

## SERMONS LIKELY TO WIN SOULS, PART II

by C.H. Spurgeon

I think also that there should be an impressive delivery of our discourses. The delivery of some preachers is very bad; if yours is so, try and improve it in all possible ways. One young man wanted to learn singing, but he was told by the teacher, "You have only one tone to your voice, and that is outside the scale." So, there are some ministers' voices that have only one tone, and there is no music in that one. Do try, as far as you can, to make the very way in which you speak to minister to the great end you have in view. Preach, for in-



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stance, as you would plead if you were standing before a judge, and begging for the life of a friend, or as if you were appealing to the queen herself on behalf of someone very dear to you. Use such a tone in pleading with sinners as

you would use if a gibbet were erected in this room, and you were to be hanged on it unless you could persuade the person in authority to release you. That is the sort of earnestness you need in pleading with men as ambassadors for God. Try and make every sermon such that the most flippant shall see without any doubt that, if it be an amusement for them to hear you, it is no amusement for you to speak to them, but that you are pleading with them in downright solemn earnest about eternal matters. I have often felt just like this when I have been preaching--I have known what it is to use up all my ammunition, and then I have, as it were, rammed myself into the great gospel gun, and I have fired myself at my hearers, all my experience of God's goodness, all my consciousness of sin, and all my sense of the power of the gospel; and there are some people upon whom that kind of preaching nothing else would have done, for they see that then you communicate to them no only the gospel, but yourself also. The kind of sermon which is likely to break the hearer's heart is that which has first broken the preacher's heart, and the sermon which is likely to reach the heart of the hearer is the one which has come straight from the heart of the preacher; therefore, dear brethren, always seek to preach so that the people shall be

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## THE TEMPTATION EQUATION

by H.C. McSwain

Matt. 26:40-41 "And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

The word "temptation" may indeed conjure up a lot of different things for each one of us. It



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is a very large and varied subject and it is not possible to say all that needs to be said in one message. However, we can say a lot of practical things as well as a few technical things during this discourse.

Our English words "tempt" and "test" come from the Hebrew word *nasa* or *massa*; the Greek words for the same two English

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"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.

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## STUDIES IN REVELATION

by Willard Willis

"And His feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Rev. 1:15).

We know from the Scriptures that "brass" speaks of judgment. Feet are for the purpose of moving our bodies in a desired path. Our Lord's feet of "brass", then, speaks of our Lord walking in a

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Willard Willis

## AM I A CALVINIST?

by Ted Gower

To answer the question, am I a Calvinist? No, I am not a Calvinist. When I moved to Texas about sixteen years ago, I found out I was supposed to be a Calvinist. Living and preaching here in the back woods of Arkansas, apparently no one with whom I came in contact, had heard the word Calvinist as it pertained to certain teachings. So I was only referred to as "that preacher who believes in predestination," or "that preacher who preaches babies go to hell," or some other equally ignorant statement. But upon my arrival in Texas, I became a Calvinist. I have since moved back to Arkansas, and have not heard the term in the last year and a half. But the other terms have been used freely, and frequently.

If I understand the term Calvinist, it refers to someone

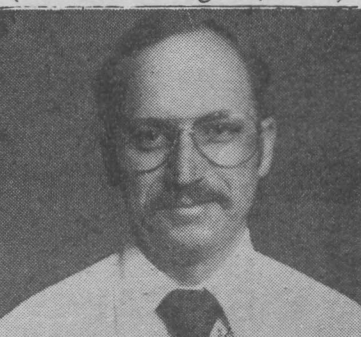
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## THE TASK OF KEEPING THE HEART Part II

Proverbs 4:23

by John Pruitt

We have thus far learned that the keeping of the heart is the responsibility of each individual Christian. We have also learned that we are to keep it with all diligence, that is, we must guard it closely and keep it above all keeping, because the spiritual



John Pruitt

## "JEHOVAH'S WITNESSES" OR SATAN'S SALESMEN?

by Forrest L. Keener

"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).

A young lady about 13 or 14 years of age and a boy probably 11, entered my driveway one Saturday morning. "We are young Bible students, and as part of our Bible training, we would like to ask you some questions."

"Where do you attend church?" I asked.

This subject they hoped to avoid for the moment, but when I

insisted the answer came. "Kingdom Hall." They were, "Jehovah's Witnesses."

Two stately young women without identifying themselves, handed me a tract across the yard fence, entitled, "Has Religion Betrayed America?" An interesting subject indeed, but a quick look at the material revealed that it did not deal with the title subject at all, but proposed to set you up for the Russellite doctrine. They were, "Jehovah's Witnesses."

Two young men rang my doorbell on Saturday morning,

desiring to talk with me about "all the sickness and disease that was spread over the nation." They confessed, only when I insisted upon identity, that they were "Jehovah's Witnesses." When I had quoted and applied far too much Scripture for their taste, one of them stated that I thought I was God Almighty and they left haughtily. When they leave, I am always left a little sick and with mixed emotions. I am angered, because of the hell filling heresy

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## AND IT SHALL BE

by Samuel West

We take a positive look at our precious Lord God in these thoughts. There are very many views about the position and character of our Lord. We are certain to humble ourselves before our precious Lord when approaching Him in His Word. We may follow our Lord's very thoughts and commands. The Scripture we will lovingly study is found in I Chronicles 14:15, "And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

The way our Lord approaches this situation is the same as al-

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Samuel West

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## BIBLICAL EVANGELISM: EVERY MEMBER, EVERY DAY, EVERY HOUSE

"and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Ac.5:42).

I believe that evangelism is the number one need of our kind of churches. It may be that there are many other things we need, but most of us will agree with me that evangelism is our greatest need. Evangelism might well be the means of meeting many other needs that we might have. I

would say that failure in evangelism is the number one failure in most of our churches.

What is evangelism? The word "evangel" means good news. The word "evangelist" refers to one who presents good news. The word "evangelism" means the giving of good news to others.

What is the good news about which I am speaking in this message, the good news that is involved in evangelism? It is the good news of the saving gospel

of Jesus Christ. I am not speaking about just any good news we might tell to others. I am talking about the best news. I am talking about the good news that everyone needs to hear.

What is the gospel? The whole Bible is not the gospel. The Bible contains the gospel, but not all of it is the gospel. The gospel is the good news, that if one truly believes it (believing it

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in a giving way and for salvation) he is saved. One can believe many things in the Bible and not be saved thereby. One can believe the Genesis account of creation, and not be saved. One can believe that baptism is by immersion and not be saved. One can believe the story of David and Goliath, and many other stories of the Bible, and not be saved. One can believe that Jesus turned the water into wine, and many other miracles recorded in the Bible, and not be saved. However, one cannot believe the gospel, trusting it for salvation, and not be saved.

The gospel is that part of the Bible which tells about Jesus Christ, who He is and what He did for the salvation of those who would trust in Him. I Corinthians 15:3-4 is the best statement in the Bible as to what constitutes the gospel. I will quote verses 1-4, **"MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he arose again the third day according to the scriptures."** The gospel is: who Jesus is, and what Jesus did for salvation. In order to salva-

tion one must believe in Jesus Christ and His gospel. Evangelism is the giving of this saving gospel to the unsaved. That is what I am preaching about in this sermon.

Let us think awhile of the importance of evangelism. It is important because God commands it. The first part of the Great Commission surely involves evangelism. We are to teach (make disciples) of all nations. How are we to make disciples? We are to give them the gospel which the Holy Spirit uses in



JOE WILSON

bringing men to the salvation experience. We are to, **"Go ye into all the world, and preach the gospel to every creature"** (Mk.16:15). We are to, **"Follow me, and I will make you fishers of men"** (Mt.4:19). I do not believe He meant that we would fish, and fish, and fish; and never catch any men. Could we say (oh, me) that if we are not fishing for men, we are not fully following Christ? Look at Acts 1:8, **"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me..."** Yes, evangelism is important because it is commanded by our Lord; and if we are not evangelizing, we are disobeying our Lord.

Evangelism is important because the saved person, unless terribly backslidden, has a great desire to see people saved. If this desire is genuine and strong it will surely result in one praying and working for the salvation of the lost. The desire to see others saved is one of the first impulses of the new Christian. If we would faithfully follow this impulse, doubtless it would grow much stronger. If we would yield to the God-given impulses of the new nature, and to the Holy Spirit of God, we would be much more faithful in evangelism.

Evangelism is important because without evangelism souls will not be saved. We are Missionary Baptists, not Hardshell heretics. We believe what the Bible and all true Baptists believe that the Holy Spirit uses the gospel in the saving of the lost - and I include regeneration in that saving experience. God cannot, at least will not (and I see nothing wrong with saying "cannot" save a sinner unless someone gives the gospel to that sinner. This is most certainly true, and is something we should prayerfully and seriously ponder.

**"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..."** (Rom.1:16). And please know that I do not believe the heresy of "regenerated unbelievers." **"...it pleased God by the foolishness of preaching to save them that believe"** (I Cor.1:21).

Know also that I do not believe in the heresy of people who are regenerated but are not saved.

**"...for in Christ Jesus I have begotten you through the gospel"** (I Cor.4:15). One must believe that the gospel is used in regeneration or not believe this Scripture - I make no exceptions. **"Of his own will begat he us with the word of truth..."** (Jms.1:18). The Bible knows nothing of spiritual conception prior to being born again. The Holy Ghost uses the gospel in the new birth. **"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"** (I Pet.1:23). No man would interpret this as applying to Christ, the living Word, instead of the written Word unless he had already imbibed Hardshell heresy. The 25th verse makes it doubly plain that we are born again by the gospel which is preached to us.

Hear me again, God cannot save a soul to which someone has not given the gospel. In all the Bible and in all experience and observation, it is impossible to find one person who was regenerated (or saved, which amounts to the same thing) who had not previously heard of the gospel of Jesus Christ - search and see. No gospel, no salvation; it is as plain and clear as that. Evangelism is important because without evangelism our churches are in danger of dying. This is true of many of our kind of churches. It is true of Calvary Baptist Church. In fact, it is true of every church. No matter how large a church might be, or how young its members might be; without evangelism it will eventually die. Someone has said that the church without evangelism in its heart has the death rattle in its throat. All these things show the great importance of evangelism. Really, is there anything more important than this? Now to my subject.

Biblical evangelism involves every member of the church - actually every saved person, but I am speaking especially now of evangelism in and by our churches. The pastor should be involved in evangelism. He should preach many sermons especially designed to win the lost to Christ. He should bring the saving gospel of Jesus Christ into every sermon he preaches. One might argue as to this point, but I think it would be best for the pastor to do this. The pastor should pray much for the salvation of lost people. The pastor should also engage much in personal evangelism - in giving the gospel personally to unsaved individuals. But evangelism is not only his job.

Other preachers in the church should be involved in evangelism. When they preach they should frequently preach the gospel of Jesus Christ. They should pray for the pastor as he preaches; that the power of God will be on him, and that souls will be saved. They should often engage in personal evangelism. But this is not only their job.

Sunday School teachers should be involved in evangelism. Each teacher should present the gospel in the Sunday School class. They should seek the salvation of any unsaved people in their class. They should engage in personal evangelism - in the giving of the gospel to the unsaved in a one on one basis. But evangelism is not only their job.

The deacons, as well as any other officers in the church, should be involved in evangelism. They should give the gospel to

the unsaved. They should invite unsaved people to the church services. But evangelism is not only their job.

The fact is that every member of the church should be involved in evangelism. The Great Commission was given to the church, and it involves every member of the church; it involves the church collectively and individually. Hear me now; every member of the church is to pray for the salvation of lost men and women. Every member should pray much that souls would be saved in the church services - before and during the service. Every member should invite unsaved people to the church services, doing all he or she can to fill the auditorium. Every member should be involved in personal evangelism; every member should daily seek to win souls to Jesus Christ.

Every follower of Christ is to be a fisher of men, (Matt. 4:19). Every member should witness to

others concerning Jesus Christ, (Acts 1:8). **"Therefore they that were scattered abroad went everywhere preaching the word"** (Acts 8:4) Who did the preaching? Everyone. Where did they preach? Everywhere. What did they preach? The Word. Every member ought to be a preacher of the gospel to others.

Biblical evangelism involves every day - see my text. Evangelism should not just be a matter of the Sunday morning or Sunday night services. Evangelism should not, most definitely should not, be limited to the services of the church. Listen to me; my brother, my sister, if we just preach the gospel to those in our services, we are failing utterly to do the work of evangelism as it should be done. As a matter of fact, if we should win every lost person who attends our service, we would not win many; and we

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## FROM THE EDITOR

**"...I believed, and therefore have I spoken..."** (I Cor.4:13). I am not ashamed for people to know what I believe. I have often asked a person what he believed on a certain subject, and he would refuse to tell me, getting angry because I asked him. Ask me what I believe about anything you want to. I will not get angry. I will not refuse to tell you. Ask me if I believe something. I will tell you "yes" if I do believe it, I will tell you "no" if I don't believe it, and I will tell you "I am not sure" if that is the case. I will not beat around the bush about it. I will not be deceitful about it.

But, please do not misrepresent me. Please do not lie on me. Please do not tell people that I believe something when you do not know if I believe it or not. It is very easy to know what I believe about anything; just ask me. Don't ask my enemies what I believe; many of them are liars and will misrepresent me as to the matter. Why will you believe what others say about what I believe, not ask me, and then tell others what someone told you I believed? Brethren, these things should not be. We should tell the truth about one another.

I do not at all mind anyone telling anyone or everyone what I believe, but I do greatly resent being lied on as to what I believe. Men call me a gospel regenerationist. They are lying on me, and they do or should know it. Oh, go tell it around the world that Joe Wilson believes that the Holy Spirit uses the gospel in regeneration. I will not be upset. I will thank you for it. But please don't lie on me.

A brother recently told me that several men in and around a certain area believed that TBE and Joe Wilson were Hardshell. Oh, brother, please don't call me a Hardshell. I would about as soon you call me a drunk as call me a Hardshell (about as soon). Nobody I know of fights hardshellism any harder than I do. I do not know a paper that has more against hardshellism in it than does The Baptist Examiner. Tell people that Joe Wilson hates hardshellism and opposes it with all his might, but please don't lie on me.

Someone once called Katie and told her that he had heard that I had been married five times. Well, I have been married twice. Tell that on me if you want to. I do not mind men knowing that about me. I am still as Scripturally qualified to be a preacher and a pastor as any other man. But why would anyone lie on me and tell that I had been married five times?

