

MISSIONARY BIBLICAL SOVEREIGN GRACE LANDMARK PREMILLENNIAL

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 65, NO. 3

ASHLAND, KENTUCKY, JANUARY 30, 1993

WHOLE NUMBER 2651

DID JESUS PREACH SOVEREIGN GRACE?

by Sam Wilson

Recently, while discussing the doctrines of grace with a so-called Baptist, I was informed that Paul and Jesus were not necessarily in agreement as to the way of salvation. Since Romans 9 was written by Paul, it only shows what Paul believed and not Christ. I had a similar conversation with a counselor at Oral Roberts University which did not surprise me in the least. I don't expect lost people to understand the inspiration of God's Word. However, I did not expect to hear such blasphemy from the mouth of a so-called fundamental Baptist. The more Arminian Baptists I meet, the more shocked

and disappointed I am in so-called sovereign grace churches accepting the baptism of organizations which blaspheme the name of Christ, be it purposely or out of



Sam Wilson

ignorance.

Brethren, there are no contradictions in God's Word. I am a firm believer in the verbal plenary theory of inspiration. I believe, without compromise, that every word and every part of the Bible is God-breathed (II Tim. 3:16). The words of Paul, Peter, Moses or any other writers are equally as important and equally as applicable as the words of Jesus Christ Himself. If Paul wrote it by inspiration of the Holy Spirit, you'd better listen and agree to what it says.

I think it is very important that people realize how they are saved.

(Continued on Page 4, Col. 5)

CHRIST, AND WHY HE CAME TO EARTH

by Fred C. Beard

Text: John 17:5, 24.

John 17:1-8. "These words spake Jesus, and lifted up



Fred Beard

his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus

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TODAY'S ROLE MODELS

by Gene Abbott

II Samuel 11:4a "And David sent messengers, and took her; and she came in unto him, and he lay with her." John 14:6, "Jesus saith



Gene Abbott

unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

I hear comments, from time to time about role models; usually discussing whether or not we need other role models. Quite often athletes are looked upon as models for today's youth. Now, in all fairness to Magic Johnson,

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THE SOUL WINNER'S LIFE AND WORK, PART I

by Charles H. Spurgeon

It seems to me that there is a higher joy in looking at a body of believers than that which



C.H. Spurgeon

arises from merely regarding them as saved. Not but what there is a great joy in salvation, a joy worthy to stir the angelic harps. Think of the Saviour's agony in the ransom of every one of His redeemed, think of the work of the Holy Spirit in every renewed heart, think of the love

(Continued on Page 6, Col. 5)

by John R. Gilpin, Sr.
The Bible Satisfied The Demand Of The Heart

There is a longing in every heart to know the answer to some important questions that cannot be answered without divine revelation.

I want to know who God is. If there is no divine revelation on the subject, I have no means of knowing. I see no reason why I should blame the pagan for worshipping idols. It is an innocent pastime! If "the Bible is simply and only the history of man's search for God," why cannot he



John R. Gilpin, Sr.

search for a god among his idols, since there is no prospect of him finding a satisfactory god? "Can a

man by searching find out God?"

I want to know if God forgives sin. How God can be just, and a justifier of sinners, is a problem that has never been settled outside of revelation. When your Governor pardons a man convicted of a crime, there is something wrong with the execution of the law, or something wrong with the Governor.

If there is a God, He must be just, and justice forbids the condoning of sin in any form. Socrates once said to Plato: "It

(Continued on Page 10, Col. 2)

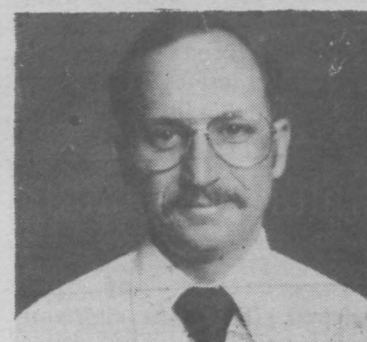
THE BIBLE PART II

THE GREAT TASK OF KEEPING THE HEART PART VII

PROVERBS 4:23
FEET SHOD Eph. 6:15
ISAIAH 52:7-12

by John Pruitt

Again, the comparison in the text is to the Roman soldier.



John Pruitt

The warrior who was not fully dressed and equipped with all that was necessary was not fit for battle. There were no non-essentials.

In the Christian warfare there are no non-essentials. If you are lacking in your suit of armor--the "armor of God", you are not fit

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

YOUR TESTIMONY, PART I

"And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But (Oh, notice this dreadful "but") he seemed as one that mocked unto his sons in law" (Gen. 19:14). I

preached a sermon recently on, "Lot, The Man Who Lost His Family." Note that Lot lost his testimony before he lost his family, and surely there is a connection between his losing his testimony and his losing his family.

You're writing a gospel, A chapter a day.

By the deeds that you do, And the words that you say. Men read what you're writing, Whether faithful or true. Say, what is the gospel, According to you?

I am preaching to you about "Your Testimony." Every pro-

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The Baptist Examiner

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Office Ph. 606-325-2012

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Owned, authorized and published by Calvary

Baptist Church, Ashland, Ky.

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

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

Subscription rates are \$6.00 per year.

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

Second Class Postage paid at Ashland, Kentucky.

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

TESTIMONY

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fessed Christian has a testimony before those who know him and know he professes to be a Christian. It may be a good testimony, or it may be a bad one; but every Christian has a testimony. However, in this message I am talking about a good testimony, or a damaged or lost testimony.

Let us look a little at the story of Lot as to this matter. We know from II Peter 2:7-8 that Lot was a saved person, "And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;). From the story of Lot in the Old Testament we would not be sure that he was saved. He had such a bad testimony that it gave much rea-

son to wonder about his spiritual condition.

When Abraham felt that he and Lot must separate because of



Joe Wilson

their many possessions and the strife between their herdsmen, he offered Lot the choice as to which portion of land he would choose. Lot should have given Abraham the first choice since Abraham was older, was his uncle, and Lot had only come along with Abraham. But Lot selfishly took first choice and chose according to the desires of the flesh, seeking more material things for himself. Lot

was a man who gave up spiritual blessings for material ones, and lost them both. Though he knew that the men of Sodom were wicked and sinners exceedingly before the Lord (Gen.13:10-13), he pitched his tent toward Sodom. I think he knew the spiritual and moral danger he was placing his family in, but he was too interested in material and worldly things to do what he should have done.

Later, Lot moved into Sodom. The path of the backslider is continually worse until there is true repentance and return to close fellowship with the Lord. In Genesis 19:1 we read that, "Lot sat in the gate of Sodom." It seems quite sure that this means that he was a man of political influence in Sodom. He seemed to get along well in Sodom - too well for a saved person to get along in such a wicked city. To mix well with the world is to usually injure or lose one's testimony. It is separation that gives power to testimony.

In Genesis 19:4-7 we have the wicked queers of Sodom coming to Lot's house and demanding that Lot bring out the two men - (really angels in the form of men - who were in his home) to them so that they could fulfill their wicked and perverted desires on them. In v. 7 Lot calls these wicked queers and pervers, "brethren." I will gladly give the gospel to a pervert, I will pray for him; but I will not call him "brother" unless and until God saves him - and if God does save him, He will deliver him from the practice of this filthy sin.

Then, in v.8, we have a statement by Lot that is almost unbelievable (of course, it is in the Bible, and is true; and we do believe it). We have Lot offering two virgin daughters to these queers and pervers for them to have their wicked and sinful desires upon. A man, one would think, would be willing to die to protect the purity of his daughters from the sinful lusts of wicked men.

Then, in vv. 15-16, we see the

angels being forced to lay hold on the hand of Lot to get him to flee from Sodom. And in v.26 we see Lot's wife looking back, and being turned into a pillar of salt.

In vv. 32-38 we see Lot's daughters as they make Lot drunk, commit incest with him, and have children by him. Where did they learn that they could do about what they pleased with their father when he was drunk? Had they seen him in such a drunken position before?

Is it any wonder that Lot's sons in law had no real respect for Lot's testimony when he warned them to flee Sodom? Lot had lost his testimony, and then he lost his family; how sad! how sad!

There are other Bible characters who lost, or at least injured, their testimonies. "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent" (Gen.9:20-21). I do not see how Noah can be totally absolved (Continued on Page 3, Col. 1)

FROM THE EDITOR

JESUS CHRIST MAY COME THIS YEAR. I rejoice in this truth. I draw comfort, hope, and blessings from this truth. I did not say that He will come this year; I said He may come this year.

