hated him with a passion.

One can be sure that Festus, when visiting Jerusalem, sought the support of the leaders and asked that they work with him for the well-being of the province. The Jews, according to our text, also made a request of Festus. They, in fact, asked that Paul be returned to them. We are informed by our text that the Jews went so far as to inform "against Paul, and besought him". The purpose of the Jews, as we are told, was not to reason with Paul, but to kill him. The ones who were to "wait in the way to kill him" could have been the same group who had previously vowed to kill the apostle.

"But Festus answered that Paul should be kept in Caesarea, and that he himself would depart shortly thither" (Acts 25:4).

Festus, no doubt, refused the request made by the Jews because of the fact that Paul was a Roman. He knew full well that he could be in very hot water if he did not protect Roman citizens. You will recall that the chief captain was "afraid" (Acts 22:29) when he learned that Paul was a citizen of Rome. Festus, then, chose to keep Paul in Caesarea where he himself would determine what if any action should

be taken against the apostle. God, of course, was a very active participant in all that we have been reading.

"Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him" (Acts 25:5).

Festus did not choose to please the Jews by placing Paul into their hands, but he did put the "monkey on their back" by granting them the opportunity to accuse Paul in a court of law—a court of law which would be controlled by Festus. The Jews, of course, would have looked bad in the eyes of Festus if they had refused his offer.

"And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought" (Acts 25:6).

Paul, after two years of silence, or two years of which we have no record, was about to face his accusers again. We do know that Paul, during the two silent years, had access to his acquaintances, or those who loved him. We can be sure, therefore, that Paul was not silent regarding his Lord during those two silent years. The Jews had no idea that their case against Paul was simply giving him the opportunity to witness to them again regarding his Lord and Savior, Jesus Christ. Their previous encounter with Paul had ended in their defeat, and we will find that they are about to suffer another defeat.

"And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove" (Acts 25:7).

We, if we see only Paul and his accusers, are not seeing the big picture. We, in fact, must look beyond Paul and his accusers; yea, we must look beyond flesh and blood to principalities, powers, rulers of the darkness of this world, and against spiritual wickedness in high places. We will find that Paul won the battle because he was wearing the "whole armor of God". He had his "loins girt about with truth", and he had on the "breastplate of righteousness".

We may also say that his feet were shod "with the preparation of the gospel of peace." The result was that he quenched "all the fiery darts of the wicked." Paul, of course, was equipped with the "helmet of salvation, and the sword of the Spirit, which is the word of God." The fiery darts which Paul was able to quench were the "grievous complaints" which the Jews laid against him.

"While he answered for himself, Neither against the laws of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all" (Acts 25:8).

We, from this particular passage of Scripture, learn of the main charges, or "grievous complaints" for which Paul had been charged. The Jews, if they had been able to prove one or all of the subject charges, would, no doubt, have been al-

lowed to return Paul to Jerusalem for trial by the Sanhedrin.

"But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?" (Acts 25:9).

It is quite likely that Festus knew how Paul would reply even before this question was asked. He, no doubt, asked the question so as to make the Jews feel that he was being fair to all sides. Festus wanted to "do the Jews a pleasure", since he had just been made governor and needed their assistance in whatever way they could be of help. I'm sure that this fact was more important than the trial which was before them.

"Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou well knowest" (Acts 25:10). Paul, from his past experience in Jerusalem, knew that there was no way for him to have received a fair trial in that city. He had not forgotten the great crowd of people who had cried out for his death. He also remembered the fact that above forty men had vowed not to eat or drink until he was dead.

Paul's reply to Festus was, "I stand at Caesar's judgment seat." The Roman emperors, after Julius Caesar, were called Caesar, just as all the kings of Egypt were called Pharaoh. The emperor, during the period which is before us, was Nero (60 A.D.). He was considered as being the cruellest Caesar of all who had held this title. It was during the reign of Nero that Paul was beheaded.

Paul, when saying, "I stand at Caesar's judgment seat", meant that his preference was that of being judged by the tribunal before which he stood. He, after all, was a Roman citizen, and wanted to be given the rights of a Roman citizen-rights which the Jews would not give to him. Paul based his argument upon the fact that he had done the Jews "no wrong".

"For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar" (Acts 25:11).

Paul, from his youth, had been a law-abiding citizen. He, in fact, believed in an eye for an eye and a tooth for a tooth. He believed that this rule applied to himself as well as others. He, therefore, was willing to abide by the penalty of the law, even to the point of death, if he deserved the same. He, on the other hand, would not consent to any unjust treatment. It was for this reason that he said, "I appeal unto Caesar", or I appeal to Nero.

Paul, a Roman citizen, could have appealed to Caesar two years earlier when he was confined by Felix to Herod's judgment hall. God, however, had a purpose for his remaining in Caesarea. The purpose, no doubt, centered around the Lord's church which had been established there—the church of which Cornelius was a charter member. The Holy teaching Spirit, no doubt, used Paul as a means in teaching that church the "all things".

Paul's appeal to Caesar, was the right which was given to all

Romans who were about to be beaten or put to death.

"Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go" (Acts 25:12).

One can be sure that Caesar did not want trivial matters referred to him. It had to be a case that was worthy of his attention. It, no doubt, was for this reason that Festus consulted with his associates, or the "council". It was agreed by all or the majority that the case which was before them fell within the frame-work of those which should be referred to Caesar.

Paul, then, was to be sent to Rome rather than Jerusalem. This fact fell within God's plan for Paul. God, in fact, according to Romans 1:9-11 and 15:23-24, had already given Paul a great desire to visit Rome. God, in the action taken by Festus, was arranging for the accommodations in getting Paul to Rome.

Festus, by his action, had not turned the Jews against him, since they knew full well that he was doing that which the Roman law required of him. The Jews therefore returned to Jerusalem while hoping that the Romans would do to Paul that which they had intended to do to him.

## POT

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as God said to him, "Wisdom and knowledge is granted unto thee..." (II Ch. 1:12). God set him aside, just as he has set everyone of those of His own choosing, set aside, made different. David said, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Why? Because we have this pot that never goes dry, we have this bread that is never consumed, even after we have eaten our fill, still full it is for the next time we have the need, and those needs vary.

Jesus told the fiery darts of the devil's temptation and broke them with the Word of God saying in Luke 4:4, "...It is written, That man shall not live by bread alone, but by every word of God." "It is written" again says Jesus in verse 8, "...Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

If we need an answer for the world about us today, where are we going to find it except in this dear old Book, the same place where Christ Jesus went for His answers?

This old world is looking today for one that will set everything straight. This old world is crying for a leader that will make peace, prosperity, and pleasure a way of life. But the Word of God tells us that it is not to be.

Jesus says to us "peace I leave with you." That is with His people, but not with the world. John 14:27, read it! "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Jesus says in Matthew 10:34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." This world cries

for peace, but not according to "Thus saith the Word of God." The world thinks as the world of unbelievers do. But we have this pot that never goes dry, this bread that is never consumed, and it tells me of Christ who said in Mark 13:6-7, "For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet."

The world says it is getting better and better. It probably is in the eyes of the world, but not for those of us that are not of this world even as Jesus says of us in John 17, as He prayed unto the Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

Jesus says we that are His; we are not of this world. If we are not of this world, then we are indeed a different people, a peculiar people, a peculiar treasure unto God.

Christ says we are not of this world, but that He has sent us into the world, to bear witness of the truth of the Word of God, that others might see Christ and might be quickened by the Holy Spirit of God through His Word.

The Word of God is our pot that never goes dry. We can drink from it, we can feed upon it. We are to share it with others, as the woman did with Elijah and Elisha in our text. Or with a multitude as Christ did on the Mount when He fed the five thousand men, not counting women and children. And yet there shall always be so much more remaining.

Psalms 31:19, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" The Word of God is filled with the goodness of God's blessings upon His people, and His wrath upon those that are not His people.

God's Word tells us in II Timothy 3:1-7, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are, they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth."

