

GODLY FEAR

by Fred C. Beard

In Deuteronomy chapter eight, we find God, by the mouth of His servant Moses, exhorting His people to obedience because of His mercy, and because of His goodness; and He says for them to remember all the ways of the Lord thy God. Remember how He humbled you, remember how that He suffered you to hunger and then He fed you. And He says, "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore (that is to say because God chasteneth those whom He loves, and He loves whom His Son died for) thou shalt keep the com-



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mandments of the Lord thy God, to walk in his ways, and to fear him."

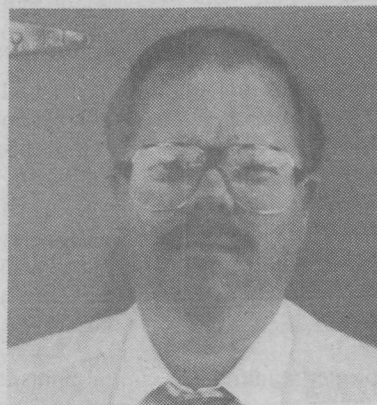
Then in Deuteronomy the tenth chapter, Moses tells the people how that God had restored the tables of stone, with the laws of God upon them, and Moses says

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LET'S GET EXCITED

By Aaron West

"And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with



Aaron West

shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart. II Sam. 6:14-16.

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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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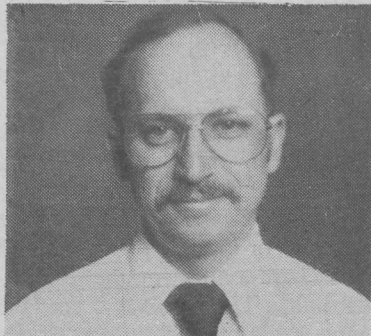
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THE TASK OF KEEPING THE HEART PART III

by John Pruitt

Bible Reading: II Corinthians 10:1-7, II Samuel 22:10-7; 29-



John Pruitt

36. The keeping of the heart is indeed a great task. One cannot be a nominal Christian, that is, in name only, (nominal signifies falsehood) and keep the heart with all diligence as our text says.

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AS A MAN THINKETH

by Oscar L. Fitzgerald

Philippian 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

As a man thinketh in his heart so is he, not only embraces the whole of a man's being, but reaches to every condition and circumstance of his life.

Two things we need to keep. We need to have our hearts and our minds kept. Nothing but peace that our Lord gives to us will be able to keep our hearts and minds. God looks at the heart and appeals to the soul of man.

As the plant springs from the seed, so is every act of man hidden seed of thought, they could

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UN-UNIFORMITY

by Gene Darwin Abbott

II Peter 3:4 "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."



Gene Abbott

A story has been told of two immigrants from Bosnia (or somewhere, anyway) who had a great amount of trouble converting from Slavic to the American version of the English language.

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HOSANNA IN THE HIGHEST

by Andy Proctor

Text: Matthew 21:1-9

Introduction: What a glorious event it must have been to behold as the Saviour King Jesus Christ entered into the city of Jerusalem during the commencement of the Passion (Suffering) Week which was followed by the resurrection. The majority of the people were anticipating with excitement, the overthrow of the Roman Government by means of the Messiah; after all, Scriptures have been fulfilled regarding the Messiah who shall deliver them from all their troubles and bring prosperity back to Israel once again! Even the holy apostles were swayed by all this. With all the liberty given in the realm of



Andy Proctor

prophecy we must beware that it was just that which Satan used to sneak in false conceptions of the first coming of Christ. I should dare say that such shall, and no

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THE HERESY OF SINLESSNESS IN THE FLESH

by John R. Gilpin, Sr.

There is a teaching in the world, chiefly advocated by the Church of the Nazarene, the Church of God, and other "holiness" groups, that Christians can become sinless in the flesh. This notion is called "the second blessing," "entire sanctification," "second work of grace," "living above sin," and several other such terms. The theory gained widespread endorsement during the ministry of Arminian John Wesley, and the majority of the many sects that are Wesleyan in theology, hold to this theory.

The whole theory is founded upon a false idea relative to sanctification. One will read the Bible in vain to find any such notion as



John R. Gilpin, Sr.

sinlessness in the flesh advocated. True, the Bible teaches sanctification, holiness, and Christian perfection, but these terms do not mean what "holiness" folk teach. When these folk say, "The Bible teaches sanctification," they mean that the Bible teaches the "second work of grace," etc, but it does not teach this notion.

I have just finished reading a book entitled, "The Second Work of Grace," in preparation for the writing of this article. The book is a collection of articles written by "twenty-nine representative

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HOW TO WIN SOULS FOR CHRIST PART I

by Charles H. Spurgeon

It is a great privilege to have to speak to so noble a band of preachers; I wish that I were more fit for the task. Silver of eloquent speech and gold of deep thought have I none; but such as I have, give I unto you.

Concerning the winning of souls. What is it to win a soul? I



C.H. Spurgeon

hope you believe in the old-fashioned way of saving souls. Everything appears to be shaken nowadays, and shifted from the old foundations. It seems that we are to evolve out of men the good that is already in them: much good may you get if you attempt the process! I am afraid that in the process of evolution you will develop devils. I do not know much else that will come out of

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

TRUE SALVATION, A LIFE CHANGING EXPERIENCE PART I

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have

also told you in times past, that they which do such things shall not inherit the kingdom of God" (Gal.5:19-21). This Scripture tells us plainly that people doing these things shall not inherit the kingdom of God. Yet, (would you believe it?) there are men (Preachers, no less) who tell us that these are saved people who are doing these things; would you

believe it?

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God

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TRUE

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upon the children of disobedience" (Eph.5:5-6). Would you believe that there are men using the vain words spoken against in this Scripture, and telling us that these men are really saved people? One really wonders how men can be so blind, and how they can so pervert the Word of God as to make it teach the exact opposite of what it really does teach?

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor.6:9-10). There are those, some in high repute in certain Christian circles, some preachers of high reputation, who tell us that these people are truly saved people. I could hardly believe my eyes when I read this in the words of a highly reputed Bible teacher and preacher - a writer of commentaries, etc. Look at verse 11 of this chapter, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This verse plainly tells us that some people who are now saved were once like those described in vv.9-10, but that they are no longer like that.

Most of the men who tell us this have manufactured (I said "manufactured") a distinction between "entering" the kingdom and the kingdom - whatever on earth that distinction can mean. They tell us that those men who still do these things and those who do not do them any longer are saved men. Those who do not any longer do these things will inherit the kingdom. Those who keep doing these things (after salvation?) will enter the kingdom, but will not inherit it. Men who teach thusly have added deeper depths of vile iniquity to



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the meaning of "antinomianism." It is almost unbelievable that men could teach such wicked and soul destroying heresy, but I have books in my library (in my heresy section) in which men do this. And I recently heard with my own ears a preacher declare these things.

You think this is something; now listen to the following. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev.22:15). I had read before of one preacher, and I recently heard another preacher say that these people are in eternal heaven, but just are not in the city. Wow! Can you believe that? Can you believe that men can believe such awful heresy as these things? One can but wonder how men can go so far into heresy as to teach such things as these. A man who can teach such things has absolutely no spiritual discernment in this area of Biblical teaching. For my part, I would not trust a man who can teach such things in any area or department of Scriptural teaching. One who can so pervert the above mentioned Scriptures can not be a safe and trusted teacher of the Word of God.

I wonder what one can possibly mean by applying Revelation 22:15 (above) to people in eternal heaven. Surely (and I do feel certain about this; I would be truly shocked to learn differently) they do not mean that people in eternal heaven will continue to live like that. I suppose that their meaning is that people who lived like this until the day of death will be in eternal heaven, but will not live in the New Jerusalem. Of course, the truth is that people who live like this until the day they die will spend eternity in a burning hell. I really wonder what one can possibly mean by interpreting Revelation 22:15 as applying to truly saved people.

Why do some men interpret the Scriptures given thus far in this article as I have described herein? Well, some of them are anti-Lordship salvation men. These men teach that one can receive Jesus as Saviour (but not as Lord). One can believe the gospel, and that one can continue to live as in the past, or even live worse than before; still that one

is eternally saved. They teach, vehemently and with great heat, that one does not have to receive Jesus Christ as Lord in order to be saved. They teach that one can say to Jesus, "I want you to save me from eternal hell, but I don't want you to even try to tell me how to live my life. I will not have anyone, even Jesus Christ, telling me how to live. I will live as I please; but I will now receive you as my saviour." This may be a little bald, but it is essentially what anti-Lordship salvation men are teaching - at least in essence.

These men then teach that later on, if you want to, you can receive Jesus Christ as your Lord - as the Lord of your life. It would be better for you to do this; you would have a happier Christian life; you would earn more rewards; but you don't have to do this, now or ever in this life.

Some few other men interpret the above Scriptures as they do (mis-interpret and pervert are better words) because of an over-emphasis on the church. They say that only true, faithful clean members of true churches will be in the Bride of Christ and live in the New Jerusalem. I agree with them as to this. But they go on to use Revelation 22:15 to describe saved (?) people who are not in the Bride and will not live in the New Jerusalem; but will live in eternal heaven. I suppose that the same thinking leads them to interpret the other before mentioned Scriptures as they do.

I do believe in a Baptist Bride. But I want to say right here, plainly, loudly, and clearly that there are many good, godly men outside of Baptist churches. In fact, there are many who are not Baptists, but who live better than many Baptists do. There are many non-Baptists who are dedicated and committed Christians, and who work much harder in spiritual things than many Baptists do. Non-Baptists will not be in the Bride of Christ, but I believe they will have many rewards for clean, godly lives; and for faithful work in spiritual things. Who among us would want to place ourselves ahead of Robert M'Cheyne, Jonathan Edwards, Matthew Henry, David Brainerd, or many others who were not Baptists? I do not hesitate a moment to put true Baptist churches ahead of the churches of which these men were members, but I do put these men ahead of most Baptists I know, especially Joe Wilson. Every Christian should be a Baptist. They are wrong in the matter of church membership if they are not Baptists. But there are many good, godly, holy, dedicated, faithful children of God who are not Baptists - now, and especially in past history. I suppose you can tell by now that I am a fan of the Puritans, but I do not let my admiration of and respect for the Puritans affect my belief as to Baptist church truth.

Again I say that some men may interpret (pervert) the above Scriptures as they do because they make too much of church truth. I am a believer in church truth. I give honor to the Lord's true Baptist churches. But I will not give them an honor to which they are not entitled (such as the church priesthood heresy), nor will I refuse to give proper honor and respect to men who were not, or are not Baptists. Crucify me if you will.

A third reason why some men interpret the above Scriptures as they do is likely from an over-

emphasis on "salvation by grace." Now I verily believe in salvation by the free, sovereign, effectual, and everlasting grace of God. I do not believe that works have anything to do with saving a man, or with keeping him saved. I yield to no man in giving credit, honor, and praise to the saving grace of God. However, to my grief and sorrow I have learned that some men, in a wrong effort to magnify the grace of God have rather disgraced that grace than honored it. When men speak of people going to heaven without any good works at all (except for infants and those who die immediately upon being

saved), they thereby disgrace the grace of God. God's grace saves men unto good works, and those good works are as much predestinated as is the salvation experience (Eph.2:10). A so-called salvation that does not produce good works in a man is a perversion of the devil, and will leave men lost and undone and on their way to hell.

I believe in grace and works. I said I believe in grace and works. The man who does not believe in grace and works does not really believe in either of them. I be-

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FROM THE EDITOR

"LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom.13:1-4).

The New Testament does teach capital punishment. Most people who even pretend to believe the Bible will admit that the Old Testament teaches capital punishment; but a few, mostly liberals, deny that the New Testament teaches this. Most preachers who believe in heaven, hell, regeneration, the atonement of Jesus Christ, especially in the inerrancy of the Bible - most of these men believe in capital punishment. Most of our kind of preachers believe very strongly in capital punishment (I am telling you the truth).

Romans 13:1-4 is very, very clear in its teaching of capital punishment. No Bible believer could fail to see this unless his mind was already made up against capital punishment. Most Bible believers will readily admit this.

These verses are about civil government. They tell us that this is ordained of God. God ordained civil government for His own glory and for the good of the governed. It is a shame that so many in places of civil authority do not realize that this is the purpose of God for them. Still, civil government is of God, and should be obeyed except in matters in which it clearly contradicts the Word of God; for in such cases, "we ought to obey God rather than men" (Acts 5:29).

Note the following in these verses, "higher powers," "ordained of God," "the ordinance of God," "rulers," "the minister of God" (twice), "the sword," and "a revenger to execute wrath." These words surely set forth the fact of civil government, its purpose, its authority and its God-given right and duty to execute capital punishment upon those who commit capital crimes. I do not see how anyone can read and believe these verses and not know that the New Testament truly does teach capital punishment. Such a one must already have his mind made up on the subject, and be unwilling to face the truth that is taught in this Scripture.

God has ordained human government. God has given into the hands of human government the sword of capital punishment. Human governments not only have the right, but also have the obligation to administer capital punishment for capital crimes. The government that does not administer capital punishment for capital crimes is failing to carry out its God given duty, is failing to obey the Word of God.

Any person who does not believe in capital punishment (in the Old Testament and in the New Testament) just does not believe the Bible on this subject. This unbelief, this standing against the Word of God, this rebellion against God's Word, this disobedience to God's Word - it may be in willful ignorance or it may be in willful unbelief - either way, it is just what I have just previously described it to be. There is absolutely no real reason for any Bible believer to deny or oppose capital punishment, and those who do oppose it are not (I said "not") Bible believers on this subject - and I am telling my readers the truth as recorded in the Word of God.

The failure of our government to properly administer capital punishment for capital crimes is one of the major causes for the great increase in crime. Some men foolishly, thoughtlessly even wickedly say that capital punishment is not a deterrent to crime. Well, I have not yet heard of a criminal who was put to death for his crime, committing any further crimes. His execution has certainly been a deterrent to any future crimes by him. If we would properly practice capital punishment: 1. The executed criminal would commit no more crimes. 2. This would have a deterring effect on others who are considering committing capital crimes. I say again that the proper punishment of criminals, especially including the execution of those guilty of capital crimes, would immediately decrease our crime rate by far more than half.

The failure to practice capital punishment not only greatly increases the crime rate, but it leaves the land guilty of blood before the Lord. Yes, as Joe said (a previous editorial) it may well turn out that our failure to practice capital punishment will be a determining factor in bringing the wrath of God upon our country. Numbers 35:33, "...and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Where does this Bible truth leave our country, considering its legalized murder of nearly thirty million innocent babies since the wicked and infamous Supreme Court "Roe - Wade" decision?

Yes, capital punishment is taught in the Bible, in the New Testament as well as in the Old Testament; and I am telling my readers the truth. Comments welcome, adverse comments even challenged.

TRUE

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lieve in grace that produces works, and in works that come from grace. Grace that does not produce works is not true, saving grace. Works that do not come from a work of grace in an individual are not really good works. Let me say again; if you do not believe in grace and works, you do not believe in grace or works.