The prophet mongers are at it again. When will they believe the Bible (that no man can know the day or hour of His coming) and quit setting their dates? We had the September 12 fiasco of 1988. We have had other dates since that time. Now, we are hearing much about the Millennium beginning in the year 2000; therefore, the rapture must occur in 1993. All such men are false prophets on this point; all prophecies of men, setting a time for the Lord's return, are false prophecies. How men can pretend to know what Jesus said no man could know is beyond me. Have they no sense of shame in so doing?

Who is the master-mind of all these different setting of dates for the Lord's return? Satan is! He influences men to set these dates, the dates prove untrue; therefore the truth of the coming of the Lord is discredited in the eyes of men. Let me say that again, Satan is behind every effort of men to set a time for the coming of the Lord.

I urge you to beware of any man or scheme that seeks to set a date for the coming of the Lord - even to set a near date. Beware of the "Prophetic theory of the seven churches of Revelation scheme." Beware of the "Six thousand years for man and one thousand years for the reign of the Lord scheme." Beware of the "Two days from Christ and then the rapture scheme." Beware of the "Some change happens every two thousand years scheme." Beware of the "Forty years from the time Israel became a nation scheme." Now we have this insistence of 2000 beginning the Millennium, therefore the rapture will occur in 1993 scheme. Beware of any man who thinks he has discovered some deep, deep secret about this in the Scripture, which we lesser mortals would have never seen without his help. Beware of prophetic deceivers and charlatans.

Please know that these prophetic schemes which men have set, and which have proven false - know that these failures and deceits of men have not affected at all the Biblical truth of Jesus coming again and of the rapture - know this. Men may use these failed prophecies of men to mock at the Second Coming of Jesus Christ, but know that these have simply illustrated the truth of God's inspired Word. He said there would be men like this and false schemes of prophecy like this.

Jesus is coming again, and He very well might come this year. I feel like the election of Bill Clinton to the presidency will prove to be the beginning of judgment on America. I feel that dark and dreadful things are coming upon us in the next few years. I fear greatly that the next few years might very well bring great persecution on true churches, Christians, and preachers. But it might also well be that the Lord will come to rapture His people out of these terrible times. I will not become a date-setting prophet, but I sometimes think that I just might see, in the election of Clinton and the awful programs he plans for our country - I think that I can almost see in this a brightening hope for the soon coming of the Lord Jesus Christ - I will not prophesy, but I do

wonder - and I do hope.

It is not really true that Jesus might come at any moment of time. Jesus will come at the exact moment marked out on the calendar of God's eternal predestination. But it is true that God has not revealed that time; therefore, so far as God has revealed, so far as we do know, or can know; Jesus could come at any moment of time. God has left the revelation of the coming of Jesus Christ in this way (not knowing when, but knowing that so far as we know or can know, it could be at any time) to instruct us and to encourage us to always be living in hope and expectation, always living in the joy and comfort of the truth that Jesus may come today. Yes, Jesus Christ may come this year.

Believing this, and living in the light of this blessed hope, we can draw very real comfort, joy, and blessing therefrom.

We may see Jesus this year face to face - some of us surely will (maybe by death) but all of us may (by the rapture). Oh, what a great joy lies before us as a distinct possibility for 1993. Who can tell the joy and blessedness of seeing Him whom our soul loveth. What joy it will be to see the One who died for us and rose again, who saved us from our sins, who has come to mean so very much to us - more than anyone else on earth or in heaven.

We may see our loved ones this year, those who have gone on ahead. My oldest son went to be with the Lord in 1957. Even now I miss him and long to see him. I may see him this year. Many other loved ones are there, many who were close friends on earth are there; I may see them all in 1993 for Jesus may come this year.

All of our troubles, problems, trials, and difficulties may end this very year. When Jesus comes, all these things will be forever past. All of our sickness, pain, and suffering may end this year. Oh, the moment of His coming will be the moment of our bodies being changed, in a moment and in a twinkling of the eye, changed from the bodies of sin, sorrow, sickness, pain and suffering that we know now - changed into the likeness of His own glorified body. This may be the year for this in our lives.

We may be done with sin this year. Oh, in this life and in this body we will never be done with sin. We have sin in the flesh. This sin causes us the most sorrow and the most trouble we have. We cannot get rid of it in this life. But when Jesus comes we will have glorified bodies, our sin nature will be forever annihilated, and we will be like Jesus for we shall see Him as He is. This may be the year when we are forever done with sin.

All of our broken, damaged, lessened friendships may be perfectly and forever restored this year. I love friendship. Friends in the Lord are some of the greatest of God's blessings. It is always a great grief to me when I lose a friend, or when friendship is lessened. But, praise the Lord, we will all make up some day and live happily ever after. I long for this.

There are many wonderful things that are in store for the children of God, and **JESUS MAY COME THIS YEAR.** God bless you all.

TESTIMONY

(Continued from Page 2)

of guilt in the sin of Ham, for had Noah not been drunken and uncovered, would Ham have committed his great sin? Did not this act of Noah injure his testimony, even in his own family?

"Then Abimelech called Abraham, and said unto him, What hast thou done unto us: and what have I offended thee, that thou has brought on me and on my kingdom a great sin? thou has done deeds unto me that ought not to be done" (Gen.20:9). Oh, it is a great shame when the unsaved have just cause to rebuke the saved. Had not Abraham injured greatly his testimony by this sin? Could Abraham then turn to Abimelech and tell him of his need of salvation and urge him to trust in the God of Israel for eternal salvation? What effect would such a testimony have had on Abimelech at that time?

"And Abimelech said, What is this that thou hast done unto us? one of the people might have lightly lien with thy wife, and thou shouldst have brought guiltiness upon us" (Gen.26:10).

Isaac had followed the bad example of his father, Abraham, in lying about his wife really being his wife, for he feared that someone might kill him in order to take his wife. Now, his sin is found out, and again we have the sad spectacle of an unsaved man of the world rebuking a man of God for his sin. Surely, Isaac had lost or greatly injured his testimony by this act. Imagine him now turning to Abimelech and preaching the gospel to him, and urging him to trust the God of Israel for salvation.

"Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme...." (II Sam.12:14). David had committed great sins. He had committed adultery with Bathsheba, another man's wife. He was guilty of murdering her husband in an effort to cover his sin. Now, he has been rebuked by

Nathan, the prophet of God with the words quoted above. David had certainly injured or lost his testimony with many. What if he tried to win some of the family of Bathsheba or Uriah to saving faith in the God of Israel? Would his testimony have any real effect upon those who knew of and suffered because of his sin?

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." (Jdg.16:21). I have a sermon from this text on "A Child of God at Work for the Devil." Samson had been dragged from the house of adultery by the Philistines. Do you think he could have then given them an effective witness as to salvation by the God of Israel? Of course not; his testimony had been greatly damaged or lost, so far as they were concerned.

"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew" (Matt.26:74). Peter had denied his Lord with cursing and swearing. Do you suppose that he could immediately turn and give an effective witness to those before whom he had denied his Lord? Had he not, for the time being, lost his testimony so far as they were concerned? Yes, we have many examples in the Bible of people who injured or lost their testimony.

What I mean by "Your Testimony" in this message is your life before those who know that you profess to be saved. I ask the question; why should anyone with whom you are fairly well acquainted not know that you profess to be saved? Why would any Christian ever be ashamed to let others know that he is saved? It does not speak well for your profession of salvation when those who know you, do not know you profess to be saved. When I am talking to someone about one I know professes to be saved, and I mention something about this one being a Christian and when the one to whom I am speaking says, "I did not know he was a Christian" this bothers me. It should greatly bother you

if your acquaintances do not know that you profess to be a Christian. Why don't they know that? Why are you keeping this, the greatest thing in your life if you are really saved, from them? Do the people you work with know you are a Christian? Why not? Do those with whom you go to school know you are a Christian? Why not? Do your neighbors know you are a Christian? Why not? Again, what I am preaching about is the testimony of your life before those who know you profess to be a Christian.

I have heard it said, "If he's a Christian, the woods are full of them." I had a woman say to me concerning her husband, "If he's a Christian, I don't want anything to do with it." Oh, it is most terrible when the unsaved have just cause to speak thusly of some who profess to be saved!

I know that sometimes the unsaved will expect too much out of the Christian. They will sometimes say, "If I were a Christian, I would not do as some of those Christians do. If I were a Christian, I would really be a good one." Of course, they do not know what they are talking about. They know nothing of the trials and temptations of the child of God. They know nothing of the difficulties of being a true Christian. They know nothing of the grief, sorrow, and repentance of the Christian over his sins. They know nothing of the inner desires of the Christian to be more and more what he should be. They grossly misjudge the Christian. Furthermore, this is just a "cop out" on the part of the unsaved. He is not saved. He does not want to be saved. He uses the failures of Christians to excuse his own lost, undone, and sinful condition.