You know why they are never able to come to the knowledge of the truth? Because they are not of God's chosen people, chosen unto

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## POT

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salvation. They have no love for the Word of God, they have no love for God, they have no love for God's Son that died upon the hill, Galgotha, for the sins of His people. They are of the natural man that receiveth not the things of the Spirit of God.

But we, we that are in Christ, the spiritual children of God, we have a spirit of discernment and this pot that never goes dry, this bread that is never consumed is ours. We ought to feed upon it daily. Take it! Eat it! And be blessed.

## PREACHING

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our silence, we eventually will lose our prosperity, our family, and our self respect.

Preaching to the lost is to be done indiscriminately. "If when he seeth the sword come upon the land, he blow the trumpet and warn the people" (Ezekiel 33:3). The trumpet warned all the people. It was not designed to warn some of the impending invasion and leave others in the dark as to what was about to happen.

Many times our efforts are spent on those who we think would make good Christians or good Baptists. The person who is like us in his habits, likes, dislikes, and economic status is courted for the Lord. We ignore many, thinking they will never be saved, for they have committed too many or too heinous sins for the Lord to consider them worthy of heaven. If not worthy of heaven, why should we think them worthy of our time or effort? There are some people we do not want to see saved. We would rather see them punished for their sins.

We must sound the trumpet clearly to all. To the rich man and to the beggar, to the outstanding moral person and to the harlot, to the educated and to the ignorant, to the white man and to the black man, to the senior citizen and to the youngster. All must be warned alike that without Jesus Christ as their saviour they are leaning over the pits of hell and are about to fall into an eternity of terrible punishment.

The man who blew the trumpet didn't know where all who needed the warning were when he sounded it. We do not know where all the lost are. Some are in church pews serving as active well-respected members of the church. A warning must be given to those who are religious, but lost. Some may be at work, or on the street, or at a neighbor's house, but all must be warned. To do any less than to "preach the gospel to every creature" is to neglect our duty.

We fail to preach to the lost if the only preaching we ever do is within the confines of a church building. You know from experience that most lost people are never going to attend church services. If we are going to warn them we must go to them, as they will not come to us.

Preaching to the lost involves a warning. If we are not really

convinced of the existence of hell how shall we warn others of their soon coming doom? Hell is a real place, inhabited by real people, suffering real torments. Without Christ all men are on a sure journey to that place. We are responsible to warn them. We will fail to warn them if we do not actually believe in the danger ourselves. We must warn them that sin has consequences in this life also. Theft will put you in jail. Sex outside of marriage will put you in the divorce court or the hospital. Dishonoring your parents will put you in the funeral parlor. Not tithing will put you in the poorhouse.

Preaching to the lost is not measured by what we call success. The only criteria for the man with the trumpet was to be able to blow it. He didn't have to play pretty music on it, just blow it and blow it loud. It didn't matter if he had gone to music school and learned all the different notes. He didn't have to know the technical terms for all the parts of the trumpet; He just had to be able to blow it and to blow it loud. The people didn't worry about who it was that was blowing the trumpet; the important thing was that the alarm was sounded. They never took note of how nice the alarm sounded, or how logical it was, or whether it was an educated alarm.

What have we done? Have we blown the alarm? Their blood will be on our hands if we have not. How many have we warned? How seriously have we taken our responsibility as watchmen? If we have not sounded the trumpet as we should have when will we begin? If we will not do our duty, who will? If the alarm does not come from us, where do we expect it to come from?

And what of you sinner? Have you taken the warning seriously? When the watchman blew his trumpet were there those who said, "I have plenty of time left before I need to flee?" Were there those who did not take the warning seriously, who thought it was meant for someone else, who refused to believe that danger was near? The most important thing you can do right now is to heed the warning. You need to understand that you are a sinner. You need to understand that your soul is in great danger. You need to understand that without Jesus Christ you are doomed to a devil's hell. You need to understand that there is only one Saviour and that that Saviour is Jesus Christ our Lord. You need to understand that you must repent of your sins and believe on Jesus Christ. You must understand that Christ is the only hope that you have.

## LAYING

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gun to fellowship with the Roman Catholic Church, which they would have never dreamed of thirty to forty years ago.

Almost every Protestant church would accept this idea of the "Baptism of the Holy Spirit" It has been preached so much on the radio, and in the pulpits across this land, that when one objects to this false doctrine, people look at them as though they are bringing in some new doctrine; whereas, in reality, Baptists at one time never accepted this false concept.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

Thirty years ago or so, when God saw fit by His grace to save this sinner, He led me to an Independent Baptist Church where the pastor rejected this false idea; and then in His divine providence, brought this preacher in contact with the opposite position. For years, perhaps some ten to fifteen years, I believed and taught that "The Baptism of the Holy Spirit placed individuals into the Body of Christ". I had questions, but no one was willing to be patient and show me in love the truth of God's Word; hence, for years I proclaimed this heresy, believing it was truth. I had left my home church at the young age of nineteen and entered the Air Force. There was no Independent Baptist church around; at least, no Independent Baptist church as we know today. Our position was in the minority, and not knowing why, it was given up for a position that sounded good. As it has been my custom for years, I do not change until it can be proven from the Word of God that my position is wrong; and then I am ready to take the Word of God at face value over man's position any day. Thus, my position today is not because Pastor Ray Schwartz taught it, but because of conviction that comes by studying the Word of God.

NUMBERS IN THE SCRIPTURES.

Over the years one thing has stood out to this preacher, that being, that numbers have a significant meaning. When God uses numbers there is usually a good reason as to why a particular number is given; in fact, when numbers are used in the Scriptures, they are always consistent with their meaning. Let me illustrate what I mean:

The Number Two. This number seems to affirm a difference; a division or a contrast. Thus, man is either in Christ Jesus or outside of Christ Jesus. Therefore, as the Bible presents, there are two supernatural beings; Almighty God and Satan; two ways which man may travel; the straight and narrow way or the wide and broad road that leads to destruction; two destinies of man, heaven or hell. Two, a word of contrast; thus showing the comparison between two different things; like the first Adam and the second Adam as found in Romans five. Like the two birds, one being taken and slain as a sacrifice and the other set free; or, like two goats, one slain and one set free. The Bible presents two masters; God and mammon (Matthew 6:24). The Bible tells us of two covenants; the Old and the New.

The Number Three. This number usually is thought of with regards to the Trinity; thus, speaking of the unity of the Godhead. It is interesting to note that our Lord was resurrected from the grave on the third day, that our Lord was crucified at the third hour, that our Lord raised from the dead three people: Jairus's daughter, the widow's son and Lazarus.

It is interesting to note that three gives to us the enemy of man; the world, the flesh, and the devil. Not only that, but three

gives to us the three different offices that our Lord Jesus Christ possesses: Prophet, Priest, and King. It was three times that the Father spoke from heavens glory to His Son. Three seems to speak of union or approval; thus, it stands out as a very significant number.

The Number Four. This number seems to have a very special reference to the earth and its creation. It was on the fourth day of creation that material creation was finished. One can find: 'our directions - North, South, West and East; four seasons - spring, summer, fall and winter; four kingdoms in prophecy - Babylon, Persia, Greece and Rome. The Lord said that the gospel message would fall upon four different kinds of soil - the wayside, the stony ground, the thorny ground, and the good ground.

The Number Five. This number has often spoken of the "grace of God" throughout the Scriptures. The Lord fed some five thousand people with five loaves of bread and a few fish. He had revealed to the woman at the well that she had five husbands when she attempted to avert His probing. David, the young lad, took five smooth stones when he faced the Philistine giant. Paul tells us that God had given to the church five ministries: apostles, prophets, evangelists and pastor-teachers (Eph. 4:11). But beloved, there are no more compelling examples of the "grace of God" as the "Five Golden Links" that Brother John R. Gilpin pointed out in The Baptist Examiner and Romans 8:29, 30 so many years ago. foreknowledge, predestination, God's calling, justification, glorification.