A professed salvation by grace experience that does not change the way a man lives is not a true salvation experience. Oh, beloved readers, beware of any teaching that a man can trust Jesus as Saviour, and never have a change of life; and still be a saved man. Beware of this as, (and even moreso), you would beware of a diamond-backed rattlesnake or a saber-toothed tiger. The latter two can destroy your body, but the other can destroy your soul in eternal hell. Any teaching that one can be saved by grace, and that this salvation does not change the way that one lives, is a false doctrine and is a disgrace to the saving grace of God. My thesis in this sermon is that True Salvation is a Life Changing Experience. One would think that no truly saved person would argue with me over this, but to my sorrow I have learned of some men who (whom I would not want to save are not saved) will argue with my thesis. These men are so wrong that it is impossible to have any respect for their Bible knowledge or ability, and one must believe that their spiritual condition is very poor - if indeed they are truly saved.

My subject deals with that which constitutes a genuine salvation experience, and states that such is a life changing experience. One who is truly saved, who is truly born again, has a new nature. One who is saved is a new creature in Jesus Christ. He loves that which he used to hate, and he hates that which he used to love - one who does not have this new nature, with these characteristics, just is not saved. One night I walked into a building. I loved sin. I had no desire to live a clean and holy life to the glory of God. God saved me that night. I walked out of that building a new and different person. I hated the sins I had loved just a few minutes before. I much desired to live right, and to serve the Lord to the best of my ability. I tell you now that if I had walked out of that building in the same condition as I walked into it, I would not even have imagined that I was a saved person. I had been in and out of that building several times before, coming out in the same condition as I went in. I never thought of telling anyone, even myself, that I had been saved. But that night - oh, that glorious and wonderful night - it was different. How can one even imagine he is saved who has not been changed, who has not become a new creature?

This new and different "inside" will produce effects on the "outside." If there are no effects produced on the outside, in the life of the individual; then nothing has really been done on the inside. What is this "new birth" that men preach which does not affect the way a man lives? What is the "regeneration" that leaves a man exactly as he was before? It surely is not the saving experience of the Word of God. What is

this salvation experience that men are preaching; this experience that does not change the way a man lives? What is it? It certainly is not the salvation experience of the Word of God. Birth is the beginning of life. A new birth is the beginning of a new life; it is as simple and plain as that. No new life means there has not (I said "not") been a new birth.

I stand utterly amazed at this so-called salvation that men are preaching today - this "salvation" that does not change a man. I tell you that an experience that does not change a man's way of life will not change his eternal destiny. A truly saved person will live differently from the unsaved around him, else what good is salvation? Does Bible salvation save a man from eternal hell, but leave him just like he was before? Or maybe even worse than he was before? What is this salvation experience that saves a man from the deserved penalty of his sins, but does not save him from the continual practicing of those sins? This "salvation" that these men are preaching is not the salvation of the Bible. It is not salvation at all. It will not save one's soul from eternal hell. It will blind a man's eyes, and leave him on his way to hell. It will deceive a man, making him think he is saved, when in reality he has become two-fold more a child of hell. It will make it easier for a man to go to hell. It will cause one who is lost and on his way to hell to believe that he is saved and to never give the matter of salvation any further thought. It is a soul damning doctrine. It is a Christ dishonoring doctrine. It is a doctrine of the devil. It may be a favorite doctrine of the devil. Oh, how securely does the devil hold in his grasp that one who thinks he is saved while he is not truly saved.

I am not denying that some saved people live better than some other saved people. I am not denying that truly saved people sometimes backslide and commit terrible sins while in that backslidden condition. I know better than to deny these things. I am talking about the over-all tendency of a person's life. I am not talking about intermittent moments in one's life; I am talking about what one usually is. I am saying that a true salvation experience changes the course of one's life. I am saying that a truly saved person will not and cannot be what he was before salvation. I am saying that true salvation is a life changing experience.

I see that I cannot finish this subject in one article; it will take one or two more. I do not regret this, for my subject is one of the utmost importance. My subject is one that needs special and repeated emphasis in this awful day. In this day when so many church members live just like the world, or worse than the world; live anyway they please, commit any sins they please, go anywhere they please, with anyone they please, do whatever they please; and still profess to be saved - in this awful day, I lift my voice like a trumpet and declare that if you have not had (or do not have) a life changing experience you will burn in eternal hell fire. **"Let no man deceive you with vain words: for because of these things cometh the wrath of God on the children of disobedience"** (Eph.5:6). These men who tell you that you can just

believe in Jesus, but have no life changing experience, and still go to heaven are deceiving you with vain words. Keep on living as you were living, and you will still go to the hell to which you were headed. No change of life; no deliverance from hell. No salvation from sin; no salvation from hell. It is as simple and plain as that.

I beseech my reader to examine himself, to be sure that Christ is in him, to be sure that he has had a salvation experience that has made a new man out of him; for without this experience, one is not saved and will be in burning hell forever. I beseech my preacher brothers: do not fall for this heresy, do not give it any credence whatsoever, do not compromise with it in the least way, do not countenance it with any favor but stand adamantly against such heresy. I would go so far as to say, do not fellowship with, as a brother preacher, one who holds this doctrine. I would further say, do not allow this awful teaching to be preached in your pulpit. Oh, brothers, this is horrible, soul destroying heresy. We cannot stand too strongly against it. In the next issue, God willing, I will show in many different ways that "True Salvation is a Life Changing Experience." God bless you all. Comments welcomed.

GODLY

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to them in verse twelve, **"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul."**

And again in verse twenty of this same chapter, Moses says, **"Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name."**

Beloved, it is very seldom, if ever, that we hear anything about the fear of God! And if a preacher should make reference to the subject at all, he can be sure that he will see the sly snickering grins, and careless looks upon the faces of men. He will hear such comments as, "I don't serve God out of fear, but I serve Him out of love." But I tell you, my friend, if you don't fear God, then you don't love Him! How can you serve one whom you don't love?

And I am here to tell you that as I survey the subject, as I look to the people and question the men I come in contact with from day to day; and yes, many who lay claim to the blessed hope of the Lord Jesus Christ as their saviour, I find that there is no outward fear of a thrice Holy God. Men take His name upon their lips with out any thought to what they say, without any reverence of His name and in vain do they defile His name, and that without shame! In fact they will laugh at you if you dare correct them and they will get downright angry when you refuse to laugh at their dirty jokes or to rise to their filthy actions. But I say to you, the time is coming, and it draweth nigh, when man shall not only stand amazed in the presence of almighty God, but they shall, in fear and in trembling, bow the knee and praise His Holy Name. Then shall man

be cut to the very heart for all those evil thoughts, for all those evil deeds, for all those evil words, and for all those times when they showed no fear of God; yea not of that Holy One of Zion!

What's more, when that day comes and man stands before God, man will be without excuse, none what-so-ever and yet there is one on whom the fault really belongs, (as lost man sees things) and that is on the head and the hands of those God called preachers who, out of fear of man, or out of neglect of his duty as a watchman, have failed to preach the fear of the almighty God!

Oh yes, I know that men and women today do not care about hearing the fear of God! They want to hear about the love of God. They want to hear about His goodness, and they want to hear about His mercy, or about His longsuffering to usward; and these are good doctrinal messages, and should be taught. But beloved, the whole council of God includes such things as God's judgment, and God's righteous wrath, and that godly fear which every true child of God possesses, ere they know it or not, ere they practice or not! And whatever you do; don't think that you are not guilty of not practicing the fear of God. We all are guilty! Not even the apostles were faultless in this respect.

Christ Jesus was known to His apostles as the Son of God, yea God Himself manifested in the flesh, and yet every one of them showed a fear of men that was stronger at times than their fear of God.

One example will suffice. I pray thee remember how that Simon Peter, there in the garden that night when the crowd came, bearing arms, to take the Lord of our salvation; Peter took the sword, and he cut the ear off of one of the soldiers; that took courage. The fear of men was not present in the mind of Simon Peter, but rather that godly fear which caused him to say, **"Thou art the Christ, the Son of the living God."** Matthew 16:16. You see, Peter knew Christ, he believed in Him, and yet a little while after the event in the garden, we find this same man sitting at the fire with the soldiers, and in the face of men, denying that he ever knew this man, the Son of God! Read Matthew 26:69-75.

And I ask you to read also Matthew the tenth chapter, and be reminded of how that when Christ sent forth His disciples and His apostles to do miracles, and to preach the Word of God, He said unto them, **"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."** Matthew 10:28.

Beloved, God only has that power. Man has no power over the soul; and yet men will fear men. Why? Yes, why indeed! Why is it that when the boss comes around every one gets busy? Or at least they will look like they are busy. Why? Because they are afraid that they will lose their jobs, that's why. They may lose their position, they may lose their standing amongst men! But know ye not that God is present at all times, and in all places. Ought we not as the children and the servants of almighty God have our minds, and our being at all times on the

things of God? Was this not what Paul was saying when he said, **"Pray without ceasing."** Beloved, prayer is having a conversation with God! So when Paul said, **"Let this mind be in you which art in Christ Jesus our Lord."** He was saying, to have the mind of Christ is to be in constant contact with God; and constant contact with God flows freely from a Godly fear of God. **"What man is he that feareth the Lord? him shall he teach in the way that he shall choose."** Psalms 25:12. And God teaches us, as we communicate with Him, in constant prayer and with Godly fear!

I read also of a man by the name of Job, who rose up early every morning to offer a burnt offering to the Lord, for Job said, **"It may be that my sons have sinned, and cursed God in their hearts."** It was of this man that God said unto Satan, **"There is none like him in the earth, a perfect and an upright man, who feareth God, and escheweth evil."** Job 1:8

Now let me ask you a question. Just how many Jobs do you know? Can you look at your self, can you look at your own life, and say, "I fear God, and eschew evil"? That word eschew means to shun, it means to avoid, to stay away from. But man today, just as he has from the very beginning does not eschew evil! No, instead he runs to it, he embraces it with open arms, he clings to it with all his might, and he makes a god of evil! When God said in Joshua 24:14, **"Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD."** God was saying that any god that is served, aside from the one true and living God, is sin and sin is evil! Evil is ever present when there is no fear of God, or when an ungodly fear is all that one has.

Why is it today that people have no reverence for God and for His holy and sacred things? Look at the church for an example: The church whose founder is Christ Jesus, who laid down His life to purchase her; the church is a sacred thing. The church consists of covenanted members, who have been born of the Spirit of God, and when that assembly is gathered together, in His name, we have the promise of God that He shall be present with us also. Thus it is that we are told in Psalms 89:7 that, **"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."** God is here right now, and we are them that are about Him.

Now if I may, let me ask you another question. Just what is reverence? What does it mean? Webster says it means deep respect, with awe and affection! Let us consider deep respect for a moment. Just suppose for a moment that President George Bush were to come to this church, suppose that he was here now. Do you think for one

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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 procedure should be followed in restoring an excluded member to fellowship in the church following his or her repentance? Give details please.

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welcomed with a right hand of fellowship by the body. This can and should be a glorious time for the Lord's church. This is, after all, the main purpose of church discipline. May God see fit to restore excluded members to our churches. May God bless you all.

majority rule. Robert's Rules of Order are not inspired by the Holy Spirit; therefore, you should not feel obligated to follow them. It is up to the local assembly how they want to handle the matter as long as it honors the Lord our Head. Thank you for your question.

the erring one. I fear in many instances this is not the case, but it should be the position of the assembly. We are to have the mind and compassion of our Lord Jesus.

When this has taken place, the right hand of fellowship is extended and restored to the erring one. Full membership equality and privilege are again restored. Much love and prayer is to be exchanged. We are to treat that one as though nothing has ever happened and we certainly are not to remember and never forget the error in the future. It is to be forgotten and not to have a bearing on our future fellowship. God help us to do it.

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The same procedure should be followed in restoring a repentant excluded member into fellowship of the church as that used in the exclusion of that one. The instructions given to the corinthian church and their response give us an example of the procedure to be used. The apostle Paul wrote the church at Corinth concerning the man who was living with his father's wife, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. -- Therefore put away from among yourselves that wicked person" (I Cor. 5:4, 5, 13).

The church was commanded by Paul to assemble, "when ye are gathered together," and "put away from among yourselves that wicked person." In II Corinthians 2:6-11 we find that this had been carried out and the man had now repented of his sin. Now the church was commanded to restore him to fellowship of the church. "Sufficient to such a man is this punishment, which was inflicted of many" (v. 6). The word "many" as used here shows that this action had been taken by the majority of the church as other translations state, "For such a one this censure by the majority (which he has received is) sufficient (punishment) (Amplified ver)."

How was the man to be received back into fellowship of the church? The church is told "to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (vs. 7, 8). Just as the man was excluded by the majority vote of the church he was to be received back into fellowship by the majority vote. This should be done in love "confirm your love toward him." Paul wrote the church at Rome, "HIM that is weak in the faith receive ye, but not to doubtful disputa-

tions" (Rom. 14:1). That is receive him into the fellowship of the church and not criticize or pass judgment upon him. I believe the same would apply for one who is being restored to fellowship.

GODLY

(Continued from Page 3)

minute that this house would not be filled to overflowing? Oh, I know, not for the Word of God, not for the presence of the Lord, but to honor the President. And it would not make one bit of difference as to one's political preference, people gather to see the President out of respect for the office. They are in awe of the position which the man holds. Now they may have affection for the man and they may not, but there would be a semblance of reverence for the power of the man and his office. Let me assure you of one thing beloved, the office of the presidency of the United States of America has power; but God is the power that put the man in the office, and God is the power that shall remove him when the time comes to do so!

I do not mean to take anything from the office of any dignitary, they deserve our respect. But not our reverence! Reverence is that awe, and affection that brings one to shamefacedness in the presence of such a great and mighty one as God. Yes, I said shamefacedness. It is with shamefacedness that we should come before God. Ashamed of our sins, ashamed of our lives, and ashamed of our service to the Almighty Creator and sustainer of all things. If we say that we are without sin, then we are liars and the truth is not in us, for all have sinned and do sin.

When Paul wrote to the saints in Hebrews chapter twelve, he had reminded them of how God the Father chasteneth every true child of God. He chasteneth out of love, and how that Moses was unable to stand the sight of God on mount Zion, and he feared, and he quaked exceedingly; and how that Jesus, our mediator (our go-between, between God and man) speaks to us even now in the assemblies of His church. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12:28. For emphasis, Paul adds these words, Beloved, our acceptable service is with reverence and with godly fear. These are graces given to us by God Himself. Do you have these graces? I pray you do.

Christ taught His followers to render unto Caesar the things that are Caesar's, but unto God, the things that are God's. Unto kings, and unto presidents and unto governors, and unto mayors, and unto all such dignitaries, render respect if you will; but unto God render reverence and godly fear!

Beloved, we need to return to the very rudiments of worship itself, to the very beginning. We have a need to worship God in spirit, and in truth, with Godly fear, and with a reverence for His holy name, and we will be better for having done so. No, not that we

(Continued on Page 5, Col. 4)

II Corinthians 2:8; "Wherefore I beseech you that ye would confirm your love toward him."