It was told on me that I took in an excluded church member, and led my church to send this man forth to another church. What a lie! I have never led a church I pastored to receive an excluded member. Brothers, tell the truth; tell the truth.

I have said all this to emphasize that I do not care who knows, or tells, what I believe, so long as they tell the truth.

But many others are different. I have had men become angry with me because I told someone what they believed. I have especially had some become very angry with me when I have printed in TBE what they believed. Only rarely have I named anyone in such matters. But, often I have learned what some believed, I have printed something concerning this matter; and I have had folk become angry with me. Why? Why? Why? If you believe something, you ought to want everyone to know that you believe it. Really, if you really believe something, you ought to be willing to pay me (I will likely do it for free) to print it. After all, I can let several thousand people know what you believe. Would not you want me to do this for you?

If you get angry with me over this, you should be angry because I did not name you. Usually, I just deal with what some one or group believes without naming them. You should write me and ask me to print that again and to give your name. You should want others to know what you believe.

Why do some people get angry when someone tells others what they believe? Are they ashamed of what they believe? Well, I do know many who ought to be ashamed of what they believe, for it is surely shameful that anyone would believe such. But it would still seem to me, that if a man or group really believed something, they would not care if the whole world knew they believed it. Read my text again. **"I believed, and therefore have I spoken."**

In conclusion: Tell anyone you want to what Joe Wilson believes, but don't lie on him as to this. Don't get angry if someone tells others what you believe. If you are ashamed for others to know you believe something; it seems to me that you ought to quit believing it. Believe it, let others know you believe it, or quit believing it. Yours for truth.



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would still be failing to do the work of evangelism that our God has assigned to us. Some member of the church should be witnessing to some lost soul every day. In fact, every member of the church should do this.

Biblical evangelism involves every house - again, see my text (Acts 5:42). Every house, with few exceptions, needs to hear the gospel. Even when everyone in a house is saved; still, saved people love to hear the gospel. "Those who know it best, seem hungering and thirsting to hear it like the rest." It is not a waste of time to preach the gospel to a congregation where everyone is saved.

There are unsaved people in nearly every house. Surely, such houses need to hear the gospel. Oh, my brother, they might not want to hear it, but they need to hear it. Let our evangelism not be controlled by whether or not men want to hear the gospel, nor by what treatment they might give to one who gives them the gospel; rather, let our evangelism be controlled by man's great and desperate need of the gospel. Oh, let us determine that, to the best of our ability, we will not let men go to hell without hearing the gospel. There is nothing that a house with unsaved people in it needs more than the precious and saving gospel of Jesus Christ.

Pastors, and fellow believers, we cannot afford to just build a building, have set services in that building to which men can come if they will; and let that be the full extent of our evangelistic activities. How many men are we going to reach with the gospel if that is all we do? We must get out of our buildings and into their homes if we are ever to fulfill our evangelistic obligation.

Death will eventually come to every house. If death gets there before the gospel gets there - eternal hell is for sure. Men cannot be saved without the gospel. Brothers and sisters, let us try to get to the homes of the unsaved before the undertaker gets there.

Let me say some more about Biblical evangelism involving every house. Poor houses and rich houses need to hear the gospel. The poor can be made eternally rich by the gospel. The rich will be eternally poor without the gospel. White houses and black houses (I refer, of course, to the occupants) need to hear the gospel. White people (most to whom I preach and who will read this are white) should never fail to give the gospel to others even if they are black. True evangelism is color blind. True evangelism is to give the gospel to each and every man. If I have the opportunity to give the gospel to a black man, let me faithful, concerned, kind, and loving in doing so. Let me desire the salvation of any man. The soul of the black man is as precious, as much in need of salvation as that of any other man. Of course, there are some things that make me desire the salvation of one man more than of another - say the matter of a close friend or dearly loved one. But, other things being equal, why should I desire the salvation of a white man any more than that of a black man. If I knock on a door, and the one answering the door is black; I am going to be as faithful in giving the gospel to that one as if he were white.

Houses in fancy neighborhoods

and houses in the slums need to hear the precious and saving gospel of Jesus Christ. Let us not look on the beauty or ugliness of the house, let us not look on the beauty or squalor of the neighborhood; rather let us look on the fact that every soul needs to hear the gospel of Jesus Christ.

Very nice people and the lowest of low people need to hear the gospel. There are those who, compared with others, are nice people. We would delight to see them saved, and to add such nice people to our church. But, my dear friend; the drunk, the druggie, the queer, the whoremonger, the harlot, the criminal, the thief, the abortionist, the one of foul and filthy talk; all these need to hear the blessed gospel of Jesus Christ. There are people with whom I do not desire close and continued dealings - that is unless God saves them; but there is no man or woman to whom I would not gladly give the precious gospel of Jesus Christ. There is not a person so low and vile, so dirty and stinking, so filthy and so sinful; but what I would be willing to give that person the gospel and pray with them concerning his or her salvation. May I never feel myself above giving the blessed gospel to any sinner.

What I am saying is that every house needs to hear the gospel, every sinner needs to hear the gospel. I am saying that Biblical evangelism is the carrying of the gospel to every creature.

Let us think on these things. Before you were saved: Somebody loved you and desired your salvation; somebody prayed for you to be saved; somebody told you about Jesus. There is not a saved person among us about which these things are not true. In view of these things, should not you and I be interested in and concerned about the unsaved? Should we not pray frequently, earnestly, and persistently for the salvation of lost souls? Should we not be faithful in giving the life giving words of the gospel to the unsaved around us? What say ye, my reader, to these things? Let me make some appeals to the Christian reader of this message.

1. Confess your sin of not being involved in evangelism - in giving the gospel to the unsaved.
2. Start obeying God in this matter. Be consistent and faithful in doing this.

Let me make a suggestion. Let me suggest that every saved reader of this message decide this day that he or she will give the gospel to one unsaved person each day - at least one - at least to one person each day, for we may not know when we begin to witness if the person is saved or not. Let me suggest that the saved reader determine to do this, within reason and unless truly providentially hindered - such times will be rare indeed.

I preached this on Sunday night, September 6th at Calvary Baptist Church, making this suggestion. I totally and personally ignored this suggestion for several days. I preached this sermon again in a revival meeting in Griffin, Georgia on September 15th, making this same suggestion. The pastor, dear Brother John Pruitt made much of this suggestion in closing the service, saying that he was going to try to do this. Oh, how the Lord convicted me. I thought of how I had preached this sermon twice, but had not followed my own

suggestion I thought of how hypocritical this was of me. The Lord dealt with me until I finally fell asleep that night. I went out the next day witnessing to some. I did this every day for the rest of that meeting. I have now been home from that meeting (as I write this) for 7 days. I have witnessed to one or more each day.

I have not made any promises or vows to God concerning this. I am not against making promises and holy vows to God - I just have not done this as to this matter; at least not yet. I know my inconsistency in such things too well. I know my lack of "stick-to-itiveness." I know my frequent and many failures along this line. But, I am praying and asking God to enable and cause me to be faithful in continuing to do this. I ask each reader to pray for me that I will continue in this. Then, I pray and ask you to pray, that God will give some success in this to the salvation of lost souls. Brothers and Sisters, pray for me.

Now, a word to any unsaved who might read this message. As I said to two black women eating in Wal-Mart in Griffin, "May I tell you a wonderful story?" Jesus Christ is God, He was born of a virgin, He lived a sinless life, He died at Calvary for the sins of any and all who would ever trust Him for salvation, He arose from the dead. Is not that a wonderful story? Hear some more; any man, woman, boy, or girl who will repent of his or her sins and believe this good news, and receive Jesus Christ as Lord and Saviour will be saved forever and ever. Is not this good news - even the best news one could ever hear? I exhort you, dear unsaved friend; Believe on the Lord Jesus Christ and thou shalt be saved. Comments welcomed as to this message. Oh, let us be faithful in Biblical evangelism, and may God give us many souls. Yours for souls. God bless you.

## SERMONS

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impressed as well as interested and instructed.

Fifthly, I think that we should try to take out of our sermons everything that is likely to divert the hearers' mind from the object we have in view.

The best style of preaching in the world, like the best style of dressing, is that which nobody notices. Somebody went to spend the evening with Hannah More, and when he came home his wife asked him, "How was Miss More dressed? She must have been dressed very splendidly." The gentleman answered: "Really she was--why, dear me, how was she dressed? I did not notice at all how she was dressed; anyway, there was nothing particularly noticeable in her dress, she was herself the object of interest." That is the way that a true lady is dressed, so that we notice her, and not her garments; she is so well dressed that we do not notice how she is dressed, and that is the best way of dressing a sermon. Let it never be said of you, as it is sometimes said of certain popular preachers, "He did the thing so majestically, he spoke with such lofty diction, etc., etc., etc."

Never introduce anything into your discourse that would be likely to distract the attention of the hearer from the great object you have in view. If you take the sinner's mind off the main subject--speaking after the man-

ner of men, there is so much less likelihood of his receiving the impression you desire to convey, and, consequently, the small probability of his being converted. I remember once reading what Mr. Finney said in his book on "Revivals." He said that there was a person on the point of being converted, and just then an old woman, with pattens on, came shuffling up the aisle, making a great noise, and that soul was lost! I know what the evangelist meant, though I do not like the form in which the matter was put by him. The noise of the old lady's pattens probably did take off the person's mind from the thing he should have been thinking upon, and it is quite possible that he could not be brought back to exactly the same position again. We are to look to all these little things as if everything depended upon us, at the same time remembering that it is the Holy Spirit alone who can make the work effectual.

Your sermon should not take off the people's attention through its being only very distantly related to the text. There are many hearers still left who believe that there should be some sort of connection between the sermon and the text, and if they begin asking themselves, "How ever did the minister get right over there? What has his talk to do with the text?"--you will have lost their attention, and that wandering habit of yours may be a very destructive one to them; therefore, keep to your texts, brethren. If you do not, you will be like the little boy who went out fishing, and his uncle said to him: "Have you caught many fish, Samuel?" The boy answered, "I have been fishing for three hours, uncle, and I have not caught any fish, but I have lost a lot of worms." I hope you will never have to say, "I did not win any souls for the Saviour, but I spoiled a lot of precious texts; I confused and confounded many passages of Scripture, but I did not good with them. I was not supremely anxious to learn the mind of the Spirit as revealed in the text so as to get its meaning into my own mind, although it took a deal of squeezing and packing to get my mind into the text." That is not a good thing to do; stick to your texts, brethren, as the cobbler is bidden to stick to his last, and seek to get out of the Scriptures what the Holy Spirit has put into them. Never let your hearers have to ask the question, "What has this sermon to do with the text?" If you do, the people will not be profited, and it may be that they will not be saved.

I would say to you brethren, you of these two Colleges, get all the education that you can, drink in everything that your tutors can possibly impart to you. It will take you all your time to get out of them all that is in them; but you should endeavor to learn all that you can, because, believe me, a want of education may hinder the work of soul winning. That 'horrible' omission of the letter "h" from places where it ought to be, that aspiration of the "h" till you exasperate it altogether--you cannot tell what mischiefs such mistakes may cause. There was a young friend who might have been converted, for she did seem greatly impressed by your discourse; but she was so disgusted by the dreadful way in which you put in "h's" where they ought not to be, or left them out where they ought to be in, that she could not listen

to you with any pleasure, and her attention was distracted from the truth by your errors of pronunciation. That letter "h" has done vast mischief, it is "the letter that killeth" in the case of a great many, and all sorts of grammatical blunders may do more harm than you can imagine. You may think, perhaps, that I am speaking of trifling matters that are hardly worthy of consideration; but I am not, for these things may cause most serious results; and as it is easy to learn to speak and write correct English, do try and know all you can of it.

Perhaps someone says, "Well, I know such-and-such a successful brother, and he was not an educated man." That is true; but mark you this, the times are altering. One young woman said to another, "I do not see why we girls need learn so many lessons. The young women before us did not know much, and yet they got married." "Yes," said her companion, "but then, you know, there were no Board Schools in them days; but now the young men will be educated, and it will be a poor look-out for us as ain't." A young man might say, "Such-and-such a minister was ungrammatical, and yet he did well;" but the people of his day were ungrammatical, too, so it did not matter so much; but now, when they have all been to the Board Schools, if they come and listen to you, it will be a pity if their mind is taken off the solemn things which you wish them to think upon because they cannot help noticing your deficiencies of education. Even if you are not an educated man, God may bless you; but wisdom tells us that we should not let our

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## FEEBLE FAITH, LOOK TO CHRIST!

If your faith is feeble and tried, do not be cast down; faith does not save you! Though faith is an instrument of salvation, and as such is of great importance, faith is but the instrument; Christ is our Saviour! Then make not a saviour of your faith. If it is feeble and sorely tried, there is no evidence that you are not a believer; the evidence of your acceptance is in the Beloved and arises from your relation with Him. Then let your constant motto be, "Looking unto the Lord Jesus;" looking to Him just as you are; looking to Him when faith is feeble; looking to Him when faith is tried; looking to Him when faith is declining; yea, looking to Him when you fear that you have no faith. Jesus Christ is the author, sustainer, object, and finisher of faith. All that you want or need is in Him. Can you look to Christ as the thief? reach out to Him as the dying woman? fall before Him as Thomas and say, "My Lord and my God"? then do so! And never mind how much theology you know nor how much faith you have.

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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

What is "the book of the law" in Deut. 31:26; Josh. 8:34; 24:26?

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Deuteronomy 31:26: "Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee."

Let us look at these verses one at a time. It is very difficult to determine in these verses whether or not the book of the law has reference to the Ten Commandments, or to the whole Pentateuch. Some would even speculate that it has reference to these as well as other laws which Moses wrote about. I do not know that I can give anything other than my opinion on this question. If the Bible does not specify, then all we can do is speculate. I personally believe that in the afore mentioned text, the reference is to more than just the ten commandments. I think the context will bear out that there is reference to sins of Israel which were committed after the ten commandments were finished. I think it contains the writings of Moses up to that point in time. It is there as a witness against the sins of the Jews. It is there to remind them of their rebellion against God and His punishment of them for those sins. I believe that in this verse more is referred to than just the Ten Commandments, Joshua 8:34; "And afterwards he read all the words of the law, the blessings and cursing according to all that is written in the book of the law."