I know that it is often difficult for the Christian to meet the professed demands and professed standards that the world makes upon him. I know that the unsaved are often simply unreasonable and unrealistic in what they expect of the Christian.

I know that the demands or expectations of the unsaved on the professed Christian will vary as to individuals and as to locations. Some will doubt a man's salvation if he uses tobacco; some will not pay much attention to this. Some will doubt a woman's salvation if she wears shorts - even long shorts; others will pay little attention to this. I know that a Christian might have a fairly good testimony with some unsaved people, and not much with others.

I know that sometimes the unsaved will judge, hate, and persecute Christians without any reasonable cause. I know that unsaved people often like to hurt the Christian. An unsaved husband might say to his wife, "You

are not a Christian; you are a hypocrite, etc." when that good wife has done nothing to merit such treatment. The unsaved often show their hatred of God, Christ, and true Christianity by persecuting and speaking evil (undeserved) of the Christians. I know this. True Christians have been hated, persecuted, and even killed; accused of many terrible crimes, when their only fault (it is not a fault, but a glorious triumph) has been to live a consistent Christian life, and give a faithful witness. We Christians must learn to expect this at times, and to just go on living for and serving the Lord, leaving it with Him to justify us before others.

After saying all this, I also know and declare to you that sometimes we Christians give the unsaved just reason to doubt our Christian testimony. We sometimes give the unsaved room to speak against, to despise, to mock our testimony. This is what I am preaching about in this sermon. Let us be careful of our testimony. Let us seek to always live so, that if the world despise us, mock our testimony, or speak evil of us - let us see that we give them no just cause for doing this. Let us live as godly as God will enable us to. Let us seek to live close to our Lord. Let us seek the power of the Holy Spirit. Oh, dear friends, let us seek to live as clean, pure, separated, and holy as God will enable us to do. Let us be careful of our testimony. Let us so live that, if anyone is going to speak evil of us, he will be forced to speak a lie. Let us seek to live so that men will be forced to say of us as they did of Daniel, "...We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan.6:5). What a great testimony is this concerning the godly life of Daniel. Let us so live that men will have to find fault with our godly life if they find fault against us. Let us so live that men will have to lie about us in order to hurt our testimony. Let us so live that men will have to manufacture in their own depraved minds the charges that they make against us. Let us see to it that we do not give just cause to the unsaved to speak evil of us.

As to the matter of the unsaved sometimes demanding too much of us, let us read what Paul said in I Corinthians 8:13, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Paul knew, and had defended the position, that it was not wrong to eat meat. But he knew that his eating pork or some other meats might

be offensive to his Jewish brethren - that it might injure his testimony with them. He knew he had the right to do this if he wanted to. He knew that they had no real right to be offended with him over this. He knew that it was their ignorance that caused them to thus be offended with him. But, oh, how he loved His Lord and Saviour. Oh, how he desired the salvation of the Jews. Oh, how he desired to be an influence for good and for God before others. Oh, how he desired to be a good testimony to others. Oh, how he desired to be used of God to be a blessing to others. Therefore, he was willing to give up that which he had a right to, to sacrifice his own desires, to go to great lengths to be able to be a blessing to others, and not to offend them. Even when the offense was unjustified, Paul was willing to go to great lengths to remove the unjust and unfair cause of the offense. What an example for us in these matters is the great Apostle Paul.

"...and they took knowledge of them, that they had been with Jesus (Acts 4:13). Dear brothers and sisters, if we are going to have an effective testimony before the unsaved world, they must be able to see Jesus in us. It is not "seeing us" that gives an effective testimony; it is "seeing Jesus in us." Unless folk can tell by our lives that we "have been with Jesus," they will not be greatly influenced by our testimony.

By your testimony in this message (which I now see will have to be in two parts) I also refer to your word of mouth testimony. Our lives need to be a testimony, and we need also to testify with our words. I say to you most earnestly that these two: life and lips, life and words must go together in the giving of an effective testimony for the Lord. Every believer should be very faithful in witnessing to others concerning the Lord Jesus Christ and His wonderful salvation. Every Christian should be faithful in giving the gospel to the unsaved. Every Christian should be faithful in seeking to win the lost to a saving knowledge of Jesus Christ.

But sin in our lives can shut our mouths as to witnessing for the Lord. How can we have the heart to go on giving the gospel to the unsaved, when we know that we are not living right. Sin will rob us of the desire to witness, and surely will rob us of the power of God in our witnessing. Sin in our lives, known by those to whom we would witness, makes it so that we might as well shut our mouths in this

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JAN. 30, 1993
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BOOK ANNOUNCEMENT

We have some new books in our book store. For my part, I am not much on sermon outline books. All that proves is what it says. Such books might be of value to some men, and I would not criticize such. It might be that I, myself, could get some help from such. I just don't care for them and don't use them. We do sell some such books to some preachers who tell me they get help from such. I leave this to each individual's judgment and preference. We have four such books compiled by Al Bryant. The sermons outlined are selected from many preachers of the past. These four books are "Sermon Outlines on Bible Characters" (Old Testament), "Sermon Outlines For Worship Services", "Sermon Outlines For Evangelistic Occasions", and "Sermon Outlines on Bible Characters" (New Testament). These are paper back books of 64 pages each. They sell for \$3.99 each. Order from our book store.

The Baptist Examiner Forum I

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

Explain, "bear ye one another's burdens" in Galatians 6:2 and, "every man shall bear his own burden in" Galatians 6:5.

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"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." (Galatians 6:1,2) "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." (Galatians 6:4,5)

In Galatians 6:2 the "burdens" are the moral faults of verse one. This is in keeping with the context, but I believe that it is possible that the word may have a wider application to other kinds of burdens. We are to be concerned with our brothers and sisters in Christ to the extent that we are willing to bear, or share their moral burdens and so fulfill the law of Christ, which is love and love with action. The Greek word here in Galatians 6:2 for "burdens" is "baros". It means a moral weakness and a burden too heavy for one person to bear alone. It refers primarily to heavy, or oppressive weight which can include temptation or spiritual failure. A Christian who serves the Lord wholly and faithfully is always ready to lend a helping hand for this kind of burden. It must involve prayer and encouragement on the part of those helping to bear, or to restore.

In Galatians 6:5 the word burden appears again, but it is not the same Greek word as the "burden" of verse 2. Hence, there

is no contradiction between the two verses for we are speaking of two different burdens and two different situations. Here in verse five the Greek word for burden is "phortion". It refers to a personal responsibility that can and should be borne by the individual. The Christian here is testing himself, or herself by carrying their own load. This word for burden sometimes designates the pack carried by a soldier. It is the burden that Jesus gives to us and all of His followers. It is one of those certain Christian responsibilities that each believer must bear and cannot be shared with others. A good soldier of Jesus Christ bears his own burden which is exclusively his, or her own. It has been assigned specifically to the individual by the Lord and is part of the Christian responsibility to himself and the Lord, but rest assured, the Lord's burdens to His own are not beyond their ability to bear.

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Galatians 6:2; "Bear ye one another's burdens, and so fulfil the law of Christ."

Galatians 6:5: "For every man shall bear his own burden."

I am supposing the querist is wondering if these two verses contradict each other in any way. I will assure you that they do not. The Bible never contradicts itself. Let us explain these verses one at a time and then compare them.

First, in Galatians 6:2, the Bible is teaching us something about our responsibilities to one another. It is teaching us that we are our brother's keeper. We are not to be a selfish people who only think about ourselves. We are to be compassionate and caring about our brothers and sisters in Christ. There are several things that might be mentioned here about bearing one another's

burdens. There is the fact that we should be available for them to talk with, without fear of their burdens being spread all over town. We help bear burdens by being there for each other. We help by offering up prayer to God in their behalf. We help to bear burdens by lending a helping hand if it is needed. We even help to bear one another's burdens by rebuking from time to time. We are a body joined together, and a part of the job of this body is to help one another. We help to bear burdens by forgiving those who have brought about offenses. I mention in closing this portion of my answer, the importance of doing this. The text says, this is the law of Christ. In bearing one another's burdens, we are showing a Christ-like Spirit.