The Number Six. This number usually has reference to man and his work. God made man on the sixth day of creation according to Genesis. Thus, it is very interesting to note that this number seems to indicate that man is trusting in his own power and believing that he can get along without God's help. There seems to be a six-fold downward spiral in man's backsliding as found in the life of Lot: (1) he lifted up his eyes and beheld; (2) he chose Sodom and Gomorrah; (3) he then journeyed toward the east; (4) arriving in Sodom and Gomorrah, Lot remained and dwelt therein; (5) he pitched his tent toward those wicked cities; (6) he lived in Sodom.

The Number Seven. This number usually speaks of completeness, perfection, or the divine fullness of almighty God. God rested on the seventh day and gave to Israel that day as their Sabbath to keep. We could give much more on this number, but must move on because of time and space.

The Number Eight. This number usually speaks of new beginnings in the Scriptures. It is the number of the resurrection of our Lord, and as one pointed out many years ago, Polycarp, the New Testament believer meets on the eighth day, Sunday, because it has reference to a new beginning.

The Number One. This number is perhaps the most unique number in all the Scriptures; for as my college professor pointed out, "Thus, the significance of 'One' may be called 'The Law of Exclusion.' 'One' excludes any other and all others" (P. 222, The Church of the New Testament J. H. Melton).

One, simply means, one!

Thus, beloved, there is but one sovereign God of the universe. There is but one Bible, from which we learn about the One and only true God of the universe. This number, One, stands alone, independent of all other numbers. Therefore, that law, "The Law of Exclusion" that Mr. Milton referred to, excluded all others.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). Now, Beloved, there is no one in his right mind that would not admit that there is only: One Holy Spirit; One Lord; One Faith; but when we get to baptism, we seem to make it mean more than what it says, "One Baptism". God help us!

Brother Roy Mason wrote, "The Universal Church, including some Baptists, claim that a person doesn't become a member of the church in this way. They claim that one becomes a member of the Church by 'being baptized into the Body of Christ by the Holy Spirit.' This is some kind of a mystical (really 'mythical') baptism, into a mystical (really 'mythical') Body - really, this is conglomerate nonsense! I must confess to a feeling of theological nausea every time I heard some one rattle off that expression about a person being 'baptized into the Body of Christ.' What sort of an experience is that? Nobody can see it happen. Nobody attempts to explain what sort of feeling accompanies this mythical experience. Nobody can show anything to prove that it takes place. Where do people get that stuff? The answer is, they in their dire need of something to back up a wicked theory, go to I Corinthians 12:13. Without regard to the context, and throwing aside all right standards of theological interpretation, they latch onto that passage - that lone, greatly beloved passage, and they make it to mean something that it was never intended to mean" (P. 31, 32 The Myth of the Universal Invisible Church Theory).

K.K. Maiden wrote, "Protestantism stood at its beginning and continues to stand for the identification of church and kingdom. It reasons that since the kingdom is universal, the church must be universal. And too, since the kingdom is invisible and spiritual, the church must be invisible and spiritual. So we find the genesis of the heresies of the universal, invisible, spiritual church is in treating church and kingdom as synonymous" 83 (The New Testament Church) Edited by Louis Entzminer.

The renown A.W. Pink wrote an article that appeared in News and Truths magazine many years ago, and had this to say about I Corinthians 12:13: "The preposition translated 'by' in I Corinthians 12:13 is 'en,' which is translated in the N.T. 'among' 114 times, 'by' 142, 'with' 139, 'in' 1,863 times. Comment is needless. 'In one spirit' were we all baptized should be the rendering of If that be true, then, that rendering of the phrase in I Corinthians 12:13 gives a death-

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## LAYING

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blow to the false notion of a universal, invisible church.

"The Bible never says that the Holy Spirit baptizes anyone... There was only one baptism promised with regard to the Holy Spirit; that was fulfilled on Pentecost when the church was immersed in the Spirit. There is no hint in the Bible of the idea that each person, at that point of the new birth, is baptized by the Spirit into a mystical 'Body.' Such an idea is based entirely upon two assumptions: (1) That such a 'Body' exists, and (2) that the Spirit baptizes. Neither of these is taught in the Bible, thus they must be assumed" (T.B.E., 1961).

Brother Eldon Joslin writes, "Ephesians 4:5 tells us there is one Lord, one faith, and one baptism. In baptism we have a picture of the death, burial, and resurrection of Jesus Christ. This was even pictured by Christ Himself as He went down into the water and then was raised up out of the water. Now notice with me where Christ was said to have baptized His disciples with the Holy Spirit; we have Christ the administrator, His disciples as the candidates, and the Holy Spirit as the element they were immersed into. Notice the difference, the Holy Spirit is the element not the administrator of the baptism. Those, then, who understand the baptism of the Holy Spirit can see that this was done in the early assembly as a sign (for example at Pentecost) to the unbeliever, and at the present time these signs have been done away with. It is most certain that this baptism in this Holy Spirit is not being taught in I Corinthians 12:13" (T.B.E., 1985).

Someone may say, "Pastor, why don't you quote from man like Dr. M. Unger and Dr. Walvoord?" Simply because these men, though they love the Lord, do not have a proper understanding of the truth with regards to the Lord's true church. Beloved, Baptist folk do not need to go outside of their own realm in order to discover the truth. Many of those dear believers in the Protestant movement are sound in many areas; however, because they have come out of the Roman Catholic Church and not forsaken all of her evil doctrines, there is something that has carried over in their faith; church doctrine being just one of them. Beloved, God did not start two, three, or more kinds of churches; He started one, and to that church the Lord promised perpetuity. Baptist people have rejected this false notion for years; nevertheless, its acceptance in some Baptist circles is of recent origin. The old line Baptist have said for years that there is no such monster! It takes away from the local church and places a false notion over what God has promised to bless and give perpetuity. Why should we now, after two thousand years of separation from apostate religion, join in with a crowd that hates the Lord's church? This one doctrine, "The Baptism of the Holy Spirit," has done much to unite Baptist people with other groups that they have no business fellowshipping with.

I. M. Haldeman wrote, "Among all the false teachings which are to characterize the

closing hours of this age none is more fundamentally false than this doctrine of the Holy Ghost Baptism" (P. 10 - Holy Ghost Baptist and Speaking with Tongues).

Beloved, the Holy Spirit of God has never baptized anyone and never can; for that is not His office work. Now, Beloved, look up the references in the Bible to the baptism in the Spirit - six of them, and you will note that in our King James Bible, only one Biblical reference translates the Greek word "en", "by". Thus, when good men that love the Lord object to such rendering, especially when those men are Baptists, should we not take note and look into the matter ourselves? Mark 1:8; Matthew 3:11; Luke 3:16; John 1:33; Acts 1:5; Acts 11:16. I Corinthians 12:13 is the only New Testament verse that translates that Greek word 'en' as 'by' when speaking of the Holy Spirit. The problem one must face today is this: the Apostle Paul said that there was only one kind of baptism! Now beloved, what kind of baptism was that? It must be either water baptism; baptism that pictures the Lord's death, burial, and resurrection; or, it must be Spirit baptism that has no particular meaning or picture. Why would Paul use a word, "baptism," in this particular epistle, one way, and then, without clarification, change its meaning? That just does not make for sound Biblical interpretation! Let's just stay with the Word of God and that which we already know to be truth; leaving behind these new doctrines that came out of the Reformation.

## SBC

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we shall discover that he wants us to believe that our God has done just a little bit of lying. Dale Moody speaks to us of the possibility of apostatizing, then he assures us that hell is not a place of punishment, and certainly not a place of eternal punishment. He makes his intellectual move to assure each one of us that God did not know what He was doing when He said, "...it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). By these deceptive means, Dale Moody attempts to remove "The sting of death..." (I Cor. 15:56). He fails, however, to look to Jesus Christ or depend on Him to effect this hope.

In His Word, God tells us often that the salvation that He provides is eternal salvation. The apostasy teaching of some is such that many of the saved are deceived. Consequently, many who bear or who wear the name Baptist and sometimes Christian live in fear. Each day these live in fear that they may be in the fires of hell before the day ends. Too, some live in fear that when they lie down to rest, they may never awaken again in this life, but that they may awaken in the fires of hell.