I believe that the reference here is also to the Pentateuch. The fact the blessings and cursings are mentioned lets us know that it does not refer to just the Ten Commandments. The Ten Commandments may very well have been a part of what Joshua read. However, we know that is not all he read. Again I want to point out the importance of the law of God. It is to serve as a reminder and an inspiration to us in our service to God. I think the context bears out that Joshua read portions of the Pentateuch, not just the Ten Commandments.

Joshua 24:26: "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord."

I again believe the reference here is to the whole writings of Moses. The reference is not to the tables of stone, but to the book of the law. So, once again, I believe the phrase refers to the Pentateuch and not just the Ten Commandments.

In closing, let me admit that I may not have been a whole lot of help. I would urge you to examine the context in each of these verses. We need to pay more attention to what is written in the law of God. May God help us to know that we are still obligated to the Ten Commandments. (That is for free.) May God bless you all.

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The book of the Law referred to in Deuteronomy 31:26, I believe to be all the writings of Moses pertaining to the ceremonial law; that is, the feasts and offerings, as well as the moral law; that is, both individual and collective conduct. The Antinomian and those who lean in that direction make no distinction between the two. Nevertheless, there is a distinction as clearly as the differences in the Scriptural ceremonies in the Lord's churches and the required moral conduct therein.

Moses recorded as God revealed to him all that would be required if those who were called by His name were to worship Him in truth. The Lord Jesus said to the adulterous woman in John four that they that worship God must worship Him in spirit and in truth. Moses' record as given in Exodus, Leviticus, Numbers, and Deuteronomy is the "book of the Law." Evidently this book was placed alongside the two tables of stone which contained the Ten Commandments. The book of the law from which Joshua read in Joshua 8:34, and which he did write in Joshua 24:26 is the same book that Moses commanded to be placed in the side of the Ark of the Covenant in Deuteronomy 31:26. Thank you for your question.

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Please read the Scripture references;  
In the first Scripture mentioned

(Deuteronomy 31:26) "the book of the law" refers to a complimentary second copy of the law made by Moses. This treaty document was a covenant witness of the will of God, the divine Suzerain, as contained in the book of Deuteronomy. It was placed beside, not in, the Ark. Two copies were made as was the custom. One was for archive; one was for the parties of the contract. The book was to be read every seven years to the people. The book of Deuteronomy contains the future apostasy of Israel, the blessings, the cursings, and warning of God to His rebellious and stiff-necked people.

Joshua 8:34 again speaks of a copy (the book of the law) being made and read, but this time on stones (possibly plastered stones). The Decalogue may have been copied, but I believe it was a summary of Deuteronomy, especially the blessings and the cursings of the book. Joshua read the law from the valley where the priests, the Ark, and the stones were. Half of the people were seated on Mt. Gerizim to the south and they answered "Amen!" as the blessings of the book were read. The other half of the people were seated on Mt. Ebal to the north and they answered "Amen!" as the curses were read. Every one heard the law and God's covenant that day as they had before. The great natural amphitheater was a solemn time that seems to have been forgotten rather quickly in Israel's history as evidence by her later actions in rebellion to God and His ways.

Joshua 24:26 speaks again of a copy of God's law in Deuteronomy made by Joshua as a covenant renewal and deposited "beside" the Ark. He likewise inscribed the stipulations of the covenant renewal on a large rock, or stele under an oak (terebinth?) tree in a spot that was sacred to the Lord. Joshua said in verse 27 of Joshua 24 that the stone had heard all the words of the Lord and was a witness to them. It had heard the blessings and the cursings. How like some today; they seem as stones, hearing but showing no response to what they hear. Let us be doers of the Word; pleasers of Him whom we serve to His glory and honor. Let us seek to know, remember, and do all of the words of life He has given us in the book of life; the Bible.

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"Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a

witness against thee" (Deut. 31:26).

"The book of the law" is known as the Pentateuch. Here it meant the first five books of the Old Testament up to verse 24. In Joshua 8:34 "the book of the law" from which Joshua read to the people all which Moses had commanded is the same book. No doubt Deuteronomy 31:25-34:12 had been added to complete the five books.

"And Joshua wrote these words in the book of the law of God..." (Josh. 24:26). This is the same book and it would seem that Joshua added to the book the account of God leading Israel into and taking possession of the promised land as recorded in the book of Joshua.

"The book of the law" is often called "the book of Moses" (II Chro. 25:4; 35:12; Mark 12:26). It is also called, the law of Moses (Luke 24:14; Acts 28:23). In some places it is called "the law" (Matt. 5:18; 11:13; Luke 16:16; John 1:45). The book of the law not only contains the laws which God gave to Moses on the mount, but it also gives the account of creation, the fall of man, the flood, and the record of how God chose from one man to create a nation for His own, and set them into the land which He had promised that man. One very important thing which is contained in the book, one that we must never forget, is that it testifies of our Saviour the Lord Jesus Christ. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). We read that while the apostle Paul was a prisoner in Rome, "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (Acts 28:23).

## SERMONS

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want of education hinder the gospel from blessing men.

"But," possibly you say, "they must be very hypercritical to find fault like that." But, then, do not hypercritical people need saving just as much as other people? I would not have a hypercritical person who could not truthfully say that my preaching so jarred upon his ear, and disturbed his mind, that he could not possibly receive the doctrine which I was trying to set before him. Did you ever hear how it was that Charles Dickens would not become a spiritualist? At a seance he asked to see the spirit of I indley Murray. "Are you Lindley Murray?" The reply came, "I are." There was no hope of Dickens' conversion to spiritualism

after that ungrammatical answer. You may well laugh at the story, but mind that you recollect the moral of it. You can easily see that, by forgetting when to use the nominative or accusative case of a noun or pronoun, or by using the wrong tense of a verb, you might take off the mind of your hearer from what you are trying to bring before him, and so prevent the truth from reaching his heart and conscience. Therefore, divest your sermons as much as ever you can of everything that is at all likely to take away the mind of your hearers from the one object before you. The whole attention and thought of the people must be concentrated on the truth we are setting before them if we are so to preach as to save those who come within sound of our voice.

Sixthly, I believe that those sermons which are fullest of Christ are the most likely to be blessed to the conversion of the hearers. Let your sermons be full of Christ, from beginning to end crammed full of the gospel. As for myself, brethren, I cannot preach anything else but Christ and His cross, for I know nothing else, and long ago, like the Apostle Paul, I determined not to know anything else save Jesus Christ and Him crucified. People have often asked me, "What is the secret of your success?" I always answer that I have no other secret but this, that I have preached the gospel--not about the gospel, but the gospel--the full, free, glorious gospel of the living Christ who is the incarnation of the good news. Preach Jesus Christ, brethren, always and everywhere; and every time you preach be sure to have much of Jesus Christ in the sermons. You remember the story of the old minister who heard a sermon by a young man, and when he was asked by the preacher what he thought of it he was rather slow to answer, but at last he said, "If I must tell you, I did not like it at all; there was no Christ in your sermon." "No," answered the young man, "because I did not see that Christ was in the text." "Oh!" said the old minister, "but do you not know that from every little town and village and tiny hamlet in England there is a road leading to London? Whenever I get hold of a text, I say to myself, 'There is a road from here to Jesus Christ, and I mean to keep on His track till I get to Him.' " "Well," said the young man, "but suppose you are preaching from a text that says nothing about Christ?" "Then I will go over hedge and ditch but what I will get at Him." So must we do, brethren; we must have Christ in all our discourses, whatever else is in or not in them. There ought to be enough of the gospel in every sermon to save a soul. Take care that it is so when you are called to preach before Her Majesty the Queen, and if you have to preach to chairwomen or chairmen, still always take care that there is the real gospel in every sermon.

I have heard of a young man asking, when he was going to preach in a certain place, "What kind of church is it? What do the people believe? What is their doctrinal view?" I will tell you how to avoid the necessity of such a question as that; preach Jesus Christ to them, and if that does not suit their doctrinal views then preach Jesus Christ the next Sunday you go; and do the same

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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

*Will the Antichrist be a Jew or a Gentile? Does "anti" mean "against" or "instead of", i.e. a false Messiah?*

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I believe that the Antichrist will be a Jew. I do not believe that the Jews will have a man to reign over them that is a Gentile. While some object to this, I believe Scripture will prove it. In John 5:43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The Jews boasted about being the descendants of Abraham and being true Israelites. They did not receive Christ as their Messiah. They believed Him to be an imposter. When the Antichrist comes in his own name they will receive him. He will come in his own glory. He will be a man of self praise and be praised by others. This the Jews loved.

The Antichrist will confirm the covenant with many (Daniel 9:27). I cannot conceive of the Jews agreeing to a covenant with a Gentile ruler. I believe that the person who will rule the Jews in the end time will be one raised from their own number.

Christ came in His Father's name. He came in lowliness and humility, doing the work of a servant. Christ did not have pomp and shining glory from an outward view. They had no desire for Him; they hid their faces from Him (Isaiah 53:2, 3). The Jews loved the praise of men more than the praise of God. They loved an outward show. So when the man of sin comes upon the scene with his own pomp and glory, the Jews will receive him. He will have the power to persuade the people because of his personal appearance.

The word "anti" means "against." The Antichrist will not be ruling "instead" of Christ, but will be ruling for himself and will be ruling in opposition to Christ. The intention of the Antichrist, will be to take over and to have all men to follow him. Satan and his ministries, have always opposed God. He has always opposed Christ. The man of sin, the Antichrist, will oppose all that is called God. His whole desire is to destroy all that will not follow him.

We only have to read the Scripture to find proof that the Antichrist's rule is one of opposition. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thes. 2:4). It seems to

me that this Scripture should be sufficient to show that the rule of Antichrist is one of opposition rather than one of "instead" of.

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There are writers who believe that Antichrist will be a Jew. Arthur W. Pink believed that Judas Iscariot, a Jew, would be the Antichrist. Some seem to think that Mussolini who headed the Roman soldiers in the second world war will be the Antichrist. There have been many mentioned such as the Pope of Rome and past President Ronald Reagan.

If we studied Ezekiel 21:25-27 we might think that he, the Antichrist, might be a Jew. If we study Daniel 9:26 and Daniel 11:36 we would think that the Antichrist might be a Roman. Perhaps it could be that he could be a Jew with Roman citizenship like the Apostle Paul, one born in Rome. To be honest, I just don't know. Perhaps my fellow forum writers can help.

As to anti, according to my findings, "anti" means both against and instead of. The Antichrist is against Christ and he is, or will be instead of Christ in that day. Many will accept him as being Christ instead of the real Christ.

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"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (Dan 11:37). In my opinion, the Antichrist will be a Jew because it is most unlikely that the Jews would receive someone as their Messiah who is not a Jew. Jesus came the first time as their Messiah and they rejected Him. When He comes the second time they will receive Him whom they have pierced. Before the time when Christ shall come to earth the second time, there is one that will come in his own name that will be received by the Jews. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive"

(John 5:43). Since the devil imitates everything that God does, it would seem that his imposter would be of the same nationality as Christ.

Anti can mean either against or instead of in reference to this imposter. He will simply be opposed to all that is Christ. The Antichrist denies the existence of the true God. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (I John 2:22). There is a difference between Antichrist and false messiah or Christ. The two words, Antichrist and false messiah, are different words in the Greek. Antichrist is ANTICHRISTOS, and false messiah is PSEUDOCHRISTOS. The false messiah does not deny the existence of Christ, but uses the expectation of His appearance (coming) to affirm that he, the pseudochrist, is the Christ. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt 24:23-24). The Jews will be deceived for a short period of time by this imposter, then his true nature will be revealed.

This Antichrist is described by Daniel as a vile person that shall come in peaceably and will obtain the kingdom by flatteries (Dan 11:21). Being a Jew and not a Gentile would be of great help to this opposer of Christ. He would be readily accepted in all places. "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time" (Dan 11:24). The use of fathers in these verses is a direct reference to one's ancestors, and in the beginning we used the verse that said he would not regard (attend or consider) the God of his fathers, but would magnify himself above all.

## SERMONS

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thing the next Sabbath, and the next, and the next, and never preach anything else. Those who do not like Jesus Christ must have Him preached to them till they do like Him; for they are the very people who need Him most. Recollect that all the tradesmen in the world say that they can sell their goods when there is a de-

mand for them, but our goods create as well as supply the demand. We preach Jesus Christ to those who want Him, and we also preach Him to those who do not want Him, and we keep on preaching Christ until we make them feel that they do want Him, and cannot do without Him.

Seventhly, brethren, it is my firm conviction that those sermons are most likely to convert men that really appeal to their hearts, not those that are fired over their heads, or that are aimed only at their intellects. I am sorry to say that I know some preachers who will never do much good in the world; they are good men, they have plenty of ability, they can speak well, and they have a good deal of shrewdness, but, somehow or other, there is a very sad omission in their nature, for to anyone who knows them, it is quite evident that they have not any heart. I know one or two men who are as dry as leather. If you were to hang them up on the wall, as you do a piece of seaweed, to tell what kind of weather it is to be, they would be no guide to you, for scarcely any weather would affect them.

But I also know some men who are the very reverse of these brethren. They are not likely to win souls, for they are themselves so flippant, and frivolous, and foolish, there is nothing serious about them, nothing to show that they are living in earnest. I cannot find any traces of a soul in them; they are too shallow to contain one, it could not live in the inch or two of water that is all that they hold, they appear to have been made without any soul, so they cannot do any good in preaching the gospel. You must have souls, brothers, if you are to look after your brothers' souls, depend upon that; as you must have a heart if you are to reach your brother's heart.

Here is another kind of man,--one who cannot weep over sinners--what is the good of him in the ministry? He never did weep over men in his life; he never agonized before God on their behalf; he never said with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" I know a brother like this. In a meeting of ministers, after we had been confessing our shortcomings, he said that he was very much ashamed of us all. Well, no doubt, we ought to have been more ashamed of ourselves than we were; but he told us that, if we had truly meant what we had said in our confessions to God, we were a disgrace to the ministry; perhaps we were. He said he was not like that; so far as he knew, he never preached a sermon without feeling that it was the best he could preach, and he did not know that he could do any better than he had done. He was a man who always studied just so many hours every day, always prayed exactly so many minutes, always preached a certain length of time, in fact, he was the most regular man I ever knew. When I heard him talk as he had done to us, I asked myself, "What does his ministry show as the result of this perfect way of doing things?"