Secondly, Galatians 6:5 says that we must bear our own burdens. This deals with our individual relationship with God. Though our brethren might make us feel better, they cannot relieve us of our Godward responsibilities. Some say this verse could have reference to our work and that every man must do his part. This could be true. This verse can have reference to our sins. We, alone, must deal with God concerning our sins. This verse could have reference to a particular problem that exists in our life that only God knows about. Verse 2 does not relieve us of our individual responsibility to serve God and bear our own burdens. We all have crosses that we must bear alone.

In closing, we see that these verses do not contradict each other, they just show two different aspects of the Christian life. May God help us to improve in both areas. May God bless you all.

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"Bear ye one another's burdens, and so fulfil the

law of Christ" (Gal. 6:2). "For every man shall bear his own burden" (Gal. 6:5).

There is no contradiction between these two verses. Greek scholars tell us that two different Greek words for "burden" are used. In verse 2 the words mean "a heavy load or burden." In verse 5 the word used means "a pack to be carried" as "a soldier's pack." We are to help each other bear the heavy burdens of life, but there are burdens that one must bear alone, each soldier must bear his own pack.

In regard to bearing one another's burdens, it has often been said that the spirit led Christian thinks of Christ first, others second, and self last. The phrase, "One another" is a key phrase in the Word of God. "Love one another" is found over and over in the Word. Also, "Pray one for another" (James 5:16) and "edify one another" (I Thes. 5:11) and many other like statements.

The Spirit led Christian thinks of others and how he can help his fellow Christian. We are to share in the burdens of others. We all have burdens, but they are not all the same kind. Some burdens can be shared, which makes the load lighter, but there are some which can not be shared and we must bear alone.

Now one word for "burden" can be "fault" -- "If a man be overtaken in a fault." That would be that man's burden. Those who are spiritual can help that one bear his burden. All of us have faults, and that is a burden. Many times we fall down and many times we see others fall. "Ye which are spiritual, restore such an one in the spirit of meekness." This would be bearing one another's burden. While we have burdens that others can not share, there is One Who can lift the "pack", "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22).

"I must tell Jesus all of my trials:

I can not bear these burdens alone.

In my distress He kindly will help me:

He ever loves and cares for His own."

TESTIMONY

(Continued from Page 3)

matter. What if Abraham and Isaac had witnessed to Abimelech, who had caught them in their lies? What if Samson had witnessed to the Philistines who had captured him in a house of adultery? What if Peter had witnessed to those who had heard him curse and swear, and deny

even knowing Jesus Christ? Do you not see how the lives of these men would have doubtlessly killed the effects of any testimony they might have given on such occasions?

So, I am saying that we should witness to the unsaved, giving them the glorious, saving gospel of Jesus Christ. I am also saying that we must live the kind of life before them that will help our witnessing to be effective. A bad life can kill a good witness. Let me say that again; a bad life can kill a good witness.

Show and tell, my brother, show and tell. Show Jesus in your daily life before the unsaved and then tell them about Him. I do not believe that "showing" Jesus in our lives will fulfill all of our witnessing responsibility. I believe that we should still tell others about Jesus. I do believe that telling others about Jesus will not be as effective as it should be unless we show Jesus in our daily lives.

God willing, this important subject will be continued in the next issue.

DID JESUS

(Continued from Page 1)

You cannot really appreciate your salvation and the work of the Godhead therein, until you realize that you did nothing and God did it all. You will not love God as you should until you realize that by God's own choice and love, you are made a new creature in Christ Jesus.

Let me emphasize this point: Jesus Christ is the greatest preacher this earth has ever known. I've often thought how wonderful it would have been to have heard Him preach. There are several reasons I say Jesus is the superior preacher. First, He is the only preacher that is capable of understanding and preaching nothing but pure unadulterated truth. Second, he is the only preacher ever to practice everything He preached. Third, He always preached with the proper attitude and the help of Diety. Fourth, He was unafraid to "tell it like it is" and leave the results, humanly speaking, to the Father and Holy Spirit. It should be the desire of every preacher to follow the example of Christ. Especially, to preach what Jesus preached concerning salvation. I believe I can prove from the Words of Christ that He preached the total depravity of man, the unconditional election of the Father, all limited atonement, the irresistible grace of the Holy Spirit and the preservation of the saints or eternal security. If I can prove this, then every preacher should put away pride-producing Arminianism and start preaching

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

Explain Proverbs 22:6. Be specific and detailed.

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"Train up a child in the way he should go; and when he is old, he will not depart from it" (Pr. 22:6).

The training of a child is a great responsibility. The training that a child receives in its early and formative years is the foundation that accompanies that child for the rest of his or her life. What is learned and retained becomes a reference point by which all of life's activities are measured. The better measure a child is given, the more substantial his life will be. The converse is also true. A child that does not receive training in its early years does not have a foundation upon which to build, but is left to an existence of trial and error for the problems of life. The focus is upon the child, and the training that is given, or, in the case of others, not given.

There is a reason for the training of a child. That reason is one of foolishness and the need for instruction. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Pr 22:15). The rod of correction speaks of instruction that will be used to replace the folly that is prevalent in children. The child needs to be made to come to the point of instruction, for by instruction is the reception of knowledge. "Apply thine heart unto instruction, and thine ears to the words of knowledge" (Pr 23:12). Instruction corrects and reforms.

There are two applications that can be made from the command, and I believe that it is a command to train up a child. The first application is for those that are children in the physical sense; all those that fit the definition of a child. The second application is in respect to a spiritual nature. Those that would not be children, although they could be, in a physical sense. People that have

come to be adults in age and stature. So, there is in this verse, a physical application and there is also a spiritual application. We know about the child, now there are some words that need to be defined to assist in the detailing of this verse.

First, there are the words "train up". Up suggests that we begin at the very bottom and proceed with our foundation from there. This is the way everything is built; from the bottom up, beginning with a good foundation. Train means to give instruction and it is applied to the first instruction or direction given to children. The words "train up" express that which is imperative, a command, and not only a command, but an exhortation to do it. This type of command is sometimes coupled with a promise or a threat. When it is a promise, that promise is made on the condition implied by the command. The promise relative to train is at the end of this verse. What about no training? The result of no training is the opposite of promise. No training is the prevailing position in the world today. That position is Humanism and in Humanism each person does that which is right in his own sight and in a way that seems right to him. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Pr 14:12).

Secondly, the child should be trained in the way that he should go. That way refers to a trodden path that is a course or manner of life in which one walks, lives, and follows, to walk in a given course of conduct, to imitate that which has been given by instruction and observation. Notice that it says "should go." The word "should" is used to express obligation, duty, propriety, and necessity. It is a word that is equivalent to "ought to." The way that he should go, the way that is proper and correct, should be distinguished from the way that he should not go.

The third word is "old" or more properly to become old. This is a time that ranges from youth to being aged. The young child is now old. When one is a child and trained in the proper way he goes through life walking the proper or trodden path and reaches an old age. We are not told what

old age is as to years, although it must be an age of responsibility. And when that old age is reached, there remains one aspect to the command that was given at the beginning. That of a promise.

That is the fourth word, "depart." He will not depart from the trodden path that he has followed. Depart means to turn aside out of the way. It can also mean to turn away from a place or a person. The turning away is only for a time, for if properly taught and the command is followed, the promise will be kept. Instruction and direction given at the start will be a reminder. "And thine ears shall hear a word behind thee, saying; This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

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This is a verse that has troubled many. Some have asked, does this mean that if we train our children right will they be saved. We, even though born again children of God, can not create salvation, because salvation is of God and by God's sovereign grace.

This means that we should train our children to be good moral citizens, to fear God and have respect for their elders, and to do unto others as they would have them to do unto them. We need this more today than any other time that I can remember.

My parents always taught me to be honest, kind, gentle, and most of all to have respect for others. If I used bad language, or told a lie, or got into trouble; they disciplined me with a hickory switch or my father's big belt. I mean big, at least it looked big when he came at me with it. I needed this; it kept me in line. After I grew up I told my father, "I needed every whipping I got." I loved him for his loving

me enough to train me right. When I left home to enter the Armed Forces; in training for battle and going overseas, every time I did someth bad, I remembered what my parents taught me. It bothered me to the extent that I didn't go as far in sin as I would have had I not have been taught better. So this Scripture was true in my case.

Timothy, from a child was trained up in the knowledge of the Holy Scriptures, and the faith which dwelt in his grand mother and mother dwelt in him also; for the Scriptures made, him wise unto salvation.

All the training that we use, even by force will not make our children Christians; but will help them to face an evil world that is ready to welcome them in their evil ways. The training they get will cause them to think before they leap. The training they receive will help them to be better citizens.