I think that this verse has reference to a member of the church at Corinth that had been excluded and is now being restored to fellowship. The question asks that we give detail as to how this restoration is to come about procedure wise. I do not know that I can do that. If the Bible does not give a procedure then I am not sure that I can. I will mention some things that I think might be helpful.

First of all, as the question states, there must be repentance. I mean a real sorrow and an admitting of wrong done to the church. I do not mean a "if I have done anything wrong apology." That always implies that in the mind of the apologizer, that he has done nothing wrong. I do not believe that there can ever be restoration without an admission of guilt. I believe that this repentance should be made known to the church, either verbally or by letter, or by a statement to the pastor who would relay that apology. We have become such a people of pride that we have a hard time saying we are sorry, and sometimes a hard time accepting it when others say they are sorry. This restoration should begin with an apology to the church.

Secondly, there should be an acceptance by the church. I will not argue one way or the other about whether or not there should be a church vote on this acceptance. The church is Biblically obligated to accept this apology unless they know it is not sincere. I would lean towards a vote on this; but I would not insist upon it. One could properly argue that why should the church vote on something that they should do without any discension

Thirdly, there should be a welcome back into the church. Any hard feelings or animosity toward these people should be done away with. They are not second-rate members, but are members in full and good standing. I would recommend that you have the restored member come to the front of the church and be

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I know of no set procedure given in the New Testament for restoring an excluded church member, though the principle for doing so is certainly there. In I Corinthians five Paul instructed the church to exclude an unruly member. Then in II Corinthians 2:1-11, he commended them for restoring him. In Galatians 6:1 the apostle teaches those who are spiritual to restore one who was overtaken in a fault, but the step-by-step procedure is not given.

It should be understood that when a person comes before the assembly, confessing his sins and stating that he has repented, it is the church's responsibility and obligation to forgive that one and restore him. Although you must reverse the procedure in Matthew 18:15-17, the principle is there--if he will hear the church let him be restored, you have gained your brother. Even though a person is excluded from the fellowship he remains a member (Editor's note: I disagree with this; however, it might be a good question for further discussion) under discipline and must return to be restored or else he is never to be received by another church. If every church would cooperate in church discipline, there would be many more excluded members being restored. If your church takes a member in which has been excluded from my church, you insult my church and do great harm to the individual. Our two churches cannot have a fellowship relation until that problem has been resolved.

If someone comes to your assembly seeking membership, you should refuse to accept that one until he has made himself right with us. Too many pastors and churches take folks in and ask questions later, or never ask: shame on you!

Here is my suggested procedure for restoring a member after they have publicly confessed and repented of their sins against the Lord's church. Ask for a motion from the floor, 2--After a motion and second, ask if anyone can give Scriptural reason why the person should not be received, 3--Call for a vote and let the

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

Although there is no hard and fast rule of procedure for restoring an excluded member to fellowship, it is a very important and neglected procedure among many. Each church should have some procedure to follow and much is left to their discretion. I will give the procedure followed by the church which I now serve, in hope that it will prove helpful to some.

It may sound strange, but the repentance should be made sure by a visit from the pastor. This should be done with all love and consideration. There are times when an ulterior motive is present, or blame is passed, or a person really isn't willing to truly repent.

The fact of repentance is to be made known to the church by one of three ways that we use. Sometimes a letter is written to the church and guilt and repentance are acknowledged toward the Lord and the church by him, or her in writing. Sometimes the matter of acknowledgment and repentance is presented to the church by the pastor. This is always done in a case where a woman is the subject of restoration if a letter is not used, because they cannot speak in the church. Sometimes a person (man) will desire to publicly make a statement to the church repenting and apologizing to the Lord and to the local church. Whichever way is chosen by the individual, it is important that the church fully understand and be satisfied by the presentation. The church certainly is to take the whole procedure of restoration in a spirit of meekness and prayerful consideration.

The church is then asked to restore the repentant one to full fellowship and right standing. A motion may be made by those sticking close to parliamentary procedure, or a simple show of hands vote may be asked. The church hopefully has humbly and lovingly been desiring, praying, and working for the restoration of

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
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Does Rev. 21:1 and 22:7 describe the Millennium or the eternal state?

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Since both chapters have to do with the eternal state, I have a problem with chapter 22:7, 12. These two verses apply to the rapture and the judgment Seat of Christ and it is hard for me to think that they apply to the eternal state. I hope my fellow forum writers can shed more light on this than I have.

Revelation 21:1 has to do with the eternal state since the new heaven and new earth has come into existence. We note also in the second verse that the Holy City, the new Jerusalem comes down from God out of heaven prepared as a bride adored for her husband. This implies a renovated atmosphere.

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I believe this is a description of the eternal state, as was revealed to John. The thousand years wherein Christ reigned with His saints upon the earth was revealed prior to this. The scene before John now is after the release and final defeat of Satan and his rebellious bands (20:7-10). The white throne judgment has taken place. The wicked dead have been judged and cast into the lake of fire. The eternal state begins and a brief narration concerning its citizens, its glory and holiness is given. Mere words could not convey the fullness and glory of this time. A phrase is in chapter 21:4... "no more death..." reveals the endlessness of this state.

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While Revelation is a book that is highly symbolic in many parts of it, this does not mean that we are not to read it and thereby receive a blessing (Rev. 1:3).

I believe that chapter twenty

speaks of the binding of Satan for a thousand years, and that the judgment of the saints will take place. Christ shall reign with them on the earth while Satan is in his prison house. I know that there are those who deny this. God can bind Satan easier than I can hold a feather. God has the angels that sinned in reservation for judgment, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

Also in this twentieth chapter we learn of the judgment of the unsaved dead and the casting of Satan into the lake of fire where the beast and the false prophet are. The beast and the false prophet, Satan and the unsaved dead are cast into the lake of fire. This is the end of them; there is no more. Satan is come to his end with all of his followers. They will suffer eternally in the lake of fire.

Then the next thing that we learn is, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). This is in the eternal state. The things mentioned in this twenty-first chapter are just as real and certain as they can be. When the Bible said in chapter twenty that the false prophet and the beast were in the lake of fire, I believe that the Bible means what it says. When the Bible said that Satan was cast into the lake of fire where the beast and the false prophet are, I believe God's Word on this. Then I certainly believe that God is telling us about things that are to be in the eternal state. The description that we have in the twenty-first chapter and the first part of chapter twenty-two, is the best or as good as we have in the Word of God, of the eternal state. If God had wanted us to have a better description of the eternal state, He would have given it to us.

The things that are said in the twenty-first chapter are not agreeable with things in time. There will always be tears and sorrow here. There will always be pain and death, but in the eternal state all of these things will have passed away. The holy city coming down from God out of heaven will be a real thing. Someone says this is just a symbol. Well, if it is, then the thing that the symbol illustrates is more real than the symbol itself.

There may be those who say that the eternal state will not be this realistic, or materialistic. But heaven is a real place, a place that is tangible, that which can be touched and seen.

Someone has said that God is spirit and that He will not be concerned with material things as streets of gold or gates of pearl. I confess that God is a Spirit, but I

also confess that God will be concerned with that which can be seen and felt and handled. After Christ's resurrection, He was seen by many and some held Him by His feet (Matthew 28:9). Heaven is a place, a real place, and Christ has gone to prepare a place for His people.

I believe that chapter twenty-one and the first seven verses of chapter twenty-two of Revelation is speaking of the eternal state.

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"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Re 21:5). The word new in these two verses indicates that it is the eternal state to which the writer is referring. In conjunction with the first heaven and the first earth, all things are made new. There are two Greek words used for new in the New Testament. They are KAINOS and NEOS. When KAINOS is used it refers to that which is unused, something that is new as to form or quality. KAINOS refers to something of a different nature in contrast to that which is old. NEOS is used in respect of time; that which is recent.

These same words are used in reference to men. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor 5:17). Both times the word new is used it is translated from KAINOS and means new in form or quality, that which has a different nature in contrast to the old. "And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col 3:10). New in this instance is NEOS, new in respect of time and also that which is recent.

In the verses quoted at the beginning, new (KAINOS) is used all three times. John saw a heaven that was newly made, one that had a special quality, it was unused. The earth that he saw was also changed. This new heaven and new earth came into existence when the first heaven and the first earth passed away. The word passed is significant when used with new in these verses.

Passed (PARERCHOMAI) is used to indicate the passing of condition

of existence to another. In metaphorical terms it means to perish. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10). The phrase shall pass away is translated from PARERCHOMAI. The heavens and the earth that are referred to are the first heaven and the first earth.

The millennial kingdom ends with apostasy and rebellion, the eternal state begins with a new heaven and a new earth. MARANATHA.

GODLY

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should ever do anything in our service to God for the purpose of gain, but we have the promise of God, "If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God." I Samuel 12:14.

If ever this country needs to serve God with a godly fear, it needs to serve Him now. Let them that have ears to hear, hear, and those that have eyes to see, see. Let those that have a mouth to speak, speak and praise His name.

I must close for time has come, but I beg you bear with me for just one more word from the blessed Book. Ecclesiastes 12:13 says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Just ask yourself beloved, are you fulfilling the whole duty of man, and not just today, at this very moment, but every day, at every moment of your life. Oh, may it please the Lord God to bless you with that grace of godly fear.

LET'S

(Continued from Page 1)

To fully understand our text you would need to read the verses surrounding it. But we easily see that David was very excited about the ark coming to his place. He was excited because he was privileged to be part of the bringing of the ark. He was excited because it was a blessing from God to be partaker of this ark of the covenant. He danced in the streets. He shouted for joy. He was overcome with gladness. He was not concerned with his royal apparel. He was about his Father's business. He was David, the servant of God. He did not enter into the streets as a king, but as a servant. Oh, the many lessons we can find taught here. David's love, commitment, and pleasure in serving God. His fearlessness to the world. Michal appeared to be angry because David did not act like a king. Maybe so, but I think partly she was jealous because she could not understand the joy that David had in serving God.

Should we get excited? Should we get overjoyed about the work of God? Yes, we should. What is

there to get excited about? Going to heaven! Doesn't that excite you? Doesn't the fact of going to heaven excite you? Do chills ever run down your spine from the thoughts of being able to see Jesus one day? It should. I heard about someone who once said, "Are all we going to do in heaven is sing and listen to Jesus teach us?" Oh, what joy just that would be. Singing and praising God for our salvation, listening to the words of our Lord. Surely, we don't think all He knows is what is written in the Bible. What do you think one of the reasons we have an eternity in heaven is for? I would rather sit at the feet of Jesus and do nothing else, than to burn and suffer eternal torment in hell for eternity. Brother, if you are saved, you better get excited about going to heaven. See this, "But as it is written. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor. 2-9.

When the Lord saves someone, does that excite you? It should. There should be nothing more important and exciting then to see souls saved. Soul winning is the heart of our work as Baptists. If our minds and lives are not devoted to winning souls, then we are not doing what God told us to do. We will see more about this later. When we see someone join the church does that excite us? It should. Or would we rather not have anyone join our church? Are we satisfied with our "little" group? Shame on us. We should desire to see our church house full of saved people. Full of people to preach the gospel to. We should be excited about that idea. What is wrong with us? I am not an arminian, but numbers excite me. I would love to see hundreds and hundreds saved and be part of my church. The first church at Jerusalem had over three thousand members. Let's get excited. There are many things to get excited about in our service to the Lord. Before the pastor blames his people and before his people blame him, let us all take a look at ourselves. "What am I doing to excite others and build up others to better serve God"? Self-examination many times is needed. Many of us have certain projects that we are involved in, in church. Are we excited about it or do we just do what we have to do to get the job done? We must get excited. David was excited. When a salesman wants to sell a car, furniture or whatever the item, he must be excited. He cannot speak low and mope around the customer and expect to sell anything. Read this, "And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they

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SIMONY YESTERDAY AND TODAY

by Jack L. Green

The term Simony describes the practice of charging fees for benefits which are received through the administration of the Word of God. This evil started with Simon Magus in Acts chapter 8, from whence it received its name, and burst out on a large scale with the introduction of Roman Catholicism in the fourth century. The practice was finally condemned at the Council of Chalcedon AD 451, although Catholicism continued its selling of religious offices to the highest bidder.

There are really two outstanding groups who practice Simony. First, the Roman Catholic system as they dupe their members into believing that gifts or services rendered to the church, and masses provided by the Priests, (at a price of course) can alleviate or shorten the duration of the deceased in Purgatory (which does not exist). The other group is the Pentecostals (they like to be called Charismatics) who likewise hold out the carrot of divine healing to their dupes.

These articles crossed my desk recently and they reveal Simony today in full bloom. (Jack L. Green).

News For The Television Watchers

We always like to keep you up-to-date on what is going on with your favorite TV evangelist. First a word from the 3 Better Business Bureau's in Canada about TV evangelist, Rex Hubbard, sometimes called Rex Humbug, who recently sent out "faith building" letters. They included holy Bible anointing oil and a blessed-by-prayer-cloth cross with a generous appeal for funds. The letter said the oil was to be used to turn God's healing and prospering blessings on in their lives. Instructions follow: Make a cross on your forehead with the oil and then by faith go to a room by yourself and take out any money you have and make a cross on each bill. Do this in faith for God to heal your money problems. Anoint your checkbook if you have one, and then, this letter said to mail the largest bills or check that you have. Give your largest and best and he assured them that God's spirit was in the letter. Other instructions were given and the Better Business Bureau said that some had sent their month saving of their Social Security check and didn't have anything to live on the rest of the month.

Edsel Roberts

Fremont, Calif.

DEAR BRO. & SISTER BOXHOLDER

I never cease to be amazed at the various fund raising tricks that are used by today's TV, radio and mail order religious hucksters. A Preacher(?) by the name of Rev. Ewing, which calls his organization "CHURCH BY MAIL" and makes his headquarters in Atlanta, Georgia has been sending a fund raising letter to Bro. & Sister Boxholder. One addressed to "Rural R. Boxholder" at an address in Springfield, Mis-

souri came into my possession.

Included with the letter was a printed rug with a picture on the other side (a freaky looking long-hair like you still see running around today) that was supposed to be Christ. You were told to get on your knees on this rug, pray, send the rug back to Rev. Ewing (along with an offering, of course) so that he could send it to some other needy person (Boxholder). Your prayers would, of course, be answered and you would have great financial blessings or a healing, etc.

The prayer that he printed at the beginning of his four page letter. I will share the entire prayer(?) with you here.

Our Dear Heavenly Father, I come to you with this pen in my hand and the power of God flowing through my hands as I write to Bro. & Sister Boxholder and the entire Boxholder family. Regardless of where each member of this family may be when this letter reaches them, please reach out and touch one of them with Your nail scarred hands of blessing Lord, bless the Boxholder family -- especially Rural. I pray that you will walk through the door here and bless this home through this Red (for the Blood of Jesus) Jesus' Eyes Prayer Rug that you laid upon my heart to "first" get to Bro. & Sister Boxholder personally. Lord I am going to mail it to them as soon as I finish this letter.

Jesus, let Bro. & Sister Boxholder feel your great power as they use this faith prayer rug first and then, Lord I will obey You and mail it on to this other dear soul just like you told me to.

Amen

Plains Baptist Challenger

When I see and hear these frauds I can well understand why Peter said to Simon magus in Acts 8:20-23.