Why, it did not show anything at all that was satisfactory. He has great gifts of dispersion; for, if he goes to a full chapel, he soon empties it; yet he is, I be-

lieve, a good man in his way. I could wish that his clock would sometimes stop, or strike in the middle of the half-hour, or that something extraordinary might happen to him, because some good might come of it; but he is so regular and orderly, that there is no hope of his doing anything, the fault with him is that he has not any fault. You will notice, brethren, that preachers who have no faults have no excellences either; so try to avoid that flat, dead level and everything else that makes people less likely to be converted.

Coming back to that matter of the possession of a heart, of which I was speaking, I asked a young girl, who came lately to join the church, "Have you a good heart?" She replied, "Yes, sir." I said, "Have you thought over that question? Have you not an evil heart?" "Oh, yes!" she answered. "Well," I said, "how do your two answers agree?" "Why," responded the girl, "I know that I have a good heart, because God has given me a new heart and a right spirit; and I also know that I have an evil heart, for I often find it fighting against my new heart." She was right, and I had sooner feel that a minister had two hearts than that he had none at all. It must be heart-work with you, brethren, far more than head-work, if you are to win many souls. Amidst all your studies, mind that you never let your spiritual life get dry. There is no necessity that it should, although with many study has had that effect. My dear brethren, the tutors, will bear me witness that there is a very drying influence about Latin, and Greek, and Hebrew. That couplet is true--"Hebrew roots, are known to most, Do flourish best on barren ground." There is a very drying influence in the classics, and there is a very drying influence in mathematics, and you may get absorbed in any science till your heart is gone. Do not let that be the case with any of you, so that people should have to say of you, "He knows much more than he did when he first came amongst us, but he has not as much spirituality as he used to have." Take care that it never is so. Do not be satisfied with merely polishing up your grates, but stir the fire in your heart, and get your own soul all aflame with love to Christ, or else you will not be likely to be greatly used in the winning of souls of others.

Lastly, brethren, I think that those sermons which have been prayed over are the most likely to convert people. I mean those discourses that have had much real prayer offered over them, both in the preparation and the delivery, for there is much so-called prayer that is only playing at praying. I rode, some time ago, with a man who professes to work wonderful cures by the acids of a certain wood. After he had told me about his marvelous remedy, I asked him, "What is there in that to effect such cures as you profess to have wrought?" "Oh!" he answered, "it is the way in which I prepare it, much more than the stuff itself; that is the secret of its curative properties. I rub it as hard as I can for a long while, and I have so much vital

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## THE CHURCH'S AUTHORITY AND RESPONSIBILITY OVER THE PULPIT

Elder Joseph M. Wilson  
"...and thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2).

This subject is a very important one and is worthy of careful and prayerful consideration by every member of a true church of Jesus Christ. It surely is a neglected one. I do not recall ever reading or hearing a sermon or part of a sermon on this subject. It is a very serious one as it deals with some serious matters, and matters that will reach even unto the judgment seat of Jesus Christ.

Now, there surely is the truth of the authority of the pastor. **"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account..."** (Heb. 13:17). This Scripture, with several others sets forth the truth of the pastor's authority. The fact that the pastor is the "angel" or messenger of the church shows his authority. The words used to describe the office and work of the pastor also show the truth of pastoral authority. The church as a whole, and each individual member of the church should show proper respect to the authority of the pastor. He is the leader--the God appointed leader of the church. The work of a church cannot continue to prosper spiritually where the church does not have and manifest proper respect for the pastor and his leadership. This is a very important aspect of Biblical truth and of the work of the church and important to the spiritual welfare of the individual church member.

There are Divinely given limitations to the authority of the pastor. This authority is limited by and to the Word of God. As the pastor gives the message of the Word of God to the church, he stands in God's place and with God's authority. Those who hear him are as if they heard the Lord. Those who oppose him are as if they opposed the Lord. I say this is true when the pastor preaches the Word of God. The Word of God is as authoritative from the lips of the pastor as on the pages of the Bible. However, it is very important to remember that this Divine authority does not extend to the personal opinions of the pastor or to the interpretations of a portion of the Word of God. The pastor should be listened to respectfully, attentively, prayerfully. He should be given great consideration. But the final authority is the Word of God, and not the words of the pastor. The pastor's opinions of matters other than the Word of God should be given a hearing and given respect, but are not more authoritative than the opinions of any other member of the church. The pastor's opinions, about the interpretation of a portion of Scripture should be given serious and proper consideration. But they are not the final authority for a church. The pastor does not have all authority. It is a limited authority.

There is a higher authority than that of the pastor. I do not here speak of the authority of God. I speak of the authority which God has given to His true churches. Now, I suppose that nearly all of us give lip service at least to the doctrine of church authority. But I have learned that many times preachers believe in church authority until it affects them. Then they want to interpose the authority of the pastor between themselves and the authority of the church. Brethren, there is no proper doctrine of pastoral immunity from church authority. Let me illustrate. I know many preachers who believe in church authority. Yet I have noticed that, almost without exception, when there is trouble between a church and her pastor, that other preachers will nearly always side with the preacher against the church, even before or without knowing the truth of the matter. Preachers just seem to automatically side with preachers. Brethren, this attitude is not in harmony with our professed belief in church authority.

Now, the church has the authority to call her pastor. She has the authority to dismiss her pastor. And surely she has authority over the man while he is in the office of pastor. Does the church manufacture for herself a God when she calls a man as pastor? Does the church thereby lose her authority over the pulpit? Certainly not. Now, pastors, I appeal to you. Is it not true that often the pastor feels that he is a little apart from and above the authority of the church? And that the church must listen to him in all things? These things ought not to be so. The authority of the church is higher than the authority of the pastor. The authority of the church is over the pastor. Do we not teach church authority? Do we not teach this in the call and dismissal of a pastor? Do we not teach this in the matter of mission work? Well, let us teach it all the way and abide by the legitimate consequences of the Scriptural doctrine of church authority.

Not only is the church in authority over the pulpit, she is also responsible for the pulpit. Now, the pastor has an awesome responsibility to get his message from God and to be absolutely sure that what he preaches is the very Word of God. The church also has an awesome responsibility here. The church is absolutely responsible to God for what is preached from her pulpit. There should be no dodging of this responsibility by the church. The church cannot say she did not preach it, but the preacher did, and he is responsible for it. The church is responsible for every word and doctrine.

Every individual member of the church is likewise responsible as a member of said church for what is preached from the pulpit. Do not say you are not the preacher and are not responsible. Every member is responsible, as a church member, to do all in his or her power to see that the doctrines of her pulpit are in absolute harmony with the Word of God. This is one reason every believer is to be rooted and grounded in the truth and not carried about by every wind of doctrine.

Not only is the church and each member responsible for the pulpit, but also they will be held accountable for the pulpit. Each church will give account to God for what she allows to be preached in her pulpit. Oh, this is an awesome truth. And church members will not like such heavy responsibility. But it is Bible truth. The church in my text had not allowed pulpit tyranny to rule over it. They tried some who called themselves apostles and found them liars. I am sure that their pulpits were henceforth closed to such men.

Do you understand what I say? The church (and each member as a member of that church) is responsible and accountable for what is preached from its pulpit. The pulpit is in authority only as it preaches the very Word of God. The church is in higher authority. She is over the pulpit. She is responsible to see that the pulpit teaches the Word of God. She is accountable to God if the pulpit does not teach the Word of God.

Now, must we not confess that pastors and churches are very neglectful of this Biblical truth? Let me illustrate. I illustrate in love. I illustrate in sadness that it is so. I illustrate with deep concern that we will practice the church authority that we preach. I illustrate with a burden over what I illustrate. A church stands for certain doctrines. She calls a pastor who stands for the same doctrines. While pastoring the said church, the pastor changes his position on these doctrines. He begins to preach different doctrines. The church goes trotting along after the pastor into these different doctrines. Now, brethren, what does this indicate? It surely, without controversy indicates that the church is not fulfilling her responsibility over the pulpit.

Need I illustrate? A church is pre-trib. It calls a pre-trib pastor. Everything is fine. The pastor changes to post-trib, and he expects the church to follow along like nice little sheep and no one is to remain pre-trib; and if they do, they are not to cause the pastor any trouble over it, for he is the pastor, you know. The pastor goes on to amillennialism. The church needs now to change her confession of faith, maybe change her sign or some of her literature and go obediently along with the pastor in his changed doctrines. A church is local and landmark in her belief. She calls a pastor who is the same. The pastor changes his position and believes and preaches the universal invisible church theory. And the church is to meekly submit, change her beliefs and trot obediently along behind her pastor.

A pastor changes after he becomes pastor and begins to preach the new doctrine of the priesthood of the church. And no matter how far he goes in this--and some have gone mighty far in it--still the church is not to object or cause any trouble, but to meekly follow her pastor. We could illustrate with the elements of the Lord's Supper, the woman's place and many, many other things. We have all seen much of this take place in recent years. Now what if the preacher changes again? We have seen this happen, post-trib, then priesthood, then a-mill. And where will it end, and what is the next change? And poor little church, will she ever be able to settle down in her belief? And what about the next pastor? Here we

go again, different doctrines, maybe back to the old ones.

Brethren, am I right? Have we seen this happen? Is this the way it should be? Are churches bound to submit to and follow their pastor as he changes, and changes and changes again what he believes and from what he believes, and from what the church believed when she called him? One pastor took a pre-trib church and was seeking to change a member to post-trib. He told the member he had changed several times in the past year on the subject. The member replied that he thought he would just wait till the preacher got settled himself before he followed him in his views. Good for the member.

Now I have described situations as they exist in many cases. I insist that all this is contrary to the Biblical doctrine of church authority.

I am not now saying which doctrines in these illustrations are right, and which are wrong. I am saying that they cannot all be right. I am saying that the pastor does not have the authority to change the doctrinal position of the church just because he changes his position. I am saying that the church should not submit to preaching in her pulpit that is contrary to the Word of God. Now surely, pre-trib or post-trib, one or the other is wrong. Priesthood is wrong or it is not wrong. Landmarkism is wrong or it is not wrong. And the church is responsible to know the truth and to demand and insist and exercise her authority over the pulpit as to what is preached therefrom, and will be held accountable to God for her exercise, or lack of exercise, of this authority and responsibility.

Now this is very important. It is important that a church be doctrinally sound. The church is not to be at the mercy of the different doctrines of the preachers. To keep herself sound in the faith, the church must use her authority and be true to her responsibility over the pulpit. Can I say that false doctrines begin with preachers and not with churches? Can I say that false doctrines have spread and spread and spread because churches have not been true to their responsibility to see that only the truth is taught from their pulpits?

Well, I have written in love. I have written under a burden. I see great problems arising, because churches will not arise to the exercise of their God-given authority and be true to their responsibility over the pulpit. I ask only that a serious, prayerful consideration be given to what I write. I would welcome correspondence in Christian love to this article. May God bless you all.

## SERMONS

(Continued from Page 5)

electricity in me that I put my very life into it." Well, well, he was only a quack, yet we may learn a lesson even from him, for the way to make sermons is to work vital electricity into them, putting your own life and the very life of God into them by earnest prayer. The difference between a sermon that has been prayed over and one that has been prepared and preached by a prayerless man is like the difference that Mr. Ferguson suggested in his prayer when he referred to the high priest before and after his anointing. You must anoint your sermons, brethren, and you

cannot do it except by much private communion with God. May the Holy Spirit anoint every one of you, and richly bless in winning souls, for our Lord Jesus Christ's sake! Amen.

## TEMPTATION

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words are peirazo and pierasmon. The English words tempt and prove seem to be synonymous in both languages.

For example, the meaning of the word "tempt" is: To try, prove, or test and is not always used to indicate evil. That may come as a surprise, but it is true. However, generally, we understand it to mean an...enticement of a person to commit sin by offering some seeming advantage. The sources of temptation are Satan, the world and the flesh" (quoted from Unger's Bible Dict.) The words are used in the Old and New Testament a little over 50 times.

James has some things to say that are important: **"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience** (James 1:2-4)."

**"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death"** (James 1:4; 12-15).

1. TEMPTATION OF CHRIST (Matthew 4:1-13) In the temptation of Christ, we see a number of things of interest that seem to set some guidelines for us. For example, I doubt seriously any of us will be tempted like as He was. Certainly, I will not be offered a kingdom of rulership; I can't even imagine turning stones into bread. So, His temptation was unique in some ways.

Yet, there seems to be some principles that were exemplified in this temptation of Christ.

1. It came when He was in His lowest physical, mental, and emotional state. He had fasted for 40 days and this left Him in a weak condition. The probability is that our temptations will come at our worst moments. When we are depressed, angry, hungry, hateful, impatient, etc.

2. The main thrust of the temptation was for Christ to act independently of His Father. Yet, He stated on several occasions, He always did the will of His Father. It is safe to say that most of our surrenders to temptation comes when we act independently of our Heavenly Father and all our Christian friends and counsel.

3. Another thing that seems to come across strong is that Satan tempted Him to use illegitimate

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## TEMPTATION

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means to gain legitimate desires and needs. There is nothing wrong with needing food, recognition, and acquiring material possessions and perhaps even political power (Democrats and Republicans are doing this just now). The problem is how we acquire all these things and to what extremes will we go to get them. What am I willing to do to eat well? Steal? Murder? Lie? The prostitute is willing to sell her body; the athlete is willing to risk his limbs; the politician is willing to make a league with the devil to gain power, but what will we Christians do to gain these things?

Joseph of the O.T., certainly had physical needs, but he was not willing to go to the extreme, Satan's helpmate, Potiphar's wife, advocated. On the other hand, Abraham, Isaac, and Jacob, all left the promised land when hunger tempted them to go to Egypt.

Daniel was not willing to do what the law demanded to preserve his life and job. The three Hebrew children were not willing to worship the idol to save their lives. These would prove to be hard decisions for this generation to make.

4. One of the most important points to be made of this event is that Christ did not argue with Satan. He simply quoted the proper passages of Scriptures well enough to defeat Him.

The admonition of our text to "watch and pray" is certainly in effect for us to effectively resist temptation. Watch means to be on guard. We all know what prayer is. Probably, one will not be good without the other.

5. Another interesting point is that for Christ to have taken advantage of these offers, He would have had to compromise His convictions. This is usually true with all that are tempted. A temptation, like a dangling carrot, is held out to us with the perhaps unrecognized demand that we must give up something dear and near to have it.