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The first thing that I would like to mention about this verse is, "the way he should go." This teaches us that there is a certain and particular way that the Lord would have a child to be brought up. The way that a child should be brought up is the way of the Lord. The way of the Lord is certainly not our way.

It is the duty of parents to study God's Word and find out the Lord's will in the matter of training children. It certainly should be considered as important that parents should be Christians. It would be very unlikely that parents that are not Christians, would or even could, train children in the way of the Lord.

We read in Ephesians "Children, obey your parents in the Lord: for this is right." I take it that this verse has reference to Christian parents. Children are certainly to obey their godly parents. Parents are to do all they can to show the children the way of the Lord. The way of the Lord is the right way. Children who obey their godly parents will never forget, nor regret it.

Another thing concerning the way that children should go is, that they should respect parental authority. Children today, that is,

many of them, have very little respect for the word of the parents. The reason for this, at least for the most part, is to be blamed on the parents. Parents do not set a Christian example before the children. They do not make an effort to follow the instructions in Proverbs 22:6, and other such Scriptures. Mothers and fathers have no excuse for not knowing how to bring up children in the right way. In the writings of Solomon, given by inspiration of the Lord, there is good and sufficient instructions to parents as to how children should be brought up.

The next thing that I call to your attention is the word "train." This word does not mean that you would train a child the same way that you train a puppy or a mule or some other animal. You do not train a child as you would some animal to perform acts in a circus. "Train" does mean to shape or form the life of the child. But we are not to form the life of the child by the same method that we would a mule. Foolishness is bound in the heart of correction shall drive it far from him." Men use the rod to train the mule, but we do not use the rod in the same way or manner. There is love in the training of the child, so that it will go in the right way before men and the Lord.

Training a child is to guide him or her, whichever the case may be, that they would be able to fend for himself or herself. That they may be guided in such a way that they could make the proper decisions in life. And also, to make an effort to do what is right.

What is the meaning of the phrase "and when he is old, he will not depart from it?" This does not mean that when the child is growing up that he will begin to sow wild oats. Nor that he will live a wild life until he gets old, but then, in his old age he will come back to the training that he received at home.

Why is it that so many people think that teenagers have to get out and do what they call "sow their wild oats?" Young people do not have to live a wild life. The teaching of Proverbs 22:6 is that when a child is trained in the way that he should be, he will not live a wild life in his youth, he will not live a sinful life in his manhood and even to old age, he will not depart from that training. The Scripture is not saying here that the child will or may for a while, depart from the training that he had in his childhood and will return to that in his

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FORUM II

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old age before he dies. But the meaning of it is that he will not depart from it in his youth nor in his manhood, even to old age.

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Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

A great duty is set forth here for parents and others to train up their children. To train them in the way they should go. To teach them the truths we hold to, that they might not die with us. That our children would teach their children in the way they should go, which is in God's way. Training them in godliness. Teaching them morality, honesty, integrity, justice, love of God and neighbor. These things are most important, and are considered the "milk" of the Word. Many churches and parents spend much time and effort in this work. But to train a child properly and completely is also important. This involves training in the "meat" of the Word. The doctrines of grace, the local church, elements of the Lord's supper, church authority and church discipline. The reason I name these truths is the promise given in Proverbs 22:6, "...and when he is old he will not depart from it." But how many of our young people have departed from the truth? Were they taught what the true churches of Christ hold to? Perhaps they attended church, but did they learn these truths. Were they instructed by detailed training? If they really believed these doctrines to be true, how could they depart? Could a close friend or even a spouse that did not hold to these truths persuade them? Not if they believe these truths for themselves, not just because their parents or pastors believe them. Ask your child (before they begin dating) if they can give Scriptures for what they believe? If they can't, they don't believe it because it is in the Bible; they believe it because it is what you or the pastor believe.

Parents and Sunday school teachers should spend as much time in teaching the doctrines of grace, local church, elements of the Lord's supper, church authority and church discipline as they do morality. If you have honestly done this, and your child has departed, then wait upon the Lord. Remember His promise.

DID JESUS

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what Jesus preached.

Beside the preaching of Christ, there are three verses which strongly insinuate Jesus did not preach what modern day Baptists(?) preach. The Bible mentions several times that people were astonished at the teachings of Christ. Beloved, when sovereign grace is preached today, we often receive the same reaction. It bewilders people to hear God doesn't love everyone, Christ's blood was not shed for all, and the Holy spirit isn't trying to save everyone. Their mouth flops open in astonishment at such teachings. Since we get the same results, isn't it probable we are teaching the same thing. The Gospel of John, chapter 3, speaks much on the sovereignty of God in salvation. At the end of this chapter, we see Jesus losing His crowd. What kind of preaching today drives away the crowd? Certainly not blasphemous Arminianism which tickles the ears of its listeners. Certainly not any form of theology which gives man his share of praise for his part in salvation. However, if you preach that man is dead in trespasses and sins; unable to assist God in salvation, that his eternal destiny is completely in God's hands; it won't be long until you're preaching to less people than you were (if this is not what you have been preaching). Preach a sovereign God and a debilitated, feeble and impotent man and see if your results aren't the same as our Lord's. Also in John 6:60, we hear the Lord's preaching described as "a hard saying." Arminianism is an easy saying; it exalts man and gives men false hope. Sovereign grace is a hard saying because man is proud and rebels at the Bible's abasement of himself. Many times Arminians have labeled sovereign grace as a hard, harsh and cruel doctrine. Let us remember this is what they said of our Lord's preaching. I will add here that sovereign grace is in no way hard or harsh, it gives all glory to our gracious God in our salvation. It promotes a greater love for Christ than other systems of theology. It assures the salvation of all God, in His infinite mercy, desires to save. Praise God for the revealed truth of salvation by sovereign

grace!

Now let us search the words of Christ and see if He preached the doctrines of grace. I wish to inform you the few verses I give will in no wise exhaust the teachings of our Lord on this subject. Due to limited space, I will only mention a few verses for each point. However, if I were to only produce one verse showing Jesus taught these blessed truths, it should be acceptable to all true believers. Let us ask the following question, "Did Jesus preach total depravity?" The root of understanding man and salvation is tied up in the doctrine of total inherent depravity. Does man help in his salvation? Does he do anything at all to aid God? Let us see what Jesus says. In John 6:63, Jesus said, "...the flesh profiteth nothing..." We all must agree that belief and faith in Jesus Christ is the greatest profit possible. There is no greater profit than for a man to gain his soul. Jesus clearly tells us that the flesh or natural man profits or gains absolutely nothing. The verse is teaching man's inability to do anything to appease the Godhead. Surely this verse teaches total depravity. In John 5:24, Jesus speaks of passing "...from death unto life." It would take a spiritual ignoramus not to realize this is speaking of spiritual life and death, and not physical. This verse teaches the condition of man before the Holy Spirit imparts faith. Jesus said, "The man is dead." A physically dead man can do nothing physical or mental whatsoever, even so a spiritually dead man can do nothing spiritual.

Again, Jesus teaches the total helplessness of man to please God or aid Him in any way. In John 3:3-8, Jesus again teaches man's depravity. He tells us a man must be born again. Not made better, or reformed, or healed; but born again. Again, we must agree this is speaking of spiritual birth. Jesus here teaches depravity by saying man must be made a new creature due to the extent of evil in the old. John 5:40 speaks of man's inability to will to be saved. Jesus being God and omniscient, said: "And ye will not come to me, that ye might have life." Jesus could only say this as He knew that their will was incapable of itself to come to Christ. To see what Jesus thought of man's heart, read Matthew 13:15. Read Matthew 23 and the description Jesus gave of the Pharisees. From these few verses, honesty forced us to admit that Jesus did preach total depravity.

Next we ask, did Jesus preach unconditional election? Due to the condition of the natural man, an unconditional election could be the only kind possibly preached. Since man is dead and

unprofitable and unable to choose God, election has to be the act of God, not man. In John 17:2 and 9, Jesus speaks of giving life to, and praying for, only those given Him by the Father. The given are the elect of God. Those the Father chose to save before the world began (Ephesians 1:4, 5). In John 17, you will find two classes of people; in verse 2, the live and the dead; in verse 9, the prayed for and the world. Election is what makes the difference in these people. In John 15:16, "Ye have not chosen me, but I have chosen you..." For those who say Judas would be included, Jesus answers that in John 13:18, "I speak not of you all: I know whom I have chosen..." He goes on to speak of His knowledge of Judas and his betrayal. For those who say election is only unto service, I urge you to read John 15:16 more carefully. Jesus says He chose them, speaking of salvation, then ordained them unto good works as a result of salvation. The truths taught here are election unto salvation and works after salvation. Matthew 20:16, tells us "...many be called but few chosen." For more verses where Jesus taught election, read John 6:64; Mark 13:20; Matthew 24:31 and several others too numerous to mention. From the preceding verses we see without question that Jesus did preach election.