"But Peter said unto him, Thy money perish with thee, because thou has thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

LET'S

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praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Ezra. 3:10-13. Read it again and again.

Don't tell me the Holy Spirit didn't indwell the believer in the Old Testament times. Brother, we need more of this in our services today. We need to get excited. These people were excited from just the foundation being laid. I wonder how many of us were excited about seeing the foundation laid in our churches; if we had part in seeing one laid.

Why should we get excited? For the cause of Christ. Notice what Paul told Timothy, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim. 1:7-10. We should get excited for what Christ has done for us. He has abolished death and given us life through His death and resurrection. We should be excited about the strength He gives us to do His work. We should be excited about the work He gives us to do. Why should we get excited? Because of the commission given His church. Let us notice in Matthew 28: 17-20, "And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Notice, some doubted. Many today still doubt the reality of Christ. Christ is alive. We should be excited. Christ gave His church, the Baptist church, the only true church, the authority. Doesn't that excite you? Baptists have authority to spread the gospel, to teach others the truth of God's Word. That's exciting. The Baptists are set apart from all other organizations by the Lord Jesus Christ. He says to preach the gospel to every creature! Every person upon the face of this earth is to be given the gospel. Not to some, but to everyone. We need to be excited about giving the gospel. Others need to see that excitement in us.

Or are we bored by the life we are living for Christ? Are we living for Christ? Are we serving Him daily? Are we overjoyed with our salvation? Let's get excited. We have good news to give. God has intrusted us with His plan of salvation. Salvation by grace through faith in Jesus Christ. And we can't get excited? We have escaped an eternal burning hell, and we can't get excited? The opportunity to tell others the way of escape and we can't get excited? Why should we get excited? For the glory of God. Notice this, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. 4:20.

God is not glorified by our unbelieving hearts. Saying. "It can't be done". "It won't work", "We will never have a big church", "Folks won't listen to the gospel", "I can't do it", "I don't have time", "I've got a job to keep", "I've got a wife", "I've got to bury the dead", "so on and so on". "O ye of little faith" Matt. 6:30. "I can do all things through Christ which strengtheneth me." Phil. 4:13. The people of God down through the ages did not accomplish what they accomplished by doubting. They accomplished what they accomplished by trusting and having faith in God, giving Him the glory for whatever was accomplished.

How should we get excited? Well, first of all we should be sincere. I do not mean we have to be prudens and act as if we have nothing to gain, for we have a lot to gain by being sincere. Furthermore, we must show our happiness if we are to be sincerely excited. "Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD." Joshua 24:14. If we are sincere in our service to God, we will do better, and do more. Like the old saying goes, 'talk is cheap'. I suppose that is one of the hardest things in accomplishing what I talk about doing. The easy thing is to say it. The hard thing is to do it. Let us not pretend to be happy. Let us not pretend to be glad we are in the house of God. Let us not pretend to love our brethren. Let us be real. Let our excitement show through.

How should we get excited? We should be confident. God will not let us down. God will not forsake us. God will protect us. God will provide for us. God will finish what He starts. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. We should be confident that God will do for us. We must be faithful and have faith in Him. He will guide us through, if we depend on Him. We should be excited about this. We should be overjoyed by the thought of God for us. This should calm our soul and excite our minds and hearts to serve Him confidently.

How should we get excited? By God's power. We can't do it alone. No need to try to do it alone. We can't do it. If we are to accomplish anything we must do it through the power of God. Job was questioned in the thirty-eighth chapter about where he was when God was forming the earth and everything else. Where were we? Where were we when God measured the size of His creations? Declare if thou knowest it all. God is in control. We should be excited. If we want to accomplish anything we can by God's power. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13. We need to be filled with joy and peace in believing that God can and will do for us. We need to have faith. But we need to desire to accomplish. We need to do. Faith without works is dead. May God fill us with joy and peace in believing in Him to

provide us with the power to get excited and get excited with desire and action. God can and will do it if we only believe.

How should we get excited? By reading God's Word. Remembering it is His Word. It is what He is telling us to do. God's Word will and should excite us. Reading it daily, reading it thoroughly. Reading it. It will help us to accomplish our work for the Lord Jesus Christ. There is education. There is the way of salvation. There is how to be happy in our marriage. There is how to deal with our enemies. There is how to work with our boss and if we are a boss; how to work with our employees. There is the way of Godly living taught. There is the answers to our church problems. There is the answer to whatever we need.

How should we get excited? Singing with meaning. We should know what we are singing. We should sing songs that are true. We should sing songs with the attitude of praise that we are truly grateful for what Christ has done for us. When we sing Amazing Grace is it truly amazing. Do cold chills run up your spine thinking of that song, singing that song. Amazing Grace, how sweet the sound that saved a wretch like me. I once was lost but now I'm found, I once was blind but now I see. Amazing Grace how sweet the sound. Doesn't that excite you?

How should we get excited? Praying with faith. Pray expecting an answer. Often times, before we ever finish our prayers we begin doubting that God will ever answer them. God will answer our prayers. Some sooner. Some later. Some like we wanted. Some the way we didn't expect. He will answer our prayers in the way we need them. He will not answer them simply in the way we think we need them. But we should be excited that God answers our prayers. I'm sure all of us can think back on many of the times we were in prayer over things and God eventually answered those prayers. He will do the same today. Let us pray with faith. Let us pray that God would excite us into serving Him more each and every day. God will answer our prayers.

How should we get excited? We should get excited together. We should all become involved in building our churches. We should all work together to serve God. Notice what Paul has to say to us in Romans 15:14, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." We have a lot to get excited about. Let's think of the solution instead of the problem. May God bless you is my prayer.

HOSANNA

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doubt is already cunningly conveyed to many in our day, regarding the second coming of the Lord Jesus Christ. It is important to note that soon after the resurrection the redeemed of the Lord had the scales removed from their eyes. The fact that the majority of the people here were simply rejoicing in prosperity physically without taking into account that prosperity spiritually

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BAPTISTS AND THEIR PERPETUITY

by Roy Mason

Why should Baptists be ashamed to own that their churches go back to the days of Jesus? Why should they be reluctant to admit that Jesus started the first Baptist church, and that such churches have existed from then until now? It seems to me that a Baptist should be proud of the fact that he doesn't belong to a man-founded church, but with the people started by Jesus Himself.

The stalwarts of the Baptist faith of years gone by were firm believers in the continuity of Baptist churches through the centuries, but in recent times many Baptists shrink from the idea that Jesus started the Baptists, and that Baptist churches have existed without a break. Why is this?

One reason is the ecumenical movement -- the present day movement -- the present day attempt to merge all of the denominations into one big hodge podge. The hodge podge known as the National and World Council of churches is that hodge podge. The biggest bunch of heretics of all time are in leadership of this ecumenical movement. Personally I believe that the leadership of this ecumenical movement are busy building Anti-christ's church, which will play a large part in boosting Anti-christ into supreme power over the world. Among Baptists the ecclesiastical big-wigs want affiliation with the National and World Council of churches, and I predict that Southern Baptists will affiliate with these organizations before very long.

Two weaknesses are undermining the doctrinal integrity of Baptists. One is weakness concerning the origin and perpetuity of Baptist churches, and the other is weakness concerning authoritative baptism. These weaknesses are illustrated by two recent happenings. One of the professors of the Southern Seminary had a recent article in which he belabored the idea of Baptist church perpetuity. He took issue with a number of Baptist books which in the past were written to prove the perpetuity of Baptist churches through the centuries. Among others, he cast reproach on my book "The Church That Jesus Built."

The second happening relates to baptism. The Ashland Avenue Baptist Church of Lexington, Ky., offered strong protest before the Elkhorn Baptist Association concerning the practice of one of the churches of the association which had received "alien immersion" but in this instance, after full discussion, the association absolutely refused to discipline the church. These instances serve to illustrate the current weakness of Baptist churches and Baptist leaders in relation to distinctive Baptist doctrines.

I was not always a believer in the perpetuity of Baptist churches. As a youth I got hold of a Scofield Bible (a fine Bible in some respects, but with notes desperately in error along some lines). This Bible "sold me" on the Universal Invisible Church. As a young preacher I heard a staunch Baptist preacher preach a sermon at an association in which he declared that Jesus started the Baptists and that Baptist churches have been in existence ever since. The sermon

made me angry, and I decided to write a booklet refuting what he had preached.

I began a careful study, and the first thing I had to do was to throw away my universal invisible church doctrine. I discovered that it was universal invisible nonsense, refuted utterly by the very meaning of the word translated church, for the word "ecclesia" signifies a called out assembly, and that demands both organization and locality, whereas the Universal Invisible Church has neither. Have you ever thought -- if it was a Universal Invisible Church that Jesus started, then he didn't start anything, for if all believers constitute the "church" he didn't have to start it -- it would have existed anyhow.

I have come to abhor the doctrine of the Universal Invisible Church. It is the most ridiculous and without foundation heresy that I know anything about -- and is a modern invention designed by the devil to counterfeit the true church -- the one that Jesus started.

In preparing my booklet I wrote the headquarters of the various denominations and secured their literature. I discovered that they frankly state when, where, and by whom they had their beginning. Certainly Protestant denominations were not started by Christ, for they can readily be traced to human founders. The small splinter groups that have sprung from them -- or that have grown up in recent years are, of course, even further away from Christ as founder.

Having then seen the fallacy of the Universal Church idea, and having eliminated the various Protestant and other groups, that left only the Catholics and the Baptists. I discovered that while some of the heresies of the Catholic Church originated early, there was no Catholic Church in the real sense for several centuries. Schaff, in his "History of the Christian Church" says that Gregory the Great (590-604 A.D.) was the first of the popes.

When I began a study of the Baptists I found that their origin is not to be located this side of Christ.

Jesus started a church -- not on Pentecost, but during His lifetime on earth, as promised in Matthew 16:18. In Matthew 18:17 He said, "...tell it unto the church" -- and even a half-wit would know that they couldn't "tell it" to a church that didn't exist. Jesus promised to perpetuate the church He started -- to never let it go out of existence. That is certainly the meaning of Matthew 16:18 when He says "...the gates of hell shall not prevail against it." Either He has preserved the institution He started, or else He lied, one or the other. Which do you believe? I believe He kept His word. If He kept His word, then churches holding the essential doctrines of Baptists have had to have continued in existence from then until now. He certainly didn't start the Catholic church, for it started centuries after Jesus was here. Besides if you will take a look at the Catholic church, you will see that it doesn't even bear resemblance to the churches of New Testament times. He certainly didn't start the Protestants, for they and the more recent sects can all be traced to human founders who lived centuries after Christ. So, it is Baptists or else it's nobody, and in that case

Christ's word fails.

It is not necessary to trace a historical line of churches in unbroken continuity in order to believe that Baptist churches have always existed from the time of Christ. The bare word of Jesus Christ is enough. But actually there is more historical proof of continuous existence of Baptist churches through the centuries than one would expect. As I pursued my church study I discovered groups were nicknamed various names, but through the centuries the most common name, a sort of generic name, applied to them, was the name "Ana-Baptist", which signifies "rebaptizers".

The outcome of my study of the church question was not a booklet proving that the church that Jesus started was a Universal something, or that the Catholic church was the original church with all other groups springing directly or indirectly from it. The outcome was a book refuting the Universal Church idea and tracing Baptists from the days of Christ until now. That book, "The church That Jesus Built" has sold through ten editions and has made Baptists of many people. I have baptized preachers of other denominations who became Baptists after reading the book. While I do not consider the tracing of a line of churches link by link from the days of Christ essential, I think I have done a fair job in historically tracing Baptists through the centuries from the days of Christ until the present.

But many Baptists who are loose on the church question are equally loose on the question of baptism. It is becoming more and more common for churches to receive "alien immersion." If Jesus started Baptists then they are the only people authorized by Him to baptize. Certainly no man-founded church has any authority to baptize, and let us remember that baptism is no better than the authority behind it. Speaking for myself in more than forty straight years in pastorates, I never led any church to receive "Alien immersion." Many times we had people to present themselves for membership and expecting to be received on the basis of immersion administered by man-founded churches. We refused such immersion, and when we explained the matter the persons readily consented to receive Scriptural baptism. In only one instance was there refusal to be immersed again.

I remember one case where a woman objected. I asked her if she had ever been playfully immersed by playmates when they were swimming in the creek. She said "yes". "Was that immersion proper for church membership?" "No", she said. "Why not?" "The person immersing me had no proper authority," she said. "That's what's wrong with your baptism -- your church was started by a man, and has no authority from Christ to baptize." She saw the point and said, "I'll be here for baptism next Sunday."

Some try to say that the Great Commission, given by Christ as recorded in Matthew 28:18-20 was given to individuals and not to a church. Two things are to be said about this theory. First, if it was given to individuals, when those individuals died the Commission died with them, and has never been binding upon anybody from that time until now. Second, that Jesus was giving the Commission to men in corporate

capacity as constituting His church is clearly indicated by His words, "...and, lo, I am with you always, even unto the end of the world (age)." He couldn't be with individuals unto the end of the age, when they would die centuries before the end of the age. But if He was speaking to men as constituting an institution that would exist through all time until the very end of the age, then His words make sense. It was to this institution that He started and which He envisioned as lasting to the end of the age that He gave the Commission to baptize, and no other institution has the right to baptize; and when churches receive baptism performed by the authority of man-founded institutions, they receive that which is "alien" and worthless.

One last thought -- do not Baptists dishonor and betray their noble ancestry when they receive alien immersion? Remember that the generic title bestowed upon people holding New Testament doctrines down through the centuries was usually the title "Anabaptist." They were "re-baptizers" -- people who baptized over again those coming to them from other religious groups. It cost our Baptist ancestors hatred, reproach, and every form of mental and physical suffering to stand for Scriptural baptism. How blameworthy for Baptists today to weaken down and spinelessly betray the stand taken by our ancestors at such terrific costs. I would feel horribly guilty if I did!

HOSANNA

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was needful first and foremost, is evidenced by the fact that Christ was crucified by majority vote in the city of Jerusalem within a week's time! Such characterizes the prosperity gospel which is being sown, a corrupt seed, in many a soul! What a tragedy, how sad it is to see the people so blinded! But praise be unto God when we are led to have our hope built on nothing less than Jesus' blood and righteousness! Therefore, the aim of this message is to use the sword of the Spirit to cut into your heart if you have not so trusted in the promised deliverer, for salvation from sin must precede the blessings of the heavenly kingdom to come.

I. Singing Hosanna with Understanding

The Apostle Paul spoke of singing with understanding as a much desired thing to seek after, so as to fully appreciate and enjoy the song, to fully edify the church, and to give glory to God in the highest.

Hosanna is a Greek word which meaning in this context must go back to the Hebrew word, "vasha" meaning to save, to deliver, and the word "na", meaning now, or I pray now; thus, combining these words we come up with the compound word vasha-na or save now, I pray.

Hence, we discover that the people were crying out for salvation or deliverance now from the Romans, or the Gentiles in general, unto the establishment of the everlasting kingdom of the Christ! Granted, there was, and is nothing wrong for such an entreaty; nonetheless, it was not in context with God's eternal purpose.