6. Are some more susceptible to temptation than others? Undoubtedly this is true. People who are easily manipulated and people who are adventuresome, those who are highly emotional, are types that readily come to mind. Our age, our family life, our environment, even our state of mind at some given point, may all have some input into this temptation equation. But I am not suggesting that under certain conditions, any and all of us can't be tempted.

### II. SOME OF THE MOST COMMON TEMPTATIONS

1. I have already alluded to several of them, though I did not discuss them at length. I mentioned Joseph as one good example of a person who did not give in. Of course, the temptation was that of an illicit sexual relationship with Potiphar's wife. This is probably one of the oldest and most used of Satan to lure people into all kinds of harmful and foolish relationships. Every man who tries to keep more than one wife, or tries to maintain a relationship with more than one woman, becomes a victim to this temptation; and seldom does it not prove to be the root cause of all kinds of social and family problems. It has even caused murder to be committed. In today's world, one of the most severe

problems is that of giving in to such relationships purely for self gratification, and when children result, they suffer like we can hardly imagine.

One such relationship is well known to all of us. This was when Sarah offered her maid, Hagar, to Abraham as kind of a surrogate wife or mother. Don't you know he knew better? And how about Sarah? And we remember the awful scene of Hagar and Ishmael wandering in the bush waiting to die. And the entire world still pays for Abraham's falling into this temptations situation. Who are the most outstanding terrorists in the world today? The Arabs.

And what about all the abortions? The vast majority are the result of falling into this temptation.

We could mention Judah and his sinful relationship with his daughter-in-law; David and Bathsheba; Solomon and his many wives; and perhaps some former members or attenders of this very church; and time would not permit to give all such examples. It is enough to say to our youth especially, keep your guard up. Don't become a victim of this temptation. Satan always makes us think we are going to gain some great advantage at no expense to us.

The writer of the book of Proverbs well describes this temptation: "For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding. Passing through the street near her corner; and he went the way to her house, In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of a harlot, and subtle of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face, said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine line of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the good-man is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech, she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to

her ways, go not astray in her paths. For she hath cast down many wounded: Yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death" (Proverbs 7:6-27).

2. But what is the one temptation most common to almost all of us? I asked my wife to name the one most outstanding in her mind. She said the temptation to backslide. I agree with her. This temptation has probably presented itself to almost all of us at some time or other. This has been one the most tantalizing to me. It may be accompanied with a million excuses, but all point to the same end: quit serving the Lord.

What are some of the carrots the devil dangles before us? One very common one is: God certainly does not love you much or He would not have let that happen to you, while actually, the problem was something we asked for.

Or, my brother in the church is such a nerd, I expected more than that out of him (or her). Of course, we all expect more of others than they can deliver. But what others do or don't do; should that be where I get my inspiration to serve the Lord?

Hebrews 12:1-2 says: "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

3. Jonah is one of our best examples. Why did he backslide? It was because God asked him to do something that was not on Jonah's agenda. Could this be one of our chief reasons to leave off serving the Lord?

Peter became susceptible to this sin also. I can imagine disappointment was his reason. He had expected so much from the Lord and all he received was a Savior who allowed Himself to be arrested and abused. Of course, Peter had received an apostleship and numerous other blessings already forgotten. He had also forgotten about the promises he had so enthusiastically made to Jesus.

In these examples, you can see how each one started out in one direction and ended up, perhaps unintentionally, in another. Jonah was told to go to Nineveh. The message got garbled and came out Tarshish. It was all down hill after that. Down into the boat, down into the sea, down into the belly of the sea monster.

Peter placed himself around the fire of the enemies of Christ. Maybe he was cold; maybe he was lonely, maybe he needed to think. From there, it was all down hill. Temptation oftentimes comes by increments.

If our wives treated us like some of us treat the Lord, we would show them the door. Now I am not saying we should put all backsliders out of our churches, but surely you can see the analogy.

3. Hosea said "For Israel slideth back as a backsliding heifer". (Hosea 4:16). Did

you ever think about that comparison? We have all seen a calf that ran all over the place, jumped fences, twisted, turned, and refused to be corralled. You try everything to catch her, finally, out of desperation, you leave it outside the corral. And it lows all night long, keeping all awake.

4. There are many temptations that could be named: drink, drugs, gambling, debt, driving too fast, gossip, etc.

### III SOME COMMON THINGS

Most all temptations have some things in common. Usually, they seem exciting (far more exciting than coming to the Lord's house at the appointed time); they usually are well packaged and seem inoffensive enough; they usually break some rule of man or God. They also have something else in common: they will compromise you in some way or other. After indulging yourself, you will not be the same person you were. Maybe no one will recognize this but you and the Lord, but it is true.

Paul said, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). This seems to except all from certain failure.

Would some of us tempt Christ? I am sure I would not get any hands on that one. Yet, Paul said the children of Israel did exactly that. He warns us about doing the same thing: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (I Cor. 10:9). He must have thought it was possible and perhaps even probable, or he would not have wasted the time and space it took to write it.

Several years ago, I knew a certain Christian woman, who was a pastor's wife. Some time before we met her, she had a baby which died. As is apt to be true with most real mothers, she suffered a great deal of pain and agony over the baby's death.

One day my wife met her in a drug store. She spoke to her. After my wife returned home, she told me about meeting her and said she thought the poor soul was drinking. I told her she must have been mistaken. But she insisted. We forgot about the incident as we did not have too much contact with the family.

One day not long afterward, we were reading the news paper. The story told how that morning she got her husband off to work and her children off to school. Then she proceeded to get drunk and then set the house on fire. The authorities concluded she made no effort to escape.

How did such a tragic event come about? Probably one day the devil lit on her shoulder and whispered in her ear that there was a way to escape all this pain: take a drink and forget your troubles. And instead of listening to the Lord's admonition to watch and pray, she chose what seemed to her the easy way out.

Seeing our strong predisposition to backslide, let us take seriously Jesus' admonition to watch and pray or we are most likely to end up a spiritual casualty.

## JEHOVAH'S

(Continued from Page 1)

they will spread on down the street. I am also burdened because I know they are victims of their own snare, and are faithfully working their way to hell.

I write this tract because wherever you are and whoever you are, you will sooner or later be subtly attacked by someone, who will under questioning or after they have aroused sufficient interest in you, announce that they are "Jehovah's Witnesses." THEY ARE NOT. THEY ARE SALESMEN FOR THE SERPENT. THEY ARE AMBASSADORS OF THE DEVIL. You might reply, "now mister that is an unkind thing to say about anyone's religious convictions." I answer, "kindness is not my first obligation, but truth." Paul said concerning false teachers, "I would they were even cut off." (put to death) (Gal. 5:8-12). The Lord said concerning false teachers, "ye make him two-fold more the child of hell than yourselves." He called them hypocrites, blind guides, and fools. (Matt. 23:14-23). The swords of these mistaken crusaders are dripping with the blood of the unlearned and unwary. You, your children, and your neighbor's children are their targets. Do we have a right to ignore them, by saying "every man to his own religion?" Certainly not! They are more dangerous and less discriminating than the "mad scientist" who would poison a city water supply with a deadly but undetectable bacteria. I will therefore deal with just a few of their most vital and deadly heresies, and try to give some Bible instruction as to what your reaction should be, when they call. Since they are victims of their own destructive devices, I will give more space to Bible truth than to the "Jehovah's Witnesses" heresy which it refutes, so that if possible, I may help to enlighten any "Jehovah's Witnesses" who may read this tract, for I desire to see them saved.

### A SATANIC APPROACH:

When Satan came to Eve in the garden, he pretended that he wanted to enlighten her as to an opportunity to be wise and God-like. (Gen. 3:4&5) What he in fact desired to do and did, was to slander God (Gen. 4:8 and Gen. chapter 5) When any religious ambassador hesitates to identify himself, as did Satan in the garden, or tries to disguise the subject he really wishes to discuss, his approach is Satanic and his religion will almost certainly be the same.

### "JEHOVAH'S WITNESSES' DENY CHRIST'S DEITY:

By this I mean that they deny that Jesus Christ was Jehovah

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## LOVE AND OBEDIENCE

John 14:15  
by C.D. Cole

"If ye love me, keep my commandments," (John 14:15).

Love to Christ and obedience to Him are inseparably and infallibly connected. Love to Christ is both a duty and a grace. Every man ought to love Christ and failure to love Him will result in the direst tragedy. I Corinthians 16:22, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." I John 4:7, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Love is not natural to the human heart. Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." These truths may be hard to harmonize but if both are believed there will be a feeling of responsibility and a sense of our weakness. A sense of responsibility will turn the wheels of conduct and duty and a sense of weakness will drive us to our knees.

In religion, nothing can take the place of love to Christ. Talent, money, service, sociability, sacrifice without love will profit nothing. See I Corinthians, chapter 13. The great need in our churches is for members who love Christ. Success is measured by obedience. I Samuel 15:22, "...Behold, to obey is better than sacrifice..." There is the ever present danger of exalting an affable and sociable spirit above the spirit of obedience.

We have here the all-sufficient ideal and guide to life. We do not become Christians by keeping commandments, but we are successful and happy Christians by keeping commandments. It is true that none of us keep His commandments perfectly, but he who makes this an excuse to openly disregard any commandment of Christ is to betray a bad state of heart.

Where are His commandments? They are in His Word. The New Testament is the law of Christianity. Injunctions found in the writings of Paul, Peter, and John and all the rest of the New Testament writers are the commandments of Christ. Remember that Christ did not write a single line of the New Testament, therefore, if His commandments are in the New Testament they must be found in the writings of others. Paul, because he wrote some things that men and women do not like, is set aside. Paul says in I Corinthians 14:37 that the things he writes are the commandments of the Lord.

I. Christ's commandments are not in harmony with the fashions of the world. He who keeps the commandments of Christ will have to break with the ways and customs of the world. I Corinthians 7:31, "And they that use this world, as not abusing it: for the fashion of this world passeth away." James 4:4, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoso-

ever therefore will be a friend of the world is the enemy of God."

2. Christ's commandments are not in harmony with human reason. He who keeps Christ's commandments will not follow his feeling or his conscience. People are forever saying that they do not see any harm in this or that when God's Word plainly prohibits it. There would be no harm in doing certain things if God had not spoken against them. Why was it wrong for Adam and Eve to eat the fruit of a certain tree? Only because God forbade it. Why was it wrong for Uzzah to touch the ark? Only because God had said no man should touch it. Why was it wrong for Jezebel to teach publicly in the church at Thyatira? Only because God's Word opposed it. Why is it wrong for women to cut their hair? Only because God's Word says it is a shame for her to do so. Why is it wrong for a man to wear long hair and keep his hat on during public worship? Only because of what God's Word says. Who is to be the judge of what is right or wrong, God or the conscience? Why was it wrong for Saul to spare Agag and the best of the cattle? He gave good reasons, if conscience is to be the judge. He said he spared the best cattle to offer it in sacrifice to God. But it was wrong because God had said destroy them completely. Do we need to be told that it is wrong to do that which God says we must not do?

II. We have here the proof and evidence of love. "If ye love me, ye will keep my commandments." There are various attitudes towards the commandments of Christ, some murmur at them and call them grievous. Others set them aside as out of date and belonging to another age. Others ridicule them as impracticable. Some explain them away and ease their conscience. Some keep them reluctantly, but love's attitude is to keep them joyously. Some keep them out of regard to the preacher who proclaims them. If they like him they will keep Christ's commandments. If they lose their admiration or love for him they will cease to keep the commandments he preaches. But they ought to be kept out of love for Christ.

The commandment to give is one that many church members do not seem to know is in the Bible. Paul is writing about giving in II Corinthians 8:8, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." He declares that the evidence of sincerity of love to Christ is willingness to give. How would we like for God to judge us by that standard? How much do you really love Jesus? You can answer by what you are giving to His cause and the proclamation of His Word. We sing, "My Jesus, I love thee," but what is the proof? Paul says it is your giving -- what you do with your money. II Corinthians 8:24, "Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

It is so with human love. We prove it by our gifts. We show it by what we do. Our actions speak louder than words. Love is service. We give because we love. It is so with divine love. God so loved that He gave. His love is

measured by what He gave. His love is the greatest because He gave the greatest. The greater the love the greater the gift. We can give without loving, but we cannot love without giving.

III. The all-powerful motive. The true motive of all obedience is love to Christ. We are to keep the commandments because they are Christ's commandments. Keeping them for any other reason is not keeping them at all.

## JEHOVAH'S

(Continued from Page 7)

God, manifested in the flesh. They claim that He was a created being. They refer to him in John 1:1 of their ridiculously dishonest and unscholarly translation of the Bible, "The New World Translation" as "a god" note the small g.

What does the Bible say about this? It says that Jesus the incarnate Word, was God. (John 1:1-3 and John 1:14) In Revelation 1:7&8 and Rev. 22:13, Jesus is shown to possess the attribute of Eternal self existence, that Isaiah 41:4, Isaiah 44:6, and Isaiah 48:12 clearly teach is an attribute belonging exclusively to Jehovah God. In Philippians 2:9-11, the worship that Paul said belonged to Jesus Christ was exactly the same worship that Isaiah 45:22-25 said belongs exclusively to Jehovah. Many acts that Jehovah of the Old Testament declared he would do, Christ did and declared His acts to be the fulfillment of those prophecies. Compare Isaiah 44:22 and 23 which declares Jehovah to be the Redeemer, to Eph. 1:7 which declares Jesus Christ to be the Redeemer. Compare Isaiah 54:17 which declares Jehovah to be our righteousness, to I Cor. 1:30 which says Jesus Christ is that Savior. Col. 2:9 & 10 declares that "...in him dwelleth all the fullness of the Godhead bodily." And that ye are complete in him, which is the head of all principality and power." "Jehovah's Witnesses" deny this. Friend, this denial makes them not just "misled Christians" but salesmen for the serpent, ambassadors for Satan, enemies of Christ and the finished work of his cross.