Did Jesus preach a limited atonement? Jesus would certainly know who He was dying for. He was not dying for a number, but for a few people He loved beyond comprehension. First, let me make this point: there were already people in hell suffering the eternal wrath of God that hated them. Certainly, you would not insult my intelligence and Christ's Deity by saying He died for those already in hell. Due to fact, I had a recent article in this paper on the atonement, I mentioned only a couple of verses. In John 17:9, we find Jesus not praying for everyone, certainly He would pray for all those He was to die for. In John 15:3, Jesus says He laid down His life for His friends. The book of Hebrews tells us His "...enemies will be made his footstool." Jesus did not die for those omniscience revealed as His enemies. In John 10:26, Jesus speaks of giving His life "...for his sheep." Matthew 25:32 tells us all are not sheep but many are goats. Jesus shed not one drop of blood for a goat. In Matthew 20:28, Jesus tells us He "...gave his life a ransom for many." Notice "many", not all. Pay particular attention to the ransom. It shows a price paid to redeem. If Jesus paid the price for all, then a grave act of injustice would be committed each time a soul went to hell. From these

verses we see Jesus preached a limited atonement.

Did Jesus preach irresistible grace? You will find no long invitation, trickery or games used in the Bible to save a sinner. You will simply see the Word of God preached and the Holy Spirit making that Word effectual by His power. If man were able to resist the call of the Spirit, all would be lost; because we love sin and evil and hate that which is righteous and just. John 17:2 speaks of God giving life to whom He will. John 1:12 speaks of God giving power to become sons of God. Jesus also says in John 6:44, "No man can come to me, except the Father which hath sent me draw him..." John 6:65 says about the same thing. Jesus said in John 6:37, "All that the Father giveth me shall come to me..." Not that they might come, but shall. Only a powerful God can say shall. Also, see John 3:27 and John 10:27. We learn from these verses that Jesus preached irresistible grace as the sinner's hope.

Lastly, did Jesus preach eternal security? The verses for this are extremely numerous, so we will only mention a couple. Jesus teaches in John 10:27-29 that His sheep shall be eternally saved because they rest in the Father's hand and no one can pluck them out. What comfort to rest in the power of God. Jesus tells us in John 5:24 that we who believe, have eternal and everlasting life and shall not enter into condemnation. For more proof see John 6:51; John 3:16; John 17:2. Let us be thankful for eternal salvation; and yes, Jesus did preach eternal security.

In closing, let me give three reasons Jesus preached sovereign grace. First, He knew the truth and preached the truth He knew about salvation. Second, He knew it was the only hope of the lost being saved. Third, it is the only system of theology which gives the Godhead their proper honor and glory.

Let us preach these truths that are such a comfort to our hearts and which bring such great glory to God's name. May God bless you.

SOUL

(Continued from Page 1)

of the Father as resting upon every one of the regenerate: I could not, if I took up my parable for a month, set forth all the mass of joy that is to be seen in a multitude of believers if we only look at what God has done for them, and promised to them, and will fulfill in them. But there is yet a wider field of thought, and my

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SOUL

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mind has been traversing it all this day -- the thought of the capacities of service contained in a numerous band of believers, the possibilities of blessing others which lie within the bosoms of regenerate persons. We must not think so much of what we already are as to forget what the Lord may accomplish by us for others. Here are the coals of fire, but who shall describe the conflagration which they may cause?

We ought to regard the Christian church, not as a luxurious hostelry where Christian gentlemen may each one dwell at his ease in his own inn, but as a barracks in which soldiers are gathered together to be drilled and trained for war. We should regard the Christian church, not as an association for mutual admiration and comfort, but as an army with manners, marching to the fray, to achieve victories for Christ, to storm the strongholds of the foe, and to add province after province to the Redeemers kingdom. We may view converted persons gathered into church membership as so much wheat in the granary. God be thanked that it is there, and that so far the harvest has rewarded the sower; but far more soul-inspiring is the view when we regard those believers as each one likely to be made a living centre for the extension of the kingdom of Jesus, for then we see them sowing the fertile valleys of our land, and promising ere long to bring forth some thirty, some forty, some fifty, and some a hundredfold. The capacities of life are enormous, one becomes a thousand in a marvelously brief space. Within a short time a few grains of wheat would suffice to seed the whole world, and a few true saints might suffice for the conversion of all nations. Only take that which comes of one year, store it

well, sow it all again, store it next year, and then sow it all again, and the multiplication almost exceeds the power of computation. Oh, that every Christian were thus year by year the Lord's seed corn! If all the wheat in the world had perished except a single grain, it would not take many years to replenish all the earth, and sow her fields and plains; but in a far shorter time, in the power of the Holy Spirit, one Paul or one Peter would have evangelized all lands. View yourselves as grains of wheat predestinated to seed the world. That man lives grandly who is as earnest as if the very existence of Christianity depended upon himself, and is determined that to all men within his reach shall be made known the unsearchable riches of Christ.

If we, whom Christ is pleased to use as His seed corn, were only all scattered and sown as we ought to be, and were all to sprout and bring forth the green blade and the corn in the ear, what a harvest there would be! Again would it be fulfilled, **"There shall be an handful of corn in the earth upon the top of the mountains..."** a very bad position for it; **"...the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."** May God grant us to feel some degree of the Holy Spirit's quickening power while we talk together, not so much about what God has done for us as about what God may do by us, and how far we may put ourselves into a right position to be used by Him!

There are two things in the text, and these are found laid out with much distinctness in its two sentences. The first is, the life of the believer is, or ought to be, full of soul-blessing: **"The fruit of the righteous is a**

tree of life..." In the second place, the pursuit of the believer ought always to be soul-winning. The second is much the same as the first, only the first head sets forth our unconscious influence, and the second our efforts which we put forth with the avowed object of winning souls for Christ.

Let us begin at the beginning, because the second cannot be carried out without the first: without fulness of life within there cannot be an overflow of life to others. It is of no use for any of you to try to be soul winners if you are not bearing fruit in your own lives. How can you serve the Lord with your lips if you do not serve Him with your lives? How can you preach His gospel with your tongues, when with hands, feet and hearts you are preaching the devil's gospel, and setting up anti-Christ by your practical unholiness? We must first have life and bear personal fruit to the divine glory, and then out of our example will spring the conversion of others. Let us go to the fountainhead, and see how the believer's own life is essential to his being useful to others.

I. The life of the believer is full of soul-blessing.

This fact we shall consider by means of a few observations growing out of the text; and, first, let us remark that the believer's outward life comes as a matter of fruit from him. This is prominent to notice. **"The fruit of the righteous..."** that is to say, his life -- is not a thing fastened upon him, but it grows out of him. It is not a garment which he puts off and on, but it is inseparable from himself. The sincere man's religion is the man himself, and not a cloak for his concealment. True godliness is the natural outgrowth of a renewed nature, not the forced growth of pious hothouse excitement. Is it not natural for a vine to bear clusters of grapes? natural for a palm tree to bear dates? Certainly, as natural as it is for the apples of Sodom to be found on the trees of Sodom, and for noxious plants to produce poisonous berries. When God gives a new nature to His people, the life which comes out of that new nature springs spontaneously from it. The man who has a religion which is not part and parcel of himself will by-and-by discover that it is worse than useless to him. The man who wears his piety like a mask at a carnival, so that, when he gets home, he changes from a saint to a savage, from an angel to a devil, from John to Judas, from a benefactor to a bully -- such a man, I say, knows very well what formalism and hypocrisy can do for him, but he has no vestige of true religion. Fig trees do not bear figs on certain days, and thorns at other times; but they are true to their

nature at all seasons.

Those who think that godliness is a matter of vestment, and has an intimate relation with blue, and scarlet, and fine linen, are consistent if they keep their religion to the proper time for the wearing of their sacred pomposities; but he who has discovered what Christianity is knows that it is much more a life than an act, a form, or a profession. Much as I love the creed of Christendom, I am ready to say that true Christianity is far more a life than a creed. It is a creed, and it has its ceremonies, but it is mainly a life; it is a divine spark of heaven's own flame which falls into the human bosom and burns within, consuming much that lies hidden in the soul, and then at last, as a heavenly life, flaming forth, so as to be seen and felt by those around. Under the indwelling power of the Holy Spirit, a regenerate person becomes like that bush in Horeb, which was all aglow with Deity. The God within him makes him shine so that the place around him is holy ground, and those who look at him feel the power of his hallowed life.