But, beloved, as we see the signs of Christ's coming, our spirits ought to yearn for the day that the Lord has made for His children, and be thus expressed by

our singing Hosannas to our King, imploring our Lord to come quickly, to save now to the fullest!

II. Songs of Deliverance

Psalm 32:1-11 speaks of songs of deliverance which indeed harmonizes with our text; consider the fullness of this salvation or deliverance.

Psalm 118:19-29 is the song which our text speaks, part of the Hallel which was sung at the Feast of Tabernacles, Passover, and possibly other events; if the context of the Psalm were known then they would have known better, so they erred not knowing the Scriptures...so typical of our day of spiritual famine as the people perish for lack of knowledge!

This song of deliverance is one of entreaty with joyous anticipation of victory, as is the case with those cheering at a football game. Go, fight, win!, to a team which they have confidence will win in time. Victory is just around the corner, complete deliverance shall soon be upon all of God's children. Can you sing such a song with such anticipation that you can hardly wait for the Lord Jesus Christ to come and set up His heavenly kingdom upon this-earth?

Remember one thing; your sins, if they have not been atoned for, if you have not received the Lord Jesus as your Saviour, shall keep you from enjoying such O dear ather in heaven, save now, I pray -- bring one of your lost sheep that may be here this morning into the fold that they may rejoice with us! O come to the Saviour who left the glories of heaven. Who was born of a virgin, who is God that became a man, who lived a sinless life, who lived a life of true love doing many good and wonderful works, who went to Calvary to die and to suffer eternal anguish for all those who believe, Who rose again in victory over death, hell, and the grave, who is coming back soon to grant unto His people complete deliverance from sin and its eternal consequences!

Yet, this cannot happen unless you come to see yourself as you really are, as God sees you... a wretched sinner in desperate need of salvation for your soul and deliverance from the crimes you have committed against God's holy law; otherwise, your lot shall be as those who sang Hosannas, but who later rejected the true Christ as He was more clearly revealed. No doubt, many of the people who sang such had reason in themselves that they deserved a deliverance from Gentile dominion, they've suffered long enough, they deserved better as God's chosen nation. It is just that attitude of pride that eventually raised its ugly head in rebellion against a suffering substitute first; they wanted and deserved deliverance, now!

III. The Everlasting Kingdom

At times we find that we consider the United States of America as God's country, God's chosen nation under God, we deserve the best right now, we deserve deliverance from economic depression now, we want material prosperity to the uttermost with little or no consideration of the need and greater blessings of true and eternal salvation! This hasty and proud spirit shall eventually kill this country!

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THE BAPTIST EXAMINER

DEC. 5, 1992

PAGE SEVEN

HOSANNA

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It is true that the Kingdom of God is within those who believe and is comprised of all believers at a given point in time; however, this is a spiritual kingdom which is not fully manifested to all as it shall be at the Second Coming of Christ. See Daniel 7:18-27.

We who are pilgrims and strangers to the kingdom of darkness and have been translated into the kingdom of light are looking for a city whose builder and maker is God, a kingdom whose King is the King of kings and Lord of lords, the Lord Jesus Christ, the Saviour of the world, and in particular those who believe upon Him to save them from sin and Satan's power!

Turn to II Peter 1:10-11 to see a glimpse of what God has prepared for them who love Him and keep His commandments with a pure heart.

Conclusion: Your election shall be manifested by your electing Christ as Saviour and King by His grace. How could anyone be satisfied with less? Salvation from sin for your own soul, for the souls of others, by the putting away of sin and sinners in the lake of fire! Then, consequently because no sin, no curse of sin, no sorrows, no crying, no economic depression, no crime, but all love, all purity, all riches, all joy and peace, throughout all eternity. Why? All because of Jesus, O what a wonderful Saviour, all promises kept by the Word of His power, by the power of His person! And to think that we, beloved shall behold our Saviour and King face to face, walk with Him from place to place, sing of His amazing grace forever and ever world without end! Hallelujah, Hosanna in the highest to the King! May those who are fed up with their sins and this kingdom of darkness, come to believe on the Lord Jesus Christ that you may be saved and gain an abundant entrance into the everlasting kingdom!

HOW TO

(Continued from Page 1)

human nature, for manhood is as full of sin as an egg is full of meat; and the evolution of sin must be everlasting mischief. We all believe that we must go to soul-winning, desiring in God's name to see all things made new. This old creature is dead and corrupt, and must be buried; and the sooner the better. Jesus has come that there may be a passing away of the old things, and making of all things new. In the process of our work, we endeavor to bless men by trying to make them temperate; may God bless all work of that sort! But we should think ourselves to have failed if we had produced a world of total abstainers, and had left them unbelievers. We drive at something more than temperance; for we believe that men must be born again. It is good that even a corpse should be clean, and therefore that the unregenerate should be moral. It would be a great blessing if they were

cleansed of the vices which make this city to reek in the nostrils of God and good men. But that is not so much our work as this: that the dead in sin should live, that spiritual life should quicken them, and that Christ should reign where the prince of the power of the air now hath sway. You preach, brethren, with this object, that men may quit their sins, and fly to Christ for pardon, that by His blessed Spirit they may be renovated, and become as much in love with everything that is holy as they are now in love with everything that is sinful. You aim at a radical cure; the axe is laid at the root of the tree; the amendment of the old nature would not content you, but you seek for the imparting, by a divine power, of a new nature, that who gather round you in the streets may live unto God.

Our object is to turn the world upside down; or, in other words, that where sin abounded grace may much more abound. We are aiming at a miracle: it is well to settle that at the commencement. Some brethren think that they ought to lower their note to the spiritual ability of the hearer; but this is a mistake. According to these brethren, you ought not to exhort a man to repent and believe unless you believe that he can, of himself, repent and believe. My reply is a confession: I command men in the name of Jesus to repent and believe the gospel, though I know they can do nothing of the kind apart from the grace of God; for I am not sent to work according to what my private reason might suggest, but according to the orders of my Lord and Master. Ours is the miraculous method which comes of the endowment of the Spirit of God, who bids His ministers perform wonders in the name of the holy child Jesus. We are sent to say to blind eyes, "See," to deaf ears, "Hear," to dead hearts, "Live," and even to Lazarus rotting in that grave, wherein, by this time, he stinketh, -- "Lazarus, come forth." Dare we do this? We shall be wise to begin with the conviction that we are utterly powerless for this unless our Master has sent us, and is with us. But if He that sent us is with us, all things are possible to him that believeth. O preacher, if thou art about to stand up to see what thou canst do, it will be thy wisdom to sit down speedily; but if thou standest up to prove what thine almighty Lord and Master can do through thee, then infinite possibilities lie about thee! There is no bound to what God can accomplish if He works by thy heart and voice. The other Sabbath morning, before I entered the pulpit, when my dear brethren, the deacons and elders of this church, gathered about me for prayer, as they are wont to do, one of them said, "Lord, take him as a man takes a tool in his hand when he gets a firm hold of it, and then uses it to work his own will with it." That is what all workers need; that God may be the worker by them. You are to be instruments in the hands of God; yourselves, of course, actively putting forth all your faculties and forces which the Lord has lent to you; but still never depending upon your personal power, but resting alone upon that sacred, mysterious, divine energy which worketh in us, and by us, and with us, upon the hearts and minds of men.

Brethren, we have been greatly disappointed, have we not, with some of our converts? We shall

always be disappointed with them so far as they are our converts. We shall greatly rejoice over them when they prove to be the Lord's work. When the power of grace works in them, ("Glory!") then it will be, as my brother says, "Glory!" and nothing else but glory; for grace brings glory, but mere oratory will only create sham and shame in the long run. When we are preaching, and we think of a very pretty, flowery passage, a very neat, poetical paragraph, I wish we could be restrained by that fear which acted upon Paul when he said that he would not use the wisdom of words, "...lest the cross of Christ should be made of none effect." It is the duty of the gospel preacher, indoors or outdoors, to say, "I can say that very prettily, but then they might notice how I said it; I will, therefore, so say it that they will only observe the intrinsic value of the truth which I would teach them." It is not our way of putting the gospel, nor our method of illustrating it, which wins souls, but the gospel itself does the work in the hands of the Holy Ghost, and to Him we must look for the thorough conversion of men. A miracle is to be wrought by which our hearers shall become the products of that mighty power which God wrought in Christ when He raised him from the dead, and set Him at His own right hand in the heavenly place far above all principality and power; and for this we must look out of ourselves to the living God. Must we not? We go in, then, for thorough downright conversion; and therefore we fall back upon the power of the Holy Spirit. If it be a miracle, God must work it, that is clear; it is not to be accomplished by our reasoning, or persuasion, or threatening, it can only come from the Lord.

In what way, since the winning of souls lies here, can we hopefully expect to be endowed with the Spirit of God, and to go forth in His power? I reply, that a great deal depends upon the condition of the man himself. I am persuaded we have never laid enough stress on the work of God within our own selves in its relation to our service of God. A consecrated man may be charged with the divine energy to the full, so that everybody round about him must perceive it. They cannot tell what it is, nor whence it comes, nor, perhaps, whither it goes; but there is something about that man which is far beyond the common order of things. At another time that same person may be feeble and dull, and be conscious to himself that he is so. See! he shakes himself as at other times, but he can do no mighty deed. It is clear that Samson himself must be in a right condition, or he can win no victories. If the champion's locks be shorn, the Philistines will laugh at him; if the Lord be gone from a man, he has no power left for useful service. Dear brethren, look carefully to your own condition before God. Take care of the home farm; look well to your own flocks and herds. Unless your walk be close with God, unless you dwell in that clear light which surrounds the throne of God, and which is only known to those who are in fellowship with the Eternal, you will go forth from your chamber, and hasten to your work, but nothing will come of it. The vessel, it is true, is but an earthen one; yet it has its place in the divine arrange-

ment, but it will not be filled with the divine treasure unless it is a clean vessel, and unless in other respects it is a vessel fit for the Master's use. Let me show you some ways in which much must depend in soul-winning upon the man himself.

We win some souls to Christ by acting as witnesses. We stand up and testify for the Lord Jesus Christ concerning certain truths. Now I have never had the great privilege of being bamboozled by a barrister. I have sometimes wondered what I should do if I were put into the witness box to be examined and cross-examined. I think I should simply stand up, and tell the truth as far as I knew it, and should not make an attempt to display my wit, or my language, or my judgment. If I simply gave straightforward answers to his questions, I should beat any lawyer under heaven. But the difficulty is, that so often when a witness is put into the box, he is more conscious of himself than of what he has to say; therefore, he is soon worried, teased, and bored, and, by losing his temper, he fails to be a good witness for the cause. Now, you men in the open air are often bamboozled; the devil's barristers are sure to come to you, he has a great number of them constantly retained in his service. The one thing you have to do is to bear witness to the truth. If you enquire in your own mind, "How shall I answer this man cleverly, so as to get a victory over him?" you will not be wise. A witty answer is often a very proper thing; at the same time, a gracious answer is better. Try to say to yourself: "It does not, after all, matter whether that man proves me to be a fool or not, for I know that already. I am content to be thought a fool for Christ's sake, and not to care about my reputation. I have to bear witness to what I know, and by the help of God I will do so right boldly. If the interrupter questions me about other things, I shall tell him that I do not come to bear witness about other matters, but this one thing I do. To one point I will speak, and to no other."

Brethren, the witnessing man, then, must himself be saved, and he should be sure of it. I do not know whether you doubt your own salvation. Perhaps I should recommend you to preach even when that is the case; since, if you are not saved yourself, you yet wish others to be. You do not doubt that you once enjoyed full assurance; and now, if you have sorrowfully to confess, "Alas! I do not feel the full power of the gospel on my own heart," you can truly add, "Yet I know that it is true, for I have seen it save others, and I know that no other power can save me." Perhaps, even that faltering testimony, so truly honest, might bring a tear into your opponent's eye, and make him feel sympathy for you. "I preached," said John Bunyan, "sometimes without hope, like a man in chains to men in chains, and when I heard my own fetters rattle, yet I told others that there was deliverance for them, and I bade them look to the great Deliverer." I would not have stopped Mr. Bunyan in preaching so. At the same time, it is a great thing to be able to declare from your own personal experience that the Lord hath broken the gates of brass, and cut the bars of iron in sunder. Those who hear our witness say, "Are you sure of it?" Sure of it? I am as sure of it as I am sure that I am a living man.

They call this dogmatism. Never mind about that. A man ought to know what he is preaching about, or else let him sit down. If I had any doubt about the matters I preach from this pulpit, I should be ashamed to remain the pastor of this church; but I preach what I do know, and testify what I have seen. If I am mistaken I am heartily and intensely mistaken; and I risk my soul and all its eternal interests upon the truth of what I preach. If the gospel of what I preach does not save me, I shall never be saved, for what I proclaim to others is my own personal ground of trust. I have no private lifeboat; the ark to which I invite others holds myself and all that I have.

A good witness ought himself to know all that he is going to say; he should feel himself at home in his subject. He is brought up as a witness, say, in a certain case of robbery; he knows what he saw, and has to make a declaration of that only. They begin to question him about a picture in the house, or the colour of a dress which was hanging in the wardrobe. He answers, "You are going beyond my record; I can only witness to that which I saw." What we do know, and what we do not know, would make two very large books, and we may safely ask to be let alone as to the second volume.

Brother, say what you know, and sit down. But be calm and composed while speaking of that with which you have personal acquaintance. You will never properly indulge your emotions in preaching, so as to feel at home with the people, until you are at home with your subject. When you know what you are at, you will have your mind free for earnestness. Unless you open air preachers know the gospel from beginning to end, and know where you are in preaching it, you cannot preach with due emotion; but when you feel at home with your doctrine, stand up and be as bold, and earnest, and importunate as you please. Face the people feeling that you are going to tell them something worth hearing, about which you are quite sure, which to you is your very life. There are honest hearts in every outdoor assembly, and every indoor assembly, too, that only want to hear honest beliefs, and they will accept them and be led to believe in the Lord Jesus Christ.

But you are not only witnesses, you are pleaders for the Lord Jesus Christ. Now, in a pleader, much depends upon the man. It seems as if the sign and token of Christianity in some preachers was not a tongue of fire, but a block of ice. You would not like to have a barrister stand up and plead your cause in a cool, deliberate way, never showing the slightest care about whether you were found guilty of murder or acquitted. How could you endure his indifference when you yourself were found guilty of murder or acquitted. How could you endure his indifference when you yourself were likely to be hanged? Oh, no! you wish to silence such a false advocate. So, when a man has to speak for Christ, if he is not in earnest, let him go to bed. You smile; but is it not better that he should go to bed than send a whole congregation to sleep without their going to bed? Yes, we must be in downright earnest. If we are to

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GOD'S WILL CONTROLS ALL THINGS

"And all the inhabitants of the earth are reputed as nothing: and he doth 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?" (Daniel 4:35).

The words of the above verse of Scripture were spoken by Nebuchadnezzar, a man who once was a king and had been brought down by God to the level of the beast of the field. He ate grass like oxen, lived out in the open; and when it was all over, he looked like a hermit. Nebuchadnezzar's conclusion was that God is in complete control of all things.