**"JEHOVAH'S WITNESSES' DENY THE DOCTRINE OF HELL"**

They claim that hell is the grave and that the wicked dead definitely do not go into literal and eternal fire to suffer for ever. I must admit that I can not blame them for wishing this were so. I did when I was lost. SCRIPTURE THOUGH IS THE CRITERIA FOR TRUTH AND NOT HUMAN PREFERENCE. WHAT DOES THE BIBLE TEACH? It teaches that the wicked shall be turned into hell and all nations that forget God (Psalms 9:17). If hell were only the grave as the "Jehovah's Witnesses" teach, how could a difference be made here between the wicked and the righteous, for the righteous also go to the grave. The "Jehovah's Witnesses" beguile, with much unlearned talk about translation, pointing out that hell is translated from such words as Sheol in the Old Testament and Hades, Tartarus and Gehenna in the New Testament. Now most Bible students know that this is true. Remember though that SATAN NEVER TELLS A LIE, WITHOUT WRAPPING IT UP IN THE TRUTH. The "Jehovah's Witnesses" thus claim that these words mean either grave or some

temporal fire and never eternal punishment. This is the devil's punch line. It is near enough truth that the unlearned might well fall for it and yet it is 100% false. Not one single time is any of these words translated hell, also translated grave in the Bible, when speaking of a sepulchre, a hole in the ground or any resting place of the physical body, but only when referring to the state of death. There were physical graves in the Bible, but they were not one single time referred to by the Hebrew word Sheol or the Greek word Hades. So all their "scholarly talk" about translation is only a smoke screen of the devil, to divert attention from the Bible doctrine of eternal punishment.

"Jehovah's Witnesses" depict hell something no one would need fear. Both hell and the lake of fire are held forth in scripture as something to be greatly feared (Rev. 20:14&15). It is referred to as eternal torment, (Rev. 14:10, Luke 16:24 and Mark 9:43-48). The "Jehovah's Witnesses" either explain this all away, ignore it, or claim it to be a quick physical annihilation of the wicked, just whichever is expedient for their cause at the time. They never try to teach any truth from these passages, they just cloud them and abandon them.

Let's see what Christ taught about hell in Mark 9:43-48. Now the "Jehovah's Witnesses" cloud this passage by pointing the original Greek word, which is here translated hell. This is of no consequence at all. Call the word "clover" instead of "hell" if you wish, you will still see what Jesus Christ was teaching about the place of this passage. Please turn in your Bible to Mark 9:43-48, and read these verses carefully. (1) Hell is the opposite of eternal life, for He constantly refers to it as the alternative to life. You must also see that it is eternal life to which He refers for he speaks to people who have temporal life and He speaks to them about entering His life. (2) It is fire. Now again, I remind you that even if the "Jehovah's Witnesses" translate this word "clover" instead of "hell," Christ still assures us of the intent of His teaching by constantly saying that this place He is speaking of, is fire. In these five verses alone Jesus refers to hell with the word "fire" six times. (3) This fire is eternal. He continually reminded them that this fire is not quenched. Now there is no earthly way in which you can give any, and I mean any, credibility to the "Jehovah's Witnesses" interpretation of this passage, without accusing the Lord of having deceptive intent, in His teaching.

Certainly nothing would please Satan more than to persuade the world to "eat, drink and be merry, for tomorrow we die and there is no punishment in the hereafter." He has sent his salesmen around the world and so convincing to the natural mind is their "sales-pitch" that only God's Word rightly divided, can silence their vile mouths.

**"JEHOVAH'S WITNESSES' DENY THE BODILY RESURRECTION OF JESUS CHRIST."**

In no place does Satan strike so vitally at the gospel, as in this lie; for faith in his death, burial, and resurrection is absolutely vital to the salvation of the soul (I Cor. 1:1-4).

If you ask a "Jehovah's Wit-

ness" if they believe in the resurrection of Christ, they will say yes and probably try to drop the subject. If you, however, say the BODILY RESURRECTION, they will deny it. They try to establish their hellish denial with the misuse of such verses as (I Cor. 15:50). "...flesh and blood shall not inherit the kingdom of God..." This verse in fact teaches exactly the opposite to their interpretation. Wherever the Bible talks of the resurrection of Christ it is without exception speaking of the bodily resurrection. (1) The word resurrect means to raise from the dead. Who is stupid or profane enough, to claim that His spirit died and thus that His resurrection could possibly be spiritual? His spirit did not die. It was commended into the hands of God (Luke 23:46). He in the spirit went to paradise. (Luke 23:43). His resurrection could not have been spiritual unless His death was spiritual. (2) Wherever the resurrection is attested to, His body is the subject. In Matt. 28 and Luke 24, all will agree that the subject is the resurrection. In Luke 24:2, it was the absence of the body that gave them the first hint of the reality of Christ's resurrection. In Luke 24:4 & 5 the angels said what these people sought was not there, but was risen. Were they seeking the spirit? No, they were obviously seeking his body. In Luke 24:16, the Emmaus disciples "eyes were holden" so that they would not recognize Jesus. Was it a body or a spirit that their eyes could not have beheld and recognized? (3) The Lord Himself said that His resurrection was bodily. (Luke 24:39). He said to His frightened disciples, "...a spirit hath not flesh and bones, as ye see me have." He showed them His hands and feet. Is flesh, and are hands, feet, and bones part of a body or of a spirit? Not only so, but Jesus took food and ate in their presence to prove that he was not "a spirit" but was physical and tangible. (Luke 24:39). God is not the author of confusion. The "Jehovah's Witnesses" doctrine of the resurrection is exactly like Satan's. It is in fact his "sales pitch." Ask one of them what happened to His body and see how close his answer comes to that lie the Roman soldiers were hired to tell in Matt. 28:12-16.

Flesh and blood (I Cor. 12:50) is a collective term used to refer to the natural, depraved, sinful body. No Bible student believes that this body will inherit the kingdom of God. The Bible teaches that, that new body will be a (resurrected or translated) body of flesh and bone, quickened and sustained, not by blood but by the Spirit of God.

We could easily go on and establish with equal certainty that "Jehovah's Witnesses" promote equally Satanic, unscriptural doctrines on the Holy Spirit, the Creation, the Blood Atonement, the nature of human blood, the Scripture, Heaven, patriotism, salvation, etc., etc., etc. They in fact with all their volumes and masses of pamphlets deal with, or should I say "mis-deal" with, less than 7% of the entire Bible. Just try to find a verse by verse exposition of any book of the Bible, written by the "Jehovah's Witnesses." You won't find it.

**WHAT SHOULD YOU DO WHEN THEY CALL AT YOUR DOOR?**

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## JEHOVAH'S

(Continued from Page 8)

If John verses 7-11 has the answer to this question. John says they who confess not that Jesus Christ is come in the flesh, are Anti-Christ and that you should never admit them into your house or bid them God speed when they leave. Though the "Jehovah's Witnesses" do not directly deny that Christ Jesus is come in the flesh, that by denying His deity and thus His true identity and thus His work as "the Christ", most certainly do so by effect. Therefore: don't let them in your house. Don't talk to them on your door step. Don't take their literature, you would be better off holding a live rattlesnake in your teeth. Insist on complete identity of all religious ambassadors. When you find them to be "Jehovah's Witnesses," or any such cult, quietly close your door. They are Satan's salesmen and you have no more business talking to them than Eve did talking to the serpent in the Garden of Eden. May God lead you into all truth. Amen.

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## AM I

(Continued from Page 1)

who is a follower of Calvin, or in our case the teachings of Calvin. Not only am I not a follower of the teachings of Calvin, I never heard of the man until the late seventies. I became acquainted with some preachers in Texas who talked about the TULIP, or they would refer to the five points of Calvinism. They used many terms and phrases that were totally foreign to me. I must have seemed terribly unlearned to those men, (and was as to terminology) but when they referred to the Scripture to explain what they were talking

about, then I understood the terminology. My father, who was preaching grace long before my time, had never heard of John Calvin until I told him that we were called Calvinists.

Before I heard the term "total depravity," I knew from the Scripture that man in and of himself could not come to Christ. "...out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21,22) "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one" (Psalms 14: 2,3) I could give multitudes of Scripture to support the doctrine of total depravity, but the term was totally foreign to me.

I knew God's grace was irresistible, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (Romans 8:29,30) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9) I had all the Scripture, but lacked man's terminology.

I knew from Scripture, that God chose us in Christ before the

foundation of the world. I knew according to God's Word, that He has had an elect people in every generation since Adam. And this election was not conditioned on anything other than the will of God. But when I heard the term unconditional election, it was a term that I was totally unfamiliar with.

Limited atonement? When I heard this term, it was as though they were speaking a foreign language. But when they asked me if I believed Christ died for a specific number of people, my answer was "of course" because Isaiah chapter fifty three, John chapter ten, and John chapter seventeen, to mention only a few Scriptures, teach this without a doubt. But these terms were confusing, and when you haven't been taught these terms they are down right troublesome.

Then came "the perseverance of the saints". I might well have asked, what kind of Bible are you reading from? I certainly could not recall that term in any verse I had read. But when we began to talk Bible language, I understood what they were getting at, although I have found that I don't agree with some on their idea of perseverance. If you mean by this term that a Christian will never make a mistake, or even get back into the world for a time, I do not agree with you. However, if you mean that Christians will persevere because of the finished work of Christ on Calvary, then I agree.

All these terms were worrisome to me, but you must understand, I had only read and studied the Bible. Not only had I not heard of John Calvin and his five points, I had never heard of Spurgeon, or Pink and his book "The Sovereignty of God." So before I ever knew that Calvin, Spurgeon, or Pink had lived on this earth, I taught and preached what I have been told are the doctrines of grace.

I just found out in the last two weeks what an Arminian is. I have always referred to those who don't believe you are saved by the grace of God, as those who preach salvation by works. I just hope that when I learn all these terms someone doesn't change them.

I would encourage all my preacher brethren who preach the marvellous gospel of the grace of God, before you write someone off, or hang on them the title "heretic", talk to them using Bible terms instead of man made terms. You might find you believe the same things. And when we agree we can walk together.

I believe that too many times preachers try to show their scholarship, and in so doing our Lord is not given His rightful place. Maybe too many sermons are being preached from the writings of Pink or Spurgeon. Maybe we are so concerned about getting the right label in the right place that we overlook, ignore, and look down on any who we feel doesn't fit the mold exactly as we would like.

## AND IT

(Continued from Page 1)

ways, "And it shall be." The facts are in the Lord's very words, "it shall be." There could be no arguments offered to the Lord when we see the commanding position He takes. There is not a single thought of failure or deliberate change needed. Only

deliberate action is in the Words of our Lord God.

Such great thoughts come from knowing the determinate will of God. It's going to happen in exactly the place, time, and way the Lord has determined for us to hear. No one but our sovereign God can make a statement that is sure to stand. What a consolation to know that we can put our trust in such a one as this! There is known in these thoughts what is going to take place and each one that will be involved in the situation. Not only this, but knowing that it will not be necessary for anything to differ.

Hidden within these thoughts is a personal address to a certain person. David is the person in our text. He will hear the sound. This thought takes us to the Words of our Saviour in John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof..." Salvation is personal between the saved and their Saviour. The sound of our Saviour, the wisdom of God speaking to us with the command to obedience unto Him. Unless you have experienced the "sound" of God you are not ready for battle. You cannot withstand the enemy and will be overthrown. David certainly listened to the sound of God.

All who are chosen of God will hear the sound of God in his redemptive work. We know we are saved from defeat just because we have heard the precious Words of God! The sound has come into our hearts from our great God marching before us into battle. The victory is already ours. Nothing or no one can stay the hand of God. Just follow the sound of God as He marches in perfect step toward the once dreaded enemy. Sure and great are the steps of our precious Lord God! "Redeemed how I love to proclaim it. Redeemed by the blood of the Lamb."

Do not be in the position of the enemy, my friend. The fierceness of Almighty God is coming upon His enemies. His piercing and flaming eyes are upon the field of battle. Every person that stands against the Lord of Hosts is in His sight! Oh, the picture we see is one of great fear from the enemy as he sees the wrath and destruction of our Great God coming upon him. "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19). To late, too late! Hear the cry of the rich man in hell, "...have mercy on me...I am tormented in this flame." The flaming fires of hell are awaiting the enemy of our Lord. The utter darkness that is so dark that it is painful, is awaiting the fallen in battle. The weeping and gnashing of teeth is awaiting those who are the enemies of our Lord. The greatest hurt for those who stand in the way of God is to be cast away into eternal separation from His presence. All is lost, all is lost! "And it shall be."

"...When thou shalt hear a sound..." The sweet and gentle sound of our Lord speaking to His dear child. "I have loved you, dear child, with an everlasting love." You have won the battle and now you can come into the city with great victory.

The Everlasting covenant of

redemption is with you. Go into the house of our Father with joy unspeakable and full of glory. Dance with joy, as did David of old, with the singers and the sound of the cymbals of brass. As the Lord's Word is proclaimed, we rejoice with knowing that victory is in Jesus our Lord! Let "Michal, the daughter of Saul look out the window and despise from the heart." As was she, so will others be put to shame.

Shout salvation to the mountain tops and in the valleys. Take the message far and wide. Lift up the fallen and bind the wounds of the wounded! Pour the oil of gladness in the sad heart. Give the cup that runneth over to those who have experienced the cup of sorrow. Tell of the blessings poured from the windows of heaven to those who poured out their hearts to the rebellious with tears. Seek those who are thirsty and offer them the cool drink of Everlasting Water. We've a story to tell because we have heard the sound! It's time to go to battle. "Then thou shalt go out to battle."

"...for God is gone forth before thee to smite the host of the Philistines."

David was assured of victory in the Lord against the Philistines, his great enemy. We also are assured of victory against the enemy of our Lord's people; those who have made the house of God a place to sell their merchandise, the many who are making merchandise of the souls of men, particularly the great whore, selling pardons and all manner of indulgences. And all of her harlot daughters are right in there with her. The TV and the radio are carrying false doctrine to the world. But the Lord will defeat the enemy. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise anymore: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thy in wood, and all manner vessels of ivory, and all manner vessel of most precious wood, and of brass, and iron, and marble, And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men" (Rev. 18:11-13).

The churches will no longer be plagued with false worshippers. No person will enter into the new heaven and the new earth that knows not Christ Jesus as Lord and Saviour. All will be raised in His likeness and ready to live with our Saviour in Heaven. Those who partake of the first resurrection will be there. All will be holy and righteous persons. Oh, nothing shall enter that defiles or kills, only those that do the commandments of God. No more sin, no more grief!

"For God has gone forth..." Come and let every person be filled with holiness unto the Lord! Let every home and family come, the whole family. Let everything taken in

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## RETURN

"He's in my place," the youngster cried  
As they gathered around the table  
He was envious of that certain chair  
As though it bore a label.

And then he chose a pew one day  
Within the church near by  
He was sincere, his motives clear  
That no one could deny.

But as he grew and chose his friends  
The games bore a brighter hue  
For the Bread of Life he hungered not  
To the Lord he was not true.