Dear brethren, we must take care that our religion is more and more a matter of outgrowth from our souls. Many professors are hedged about with, "You must not do this, or that," and are driven onward with, "You must do this, and you must do that." But there is a doctrine, too often perverted, which is, nevertheless, a blessed truth, and ought to dwell in your hearts. **"...ye are not under the law, but under grace;"** hence you do not obey the will of God because you hope to earn heaven thereby, or dream of escaping from divine wrath by your own doings, but because there is a life in you which seeks after that which is holy, pure, right and true and cannot endure that which is evil. You are careful to maintain good works, not from either legal hopes or legal fears, but because there is a holy thing within you, born of God, which seeks, according to its nature, to do that which is pleasing to God. Look to it more and more that your religion is real, true, natural, vital -- not artificial, constrained, superficial, a thing of times, days, places, a fungus produced by excitement, a fermentation generated by meetings and stirred by oratory. We all need a religion which can live either in a wilderness or in a crowd; a religion which will show itself in every walk of life, and in every company. Give me the godliness which is seen at home, especially around the fireside, for it is never more beautiful than there; there is seen in the battle and tussle of ordinary business among scoffers and gainsayers as well as among Christian men. Show me the

faith which can defy the lynx eyes of the world, and walk fearlessly where all scowl with the fierce eyes of hate, as well as where there are observers to sympathize, and friends to judge leniently. May you be filled with the life of the Spirit, and your whole conduct and conversation be the natural and blessed outgrowth of that Spirit's indwelling!

Note next, that the fruit which comes from a Christian is fruit worthy of his character: **"The fruit of the righteous is a tree of life..."** Each tree bears its own fruit, and is known by it. The righteous man bears righteous fruit; and do not let us be at all deceived, brethren, or fall into any error about this, **"...he that doeth righteousness is righteous..."** and **"...he that doeth not righteousness is not God, neither he that loveth not his brother."** We are prepared, I hope, to die for the doctrine of justification by faith, and to assert before all adversaries that salvation is not of works; but we also confess that we are justified by a faith which produces works, and if any man has a faith which does not produce good works, it is the faith of devils. Saving faith appropriates the finished work of the Lord Jesus, and so saves by itself alone, for we are justified by faith without works; but the faith which is without works cannot bring salvation to any man. We are saved by faith without works, but not by a faith that is without works, for the real faith that saves the soul works by love and purifies the character. If you can cheat across the counter, your hope of heaven is a cheat, too; though you can pray as prettily as anybody, and practice acts of outward piety as well as any other hypocrite, you are deceived if you expect to be right at last. If as a servant you are lazy, lying and loitering, or if as a master you are hard, tyrannical and unchristian like towards your men, your fruit shows that you are a tree of Satan's own orchard, and bear apples which will suit his tooth. If you can practice tricks of trade, and if you can lie -- and how many do lie every day about their neighbor or about their goods! -- you may talk as you like about being justified by faith, but all liars will have their portion in the lake that burneth with fire and brimstone, and amongst the biggest liars you will be, for you are guilty of the lie of saying, "I am a Christian," whereas you are not. A false profession is one of the worst of lies, since it brings the utmost dishonour upon Christ and His people. The fruit

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BOOK REVIEW

WHAT MANNER OF MAN IS THIS

by E.E. Cummings

This book is outstanding. Mr. Cummings takes a correct stand on sovereign grace as he develops the teaching of Jesus Christ in all the Bible. He correctly portrays Christ as the world's creator and only Savior. He shows how Christ is revealed to God's Old Testament people through types and symbols (explaining the difference) and to us through His works. Then, he shows how Christ will return to judge and rule the world and gather the redeemed into His Father's house. God is truly honored and glorified in this book.

Each chapter is outlined in a way that laymen and ministers alike will be able to use the book in personal study and in teaching, each chapter ending with a list of questions and answers. There are 12 chapters, a subject index and an index of Scriptures which lists nearly 1,700 Scripture references that point to Christ.

The book contains poems, and lists (such as the parables, the miracles the apostles and what happened to them, etc.) The author explains the difference in views of the millennial kingdom; a -- post- and premillennialism.

I can highly recommend it.

This was reviewed by the editor of the Baptist Evangel.

Order from the author:

Route 3, Box 168, Rusk, Texas 75785.

\$9.95 plus \$1.25 postage

THE BAPTIST EXAMINER

JAN. 30, 1993

PAGE SEVEN

SAVED BY GRACE

by C.D. Cole

Practically all professing Christians profess to believe that salvation is of grace. You can hardly find a member of any denomination who will out and out deny that salvation is by grace. The Bible so often and so positively declares salvation to be by grace that few men will boldly deny it. But the trouble is that many think and speak of grace in such a way as to frustrate it. The grace they think of and talk about is not grace at all. It is so mixed with human work and merit that it is no more grace. Read Romans 11:6.

There is quite as much in Roman Catholic literature about grace as there is in Baptist literature, but there is wide difference as to what the two groups mean by grace.

How Grace Saves

Before coming directly to the question, we shall lay down some principles from which to reason:

1. Salvation by grace destroys all room for boasting. No man is sound on grace who boasts of anything he has ever done or can do as the ground of his salvation. If your idea of salvation allows you to boast, you may be sure that it is wrong. No man can ever boast of his repentance and faith, for they are the gifts of His grace. See Acts 5:31; 11:38; 18:17; I Corinthians 3:5; Ephesians 1:19; I John 5:4. All of our graces are the fruit of the Spirit (Galatians 5:22, 23).

2. Salvation by grace means that God is to have all the praise for our salvation. The Father is to have all praise for providing the Saviour; the Son is to have all the praise for performing the work of salvation; and the Holy Spirit is to have all the praise for promoting salvation in us by convicting us of sin and bringing us to faith in the Lord Jesus Christ.

3. Salvation by grace does not give license to sin. There are two dangers concerning grace: one is the danger of frustrating it, the other is the danger of abusing it. We frustrate grace when we teach that righteousness comes by keeping the law (Gal. 2:21). We abuse grace when we use it to justify a life of sin. One is the danger of Arminianism; the other is the danger of Antinomianism. The one sets grace aside; the other uses grace wrongly.

He who justifies his sinning on the ground that he is not under law but under grace, does not have the grace of God in him. The child of grace hates sin and strives against it, and when he

falls into it, confesses it and forsakes it. Sin is not the habit and practice of his life. There is no sin that he hugs to his bosom and takes to glory with him. There is no sin that is a sweet morsel under his tongue. The man of grace neither boasts of keeping out of sin, nor justifies himself when he falls into sin.

In approaching our question: "How does grace save?", we make a negative approach:

1. Grace does not save by enabling us to perfectly keep the law of God. It is our judgment that this is the way many people think grace saves. They confess that no man can of himself keep the law, but that grace enables him to keep it, and in this way grace saves. To be logical and consistent, and to have any place for grace in their plan, this must be the position of all who believe in salvation by keeping the law. Now, it is admitted, that if God should eradicate every vestige of our sinful nature, and cause us to live without sin, that would be grace indeed -- that would be the unmerited favor of God. It would be grace for it would be doing for us that which we do not deserve. But this is not the way grace saves, and we must voice our objection to it:

(1) That would not satisfy justice for sins already committed. God is just as well as gracious, and grace never acts contrary to justice. If the sinner should quit sinning, justice would condemn him for sins he had committed in the past.

(2) That would rob Christ of any part in our salvation. If grace saves by making us sinless in character and conduct, then salvation would be by grace, but apart from Jesus Christ, for "...if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21).

(3) If grace saves by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. The Holy Spirit is the administrator of inward grace; it is by His strength we worship and serve God. The Holy Spirit, through the Word, shows us the Saviour, and makes Him precious to us, but the Holy Spirit is not the Saviour. In announcing the birth of the Saviour, the angel said, "...thou shalt call his name JESUS; for he shall save his people from their sins" (Matt. 1:21).

(4) In the new birth, the sinful nature is not eradicated, but a sinless nature is implanted. In the saved man, there is a warfare between two conflicting natures; "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" (Gal. 5:17). And Paul said, "I find then a law, that, when I would do good, evil is present with me" (Rom. 7:21). And this is the testimony of every true child of God, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

2. Grace does not save by overlooking our sins. If God took no account of our sins, that would be grace indeed, but in doing that, He would abdicate His throne in favor of His enemies. Our sins deserve punishment, but if God overlooked them and never punished them, that certainly would be grace -- that would be the unmerited favor of God. But this is not the way that grace saves, for several reasons:

(1) Because it would be at the expense of justice. There can be no sacrifice of justice in salvation. Sin must and will be punished. If God overlooked sin, he would be gracious, but at the same time unjust.