Dale Moody attempts to convince that the hell that is spoken of in the Bible is not forever. He mockingly remarks that "the 'Rotisserie' view of retribution" (Moody, Apostasy, p. 39) is wrong. In this, he really is making fun of the words of Jesus, who speaks of "...hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:47-48). If I am understanding Dale Moody

correctly, he is blaspheming the Words of Jesus and the Words of all others in the Scriptures who speak of a place of eternal punishment. In another place, Jesus emphasizes that this place of punishment will be a place where "There shall be weeping and gnashing of teeth..." (Luke 13:28). Jesus either knew what He was talking about, or He was the most blatant liar who ever has appeared upon the earth. Needless to say, we (you and I) must choose whether we will believe men such as Dale Moody or whether we will choose to believe Jesus, the Christ.

In contrast to these words of Jesus, Dale Moody says, "Punishment means a 'lopping off' and 'lopping off' does not go on forever" (Apostasy, p. 39). Nonetheless, many of the saved must live under the threat of an uncertain future, even while wishing they could believe Dale Moody on this point. Understandably, many of these uninformed ones come to the place in life where they must have a rather poor opinion of God, and it really is no surprise that some of them seek for fellowship among the cultists.

It really is no marvel, that some of these seek an intermediary other than the Lord Jesus Christ. Often, these conclude that God and His Son who supposedly lay such difficult decisions upon them are really awful in the worst sense. Therefore, it is not surprising that some of these seek for an easier way to heaven. Some find relief from their fears through those who are presumed to be dead saints. Many find their assurance of salvation in what they speak of as their churches. Others attempt to find their assurance in religious rites!

These missed the words of Jesus! These missed, "...when you pray, say, Our Father..." (Luke 11:2). First, they have concluded, contrary to all that God has said in His holy Word, that they have had or that they can have something to do with their own salvation. Second, all such have concluded that Jesus does not do the saving. These, understandably question that such a God or such a Jesus can do the keeping! Third, some question why Jesus had to do to His death on Calvary's cross. Many even question the right of any God to have such a bloody way of salvation, as a saved Peter in a distant day (cf. Mt. 16:22-23).

Therefore, when we find some of the famed religious leaders spending a great deal of their time deceiving Baptists, as well as a multitude of others; these deceived ones suppose that they have found some friends. This, sadly, is evidence that those who are hearing these and those who are reading after these are not very knowledgeable in the Word of God. They do not realize that there are many of the religious who insist, as Peter in a distant day, that there really is no need for the cross and the blood of the Lord Jesus Christ.

These really are thinking with Peter in that hour when he said to Jesus who was on His way to the cross, "...Be it far from thee, Lord: this shall not be unto thee" (Mt. 16:22). All who are knowledgeable in the holy Word of God should be able to realize that were Jesus in our midst today, He would be saying to those saved ones who reject His sacrifice on Calvary, "...get thee behind me, Satan:

thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men" (Mt. 16:23). What this means is that all such unbelievers simply have refused to hear and to believe the Apostle Paul's word, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

One who is widely famed among Baptists -- bearing several denominational identifications -- contradicts Jesus, Peter, and Paul concerning the matter of salvation. We hear these who have spoken for us in the Word of God declare that it is faith in the Lord Jesus Christ or the believing of the Gospel of His death, His burial, and His resurrection that effects our salvation. This famed one, however, has a little different slant, and he tells us, "Saving faith is a commitment to leave sin and follow Jesus Christ at all costs." If we are reading I John 1:8-2:2 with understanding, as long as we live in the flesh, we can never leave sin. Paul dramatizes our condition, too, in Romans 8:14-15. Peter -- the saved man who once questioned the need for sacrifice -- advises us wonderfully that we have "been redeemed... with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19).

Fourth, these have missed the meaning of all the sacrifices which God required in Old Testament times. They do not believe that God's sacrificing of the animals in the day of Adam and Eve was a literal prophecy of that truth "...the Lamb slain from the foundation of the world" (Rev. 13:8).

Fifth, these evidently think that something other than believing "...on the Lord Jesus Christ..." (Acts 16:31). -- as Paul and Silas advised the Philippian Jailer -- is necessary if one is to be saved. Sixth, these surely are disagreeing with the Apostle Paul's declaration, "...the gospel of Christ... is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Seventh, these are denying the climactic words of our blessed and risen Savior who said, "...Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:17-18).

### Assurance of Salvation

In an hour when the Spirit of God is heavy upon the heart of an elect sinner, we will sometimes hear him or her say, "What must I do to be saved?" (Acts 16:31). Men have no valid response for such a question. Thankfully, the same Holy Spirit who inspired the question also provides the answer. Because Jesus had been able to cry, "...It is finished..." (John 19:30), the Apostle Paul could say to that Philippian jailer, "...Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). The way of our redemption was complete in the hour when Jesus put forth that definitive cry, "It is finished."

In our humanity, we can never say, as Jesus, "It is finished." Whatever we do will be less than perfect, and we can never experience perfection even in a measure

in the flesh. As it was in the life of a David, at a moment of great victory, he was most vulnerable to Satan's wiles. Therefore, our assurance of salvation can never rest with our ability to believe, to cease from sinning, or to accomplish works that are pleasing to God. The prophet of old had insight into our helpless and hopeless nature when he cried, "But we all are as unclean thing, and all of our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isa. 64:6).

Knowing the nature of our human frailty, yea our depravity, Jesus could still declare absolutely, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also... Jesus said unto him (Thomas), I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:1-3 & 6). Herein, the Lord Jesus speaks to us of salvation that is both assured and secured.

The pride of our old humanity (whether we are young, middle-aged, or old) is such that we might like to presume that there is some good thing that we might do to help save ourselves, to save ourselves, or to keep ourselves saved. Our Lord Jesus clearly declares to all, those who may be religious, and those who may not be religious, that He alone is the way to God, and to heaven! He declares that we can come to God the Father and to heaven only through Him. At the moment, we believe in Him, however, our eternal destiny is determined. This is His promise -- not the surmising of mortal men!

Herein is the testimony of that man, the Apostle Paul. He enables each one of us to know that the gospel of Jesus Christ is the only way! If we are children of God, having believed the gospel and having been born again, we hear and rejoice in the words, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if you keep in memory what I preached to you, unless ye have believed in vain. For I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). If anyone in the earth or anyone in the universe, then, is ever saved it is because they have believed the gospel -- not because of some works they have done. Salvation is wholly of God both for time and for eternity!

Hear the truth, and never forget

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## SBC

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it. Our salvation is completely of God and through Jesus Christ, His Son. How, then, can we presume that there is anything that we can do to cause ourselves to lost? How can thinking men of any sort even presume the possibility of apostasy? Surely, no thinking mortal man ever presumes that he can stand against the sovereignty and the omnipotence of our God? God both knows our destiny, and, in His sovereignty, He will effect it. What fools, then, are all who conclude that we can undermine or undo our salvation that is the work of God. All who do so are likewise rather foolish to presume that the saved can be lost when Jesus has emphasized that the saved have "everlasting life," and are being "kept by the power of God."

All who suppose, then, that those who are saved can be lost are obviously questioning both the omnipotence and sovereignty of God. The Scriptures, it seems to me, are most specific, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:10-11). God, it seems to me is declaring definitely that all the saved -- those who have the Spirit of God dwelling in them -- are under His eternal watchcare. We need to realize that all the saved are under the care of our almighty and sovereign God both in this life and in the next!

God has made His understanding available to each one of us. Some might have some questions in this regard after what men may call an unfortunate accident or some natural disaster. Our God, however, has gone before us. He explains for us something of His sovereignty in a passage of Scripture that many would like to delete from the Bible. That passage of Scripture is, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). There may be questions in the minds of mortal men, but there is no question in the mind of God! He assures us that what He says is true. He identifies the nature of His sovereign power when He says that He will raise us by the quickening of the Spirit!

## PAUL'S

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hands of the enemies of the gospel of Jesus Christ. And a lot of God's people today are suffering greatly because of their stand on the truth of the Word of God. And a lot of the Lord's churches are suffering greatly. But the Lord will supply our needs according to his riches in Christ Jesus.