The reprint of an article by Timothy J. Bagwell (The Wheeler County Eagle, December 25, 1991, Bill Ricks' column, page 2) depicts God as having no control over tragedies. Bagwell uses a variety of terrible events and then rebukes any who would label them as "God's will". Some of his questions are, "If God is omnipotent, omniscient and omnipresent, then does He control the world?" There is no doubt that God is omnipotent, omniscient and omnipresent. Mr. Bagwell sows the seed of doubt by using "if." Since there is no doubt God is all the above, then there is no doubt that He controls the world.

Mr. Bagwell further states, "He (God) does not control everything

that happens in the world or in our lives." He bases this on the assumed premise that the New Testament teaches that God chooses to limit Himself. What does that mean? That has nothing to do with will. Webster defines "will" as, "The power of making a reasoned choice". The Greek word used in the Bible in relation to "God's will" is "Theloma" which means "to wish" or "to desire". Whatever God wishes or desires, He gets, because He is all-powerful, all-knowing, and all-present.

Now, does God will death? It was He who pronounced death upon mankind. Mr. Bagwell speaks of the 1500 killed from toxic gas in Cameron, West Africa. What about the approximate 2.5 billion killed during the flood? Are we saying God didn't send the flood on purpose? The Bible says He did. (See Genesis 6:7). Are we saying God didn't send the plagues on Egypt? The Bible says He did. Is the Apostle Paul a devout liar? He says because the Christians brought reproach upon the Lord's table that, **"For this cause many are weak and sickly among you, and many sleep"** (are dead), (I Corinthians 11:30). If this is not God's will, whose is it? The people in the flood didn't kill themselves; Satan doesn't have the power of life and death.

I don't want to get in a shouting match with rank Arminians, but I must uphold the sovereign God I serve.

in that throng is sent there by God for some purpose, and that I am sent to effect that purpose. I often think to myself, when I am preaching, "Who is being converted now?" It never occurs to me that the Word of the Lord will fail. No, that can never be. I often feel sure that men are being converted, and at all times that God is glorified by the testimony of His truth. You may depend upon it that your hopeful conviction that God's Word cannot return to Him void is a great encouragement to your hearers as well as to yourself. Your enthusiastic confidence that they will be converted may be like the little finger of a mother held out to her babe, to help it to make its way to her. The fire within your hearts may dart a spark into their souls by which the flame of spiritual life shall be kindled in them, do let us all learn the art of pleading with the souls of men.

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One of these did appear to be catching on to the vocabulary more readily than the other, and felt qualified to give a demonstration of his prowess to his countryman. He held his finger toward his left hand and identified this (correctly) as his hand. He did the same with numerous other parts of his body and several other objects around them. His associate felt a bit of envy and expressed his admiration, to the extent of asking his friend just how he had managed to remember all these terms of identification. The other calmly and confidently tapped the side of his cranium gently three or four times and responded, "I have it all right up here in my liver."

Our hero had learned many definitions, yet when it became a matter of the basic reason for everything, we encounter a slight case of misdefinition. He had the wrong identification given to the foundation of his information. He would make a good evolutionist. He had all the correct terms, but he didn't always apply them to the proper environment.

The evolutionist, for instance, declares that he is a scientist; but nothing could be farther from the truth, for true science requires a systematic and objective arrangement of facts to form logical conclusions. The evolutionist will fit the facts selectively into an assumed pattern to support a pre-conceived result. I'm certain we've all heard the postulation that creationism is theory, while science is based on fact; we have heard some kind of statement to that effect, at least. The trouble with postulations is that they're often false.

As a young lad, I studied crime detection by correspondence. I learned some detecting terms such as "deductive" and "inductive" investigation. I found that the truly professional investigator doesn't use deductive methods until he has totally exhausted inductive methods. Inductive process builds facts, hoping these facts will point to a conclusion; while deductive assumes some conclusion at an early opportunity: Deductive "jumps to a conclusion".

It is much the same with rationalization and reason. Rationalization is a form of reason, but a form which attempts to reasonably verify a preconceived conclusion. Pure reason tries to avoid assumption, and is more

likely to take possible solutions and compare these to known facts: It is more analytic and with "theories" as objectively as possible. Both rationalization and deduction are subjective, while true reason and induction are objective. Evolution is actually a very subjective theory.

Evolutionary non-science claims to use a principle which has been dubbed "uniformitarianism." This principle would harmonize very well with the thought predicted by Peter in the cited passage. It, in effect, seeks to deny the worldwide flood of Noah's time; because, of course, this is not consistent with a uniformitarian concept. It is a catastrophic event. If their principle is carried to the most logical ultimate conclusion, we would decide that men, animals, and the earth have all always been around in the same stage with little (or maybe even, no) change in characteristics. Huh! Is this what science has concluded? No! No way! Science, so-called, has invented uniformitarianism as a self-serving device; to be used when needed and to be ignored, whenever it is not utilitarian. It could become a bit embarrassing to use this principle with too much consistency. It is convenient, for this non-science, to apply this principle for aging; since they can (thereby) insist that the world has been here billions of years, because the gradual changes (which they advocate) require much time. The principle becomes an embarrassment, however, if they say no change is ever required.

A brother-in-law explained to me how he could see that the glacial age had caused a land (or maybe it was a rock) formation in the Mid-west. No doubt, he felt he had a better understanding of natural science than I. This was, I think he said, a mound or small ridge of rocky dirt. He visualized the presumed glacier to have brought the pile down, leaving it as it thawed. I imagine (then) that I might go to the Yukon, dump a bowl of mixed vegetables on a glacier and wait for it to slide to a lowland and melt. Then I might be able to find the carrots had been culled-out, leaving there a much more desirable vegetable selection. He could imagine that a glacier had built him a mound, but found it difficult to see that no glacier was required. Order could happen (then) by accidental natural process, but (presumably) could not have been wrought by God through His creation. Is this (I ask) what can be reconciled with such a principle of evolutionary science? Can we justify order out of disorder?

I have not seen this from natural processes. I once saw a house that had been destroyed by a tornado, but I never (yet) saw any house assembled by the winds of nature. I doubt that a glacier gathered-up a pile of rocks and dirt from the north land and carried it to Illinois, then assembled a mound. I would rather believe the whole mound had been moved, intact, as that would only have relocated it: Does it make any difference whether rocks and dirt were moved from another location, rather than being already situated; or does it matter whether they changed from disorder to order? The real question is how did rocks and dirt become elements, anywhere and anyway! Evolutionary science has invented many devices to cause us to for-

get the real question, because this is one question they simply cannot begin to answer.

Evolution is not science, it is non-science: It is non-science: It is not uniformity, it is non-uniformity. It is not based on uniformity, it merely seeks to impute uniformity to creationism, as both a requirement and a stigma. Evolution wishes to use uniformity to discount a dynamic creation and to down-play any event such as a world wide flood, but it cannot abide being held firmly to this principle itself. If you will notice, the very term uniformity would appear to demand consistency. so we would naturally expect that everything about it would feature standardization and order; but we find this is not the case at all. Modern science does not feature the characteristics that it advertises. It claims a feature it does not have! It is non-standard! it actually lacks the uniformity, but wears the name on a sandwich board. If my wife were to cut out denim patterns and sew "Levi's" trademark on the finished product, she'd be in trouble were she to market that product. If I were to write an article and sign it as "A. W. Pink," I'd be guilty of forgery, or worse Evolution is just as guilty of mis-representation.

As with all other contemporary falsehoods, rooted in humanism, evolution has buzzwords. These are their means of skirting head-on definition. Wait a minute, though, I suppose I'd best explain why I say evolution is rooted in humanism. I wouldn't wish to make a statement I couldn't back-up. This alleged science has no true need to exist other than to escape the Biblical teaching of creation. The purpose is to provide an alternative which will allow man to pat himself on the back. This is quite a physical feat, for I can only do it to the lower part of my back. Try it! If we apply this phrase to the overall accomplishment of humanity throughout history, we have allowed ourselves a subtle satisfaction. We can think we are a superior type of creature and the culmination of a long line of progressive beings. We can visualize humanity as the royal line among creatures, for we can say we have developed our own best traits and now reign over the earth by our own devices. We can then progress on to the next steps and eventually claim that mankind is the measure of all worthwhile things and even the origin of everything worthwhile. This entire process facilitates both of the Humanist Manifestoes, confirming the humanistic flavor of this theory.

Now, let's get back to evolutionary buzz-words. I refer to page 207 of The Genesis Flood, by Whitcomb and Morris (Presbyterian and Reformed Publishing Co.). I find here the word "displacements." The authors refer to these as anomalies. My dictionary calls an anomaly a deviation from the common rule. Another term might be proof against the theory of evolution. These anomalies actually belie the theory of evolution and relegate it to a theory rather than allowing it to be a fact. Judges

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HOW TO

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prevail with men, we must love them. There is a genuine love to men that some have, and there is a genuine dislike to men that others have. I know gentlemen, whom I esteem in a way, who seem to think that the working classes are a shockingly bad lot, to be kept in check, and governed with vigor. With such views they will never convert workingmen. To win men, you must feel: "I am one of them. If they are a sad lot, I am one of them; if they are lost sinners, I am one of them; if they need a Saviour, I am one of them." To the very chief of sinners you should preach with this text before you, **"Such were some of you."** Grace alone makes us to differ, and that grace we preach. Genuine love to God and fervent love to man make up the great qualifications for a pleader.

I further believe, although certain persons deny it, that the influence of fear is to be exercised over the minds of men, and that it ought to operate upon the mind of the preacher himself. **"...Noah, ... moved with fear, prepared an ark to the saving of his house..."** There was salvation for this world from perishing in the flood in the fears of Noah; and when a man gets to fear for others, so that his heart cries out, "They will perish, they will perish, they will sink to hell, they will be forever banished from the presence of the Lord," and when this fear oppresses his soul, and weighs him down, and then drives him to go out and preach with tears, oh, then he will plead

with men so as to prevail! Knowing the terror of the Lord, he will persuade men. To know the terror of the Lord is the means of teaching us to persuade, and not to speak harshly. Some have used the terrors of the Lord to terrify; but Paul used them to persuade. Let us copy him. Say,

"We have come out to tell you, men and brethren, that the world is on fire, and you must flee for your lives, and escape to the mountain, lest you be consumed." We must give this warning with the full conviction that it is true, or else we shall be but as the boy who in foolishness cried, "Wolf!" Something of the shadow of the last tremendous day must fall upon our spirit to give the accent of conviction to our message of mercy, or we shall miss the pleader's true power. Brethren, we must tell men that there is pressing need of a Saviour, and show them that we ourselves perceive their need and feel for them, or else we are not likely to turn them to the Saviour.

He that pleads for Christ should himself be moved with the prospect of the judgment day. When I come in at yonder door at the back of the pulpit, and the sight of that vast crowd bursts upon me, I frequently feel appalled. Think of these thousands of immortal souls gazing through the windows of those wistful eyes, and I am to preach to them all, and be responsible for their blood if I be not faithful to them. I tell you, it makes me feel ready to start back. But then fear is not alone. I am borne up by the hope and belief that God intends to bless these people through the Word which He will enable me to deliver. I believe that everybody

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often disallow evidence, sometimes unfairly, as evolutionists have done. These anomalies are not a parallel to hearsay evidence. They are established facts, as Whitcomb and Morris will recognize, contrary to the wishes of evolutionists who would much prefer to ignore them. "Uniformity" is (itself) a buzz-word in that it is assumed to be a tyrant of evolution but is not. And what of "science" as it is applied to the theory of evolution? It is hardly a true term, when so much evidence can be gathered to disprove it: it is (yet) but theory and can hardly be accurately classed as a science. The anomalies dealt with are non-uniform. They are exceptions to the established rules of uniformitarianism. They are facts which must be explained away by evolutionists. Their explanations have no evidence, being (therefore) mere assumptions, or rationalized arguments. This is not objective but subjective reasoning. These are actual places where the rock strata does not conform to uniformitarianism.

Let's deal with a "living fossil," next. I don't know where this term came from, so I won't call it a buzz-word of evolutionists, although it may be. We're told (by evolutionists) that certain species can be dated millions of years ago due to the rock-strata where their fossils have been found, we're told mankind did not exist at that (same) early date, and we're told the continuity of life can be traced through strata. We're not told how living fossils (such as the tuatara "beakhead" reptile) lives today and can be dated (by evolutionists) at 135 million years in fossil strata, although no fossils can be found in any strata covering over 100 million years of their supposed ages. See pages 176-7 of the previously cited document.

I could cite other geologic and biologic evidence against evolution, to the extent of being boring. It takes no great amount of scientific knowledge, for I have little: I only have the documentation, and I suggest that those who would like to verify this or investigate further, to obtain a copy of the Genesis Flood or some other work on creationism and read it independently. The summation to all of this is that uniformity can hardly be said to be a fact unless it is truly uniform. It can hardly be said to be uniform when there are a number of noteworthy discontinuities, and there are indeed.

Friends, I'm no scientist. I'm no theologian, either. I have no doctorate in any field. I did not learn creationism from a seminary. I have never earned a living from preaching. It has been an independent effort rather than a livelihood. I have made my living from analysis (in some form or other) most all of my life. It is analysis that tells me evolution is non-science, and therefore nonsense. My middle name is Darwin, but sense tells me I cannot accept this thing that has been dubbed Darwinism. Logic must prevail over subjectivity and rationalization and truth must eventually overcome myth. Evo-

lution is a modern-day myth and a gigantic hoax that has been perpetrated upon the public.

HERESY

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ministers of the Church of the Nazarene." There is very little attempt to present the doctrine of sanctification as it is taught in the Bible, but these writers simply take it for granted that sanctification means "the second work of grace," then proceed to write. They refer to a number of verses which contain the words sanctification, holy, holiness, etc., but none of the verses teach the notion of the "second work of grace." The verses do teach much truth about sanctification, but not the idea of these Nazarene ministers.

So we say, the Bible definitely teaches sanctification, but not the idea of sinlessness in the flesh, as set forth by the "holiness" people. The Bible teaches that we are made perfect, but not in the manner advocated by "second blessing" advocates.

"Sanctify" Defined

The Bible is replete with references to sanctification, and anyone can easily determine the meaning of the word by simply studying these references. We say that the one who studies the usage of the term "sanctify" will find that it means "set apart," or "to separate." It never refers to the "second blessing," as taught by the "holiness." Here is proof of these statements:

Throughout the Bible, there are many things referred to as being "sanctified." Here are just a few of them:

(1) The seventh day was sanctified (Gen. 2:3). Now, this doesn't mean that this day became sinless. It means that this day was set apart as a day of rest.

(2) The first born, both of human and of beast, was sanctified. (Exodus 13:2). Compare this to the "holiness" notion.

(3) Mt. Sinai (Exodus 19:23). Did "sanctifying" this mountain make it sinless? When did it ever sin? Read Exodus 19, and you will clearly see that the mount was set apart.

(4) The Tabernacle (Exodus 27:43). It was never sinful; but was sanctified, set apart.

(5) The altar (Exodus 29:36, 37). Neither did this altar need "holiness" sanctification.