He heard the call "come and dine,  
Be seated at the Table"  
But the church bell now said naught to him  
Though in health he was able.

Now the years have slipped away  
Good intentions now have fled,  
His youth is gone and fears abide  
His soul has not been fed.

Lost to the church and harvest field  
Many leave their First Love,  
"Return unto me" the Lord invites  
"And seek things from above".

"Renew your vows, repent of sin  
The moth eaten years are past,  
Our fellowship can still be sweet  
I'll receive your soul at last".

Mrs. J.P. Morgan



## HOW TO ACCOMPLISH SELF-EXAMINATION

by Paul Jackson

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" (II Corinthians 13:5).

Why is self-examination so important? Most professors of faith don't take the precious time to perform one of the simplest tasks of being a Christian. Professing Christians will live their entire lives doing Christian things and will assume that is all there is to being a Christian. Going to church, reading the Bible, praying sometimes and giving sometimes, are good things to do; yet, these things are not substitutes for self-examination.

The self-righteous Pharisee possessed all the characteristics it takes to be a Christian outwardly. He boasted about his good works. He said he was not as other men are; extortioners, unjust, adulterers and common sinners. He said he went to church every time the door was open. He said he gave his tithe every week. (Note: Luke 18:9-14). The one thing this self-righteous reprobate lacked was self-examination. He never took the time to examine his own heart. Jesus condemned the Pharisee because of his outward show of religion and his unclean heart. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward,

but are within full of dead men's bones, and of all uncleanness" (Matthew 23:27). In another place Jesus said, "...except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20). This is why self-examination is important. It would be terrible for one to spend his entire life doing Christian things and die and go to hell.

How does one examine himself? He must prove himself to himself. Apostle Paul says, "The Spirit (Holy) itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). What is this witness? Why is it that the majority of modern Christians don't know what it is to have this witness of the Holy Spirit within them? Most of them are looking at something else as this witness. They think that a natural guilty conscience (knowing when something is wrong) is the witness of the Spirit; or that some feeling is the witness of the Spirit. Self-examination reveals these mistaken notions as being what they are; deceitful notions. Self-examination goes back to a time when Christ overtook our lives and has been with us since that time. His presence is there every day, every minute. He teaches us the truths that make us rejoice in Him. His presence with us is because of His own Person. He is the omnipresent God of Heaven, earth and each born again Christian's heart.

## AND IT

(Continued from Page 9)

and everything distributed be unto the Lord. He is the Lord of host. Let us all adore Him, the King of glory! "Lift up your heads, O ye gates; and be ye lift up, everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." (Ps. 24:7-10). We must all answer the commands of the Lord. We must all desire to answer to the commands of the Lord. Just to hear the "sound" of the Lord coming to our ears just now as He marches before us. The enemy shall fall and the victory is the Lord's.

We dare not say, "Look what I have done." The Lord has surely done all for us as we look to Him. Our precious Lord God does rule over us in all things. Mighty and strong is our Lord. Wonderful, Counselor, all wise, all knowing, loving and conquering is our Great Leader, Jesus Christ. One can not successfully oppose such a One as this. Though it may be tried, it will but end with, "And all the inhabitants of the earth are reputed as nothing and he doeth according to his will

in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). Can we hear our Lord saying, "Come let us reason together?" If so, we can all join with King Nebuchadnezzar and say, "I Nebuchadnezzar praise and extol and honour the King of heaven, all those works are truth, and his ways judgment: and those that walk in pride he is able to abase." (Dan. 4:31). And it shall be. May we all say with much joy and understanding in our hearts,

"Amazing grace how sweet the sound, that saved a wretch like me; I once was lost but now I'm found, was blind but now I see." When we've been there ten thousand years, bright shining as the sun; We've no less days to sing God's praise, than when we first begun."

"Oh yes I'm a child of the King!" "Oh victory in Jesus!" "We're marching to Zion!"

May the Lord Jesus Christ richly bless you all.

## TASK

(Continued from Page 1)

life, or the quality thereof depends on the degree of our spiritual mindedness.

Let us at this time consider how we may keep our heart. John Favel said, "the keeping and right managing of the heart in every condition is the great business of a Christian's life." A. W.

Pink said, "We are to keep the imagination from vanity, the understanding from error, the will from perverseness, the conscience clear of guilt, the affections from being inordinate and set on evil objects, the mind from being employed on worthless or vile subjects; the whole from being possessed by Satan. This is the work to which God has called us."

Before a person is saved, their heart is not bent on the things (works) of God. Though they may strive to do good and acquire the favor of God, yet their love for God is lesser than their love for self. Though they may realize the necessity of abiding by the Law of God, they have not come to know and understand the exceeding sinfulness of their nature in the presence of God's holiness. These are essential to the saving experience.

When, however, a person comes to know Jesus Christ as personal Saviour, the heart is transformed. You pass from the darkness of spiritual blindness into heavenly light. Your heart is converted from deadness to life. Your mind is miraculously changed so that sin and the things of the world give way to God and His law of righteousness. (Col. 1:12-13; 11 Cor. 5:17)

Notwithstanding, the flesh is not converted, not transformed, not changed. The new heart is faced with the life long task of daily putting the "old man" under subjection, lest he rise up and lead you down the path of sin again. Therefore, we must know how to keep the heart. See what Paul says about these things in Romans 7:21-25.

1. We must reject everything that rejects or opposes God's holiness. Never in history have people been more religious, yet so opposed to God's holiness. They have a form of godliness, but deny the power thereof. Religious humanism is a departure from worship and devoted allegiance toward God. They are trying to cure the ills of society without His law. The minds of God's people are slowly being turned in that same direction. Social injustice and not inherent sin is man's greatest problem. World unity and human rights, and not the salvation of the soul are man's greatest needs. Man himself, and not God, is the solution to these problems. Man himself is the master of his own fate.

He who does not diligently keep his heart is in great danger of falling victim to this device of Satan. The humanist doctrine is not found in some out of the way part of the world, and is not being taught by some "off the wall" cult. This philosophy is in many so-called Baptist churches, and in much of the modern religious music that you listen to. Therefore, with a constant bombardment of humanism from both the religious and secular sides of society, is it no wonder that God should admonish us to keep our hearts with all diligence? (1 John 2:15-18).

2. Our greatest ambition must be to bring our hearts and lives into conformity with the strict teachings of the Word of God. Nothing in this world should be allowed to come between us and our true and spiritual relationship with God, through Christ as our Mediator, and the Holy Spirit who lives in us. Our relationship however, is determined by our conformity to God's Holy Word. (Romans 12:2)

But shall we conform to that which we know nothing about? Your faith cannot be based on ignorance, but on sound knowledge. The ways and means of acquiring Biblical and spiritual knowledge are simple. Through sound teaching and preaching, and a daily diet of Bible study. But even that is not enough if the Word is not prayed over, and the preaching not pondered and practiced. We must be doers of the Word, and not hearers only. If you give no further thought to the preaching once you have left the service then those things which came to you from God will be soon forgotten. If the food that you eat for lunch is not digested, you will not receive the much needed nutritional benefit from it. Neither will you have much appetite for the next meal. Second, you must immediately put into practice the things that you learn, or else, as Mr. Pink says in his study on Practical Christianity, it will quickly be taken from you. (Luke 8:18)

3. In the end, if the Word of God is not prayerfully pondered and practiced, your heart will become hardened toward sin. The sins of the world will no longer anger you, and encroachment of sin upon your own personal life will no longer trouble you. (See Genesis 39:7-10) There will no longer be felt the daily need to petition God for sin's forgiveness. Again, can you now see the divine wisdom which flows from the Word of God? **"Keep thy heart with all diligence, for out of it are the issues of life."**

I want to ask again this very personal question. I want you to answer this question to yourself. I want you to search your thoughts and be completely honest with yourself. Then I want you to take appropriate action based on your conclusion. Are you keeping your heart above all keeping? Remember, you alone are responsible for the keeping of your heart.

## REVELATION

(Continued from Page 1)

path of judgment among the seven churches of Asia. Many individuals and even governments have put on shoes of brass and walked among our Lord's churches. They, however, will be severely judged for their action. The Lord Jesus and only the Lord Jesus has the right to judge His own body-the church. We, of course, may judge a church to be false or true, but this is not the kind of judgment to which our text relates.

The Lord's voice was pictured to John "as the sound of many waters." I have never been to Niagara Falls, but people have informed me of the effect the many waters there have upon their ears. Our Lord's voice is "as the sound of many waters", because it, as is true of many waters, has great power. We know, for example, from Genesis 1:3 that God spoke and "there was light". The phrase "God said," is recorded nine times in the first chapter of Genesis, and on each occasion great power was manifested.

**"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength".** (Rev. 1:16).

The angel, up to this point, has pictured the Lord Jesus with the hair of His head being "white like wool, as white as snow." His eyes "as a flame of fire." His feet "like unto fine brass", and His "voice as the sound of many waters". The angel, as he continues to reveal this majestic person to John, reveals Him as holding "seven stars" in His right hand. The "stars", or the pastors of the seven churches (Rev. 1:20) could not have been in a better place than in the "right hand" of the **"Alpha and Omega...the Almighty"** (Rev. 1:8). The right hand of our Lord is a great refuge in time of trouble. We know from John 10:29 that no one can pluck a saint out of the Father's hand. John 10:30 then adds: **"I and my Father are one"**. The fact that the pastors of the seven churches were in the right hand of the Lord does not mean that they were immune from all trouble. It does mean, however, that all their persecutions would work together for their good (Romans 8:28).

The angel, as he proceeded with the revelation, pictures the Lord Jesus with a "sharp twoedged sword" proceeding from His mouth. A sword is for the purpose of executing judgment. The extent of the Lord's judgment is seen by, the fact that the sword has two edges. His sword, in other words, will never do a partial job, but will always accomplish His purpose with the utmost effectiveness. A person with a dull sword may try and fail, but our Lord will always do as He pleases.

It is important to note that the "twoedged sword" is a word sword. Our Lord does not need to exercise energy in accomplishing His purpose. He simply speaks as He did in the first chapter of Genesis and it is done.

The angel, in our text, refers to the Lord's "countenance...as the sun shineth in his strength". The churches are "lamps, the ministers are "stars", but the Lord is the "sun". We, of course, by comparing lamps and stars to the sun, can obtain a glimpse of the greatness of our Lord. You and I are but reflectors of His light, since we have no light of our own. It is Christ in us that is vital and important. He alone is "the way, the truth, and the life".

**"And when I saw Him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last" (Rev. 1:17).**

John, on a previous occasion, when writing about the Lord Jesus, had said: **"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life"** (1 John 1:1).

John, as indicated in the above passage of Scripture, took great pride in the fact that he had "heard...seen...looked upon" and "handled" the Lord Jesus Christ the "Word of life". John suffered much as a result of his association with his Lord, but his blessings from God went far beyond those who had not been called to suffer reproach for the Lord Jesus. The authorities did John a great favor by banishing him to the isle of Patmos. The authorities, rather than John, are the ones who should be pitied. John, after all, would not have

(Continued on Page 11, Col. 1)



# THE JEHOVAH WITNESSES HAVE NOW MOVED TO CHANGE THE BIBLE

by Jack L. Green

The Bible clearly and unmistakably teaches that the Lord Jesus Christ is Jehovah God. The cult known as "Jehovah Witnesses" deny that Jesus is Jehovah, thus revealing that they are Anti-Christ.

Not only have the "Jehovah Witnesses" tampered with the context of hundreds of Scriptures, but now they have brazenly moved into the Bible translation field.

Their reason for doing this? Why the King James Version is biased, they say.

The Greek Scriptures of the New World Translation appeared first. Let us examine their rules, which were to overcome the bias of the King James Version.

Claiming to translate literally, they became enmeshed in their own rules. One of the rules they set for themselves in the foreword is: wherever the Greek words "Kurios" and "theos" appear, they will uniformly translate these as "JEHOVAH." That is their rule! Upon coming to Phil. 2:9-11 they fail to translate "kurios" as Jehovah.

Why? It would have read "and every tongue shall openly confess that Jesus is Jehovah to the glory of the Father." Coming across I Cor. 12:3 where "Christos Kurion" appears they allow "Lord" to remain. Why?

Because it would have read "and that no man can say Jesus is Jehovah, but by the Holy Ghost." You note, in both cases they broke their own rules, in order to maintain their bias against the deity of Christ.

Can you trust a translation like that? Who are the translators? The convention report of 1953 glibly says "it was authorized by the Creator." In 237 places they translate "Kurios" and "Theos" as "Jehovah", why not in 37 places where they failed to do so, leaving Lord stand?

Read John 8:24 and Romans 10:9-10-13, Hebrews 1:8.

## REVELATION

(Continued from Page 10)

traded place with any other person upon the face of the earth and he demonstrated the extent of his excitement when he, as our text states, "fell at His feet as dead." It was at this point that John felt a gentle hand upon himself and heard the voice of his Lord as He said, "Fear not; I am the first and the last." John, then, had nothing to fear since his Lord had been in control. was in control and would be in control of all things. He, as He said, is the "first and the last". We also have nothing to fear, since He, "the first and the last will always be around and in full control, so that all things will be worked together for our good. President Bush can say, "I am President of the United States". He, however, will not always be able to say this. Our Lord, on the other hand, a million years from now, will still be able to say, "I am the first and the last".

"I am he that was dead: and, behold, I am alive for evermore, Amen: and have the keys of hell and of death" (Rev. 1:18). The word "liveth", when compared to the word "dead", declares that a great battle has been fought and won by the one who "liveth". The word "liveth" is in the perfect tense and means to live and go on living. It means that He who "liveth" is not subject to death, or even any thing that would lead to death. The inhabitants of the earth pass from life to death, but He passed from death to life, and we, through Him, will do the same. It is as stated in the following passage of Scripture:

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20). "...and have the keys of hell and of death." (Rev. 1:18).

The "first and the last", the one who "liveth" is the one who has the "keys of hell and of death." Keys speak to us of authority. A person, for example, who has the keys to a particular house, has the authority over that house. The person with the keys can keep a person out of his house or allow them to enter. The Lord Jesus has the same authority over "hell" and "death" (hell and death are a reference to death and the world of the dead. The Greek for "hell", as used in our text, is not Gehenna, but Hades-the realm of the dead). You and I, as believers, because our Lord has the keys of death, can say: "O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:55). "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19).