Now let us notice, first of all, the great care the apostle takes to keep them from being offended at his suffering. Oh, how conscientious Paul was. He did not want the believer to be offended because he was suffering and in chains. Now Paul warns them that this might be a stumbling block to those who had received the gospel by his ministry. They might be tempted to think that this doctrine was not of God; God would not suffer one who was so active and instrumental in preaching the glorious gospel of Jesus Christ to be thrown down as a despised, broken vessel. And Paul wanted to set it straight that he was not cast down, he was not a broken vessel, despised of God; but he was blessed of God and loved of God, and he was a vessel in the hands of God, and God was going to use him in prison.

He didn't want the believers, especially those that had been saved under his ministry to be offended. He did not want them to be offended because he was in prison. They might shy away from the gospel, lest they should be involved in the same trouble themselves. Oh, what a man of God the Apostle Paul was! He was worried more about the gospel and about the believer than he was himself. He wanted to take off the sufferings and take away the offence of the cross of Christ; and he wanted the believers to rejoice, yea, to rejoice in the Lord.

Now, Paul wants to show us some things. First of all, he suffered by the sworn enemies of the gospel of Jesus Christ. They're the enemies of the cross of Christ. They're the enemies of the promoting of the gospel of Jesus Christ. Paul says he wants to remove that and to get the offence of the gospel out of the way that they might see the expanding and bountiful preaching of the gospel of Jesus Christ. How many saints of God would sit in prison and worry about what was going to happen to the believers in Christ, and what was going to happen to the gospel of Jesus Christ? Most would be worrying about how they were going to get out of prison. But Paul said whatever state I'm in therewith be content. Be content with where you are until God moves you. So then, a lot of times we might have to go to the hospital, we might be accused wrongly; but listen, God can bring victory out of it. We need to open our mouth, and I'm going to witness and tell people of the saving grace of God. I figure some of them a lot of times hate to see me coming over there at the hospital, but I go over there and witness and tell people about the grace of God. So Paul is not dealing with these as personal enemies, but as the enemies of the cause of Christ and of the gospel.

When we are persecuted, when we are hounded, when we are mistreated, it is because of Christ. Remember what the Lord told Paul when he saved him? The Lord asked Paul, "Why persecutest thou me?" Paul thought he was persecuting a bunch of silly Christians, but he was persecuting the Lord Jesus Christ. God takes it personally when someone does something to one of his children, and we had better be careful what we do. Paul sees the enemy had taken and laid him in prison and aimed to take away his life, but the brethren should not be offended at this. Good was brought out of what he suffered, because it attended to the furtherance of the gospel Paul said, what happened to me I

thank God and praise God for, because the gospel has been magnified, it has been shed abroad. It hasn't hurt the gospel, but it has magnified the gospel.

But, oh, how God works. How God works! He extracted good out of the great evil which these men, the enemies of the cause of Christ in the gospel, were trying to take Paul's life, and let Paul be cast into prison; but God used it for his honor and his glory. In II Timothy 2:9 Paul said, "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound."

The Word of God is not bound, brother, it is not held up by steel bars or by concrete walls or by steel doors. The gospel of Jesus Christ can flow through all of that, and God can use it, God can glorify His wonderful name in the prisons, in the hospitals, it doesn't make any difference. So Paul said the gospel's been enlarged because of this thing that happened to me. Paul said "we cannot imprison the Word of God; it has free course."

Well, the Apostle Paul got imprisoned didn't he? What did he do? Notice what it says. He's thanking God! In Christ, not just another prisoner in Rome! Not a prisoner to the Roman government! Not a prisoner to Caesar! A prisoner to Jesus Christ! Victory in Christ. I'm going to get freedom through Christ! He says, I'm in this because of Christ, I'm in here because it's what Christ wants to be done!

Paul was accused and imprisoned, although he was an innocent man, so that he might present Christ in places where the gospel maybe would have never been able to go. Before the kings, before the princes, before the magistrates, all these places the Apostle Paul was a witness for the cause of Jesus Christ. He stood there in chains and in rags, tired; and yet he could preach the gospel of Jesus Christ in the Roman palace where before this time no one could have gotten in.

Paul's sufferings made him known accordingly. Paul's suffering made him known at Corinth. He became commonly known. People no doubt said, that's the servant of Jesus Christ, that's a man that will not compromise the Word of God. He wasn't known for crying, begging to get out of jail, writing letters to the senators and all of that trying to get out of jail. Oh, I wish we could all be like the Apostle Paul. After the Lord Jesus Christ comes back we're going to have 144 thousand Apostle Pauls on this earth, and they'll preach the glorious gospel of Jesus Christ. Matthew twenty-five shows you the effects.

Paul's sufferings made him known at Philippi. Perhaps he would never otherwise have been known if it were not for his sufferings. The Philippians became personally acquainted with Paul. They looked at his life, they watched his life, and they perceived the things that came out of Paul's mouth. They noticed that Paul was known for his good conduct in the prison. He was the prisoner who went around with a song in his heart and praise on his lips. Oh, I know it takes a lot of grace to do that! I don't know whether I could do that or not! Paul was concerned that he might lead some of these people to Christ. He no doubt prayed that some of these Philippians might seek after the gospel. Yes, had it not been for Paul's imprisonment

and good conduct, they may have never heard of the gospel of Jesus Christ.

Also, the sentiment of the court has a great influence on the sentiment of the people. What the court says goes a long way. Paul was using the court when he got to the king. The very court that was going to kill him, was the very court that he was going to use to reach the hearts of the people. Because he could now have access to the officers of the land. The people of the court were at his fingertips. What if Paul hadn't used that opportunity?

He suffered false friends as well as enemies. This would be a stumbling block and a discouragement for some. For there were those who envied Paul's reputation. Men of God even in our ranks today are envious of the reputation of other saints of God, other ministers of God, and they try to do everything to undermine them that they might win the popularity and friendship of others. Some undermine God's people because they are jealous of their influence in the churches and among the saints of God. Paul had the same problem. They were secretly pleased he was in prison, because they now had better opportunities to steal away the people's affections.

God just reversed things and energized these people more, and they went out and preached the gospel and witnessed more because they were trying to win the affections of the people away from Apostle Paul. God just used this jealousy for His glory. They envied Paul and tried to add to his affliction and to his suffering. They wanted to break Paul's spirit. They wanted to bring fear upon Paul. They wanted to make it look like it was impossible for Paul to ever get out. Look how they took over. Look how they're preaching. Look how, even through this envy and jealousy, God is blessing everything. Oh, brother, listen, the Apostle Paul never lost interest! He never did until the day he died. Do you think he lost interest in what the Lord Jesus Christ told him to do in his ministry and work? No! He continued.

So the work would not stand still while the workman was laid up! There's a good story about when Moses went up into the mountain to write the law. He was gone 40 days and 40 nights, and the people didn't know what to do. The workman was laid up. In other words he was gone and they got Aaron and they made a golden calf and started worshipping and dancing around that golden calf.

While Paul was laid up there

was still some in sincerity that loved Paul and some that loved the gospel and some that loved the Lord Jesus Christ. They said, "Paul, as long as you are in jail, as long as you are laid up in prison, we're going to defend the gospel of Jesus Christ. We're going to preach the gospel of Jesus Christ. We're going to fight, and we're going to stay on the battle field."

We can see how affectionate Paul was in the midst of all of this in v. 18. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Why did Paul make that statement? He said I'm hungry and tired, I'm cold, I'm miserable, but I'll rejoice! Listen, brother, he didn't have a bed with a big mattress on it. He didn't have a TV in the room. He couldn't order his meals. He probably had bread and water, but he rejoiced and thanked God! Why? Because God had chosen him to the salvation of the souls of men! Did not Paul suffer for the elect's sake? God can bring good out of evil. The gospel might not deliver Paul from prison, but it will deliver men's souls from the pits of hell. It will deliver men's souls from condemnation and judgment. Paul was concerned about men's souls. Oh, if we could just have a hunger for lost souls like that! Oh, God help us to have a hunger for lost souls! I'm talking about myself as well. Lord, give us a burden for lost souls! Help us Lord, to beg, and help us to plead, and help us pray for lost souls! Help us to get the gospel of Jesus Christ out into the state of West Virginia and into the United States. There are people right in our state that have never heard the gospel.