(6) Aaron and sons (Exodus 29:44). They were set apart, the Word says, "to minister to me (the Lord) in the priest's office."

(7) The vessels used in the tabernacle (Exodus 30:29). They were set apart, not "second blessed."

(8) Israel was sanctified, but not made sinless (Exodus 31:13). The nation was set apart from other nations to serve God.

(9) Houses and fields (Lev. 27:14-26). These, as the other inanimate objects, were never in need of a "second work of grace."

(10) Priests (Exodus 19:22). They were set apart, but not made sinless in the flesh.

Now, these examples show us that sanctification does not mean that one becomes sinless through a "second work of grace." Let anyone apply the "holiness" idea to the foregoing, and he will soon see how senseless it is.

Baptists Falsely Represented

Often have we heard "holiness" preachers blast Baptists because Baptists deny that sanctification is what "holiness" people teach.

They say that we teach "a sinning religion," and that our religion is one that allows people to "sin a little every day."

I would be charitable toward such people, and say that they misunderstand Baptists; but after much experience with them, after having clearly expressed to them what we believe and teach, I no longer think that the average "holiness" preacher has misunderstood us, but deliberately and maliciously and satanically misrepresents the Baptist position. This they inherit from their spiritual forefather, Mr. Wesley, for he was an expert in the unholy art of misrepresentation (witness his misrepresentation of Calvinism).

Baptists do not teach what the "holiness" folk falsely accuse them of teaching. We teach that we are to live "soberly, righteously, and godly, in this present world," bringing forth the fruits of the spirit, and crucifying daily the old man (Titus 2:12; Gal. 5:22; Col. 3:5). No one knows that we teach this any better than the "holiness" preacher. The same Baptists who teach salvation by grace (Eph. 2:8) teach that good works follow in all who are truly saved (Eph. 2:10).

What Baptists deny is that the old flesh ever gets one whit better than it was before salvation. This does not mean that a saved person still commits the wicked sins that he once did, but it means that the fleshly nature -- the fountain-head of all outward acts of sin -- is not changed. Grace will cause us to put down the flesh, but it does not in this life eradicate the old nature.

What Happens When One Is Saved?

Before a sinner is saved, he is "dead in trespass and in sins." He has only one nature -- a sinful nature. Both his soul and his flesh are in nature sinful. When he is saved, he is "born again" or "regenerated" so as to have a new spiritual nature. Now he has two opposite natures -- the flesh and the "divine nature" given at the new birth. "That which is born of flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). It is our fleshly body that is born of flesh, but it is our spiritual man that is born of the Spirit. Thus, when a person is born again, he has two opposite natures: one, fleshly; the other, divine.

The Two Natures

The two natures just referred to are in every Christian that is living. We have a fleshly nature and a spiritual nature. One is from Adam, the other is from Christ. Paul tells us of these two natures in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Here, then, we are told of the two natures of a Christian, which are at war with each other.

These "natures" do not refer to something of a biological essence; rather, the reference is to spiritual inclinations and principles. The "old nature" is used to describe man's negativity with respect to things divine. The "new nature" describes that new spiritual inclination, principle or affection toward God that is "shed abroad in the heart by the Holy Spirit". Now every Christian is conscious of both these "natures."

Paul again teaches us of this

truth in Romans 7:22, 23, 25:

"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members..." "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Thus, we see that the spiritual nature and the fleshly nature are in the born-again child of God.

How We Are Made Perfect

Most of those who teach the "holiness" notion know nothing of a full salvation through Jesus Christ. They go about to establish their own righteousness by trying to get the "second blessing." Such folk are ignorant of the righteousness that is freely given to us in Christ.

The Law demands absolute perfection, if we are to enter Heaven. Now, how can one be perfect? Only by the imputed righteousness of Jesus Christ. Jesus lived in the flesh, under the Law, and kept the Law perfectly. Then He died and satisfied the Law's demands against our sins. Thus, He fully established the Law. He is the only Person who has ever done so; everyone else has fallen far short. Jesus did all this to make us righteous. He did what we could not possibly do, but what we of necessity had to do to enter heaven. Christ established our righteousness for us. When God saves us, He imputes (charges) the righteousness of Christ to our account. He clothes us in this Robe of Righteousness, and we are made perfect. We don't have one thing to add to this righteousness; it is perfect.

Listen to the Scriptures:

"For Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4).

"For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Corinthians 5:21).

Now, that is how we are made perfect. Without this righteousness, no man shall see the Lord. All the "holiness" people in the world can't work out such a righteousness. This righteousness perfects us forever. (We might say here that "holiness" perfection lasts only so long as the flesh "holds out").

How We Are Sanctified

We have shown that the word "sanctify" means "set apart." Now, let us note the true sanctification that we have.

There are three agents spoken of in the Bible as agents of sanctification: (1) The Blood, (2) The Spirit, and (3) The Word.

The blood sanctifies us by setting us apart from the curse of the Law. We were under a terrible curse against sin -- eternal death. Christ suffered this for us, so we are "set apart" from the curse of the Law.

The Spirit sanctifies us by setting us apart to receive the gospel. He quickens us (John 6:63), opens the heart (Acts 16:14), and causes us to believe the gospel (I Thess. 1:5). He continues His work in us throughout this life, setting us apart to God.

The Word sanctifies us by

teaching us the things of God, thus setting us apart to His service. The more we learn from God's Word, the more we are "set apart" (John 17:17).

"This is the will of God, even your sanctification" (I Thess. 4:3), and God "worketh in you both to will and to do of his good pleasure" (Phil. 2:13). God works in us, sanctifying us, setting us apart.

This is the true sanctification that Christians have. Once for all sanctified by the blood, and daily sanctified by the Spirit and Word, "set apart" to the Lord. We, as Paul, are not "already perfect" (Phil. 3:12) in this sanctification, but "reaching forth unto those things which are before," we press toward the mark of the high calling of God in Christ Jesus (Phil. 3:13, 14).

Hard Nuts for "Holiness" Advocates

(1) The advocates of "the second work of grace," without a known exception, teach that a person may have "entire sanctification" -- the old nature eradicated -- yet such a person can "fall away" and be lost again. But we have never yet met the "holiness" preacher that could explain how a person with only a divine nature could sin and "fall away." If all sin is of the old nature, and if this old nature is eradicated by the "second blessing," then how can a person commit a sin? Certainly, the divine nature is from the Spirit of God, and cannot sin, just as God cannot sin. So if only this nature remains, it is difficult to see how such a one sins and "falls away."

(2) In line with foregoing thought, we are perplexed by the exhortation of "holiness" preachers to not "sow to the flesh." I speak from close observation when I say that "holiness" preachers hammer away at the sins of the flesh more than any other class of ministers I know. Why is it that these ministers have to "fight sin, the flesh, and the Devil" so powerfully, if those in their congregations are "entirely sanctified," having no sin and no carnal nature about them? Frankly, it is evident to all who have had any close contact with these "sinless" people that either their lives are not holy, or else their standard of "holiness" is horribly low. I give no examples here, but all who have dealt with these folk know that they are not quite the sinless persons they profess to be. The fact that there are so many different branches of this "sinless" cult, each faction unable to get along with the other, though they believe alike, shows that some of these, at least, are not sinless. These "sin-fighting" preachers of this cult do not "fight sin, the flesh, and the Devil" for no reason; there is plenty of sin, the flesh, and the Devil in these "holiness" groups to "fight."

Scriptures

(3) Some of the very Scriptures used by the "holiness" folk to establish their notion, prove that their theory is wrong. Let us note some of these:

I John 3:9 -- "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Now, if the "holiness" people will carefully weigh these words, they will run into a doctrine which they say is of the Devil, namely, eternal security. If one cannot sin, he cannot "fall away" (Continued on Page 11, Col. 4)

RELIGIOUS BUT LOST

By C.D. Cole

To say that a man is religious is not necessarily saying much for his sanity or soundness or safety. The historian John Clark Ridpath has said that every man is insane on some subject. The fact is that every natural man is insane on the same subject--and the subject is religion. Paul says that the world by its own wisdom cannot know God. Some of the strangest things have been worshipped as gods. And the most awful crimes have been committed in the name of religion. The first murder was the result of a quarrel over religion and Cain killed Abel. Martyrs to Christian truth are too numerous to number.

Since the day Adam sinned, men have been prone to worship false gods. The first form of idolatry seems to have been the worship of the heavenly bodies, such as the sun, the moon, and stars. But the things men have deified throughout human history is a sad reflection on human sanity. When Paul walked the street of proud and intellectual Athens, he found monuments to many gods and lest some god might be neglected, they had erected a monument to the unknown god. The Romans even deified abstract ideas, and when Paul preached Jesus and the resurrection, they thought he was introducing two new gods, Jesus being one and the resurrection, the other god. See Acts 17:18.

The only political nation God ever chose was Israel, the descendent of Abraham. To this people God gave all means of knowing the true God and yet with all their privileges they were continually departing from the true God to worship idols. It all shows that the human mind has been ruined by Satan. Someone has said that the worst devil is a religious devil.

We speak of heathen religions in contrast with Christianity, but even in professing Christianity there is much false religion. Every vital and saving truth of Christianity has been perverted by somebody, somewhere at sometime.

In dealing with the sad state of Israel, Paul readily acknowledges that they are religious. But they were rejecting Jesus Christ, the very person that gives value to religion. Israel as a nation is rejected of God today because they have rejected God's Son. No individual, no people can be in God's favor who ignore God's Son. See Acts 4:12.

Of all people who would be expected to look to Jesus Christ as Savior it is the Jews and yet they are the most bitterly opposed to Jesus Christ. Let a Jew become a Christian and his people and even his own family will disown him. The Jews have a Bible that predicted the coming of the Messiah and Jesus came and fit all that was said about the Messiah, but they would not have Him. See John 1:11. How sad and yet how true!

In verses 1-4 Paul describes the sad state of Israel and his prayer for their salvation. He acknowledges that they are religious, even zealous for God. They were religious but lost. Their zeal was misdirected. They were ignorant of God's righteousness and were going about to establish their own righteousness. They would not humble themselves as sinners and trust the righteousness God

had provided. They were too proud to take salvation as gift without money and without price--they were trying to earn salvation.

Paul is here practicing what Jesus had preached. Matthew 5:41, "And whosoever shall compel thee to go a mile, go with him twain." Paul was as intensely hated by the Jews as Christ had been. He had left Judaism and the temple worship to become a believer in Christ. The Jews thought of him as a turncoat and renegade and as a disgrace to the nation. Even Christian Jews did not think much of Paul. It is most probable that the group in Corinth that did not like him was the Jewish party. Paul wanted to be a home missionary and preach to his own people in Jerusalem, but God told him they would not hear him and that he was sending him far hence to the Gentiles.

Paul prayed for his people but he did not compromise the truth as it is in Christ. He was not guilty of the sickly sentimentalism so prevalent today. He did not say, "I see you are very religious; you have a zeal for God. Your religion is not like mine, but one religion is as good as another and I am asking God to bless your efforts in establishing your own righteousness." No, no, he did not talk like that. But here is how he talked: "I love you and am praying for you. I admit you have a zeal for God, but it is not according to knowledge. You are ignorant of God's righteousness and trying to establish your own righteousness. I am praying that God will open your eyes to the truth of how to be saved."

Now let us see what is meant by God's righteousness, or the righteousness of God as it is sometimes referred to. Romans 3:21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Notice, (1) It does not mean the justice of God. The gospel does not save by telling us that God is just and will give the sinner what he deserves. That would not be good news, but bad news.

It is not a (2) Righteousness imparted but imputed. The righteousness of God is not imparted to the sinner who believes on Christ so that he lives right in the sight of God and never does wrong. It is righteousness imputed, which means that it is credited to the believers account in heaven. Romans 4:8, "Blessed is the man to whom the Lord will not impute sin."

(3) It is not righteousness demanded but provided. It is righteousness provided by Jesus Christ in His obedience unto death. Righteousness is based upon obedience. The sinner has no righteousness of his own for he has not obeyed the law of God. If he has any righteousness before God someone else will have to provide it--and whoever provides it will have to keep all the law of God and not only that he will have to pay the penalty for us who have not kept it. That is what Jesus Christ did. He kept the law for us and obtained righteousness for us. He paid the penalty for our failure to keep the law. Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written. Cursed is every one that hangeth on a tree." See also II Corinthians

5:21.

(4) It is righteousness received through faith. See Romans 3:22. Faith is the receiving grace. We get what Christ has done by faith, which means that we trust Him. If He is the Savior, then the way to be saved is to trust Him. See Ephesians 2:8-10.

Illustration: In the city of Rome there is a church known as "The Church of the Holy Stairs." If you were to visit this church you would not see people sitting in pews and a preacher in a pulpit. You would see people mounting stairs on their knees. According to tradition these stairs had once been erected in Pilate's judgment hall and that on the night of His betrayal, our Lord walked up these stairs. They had been brought from Palestine and placed in this church in Rome and those who mount these stairs on their knees and meditate upon the sufferings of Christ on the cross will receive a perpetual indulgence in Purgatory. And so people from all walks of life enter this church and mount these stairs on their knees in order to become right with God. A professor from the Westminster Theological Seminary, tells of seeing a priest with a group of boys come in and mount those stairs on their knees counting their rosaries or beads as they did so. And so this "Church of the Holy Stairs" does not exist to preach the gospel of Christ and Him crucified, but to furnish a place where people can get right with God by crawling up stairs on their knees. This is another example of religious zeal without knowledge. The eternal issue is this: What does the sinner have to do in order to receive the benefits of the death of Christ? The answer men give to this question shows that there are only two religions--one labeled do and the other done. One is to trust what one does; the other is trust what Christ has done. See Romans 4:16.

Theoretically, there are two ways for a person to be righteous before God. One is by keeping the law--the moral law summarized in the ten commandments; the other way is to have somebody keep the law for us.

Moses describes the righteousness which comes by keeping the law. He says, the man which does these things shall live. See Leviticus 18:5. If anybody can be found who has kept the Ten Commandments all his life he would live before God; that is, God will not punish anybody who keeps his law. If one should keep all the law all his days he would live, but that is not salvation, for he would not be lost. It is the sinner who is lost but if a man has never broken the law to be saved; that one might keep the law and if he did not trust Christ he would not be saved. But if a man keeps the law he would not need to trust Christ for he would not be a sinner.

Let us remember that nobody has kept the law or can keep it. The law is holy, just, and good and men ought to keep it. But a sinner cannot keep a perfect law. Paul says that what the law could not do because of the weakness of the flesh, God sent Christ to do.

Salvation by keeping the law is only theory, for nobody can keep it--this way to live before God has been set aside. The law shows the need of salvation but does not provide it. Romans 3:19-20.

The other and only way to become righteous before God is

to trust Christ who is made unto our wisdom even righteousness, sanctification and redemption.