The commission given to John was that of writing the subject book even as it was revealed to him. The admonition given to us is that of reading, hearing and keeping that which John has written (Revelation 1:3). The writing done by John was to consist of "things which must shortly come to pass" (Rev. 1:1). God, by way of John, has done us a great service by giving us "The revelation of Jesus Christ" (Rev. 1:1). Let us, then, leave no stones unturned in reading, hearing and keeping "The Revelation of Jesus Christ."

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (Rev. 1:20).

This passage of Scripture removes the mystery which, up to this point, shrouded the "seven stars" and the "seven golden candlesticks". We now know that the "seven stars" are the "angels", or pastors of the seven churches

"AND WALK IN LOVE..." (Ephesians 5:2). Here is the key to all that is commanded, expected, and needed for godliness and sanctification. 1. Walk in love to God, our Father, Who has given us all things in Christ. 2. Walk in love to Christ for the love He has for us, the relationship we have with Him, and the things He has done for us. 3. Walk in love to one another.

Our example of love is Christ, our Lord, who loved us and gave Himself for us. If Christ so loved us, we ought also to love one another. This principle of love is the gift of God and is sufficient motivation for mercy, forgiveness, kindness, and all godliness. Our Lord asked, "Peter, do you love me?" "Yea, Lord!" "Then feed my sheep!"

(the name "angels" means "messengers". The messengers proclaimed God's Word to the seven churches). The "candlesticks", as our text states, is a reference to the seven churches of Asia. We have noted previously that the word "candlesticks" should have been rendered "lampstands", since such is what the original Greek text has reference to. Candlesticks are not oil fed and cannot be a repre-

sentative of the Lord's church. Lampstands, on the other hand, are oil fed and can represent the Lord's church. Oil, in fact, throughout the Scriptures is a type of God the Spirit-God the Spirit who is the power of the light given off by the Lord's churches. God the Spirit is the one who works in us "both to will and to do of his good pleasure" (Philippians 2:13).

## HOW TO AVOID SATAN'S TENDER TRAP

by George R. Sledd  
Sanford, Florida

"FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God" (I Thess. 4:1-5).

Back in a bygone age the pioneers fed and clothed their families by trapping animals. Everyone ran their own grocery store with a musket and powder horn! These trappers were keen and clever in setting their traps so that the animal would be caught unawares. Satan has set his tender trap to ruin your life. It doesn't matter whether you are married or single; sexual sin knows no age or status. Satan has a trap set for you, dear friend. In ancient times idolatrous worship of false gods included sexual perversions. Parents would offer their babies to pagan gods like Baal, Peor, and Molech. God warned Israel against such hideous practices. Oh, think of how many thousands of babies were placed in the red hot arms of a statue to be burned alive as a sacrifice to Satan! You say, "How awful that is to take a little infant and burn it alive to a false idol!" Well friends, that is exactly what abortion does today. it is just as vile and wicked as it was in ancient times. The current trend of society treats the sins of fornication, adultery, and homosexuality as mere preferences of what they call "free choice." Some refer to these things as "alternative life styles." The annals of history are strewn with the wrecked lives of men and women as well as young people who lost their reputation and health for just a moment of stolen pleasure. If you don't believe this just look in the Bible and read of David's great sin of adultery. You can read of Samson, God's mighty man, who lost his sight and life over a beautiful

Philistine woman. King Herod seared his conscience and died of a terrible disease because he would not listen to John the Baptist when warned of his fornication. It seems today that promiscuity and infidelity are so widespread; we are approaching a state similar to that of Noah's day. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Dear friends, Satan has a big trap set for you. I call it the "tender trap." It is the trap of sexual sin.

Now let's consider just for a moment something about Satan's "tender trap." All traps have catches or spring devices which cause the trap to work. The trapping devices are his lies. There are two lies that Satan has to entrap you into sexual sin. First of all, he lies about God's pure and holy standards. Here are some of the most common lies you will hear: "The Bible is out of date." "Any sexual activity is o.k. as long as it's done in love." "Everyone else is doing it so it must be permissible." "Lusting after someone is o.k. as long as you don't go all the way with them." "Sexual experience will help you adjust to a marriage relationship." (This one is most frequently used to justify living together outside of wedlock). These are all lies fostered by Satan to dupe and destroy the souls of men. God's people ought to be wise to such deceptive reasoning. God plainly forbids sexual immorality in any way, shape, or form. In our text we read where Paul says, "Ye know what commandments we gave you..." "...this is the will of God..." (Vs. 3). It is God's will that His people abstain from fornication and adultery. Nothing could be more plain than this! The Bible also says, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18). We all know of the physical consequences of these sins such as "aids" and other sexually transmitted diseases. These sins also destroy the family unit. How many marriages have been broken up over the scarlet sin? How many children have been left without a stable home life because of this? These sins have wrecked and ruined our nation. I think of the countless professed Christians who have lost their testimonies because of sin. I think of preachers that have ruined their ministry and deeply hurt churches. Oh, is it really worth a few moments of stolen pleasure to suffer a ruined life? Think about it my friends.

diligence; for out of it are the issues of life." Bad thoughts are starting points for bad actions. As a man thinketh in his heart so is he. That is exactly why Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, also witness, blasphemies" (Matt. 15:19).

Now secondly, Satan lies about the consequences of this sin. There are always consequences to sin, and this is especially true about sexual misconduct. There is no doubt that God does forgive the sins of adultery and fornication, yet it is equally true that there are often irreparable results of such sins. Single people, especially young people under peer pressures are too great! We must do everything we can to keep our kids from compromising situations. There is a moral law of diminishing returns. A couple who has progressed from holding hands to kissing cannot return to just holding hands. Once you get to the point of petting, you cannot be satisfied with just kissing. Before you know it, you are committing fornication and the result usually is disastrous! All the Christian training and advice will not stop the most powerful instinct of humanity when aroused to a point of non-return.

Young person, let me appeal to you for a moment. If you get involved in sin you won't just hurt yourself. You will hurt other people as well. That girl or boy that you commit sin with has parents, brothers, and sisters. Would you be willing for someone else to treat a member of your family like you treat your girl friend or boy friend? That mother and father would be heart broken if they knew what you were doing! If you are a Christian, what kind of testimony do you think it is to commit these sins? Then let me also appeal to you adults. When you get caught in your sin, and you will, think of the tragedy it will bring to your family. Think of the shame and disgrace it will bring to you. What a terrible thing it would be to be called an adulterer or a fornicator. Consider how much this grieves the Holy Spirit of God who lives in you! Listen to what the Scripture says, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18). We all know of the physical consequences of these sins such as "aids" and other sexually transmitted diseases. These sins also destroy the family unit. How many marriages have been broken up over the scarlet sin? How many children have been left without a stable home life because of this? These sins have wrecked and ruined our nation. I think of the countless professed Christians who have lost their testimonies because of sin. I think of preachers that have ruined their ministry and deeply hurt churches. Oh, is it really worth a few moments of stolen pleasure to suffer a ruined life? Think about it my friends.

How can we avoid Satan's "tender trap?" First of all, we must consider the purpose of our lies as Christians. Our text says

(Continued on Page 12, Col. 1)



## MY IMPRESSIONS

I am thankful for the blessings I have received at this conference. I've been blessed by the preaching, singing and musicians! I've been blessed by the fellowship of dear friends we have known over the years and meeting new friends I had not known before. I have been blessed by having my family together here and I pray our lives will manifest the blessings of God in our service to Him! We thank God for permitting us to be here and we thank you, Calvary Baptist Church, for all you have done. God bless you all!

Dolores Pyle, Ft. Myers, FL  
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Cool!!

Jaime Lewis, Hagerstown, MD  
\*\*\*\*\*

The Saviour was honored and glorified, man was put in his place of depravity, and this was a good spirit of fellowship and hospitality.

Bill Elliott, Matthews, NC  
\*\*\*\*\*

I really enjoyed the conference this year and I received many blessings! God bless Calvary Baptist Church, their pastor and members.

Susan Johnson, Griffin, GA  
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Thank God for the blessing of being able to be to another Bible conference. The Calvary Baptist Church and TBE have been a blessing to me for many years. Nice to see some new faces and so many young people. May God keep them true to Him. Also for the renewing of old relationships, some people we haven't seen for a few years. May God bless this church and TBE and allow me to come each year.

Roszella Foor, Gladwin, MI



Charles Jayne sings for us.

## HOW TO

(Continued from Page 11)

in verse seven, "For God hath not called us unto uncleanness, but unto holiness." Our Lord Jesus Christ died for our sins, but He did not intend that we continue in these sins! "Therefore if any man be in Christ, he is a new creature: old things pass away; behold, all things are become new" (II Cor. 5:17). R.C. Sproul made this statement: "We must be firmly and thoroughly convinced of the sinfulness of sin if we are to



Janelle West sings for our conference. The lady you see in all "singing" pictures is Judy Rule, who takes care of taping our conference - Many thanks to her.



Good food is a part of the blessings of our conference.

avoid the seductions of our culture." I think he put the finger on our problem especially as Christians. We simply have lost the sensitivity of the sinfulness of our sins. We have even so programmed by the world that we no longer see how wicked and vile these things really are. God did not save us to give ourselves over to such things. He wants us to be pure and holy in our bodies.

Secondly, We must consider that the Holy Spirit of God lives in our mortal bodies. Again, our text says in verse eight, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy spirit." Dear Christian, your body is the dwelling place of the Holy spirit. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). We ought to yield these bodies to the control of the Holy Spirit rather than to the desire of sin. It takes an act of faith to yield our thoughts to the Lord each and every day. It is not always easy, but it is something that we must do! Real faith means that we must be willing to forego a fleeting pleasure for a short while in order to obtain the victor's crown. Listen to God's promise: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). We must be like Moses who, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:56).

Thirdly, we must be alert to look for Satan's "tender trap." "a prudent man forseeeth the evil, and hideth himself; but the simple pass on, and are punished." A wise person sees trouble coming and takes appropriate action to avoid it. The foolish person continues on blindly and falls into the sin. We all face temptation; we must have wisdom from above to deal with it. The Bible tells us to "...put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." God has promised a way of escape from any sin. We must be alert to see the door He opens for us. By faith you must enter the door of escape God opens for you. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Finally, we must see that there is a way out of Satan's "tender trap." Perhaps, dear reader, you have been caught in this "tender trap" of sexual sin. Yes, it can happen even to the finest Christian people. What can you do? Well you cannot go back and change what you did. It would be fine if you could, yet we know that is no longer possible. Is there forgiveness for this sin? I'm glad to tell you that there is forgiveness and restoration. Christ died on the cross to save our souls and forgive us of sin, even the worst of sin! For those of you who have not succumbed to such sin, I exhort you to avoid it. Just because we live in a promiscuous society gives us no excuse to follow the world. People who live in fornication and adultery are going to burn in hell

## CAN YOU BELIEVE THIS?

There are preachers who believe that Revelation 22:15 refers to people who will be in eternal heaven, but just will not be in the New Jerusalem?

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

unless they repent of sin and get saved. Don't follow them to destruction. here is God's promise: "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth."

4. Many have heard from preachers, "If you live the life of Jesus who is in you, you will speak so loudly you can be heard, thus you will not have to say a word because your life (actions) will show (Present) Jesus." And so the audience says, "Ah ha! I don't have to say a word to anybody. I'll just live like Jesus and let my actions speak."

5. Many believe that the doctrine of election and God's sovereignty eliminates the need for soul winning, especially if they cleave to point #4 above.

6. Many suppose that if they comply with James 1:27 they are meeting their Christian obligation as to the definition of witnessing and anything beyond that such as going door to door or even talking to somebody at work or on the street is not a Scriptural requirement, nor even expected.

7. Many believe the "last days" are here and because of such global evil, the Holy Spirit simply is not drawing anybody to Jesus except for maybe one or two now and then.

J.W., Nashville, TN

## APPRECIATED LETTER

Dear Pastor Wilson:

Re: From The Editor, September 12, 1992, The Baptist Examiner

A few points to ponder:

1. Many preachers(s)? probably complain about your usage of soul winning simply because they just want to argue. How foolish.

2. Many probably complain because they are too lazy to go "soul winning" and so they want no one else to.

3. Many probably complain because they themselves are not "born again," so they conclude that since they are not saved they may as well not witness to others.

## BOOK REVIEWS

We have in our book store, "52 Hymn Stories - Dramatized" by Kenneth W. Osbeck. Mr. Osbeck has put several books on the book market concerning stories behind many of the great hymns that we love and sing. It is frequently very helpful in singing a song to be able to tell the story behind it. This can often prove to be an effective illustration in a sermon. We have a rich treasure in the multitude of songs that we sing, and knowing something about the story behind the hymn enriches us even more. The stories used here are set in dramatic form. This adds to the interest in the story. This book will be helpful to all Christians. It is a paper back of nearly 175 pages and sells for \$7.99, a good buy in today's book market. Order from our book store where the profit goes into our book ministry.

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We have an old, valued, and much used classic in our book store. It is "The Suffering Saviour" by F.W.Krummacher. I could not say how many believers have been blessed and had their lives enriched by reading this book, especially by its enriching of their knowledge, appreciation, and love of their Lord

and Saviour. The book is a series of messages on the events of the last days of Jesus Christ on earth until His death and burial. It is deeply spiritual. It has a brief biography of the author. I do not believe one can read this book without having his or her life spiritually enriched. It is a large paper back of nearly 450 pages and sells for \$15.99. I urge you to obtain this book and to read it slowly, carefully, and prayerfully. Order from our book store.

God's Word is more lasting than His other works. If God has made one world, He can make another; if He has made one universe, He can make fifty. But after giving us one complete revelation of His will through His word, He will never give another. That one stands alone. What God has made known in the book of nature will all pass away. Like a worn-out coat, all this material creation shall be put away. But "The Word of the Lord" endureth forever. And this is the Word which by the gospel is preached to you; so that God magnifies His Word by making it everlasting. "Heaven and earth shall pass away, but MY WORD shall not pass away."

C. H. Spurgeon

## FORUM QUESTIONS NEEDED

The Baptist Examiner Forum is in need of many questions. Recently, the editor has had to formulate many of the questions. I am sure that there are things that every reader of this paper wonder about - Biblical things. Would you not like to have the answers of four men to your questions? If you have questions as to the meaning of different Scriptures, or as to the work of the Lord in and through His churches, or as to the proper practices and lives of Christians; send them to TBE, and let the capable men on our Forums give their answers.