Verse 20, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." It would magnify the glory of Christ. It would be the desire of every true saint. It should be the desire of every true saint to serve Him boldly and not be ashamed. Brethren, if we don't have the desire in our heart and life, what kind of hope do we have? You can't get Christians to get out of bed to come to church. I'm afraid people live next door to some of our congregation for 20 years and they will suddenly say, "I didn't know that my neighbor belonged to Indore Baptist Church! I didn't

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## ANNOUNCEMENTS

There will be a Bible Conference at the Beverly Manor Baptist Church April 6- 8, 1992. The church is at 209 Vohland St., Washington, Illinois. For further information, write the pastor, Elder Michael McCoskey, or call him at 745-9229.

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There will be a Bible Conference April 17-19 at the Grace Baptist Church of Gladwin, Michigan. For further information, write Elder Sam Wilson at Spring and Clendening in Gladwin, Michigan, 48624, or call him at 517 426 9019. The editor is scheduled to be one of the speakers at this conference.



## PAUL'S

(Continued from Page 10)

Why? Because they never saw any activity in their life. They didn't see them going out every Sunday morning and every Sunday night and every Wednesday night. They saw them sitting on the porch. They saw them running up and down the road. Isn't that something! Those who desire that Christ may be magnified in their body have a holy indifference whether it be of life or of death. So Paul wants to defend the gospel of Jesus Christ. I hope that we defend the gospel, that we promote the gospel of Jesus Christ. May we pay heed to the gospel that we may be conscientious of lost souls to the glory of God and for the Lord Jesus Christ. May it please God to let us see souls saved here today.

## ANOTHER NEW HERESY

by Joe Wilson

In the area of Bible doctrines, only the old is true. All of the old may not be true, but all of the true is old. Any new doctrine is a false doctrine. This is an absolute rule that can be applied to any doctrine: If it is true, it is old; if it is new, it is false.

I have said so many times that heresy leads to heresy leads to heresy. I have seen so much of this over the years. I have pointed out many examples of such in this paper. It just seems that a man cannot leave truth for one heresy without going on to many more.

Eddie Garrett edits a paper very appropriately called, "The Hardshell Baptist." He used to be with us and was in the main in agreement with us. He left our kind of churches - the only true kind - and joined with the Hardshells. A few years ago he started the above mentioned paper. In that paper he has come out with many "new" doctrines each of which is a heresy. He wrote that Judas was saved. He wrote that people on the broad way that leads to destruction were really going to heaven. He recently gave his reading public his version of the sin unto death, which I recently reviewed in this paper. He said that to be divorced without Scriptural grounds and to remarry constituted the sin unto death. He wrote that the "death" was not physical or eternal death, but was death to church membership.

Now, in the February 1992 issue of his paper, he comes up with a new doctrine, also a heresy. He informs us that Paul was regenerated in his mother's womb. Wow! another new and false doctrine. Who ever heard of such a thing until Eddie Garrett informed us thereof?

Eddie uses (really mis-uses) Galatians 1:15-16 to support his heresy. These verses read, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen...." Eddie says about this Scripture, "There is no question in my mind that this passage tells us when Paul was born again. It was while he was in his mother's womb...The calling (regeneration) was done before he was born." I wonder if Eddie will follow heretic Glen

Shultz who once taught that John the Baptist was born again and baptized in his mother's womb - I heard him say this. Eddie Garrett is afflicted with the same disease that many heretics have - they see things that are not there. Anyone who can see infant regeneration of those who live on into adulthood in the Bible, sees what is not there. Many preachers have read Galatians 1:15-16, many books have been written in exposition of this Scripture, but it remained for Eddie Garrett, in 1992, to tell us that this Scripture means that Paul was regenerated in his mother's womb. I long ago learned to be leery of new light on the Bible; to be leery of preachers who see things in the Bible at this late date that no one before them ever saw. I long ago learned to beware of "Athenitis," ever hearing and telling some new thing (Acts 17:21).

Unbelievably, Brother Garrett uses (again, mis-uses) (of course, the only way Hardshell heretics can even pretend to use the Bible to support their false doctrines is to mis-use it) - he uses Romans 7:9 to try to support his heresy. I assure you that this is absolutely the first time anyone has ever imagined that this Scripture means what Mr. Garrett pretends it means in teaching his new heresy. (Well, maybe I should say that I strongly feel this is the first time this Scripture has been so perverted, for there have been heretics around a long time). (I will say that I have never before heard or read of anyone using this Scripture as Mr. Garrett does, and I doubt that any of my readers have heard such either).

Romans 7:9 reads, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Notice Brother Garrett's comments on this verse, "Notice Paul said, 'For I was alive....' Certainly Paul referred to his being alive spiritually. Then he added that he was alive 'without the law once.' This could only refer to his infancy for there was no other time when it could be said that he was without the law. So this verse teaches that Paul was regenerated while an infant." Now, beloved, read that again, for I know that you will have a hard time believing that anyone could write such an explanation of this Scripture. I cannot believe that anyone, before Brother Garrett, even imagined that this verse teaches that Paul was regenerated while an infant. I tell you that a man who can get that out of this Scripture, can make any Scripture mean anything he wants it to mean. A man who can see this in Romans 7:9, can see anything anywhere. Brother Garrett is absolutely not interpreting Scripture here; rather, he is perverting Scripture, and is trying to force a verse of Scripture to support the heresy he conceived in his own mind. Dear reader, read Romans 7:9, and see if you would ever in a million years imagine that it teaches what Brother Garrett is teaching here.

Brother Garrett here reminds me of baby sprinklers. They cannot find a verse in all the Bible to support their heretical practice, so they take verses that, by no stretch of the imagination, teach baby sprinkling; and they pervert these verses to support their own heresy. Brother Garrett has invented a heresy - that Paul was regenerated in infancy or in his mother's womb (he can't seem to decide which), and then perverts

this Scripture to pretend that he has some Bible support for his heresy. Might I kindly suggest to brother Garrett that he would be better off to just go ahead and teach his own heresy, and not pretend that the Bible teaches it. He would still have to answer for teaching such heresy, but would not have to answer for so violently perverting a Scripture so as to pretend he has Bible support for the doctrine conceived in his own mind.

If Brother Garrett had not already swallowed the heresy that a man can be regenerated long before salvation, he would not have had to pervert Scripture as he has. This idea that there is, or at least can be, a lapse of time between regeneration and salvation is the mother of many more false doctrines. Brother Garrett has Paul regenerated thirty years or more before he is saved, wow! Paul grew to manhood in his lost condition, he participated in the murder of Stephen, he persecuted the children of God in a mad rage, he sought to compel them to blaspheme, he breathed out threatenings and slaughter against the saints; and, according to Brother Garrett, all this time Paul was a regenerated child of God. How anyone can believe such a heresy is absolutely beyond me. But, I told you that heresy leads to heresy leads to heresy. See where Brother Garrett's Hardshell heresy has led him on this point. If he had never adopted the heresy that men are regenerated without the gospel, and the heresy that there is a time lapse between regeneration and salvation; he would have never adopted this heresy that Paul was regenerated in his mother's womb or in infancy, and he would have never so wickedly perverted the Word of God to seek support for his heresy.

I would warn some of my dearly loved Missionary Baptist Brethren who are dabbling with these two Hardshell heresies to beware of where such might lead them.

Note in the quote above that Brother Garrett says that Paul's infancy was the only time it could have been said that he was without the law. I have not the faintest idea of what he can possibly mean by this absurd statement. I am sure that he can find some foolish, wicked, and absurd way to explain what he means. I did note that, in explaining (???) this Scripture, Romans 7:9, that Brother Garrett stayed away from the statement, "and I died" in this Scripture. Come on, Brother Garrett, your heretical brain surely has some way of dealing with this. Brother Garrett, are you telling us that Paul was regenerated in his infancy, that he had spiritual life then, and that this must refer to his infancy for you say that is the only time he was without the law; and then he died. What does this "die" mean, Brother Garrett. It is surely opposite in its meaning to "alive" in the same verse. Was Paul alive spiritually, as you say, and then did he die spiritually? What say you to this, Brother Garrett?