Satan is a skilled pharmacist with a big drug store. He knows the desire of the human soul for rest and peace--he knows too that true rest and peace are to be found by trusting Christ--the Christ of the cross. He keeps men blind to the true rest by offering various imitations and substitutes for real rest. In his drugstore he has the drug of deceit, the paregoric of pleasure, the morphine of materialism, the spirits of self-righteousness, the pill of procrastination--anything to keep the soul from finding rest in the blood of Christ. Look over these labels again and think of their place in human thought: DECEIT--oh, the people who are deceived by the false ways of salvation; PLEASURE--think of the multitudes who are enjoying the pleasures of sin for a season; SELF-RIGHTEOUSNESS--here is a fatal drug with many, too good to be saved because they think they are too good to be damned, have no eyes for the cross because they have their eyes on their culture: PROCRASTIN--multitudes putting off any serious thought of their need of salvation, they are always going-to, but never get around to the only thing worth-while--the salvation of the soul. And the Word keeps asking, "How shall we escape if we neglect so great salvation."

HERESY

(Continued from Page 10)

and be lost. Will the "holiness" folk not agree to this fact? Do they not teach that if we live sinlessly we shall be saved? All right, then this verse says that he that is born of God "cannot sin." Thus, no sin, no "falling away" - eternally secure! But "holiness" people deny this doctrine and this verse. They teach that even one who has been "entirely sanctified" can sin, "fall away," and go to Hell. This verse is a hard one for he "holiness" folk either way they turn. If they accept it, they must believe eternal security; if they say that one born of God can sin, they deny the verse. Which horn will "Mr. Sinless Perfection" take? He will be stabbed to death either way he turns.

What is this verse teaching? It is telling us that the man born of God does not practice sin, because the seed of God -- the divine nature shed abroad by the Spirit -- remains in him. Now, the flesh isn't the "seed" of God, but of the flesh. But the new man -- the "inward man" (Romans 7:22) -- is the "seed" of God. It is this inward man that causes the saved person to cease sinning, as the habit of his life. Our old fleshly man has not changed one particle, except to be bridled and restrained by the new man. When we sin, it is not of the new man, but the old. (Read Romans 7:14-25).

I John 5:18 -- "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Here is another verse that "holiness" people often refer to. But it, like the preceding verse, teaches eternal security, and has reference to the same saved man.

Notice that the "wicked one," the Devil, cannot touch this man, begotten of God. Let the "holiness" folk crack this one, in view of their teaching that the Devil can cause us to "fall from grace" and be lost!

I Peter 1:16 -- "Because it is written, Be ye holy; for I am holy."

Let the person who is, in the flesh, as holy as God, step forward! Let he who dares to say, "I am as holy as God," give evidence of such perfection! This verse clearly teaches that the holy character of God is our standard. We are to strive to be like Him. But he that would assert that in the flesh he is as holy as God is evidently blind to all truth.

Hebrews 12:14 -- "Follow peace with all men, and holiness, without which no man shall see the Lord."

This verse teaches that we are to follow after holiness. now, if I am made holy by "the second work of grace," then why must I follow after holiness? Why seek that which I already have? If I am holy, I am holy, and need no more. See how silly this notion of sinlessness in the flesh is, when the light of the Scriptures is turned on it? Let us all obey this verse, and seek to live godly lives; but may God never permit us to be blinded so that we think we are already perfect. We are perfect and holy in Christ, yes; but in the flesh, no. This will come only at the resurrection of the new body. Why, if we could be perfect in this body, we would need no new body.

(4) Here's another hard nut for the "holiness" folk to crack. Why do "sinless" Christians die? There is only one answer: they sin! Sin causes all death -- moral, physical, and spiritual. If one were sinless in the flesh, he would never die. The very fact that these "sinless" people die proves that they are not sinless. If someone wishes to argue that Christ, though sinless, died, let it be remembered that He laid down His life, and did not die as a result of His sins, but for our sins, to save us.

God's Indictments

The Word of God has some harsh things to say about those who profess to be sinless. In I John 1:8, we read (and this concerns Christians):

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Again, in I John 1:10, "If we say that we have not sinned, we make him a liar, and his word is not in us."

Note the indictments against "sinless" perfectionists in these two verses:

- (1) They are self-deceived.
- (2) They are void of the truth.
- (3) They make God a liar.
- (4) They are void of God's Word.

These are God's indictments against those who say, "we have no sin, we have not sinned." And note that these words are written to professing Christians, not to sinners. John, the author, says, "If we."

There are other verses which apply to "sinless" perfectionists, but we feel that we have written enough to refute the heresy of sinlessness in the flesh.

AS A

(Continued from Page 1)

not have appeared without them. Act is the blossom of thought, and joy and suffering are its fruits.

A noble God-like character is not a thing of favor or chance, but the natural result of continued effort in right thinking, the effect of long cherished association with God-like thoughts. Satan appeals to the minds of men. In the armory of thought he forges the weapons by which he destroys himself.

By God-like choices and true application of thought man ascends to the divine perfection. But by the abuse and wrong application of thought, he descends below the level of the beast. There is a physical birth and spiritual birth which pertain to the soul of man.

God transforming and regenerating spirit restores and brings life to a soul, a new nature. He fashions the tools with which he builds for himself eternal life through our Lord Jesus Christ. He then becomes the wise master, directing his emergencies with intelligence, and fashioning his thoughts to fruitful issues, fruits of truth, goodness, repentance, holiness, righteousness, and a giving spirit.

Man can find every truth connected with his being if he will dig deep into the mind of these great truths. He that seeketh findeth, and to him that knocketh it shall be opened. A man's mind may be intelligently cultivated with God-like thought, or be neglected with worldly thought, it must and will bring forth fruit.

Weeding out all the wrong, useless and impure thoughts, and cultivating toward perfection the fruit of pure thoughts. Thought and character are one, and manifest themselves through the outer condition of a person's life which are to be harmoniously related to his inner state.

The soul attracts that which it secretly harbors, that which it loves and that which it fears. Nehemiah 8:10, "for the joy of the Lord is your strength." When you do not have joy of the Lord, it goes against your mind, heart, spirit, soul, and body. It also fails to the level of its unchastened desires. Good thoughts bear good fruit, bad thoughts bad fruit.

Pure-minded men do not fall suddenly into crime by stress of any mere external force, but the criminal thought had long been secretly festered in the heart and the hour of opportunity revealed its gathered power. Circumstance does not make the man; it reveals him. Environment does not make the man; it reveals him. Men are anxious to improve their circumstances, but are unwilling to improve themselves. The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. Suffering is always the effect of wrong thought in some direction. A man only begins to be man when he ceases from rebellion against truth, and commences to search

for the hidden justice which regulates his life. A good man conforms to his new nature.

Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habits and habit solidifies into circumstances. Lazy thought crystallizes into habits of uncleanness and dishonesty, which solidify into circumstances of foulness. Hateful and condemnatory thought crystallize into habits of accusation and violence which solidify into circumstances of injury and persecution. Beautiful and Christ-like thought of all kinds crystallize into habits of grace and kindness, which solidify into sunny, holy, and good circumstances of peace. Gentle and forgiving thought crystallize into habits of gentleness, which solidify into protective and preservative circumstance. Loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into sure and abiding prosperity and true riches. Let time encourage good thoughts, and you get away from weakly and sickly thought.

The body is the servant of the mind. It obeys the operation of the mind, whether they be deliberately chosen or automatically expressed. Disease and health like circumstances are rooted in thought. Sickly thoughts will express themselves through a sickly body.

The thoughts of fear have been known to kill a man as speedily as a bullet. The people who live in fear of disease are people who get it while impure thoughts even if not physically indulged will soon shatter the nervous system.

People that feel tired all the time feel remote from people and things they used to like, critical of things these days, temper often gets out of control easily, feel persons are taking advantage of them and feel pessimistic about the future. It is hard for them to make decisions, afraid to be alone, have thoughts of ending it all; feel at times that they are losing their mind, find themselves living in the past, worry about having a nervous breakdown. If so you are in danger of having a nervous breakdown.

But strong, pure, and happy thoughts build up the body in vigor and love. Out of a clean heart comes a clean life and clean body. Out of a defiled mind proceeds a defiled life and a corrupt body.

Change of diet will not help a man who will not change his thoughts. When a man makes his thoughts pure he no longer desires impure food. Clean thoughts make clean habits. Thoughts of malice, envy, and disappointment rob the body of its health.

People with behavior patterns of haste, impatience, restlessness, explosive speech; feel constantly under pressure, unable to relax, sleep, unable to keep from worrying and so dedicated to profession to the point of being a work-aholic or work addict until they neglect other aspects of their lives. These people are in danger of a heart attack. Mark 6:31, "And he said unto them, Come ye yourselves apart into a desert place, and rest a while for there were many coming and going and they had no leisure so much as to eat."

Until thought is liked with purpose, there is no intelligent

accomplishment. A man should conceive of a legitimate purpose in his heart, and set out to accomplish it. It may take the form of a spiritual ideal, or it may be a worldly object; but whichever it is produces purpose.

A strong man cannot help a weaker unless that weaker is willing to be helped, and even then the weak man must become strong of himself. He who has conquered weakness, and has put away all selfish thoughts is free. A man can only rise, conquer, and achieve by lifting up his God-like thoughts. There can be no progress, no achievement, without sacrifice. The higher he lifts his thoughts, the more manly, upright, and righteous he becomes and conforms to a new nature that God has put in him. Romans 12:2, "And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Spiritual achievements are the consummation of sensitively and leadership of the Holy Spirit. He who lives constantly in the conception of noble God-like thoughts, who dwells upon all that is pure and unselfish, will rise into a position of blessedness. Victories attained by right thoughts can only be maintained by God-like watchfulness. He who would accomplish little must sacrifice little. He who would achieve much must sacrifice much. He who would attain highly must sacrifice greatly. He who cherishes a beautiful ideal in his heart will one day realize it. To desire is to obtain, to aspire is to achieve. Ask and receive. The ideas that God places in your heart will build your life. Calmness of mind is one of the beautiful jewels of wisdom. Knowledge without God given wisdom will produce an infidel. A man having learned how to govern himself by the power of the Holy Spirit knows how to adapt himself to things of God. Proverbs 1:7, "The fear of the Lord is the beginning of knowledge but fools despise wisdom and instruction."

Wrong kind of thinking brings destruction. In Matthew 13:15 Jesus taught them in parables, but they said God we do not want to be saved, we want to die in our sins. We want to go to hell and we want you to leave us alone. Yet they wanted to be religious. Everything Christ did they closed their eyes. Here they are with the religion of a closed mind.

All these groups were very religious, but it was a religion of closed minds. When you close your mind and thoughts to truth you walk dangerously. Religion closed to light, closed to truth, closed mind to evidence, closed to sound logic; they had closed minds that limits truth to its own demonstration. This will limit your interpretation of Scripture to your own mind. But God did not give you any right to interpret Scripture. II Peter 1:20, "Know this first, that no prophecy of the scripture is of any private interpretation." The Holy Ghost is the interpreter. The Holy Ghost is one that wrote the Bible and He is one to interpret Scriptures. A closed mind can never trust, not even God. In John 5:44 Jesus said how can you believe. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Je-

sus said you can not believe, because you have a religion of a closed mind, a mind controlled by the devil himself.

As Philippians 4:8 says, "think on these things." May you have an open mind and surrendered will to God. John 14:27, "Peace I leave with you, my peace I give unto you." Nothing but the peace that our Lord gives to us will be able to keep our hearts and minds.

TASK

(Continued from Page 1)

Keeping the heart involves some aggressive action. It requires using armor for protection and weapons of defence. Our enemy is strong and cunning and deceptive, and we cannot fight him alone. We are called upon to keep our hearts above all keeping so that we can earnestly contend for the faith and defend ourselves against spiritual wickedness that fights against our mind.

EPHESIANS 6:10-18

In the previous two chapters Paul instructs this church how that they must keep their heart in unity with one another and remain obedient unto the laws of Christ in their every day practical life. In Chapter 4:3 Paul uses the word "endeavor" in his emphasis on how they are to keep the unity of the spirit. The word "endeavor" is the very same word as "diligence." In the New Testament the definition is perhaps a little stronger than the Old Testament word. The first Greek word is SPOUDE meaning earnestness or zeal with haste. This is the word "diligence." The second word is SPOUDAZO, and it signifies to hasten to do a thing, or to exert oneself, or endeavor or to give diligence. The words "earnest", "endeavor", and "diligent" are used quite frequently in the New Testament.

Now, as Paul begins his conclusion, in verse 10 he says, "Finally, brethren, be strong in the Lord, and in the power of His might." He is not only looking forward to what he is about to say, but reaches all the way back to chapter four where he begins this series of exhortations, bringing with them the full value of the word "endeavor" used in chapter 4:3.

Being strong in the Lord means that we remain in constant fellowship with Him, that we might communicate our needs to Him. No one can draw from His strength outside of His fellowship. Thus, we will be able to draw from Him faith, wisdom, and patience to daily face our enemy. The arm of the flesh will fail.

It is true that we are faced with a daily conflict with that Wicked One. Therefore, keeping the heart means that we arm ourselves with the whole armor of God.

We are not only strangers and pilgrims in this world, but we are also soldiers, earnestly contending for the faith. We are the protectors of truth. We may not have the physical enemies that threaten and attack us like they did in centuries gone by, but our enemy is just as real as any foe that could be seen. The important thing is to know from whom to draw our strength. Let us learn from David (Psalm 56:1-

13). The same God that protected David is even able to help us also. Psalm 56:5-7, "Every day they (twist) wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, when they wait for my soul. Shall they escape by iniquity? in thine anger cast down the people, O God."

It is God alone who enables us to "stand against" the "wiles" or craftiness of the devil. The word for "wiles" is METHODIA, meaning craft of deceit. In the fourth chapter Paul warns this church against those masqueraders (II Cor. 11:13-15) of the Devil who pose as angels of light to deceive God's elect through "cunning craftiness" in false doctrine. (Eph. 4:14)

ILLUSTRATION: It would be very difficult to fight someone blindfolded, because you can't fight what you can't see. That is why most muggings, rapes and such the like take place at night. The less you can see of your enemy the greater his advantage over you. An assailant is never going to attack you head-on unless he knows that you are weaker than himself. Then he knows that he hasn't anything to worry about.

Therefore, in Ephesians 6:11 Paul sets forth the reason that every child of God must follow the admonishment given in verse 12. "For (because) we wrestle not against flesh and blood..." We wrestle against cunning craftiness that wars against the heart of the child of God. It is not something that a "billy club" or a "Smith & Wesson" can take care of. Our defense consists of protective armor and a defensive weapon. These are spiritual armor and weapons for a spiritual warfare. Our weapons are truth, righteousness, gospel of peace, faith, salvation, Word of God, and prayer.

If you are a lost person, what I am about to say next may surprise or even shock you. You are, in fact, a victim, and a casualty of this spiritual warfare. Your mind has been pierced through many times by the "fiery darts" of the "Wicked" one. The literal wording here would be "fire tipped missile hurled with great force." You have no protection or defense within yourself against this most horrible enemy. Old Satan is not your friend. He hates you as much as he does the Christian. He will disable your own moral reasoning and drag you into hell if he can.

Your only fortress is God through the Lord Jesus Christ. "A mighty fortress is our God." You must rush to Him by faith and trust that He has fought the battle and won the victory over Satan on behalf of His elect. The suffering on the cross was enough to rescue all who will come to Him.

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