One more time, heresy leads to heresy. See how far Brother Garrett has gone in heresy since he left Sovereign Grace Landmark Missionary Baptist truth. Does not this example prove my statement. My, my, I can hardly wait for my next issue of Brother Garrett's paper to see what new heresy he will come up with next.

## A LOOK AT LOVE

by C.D. Cole

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," I John 3:1.

There is an old saying to the effect that all the world loves a lover. If this were true all the world would love God, for He is the truest and greatest of all lovers. Who can be compared to God as a lover whose love in its range and height and depth passeth knowledge? David said, "When my father and my mother forsake me, then the Lord will take me up," (Psalm 27:10). And Paul looked into every nook and corner of this vast universe and studied all the exigencies of human existence and expressed his conclusion in words that have brought hope to many a heart. And here is what he said: "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," (Romans 8:38-39). God loves more people than anyone else, and His love is deeper and truer than that of anybody else.

Outside the realm of God and eternal truth there does seem to be some basis of fact for the proverb that all the world loves a lover. We like the theme of love. Some would have the preacher use no other theme from the pulpit. But to be clean from the blood of men we must not shun to declare all the counsel of God. We like to sing songs that advertise the love of God. And we even dare to sing, "O how I love Jesus." There is something about love that attracts. The love of Edward the Eighth for Wally Simpson, that led him to give up the throne of the British Empire, has something admirable about it.

But it is easy to be tricked about love. Many a young couple thought they were desperately in love when they took the nuptial vows only to find they were mistaken. We need to be warned that true love is something more than sweet sentiment-- something more than songs for the lips-- something more than admiration for dimples; true love uses hands and feet and heart as well as lips. True love remains steadfast even when its object has become unlovely. Where there is true love for God there will be a life that seeks to do His will-- a life that mourns over any failure to honor and please Him.

A study of words is necessary to crack the coconut of divine truth contained in our text. One biblical scholar, Dr. George Ragland, says that the word "Behold" is not an interjection to be followed by a comma, but an imperative verb. Another has called our attention to the fact that it is in the aorist tense, a tense in the Greek that expresses an action complete in itself. And so the word "Behold" may be rendered, "just take a look"--take a look at the love the Father hath bestowed upon us. The word "manner" refers to the quality or kind of love. Just take a look at the fine quality of God's love.

How glorious! How sublime!

Dr. Ragland also says that the clause, "that we should be called the sons of God" indicates both purpose and result. Its predominant sense is purpose, but the purpose of a result already predetermined. God's love intended that we should be called the sons of God and named us sons. God purposed that we should become sons and the purpose has been actualized--that is what we are. The word "sons" should be translated children. So to paraphrase: "Just take a look at the quality of God's love that purposed we should be children of God and named us children of God."

Our scripture speaks of present dignity and future glory. "Now are we the sons of God, but it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him." The world does not know us children of God, but we are really somebody. We belong to the blood-royal. Morally and spiritually we have the blood of kings in our veins.

We make much of our first birth. "Happy Birthday" is a common expression. Even prattling children like to sing "Happy Birthday" to daddy and mommy. But this natural birthday is not such a happy reminder; it does not mean much; it only marks another mile-post on the way to the grave. Our first birth brought us into a dying family and gave us a sinful propensity. But the second birth brought us into the realm of eternal life and gave us the divine nature.

Now only a marvelous love-- a true and powerful love--could have made this possible and actual. God's love does wonders for its objects. It is not a helpless love like that which Darius had for Daniel. Darius loved Daniel and set his heart upon him and labored till the going down of the sun to deliver Daniel, but the law of the Medes and Persians was too much for Darius. But the law meant nothing to God and He delivered him. God's love is never helpless in the face of His law.

"And it doth not yet appear what we shall be; but when He shall appear we shall be like him." We are now children, but it is better ahead when we shall be manifested in His likeness.

Something about our future we do not know now. Our minds and hearts are too small to contain and comprehend some of the glorious things of the future. We know our future will be glorious, but the exact nature of the glory we do not know. We do not know the kind of place heaven will be. I could now draw you a picture of it. We cannot describe just how our bodies will look. We only know they will be like unto the glorious body of Christ. We know they will be free from pain and disease and death. We know heaven will be a place free from sin and everything that defileth. We cannot know what the vocabulary of heaven will be. The language of heaven is unknown to us.

The spiritual can only be described in terms of the natural. All the descriptions of heaven are given in terms of the most beautiful and glorious and valuable of

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## LET'S BE TOTALLY HONEST AND TRUTHFUL

By the Editor

I quote a paragraph from a paper I receive. "Gospel regeneration has been stressed until it has neared the point of the teaching of Free Will Baptists more than Sovereign Grace Baptists. Some even see no difference between the gospel as preached by Arminian Baptists and that preached by Sovereign Grace Baptists. They inconsistently contend that the Arminian gospel is the same as ours, but then throw a fit when it comes to Arminian Baptism, although the Bible teaches baptism is a picture of the gospel."

Of course, the above quote is directed at Joe Wilson. I do not mind this. I am used to being in a battle for the truth. I am even used to being lied about by those who oppose the truths I preach and teach. I would not even care if the author had used my name. Surely, he would not deny that this paragraph was directed at me.

Let us define some terms. Gospel Regeneration is regeneration by the gospel and nothing else. Spirit regeneration is regeneration by the Spirit and nothing else. Spirit/gospel regeneration would be regeneration by the Spirit using the gospel. Surely, we should all be able and willing to agree on these definitions. Spirit/gospel regeneration is what I believe. I have stated this repeatedly. The author of the above quote knows that I believe this. Everyone who knows me knows that I believe this.

I wrote the above author twice, telling him that I do not believe in gospel regeneration. He asked me where I got gospel regeneration. I told him that I did not believe this and that I only used the term when defending myself against false charges relative to the matter. I am sure that "gospel regeneration" in the above quote refers to me. Surely, I have frequent and strongly stressed that the Holy Spirit uses the gospel in regeneration. I do not mind being accused of this. I believe this. I will defend this position. I am offended when men, who should and do know better, accuse me of being a "gospel regenerationist." Why can't men be honest and truthful - or why won't they?

Not only do I say that I do not believe in gospel regeneration, I boldly and dogmatically say that there is not a Sovereign Grace Landmark Missionary Baptist on the face of the earth who believes this. I say further that there never has been one. The author of the quoted paragraph is just not being honest and truthful in this matter. I challenge him - I challenge the world - to put forth the name of one Sovereign Grace Landmark Missionary Baptist who has or does believe in gospel regeneration. Now, let this author give us this one name to support his claim that some Sovereign Grace Landmark Missionary Baptist believes in gospel regeneration. Sovereign Grace Baptists do not and cannot believe in gospel regeneration. They all believe in the effectual and irresistible work

of the Holy Spirit. No one can believe this and believe in gospel regeneration. I am saying that no Sovereign Grace Landmark Missionary Baptist, certainly not me, believes in gospel regeneration. But thank God most of us still believe the old Biblical and Baptist doctrine that the Holy Spirit uses the gospel in regeneration. I call on the author of the above quote to rescind and apologize for his charge or give some proof thereof.

The author of the quoted paragraph then refers to some who say that Arminians preach the same gospel as do Sovereign Gracers. That's me again. I did write this in The Baptist Examiner. I preach it in my pulpit. I have received much criticism over this statement. Let me ask my critics (if they are not afraid to answer truthfully and reveal their own position): 1. Do you believe that some Arminians are saved? 2. Do you believe that one has to believe the gospel to be saved? Don't forget Romans 1:16. 3. If Arminians are saved, and if one has to believe the gospel to be saved, and if Arminians preach a different gospel and a different Jesus (as the author of the quote at the head of this article says), pray tell me how they are saved. If a person says that Arminians do not preach the true and saving gospel he must say that Arminians are not saved, or that they are saved without believing the gospel, or they are saved by believing a different gospel which position will my critics take?

I have always, since being a Sovereign Grace Landmark Missionary Baptist, believed that many Arminians are saved. I believe that I was saved under the preaching of an Arminian, and that I remained an Arminian a good while after being saved. Would not many of our people have to say the same thing? I have also believed that one must believe the gospel in order to be saved. Believing these things, I am constrained to believe that Arminians preach the gospel - else how could they be saved? I call on the author of the quoted paragraph to tell us if he believes that no Arminian is saved, or if he believes they were saved without the gospel, or if he believes they were saved by believing a different gospel and in a different Jesus. I have set forth clearly what I believe. Let this man set forth as clearly what he believes as to this.

I am also the one referred to as rejecting (I do not throw fits) Arminian Baptism. I am not at all inconsistent in doing this. I do not reject Arminian Baptism because I believe they are not saved. I do not reject Arminian Baptism because I believe they are preaching a different gospel (if so, how could they be saved?) I reject Arminian Baptism because I do not believe an Arminian church is a true church. Not being a true church, of course they do not have authority to administer Baptism. Please know that I do not refer to a weak Grace church, but to an out and out Arminian one. So, I am not inconsistent in saying they preach the gospel, but cannot administer Scriptural Baptism.

Now, let's talk about real inconsistency. The author of the quoted paragraph at the head of this article believes, he says, that Arminians preach a different gospel and another Jesus. He says that baptism is a picture of the gospel (and it is). Yet, he

says that Arminians can administer Scriptural baptism. Tell me if the Arminians picture the different gospel that this man says they preach, when they administer baptism. Note that this man has Arminians preaching a different gospel, he has them administering Scriptural baptism, and he has this baptism picturing the gospel. I wonder if he will tell us that the Arminian preaches one gospel, and then pictures a different gospel in baptism?

I say that the Arminians preach the true gospel. I say that many of them are saved. I say that they cannot administer Scriptural baptism because they are not true churches. The other man says that they preach a different gospel (of course a different gospel is a false gospel). I assume he must say they are saved, for he will accept Arminian baptism. He says that baptism pictures the gospel (which gospel, sir, the true gospel of the Bible or the different gospel you say the Arminian preaches?) Now, which one of us is inconsistent?

Most of the trouble I have had over the last several years has been because men will not be totally honest and truthful in their dealings with me, in their writing and talking against me. Brother, tell the truth on Joe Wilson. Hate him if you will, denounce him if you desire, do all the harm to him that you can; but please be truthful. In all my controversies of the last several years, no man can truthfully say that I have lied on him. I challenge any man with whom I have had difficulties or battles over the last few years to point out one time when I have lied about him or about the matter under dispute. I do my best to face controversies honestly and truthfully. I will not misrepresent a man or a matter in order to win a controversy. Let me go down in defeat, but let me not lie in order to win the battle. If you and I have a controversy over a matter, I will represent your side fairly, I will face the question honestly and deal with it truthfully. The quotation at the beginning of this article is not a totally honest and truthful presentation of the matters under discussion. Surely, my readers can see this. I sincerely hope that the author of this quoted paragraph will come out honestly and truthfully about the matters discussed therein. I think that, if he will, he and I will be pretty much in agreement, except on the validity of Arminian baptism.

Once again, I call on this man, and on my critics on these matters: name me one Sovereign Grace Landmark Missionary Baptist who believes in gospel regeneration. Tell me if you believe some Arminians are saved. Tell me if you believe that one must believe the gospel in order to be saved. If an Arminian believes a different gospel and in a different Jesus, tell me how he can be saved. I have told what I believe. You tell what you believe on these things.

May God bless you all. Comments welcome.

## LOVE

(Continued from Page 11)

things in nature. Its streets are of gold; its gates are of pearl; the foundation stones are precious jewels. But who can visualize the gold and pearl and precious stones of heaven.

Our Scripture tells us that his

hope of being like Christ has a purifying effect. "He that hath this hope in Him purifieth himself, even as He is pure." Does this mean that God's people here and now can be as pure as Christ is? Actually and literally, no; in aim and desire, yes. In the absolute sense, no; in the relative sense, yes.

The hope we have of being like Him in heaven makes us want to be and strive to be like Him here on earth. Some of you will remember Nathaniel Hawthorne's story of the Great Stone Face. The youth through his long look of love at the mountain's face in stone, was changed into the likeness upon which it looked. And so "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." If you really hope to be like Christ yonder, you will be trying to be like Him here.

This earth is the training ground for heaven's activities. We practice here for the performance there. It is here we acquire our love for God; there we shall enjoy Him to the fullest. And this world is the kind of place to be in to make us long for heaven. Too many of us want to be on dress parade instead of being in the training camp or on the firing line. He who thinks he can love the sinful things of the world here, and all at once have a love for God and heaven when he leaves this earth has a sad surprise awaiting him. There is no magic in coffins and shrouds and graves to make men different from their former selves. Death will indeed release us from fleshly limitations, but it will put no new desires in us. If you never learn to love God here on this earth, you will never learn to love Him after you leave here.

Now hope in the general sense - just the mere hope of heaven - will not make us very active. The mere desire to reach the land of gold and pearl and precious stones will not make us very godly. Many are lusting after such things who have no love for God or interest in Jesus Christ. It is this aspect of hope that poets have criticized and ridiculed. The poets have said that hope may smile and wave her golden hair; but that she is not in the way of doing much work in the world.

But this aspect of hope - the hope of being like Christ - the hope of perfection - the hope of glory - has a purifying effect and we strive to be here and now what we will be when we are like Him.

And so our Scripture calls upon us to take a look at God's love in action. The love that made us and named us children of God. The love that will make all the sons like the only begotten Son. The love that wins our love, for we love Him because He first loved us. The poet has expressed our satisfaction with the love of God for us:

"O love that will not let me go, I rest my weary soul in Thee; I give Thee back the life I owe, That in Thine ocean depths its flow

May richer fuller be."

## CAN YOU IMAGINE THIS?

The Christians on the day of Pentecost speaking in some Holy Roller type of gibberish that no one could understand? "...we do hear them speak in our tongues the wonderful works of God" (Ac.2:11).

## A MESSAGE OF GRACE

by Paul Jackson  
GOOD INSTRUCTIONS

"These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine... Take heed unto thyself, and unto doctrine; continue in them for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:11-13, 16).

The Apostle Paul gives some good instruction to the young preacher, Timothy. This instruction is to Timothy, but every saved person can profit from it.

The apostle warns Timothy about the coming apostasy. He warns there will come a time when men will "depart from the faith, giving heed to seducing spirits, and doctrines of devils.. There will be a time when men will be "speaking lies in hypocrisy, having their conscience seared with a hot iron". He warns him about a time when Asceticism will be the religion of the masses. Asceticism teaches men against Biblical doctrines. Men are taught not to marry and not to eat meats.

The times Paul was warning Timothy about are upon us today. The most recognized religion today forbids their priests to marry and teaches their followers to abstain from meats. All major denominations recognize the heresy propagated by this ungodly beast. Paul's warning needs to be heeded by all today.

The apostle admonishes young Timothy to teach the brethren sound doctrine and to stay away from "profane and old wives fables". It seems the modern pulpit has become a place to tell tear-jerking stories, read modern poems and praise the flock. Sound doctrine has gone the way of sideburns and white buck shoes.

Paul admonishes Timothy to be an example to other Christians; to be diligent in studying and teaching God's word; and to cultivate his God-given talents. What great advice! This is good advice to all. If all of us (saved) would be an example in our speech, in our conduct, in our love, in our spirit, in our faith, and in our righteous living, what a difference we could make in this world.

I pray each saved person reading this article will set his mind to do the things taught in God's word and will cultivate his life to meet these holy demands.

He who deletes the Doctrines of Grace from his preaching and teaching can by no stretch of the imagination say that he proclaims the WHOLE COUNSEL OF GOD'S WORD -- to exclude it is to take the heart out of proper theology.

--A.C. Smith