(2) There would have been no need of Christ's coming to earth and dying on the cross. There is forgiveness with God, but it is on the ground of satisfied justice. Grace saves by satisfying justice. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

(3) It would cause man to admire one attribute of God and despise another attribute. If grace saves apart from the satisfaction of Divine justice, the sinner would naturally admire the grace of God, and at the same time despise His justice. To deal with sinners in such away, God would be putting a premium on sin. We would not think much of a human judge who would overlook the crimes of men and let them all go free. Such a judge would be despised and deposed. Such procedure would be an invitation for everybody to commit all the crimes he pleases, because they would be overlooked, and no harm would come to the criminal. How would you, dear reader, like to live in a country like that?

3. Grace does not save by giving us ordinances to observe. The ordinances or ceremonies of Christ are for those already saved. They are declarative and symbolical; not procurative and sacramental. They are for the saints; not for the world. The most terrible heresies have come from a false conception of the ordinances. Millions of men have lost their lives because they would subscribe to these false conceptions. I quote from an article on "The Sacraments," as found in the Roman Catholic Mass Book, published by the

Paulist Press, New York City:

"The sacraments are the ordinary means whereby God's grace is brought to one's soul. We depend on the grace of God not only to reach heaven after death, but to lead a life well pleasing to God on this earth. What the winds are to the sailing vessel, grace is to our soul.

The sacraments are seven different ways by which special graces are applied to our soul. They are all instituted by Christ. By His death on the cross, our blessed Lord created a great reservoir of grace. From this reservoir, there are seven channels, each carrying grace of a special quality, and when we need a particular kind of divine help, we go to the sacrament which provides it. Baptism regenerates the soul and makes us children of God. It has the effect of washing away the sin we were born in, as well as any other sin we have committed. Confirmation strengthens the soul so as to enable it to fight valiantly. Holy Eucharist, being Christ Himself, the Living Bread, is the Food and Nourishment of the soul. Penance brings us God's pardon. Extreme Unction gives us grace to die well. Holy Orders raises men to the dignity of God's service and gives them strength to persevere. Matrimony gives grace to husband and wife to love each other and bring up their children in the grace and knowledge of God. Throughout our life on this earth, the Sacraments provide spiritual nourishment without which it is impossible for us to merit the happiness and the glory which God has prepared for us in heaven."

What a strange medley of truth and error! What a frustration of the true grace of God! What an awful misrepresentation of grace! What a travesty of the truth! The article speaks of grace enabling one "to merit the happiness and the glory" of heaven. To merit a thing is to deserve it, or to get it by way of debt, and whatever is reckoned as a debt is not of grace (Romans 4:4). The Bible says that salvation is of faith that it might be by grace (Romans 4:16). The Bible says, "...by grace are ye saved through faith.." (Eph. 2:8), but this article does not have the word "faith" in it.

We will now attempt a positive answer to our question: How does grace save? What is the "modus operandi" of grace? What does grace do in salvation?

1. Grace saves from the guilt and penalty of sins by placing them on Christ. Grace saves by punishing Christ instead of the sinner. He put away the guilt of our sins by the sacrifice of Himself (Heb. 9:26). He bare our sins in His own body on the tree (I Peter 2:24). He died as the Just One for the unjust ones that He

might bring them to God, that is, into His favor (I Peter 3:18).

Justice says that my sins must be punished, and they have been punished in my Surety, the Lord Jesus Christ, the Surety of that better covenant (Heb. 9:22). It was in matchless grace that the Lord Jesus liquidated our sin-debt, and He shall have all the praise.

"Our sins, our guilt, in love Divine

Confessed and borne by Thee;
The gall, the curse, the wrath were thine,

To set Thy members free."

"Grace," cried Spurgeon, "is everything for nothing; Christ free, pardon free, heaven free."

2. Grace saves us from the love of sin and from a darkened understanding. This may be called internal salvation, and is the work of the Holy Spirit in us. In this work, the Holy Spirit opens the soul's blinded eyes to see the truth of the gospel. Paul said that His gospel was hid to the lost because their minds were blinded (II Cor. 4:4). The death of Christ does not benefit the man who lives and dies without faith in it. And every man of us would so lie were it not the lightgiving and life-giving work of the Spirit. Spiritual truths are foolishness to the natural man, even though he be a university professor, and none but the Holy Spirit can make a man spiritual.

By nature and training, Saul of Tarsus was a proud, persecuting, self-righteous Pharisee, but grace wrought in him the graces of repentance and faith. It was grace that made him sick of self and fond of Christ. He has been depending for salvation upon his Hebrew ancestry and the rite of circumcision, and upon his orthodoxy as a Pharisee, his zeal as a persecuting patriot, and his law righteousness; but when grace revealed Christ to him in all His worth, he counted all these things as "dung," rejoicing in the righteousness which is by faith in Jesus Christ (Phil. 3:1-9).

Conversion is the work of the Holy Spirit, and His work in us is as much of grace as was the work of Christ for us on the cross. Christ wrought for us on the cross to liquidate our sin-debt; the Holy Spirit wrought in us conviction for sin, and faith in the blood of Christ as the one and only remedy for sin. "Grace," said Spurgeon again, "is the morning and evening star of our experience. Grace puts us in the way, helps us by the way, and takes us all the way."

**SUBSCRIPTIONS
NEW OR ONE
RENEWAL
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SOUL

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of the righteous is righteousness: the fig tree will not bring forth thorns, neither shall we gather grapes from thistles. The tree is known by its fruit, and if we cannot judge men's hearts, and must not try to do so, we can judge their lives; and I pray God we may all be ready to judge our own lives, and see if we are bringing forth righteous fruit, for if not, we are not righteous men.

Let it, however, never be forgotten that the fruit of the righteous, though it comes from him naturally, for his new-born nature yields the sweet fruit of obedience, yet it is always the result of grace, and the gift of God. No truth ought to be remembered more than this, "...From me is thy fruit found." We can bring forth no fruit except as we abide in Christ. The righteous shall flourish as a branch, and only as a branch. How does a branch flourish? By its connection with the stem, and the consequent in-flowing of the sap; and so, though the righteous man's righteous actions are his own, yet they are always produced by the grace which is imparted to him, and he never dares to take any credit for them, but he sings, "Not unto us, O Lord, not unto us, but unto thy name give praise." If he fails, he blames himself; if he succeeds, he glorifies God. Imitate his example. Lay every fault, every weakness, every infirmity at your own door; and if you fall in any respect short of perfection -- and I am sure you do -- take all that to yourself, and do not excuse yourself; but if there be any virtue, any praise, any true desire, any real prayer, anything that is good, ascribe it all to the Spirit of God. Remember, the righteous man would not be righteous unless God had made him righteous, and the fruit of righteousness would never come from him unless the divine sap within him had produced that acceptable fruit. To God alone be all honour and glory.

The main lesson of the passage is that this outburst of life from the Christian, this consequence of life within him, this fruit of his soul, becomes a blessing to others. Like a tree, it yields shade and sustenance to all around. It is a tree of life, an expression which I cannot fully work out as I would wish, for there is a world of instruction compressed to the illustration. That which to the believer himself is fruit becomes to others a tree: it is a singular metaphor, but by no means a lame one. From the child of God there falls the fruit of holy living, even as an acorn drops from the oak; this holy living becomes influential and produces the best

results in others, even as the acorn becomes itself an oak and lends its shade to the birds of the air. The Christian's holiness becomes a tree of life. I suppose it means a living tree, a tree calculated to give life and sustain it in others. A fruit becomes a tree! A tree of life! Wonderful result this! Christ in the Christian produces a character which becomes a tree of life. The outward character is the fruit of the inner life; this outer life itself grows from a fruit into a tree, and as a tree it bears fruit in others to the praise and glory of God. Dear brothers and sisters, I know some of God's saints who live very near to Him, and they are evidently a tree of life, for their very shadow is comforting, cooling, and refreshing to many weary souls. I have known the young, the tired, the downcast, go to them, sit beneath their shade, and pour out the tale of their troubles, and they have felt it a rich blessing to receive their sympathy, to be told of the faithfulness of the Lord, and to be guided in the way of wisdom. There are a few good men in this world whom to know is to be rich. Such men are libraries of gospel truth; but they are better than books, for the truth in them is written on living pages. Their character is a true and living tree; it is not a mere post of the dead wood of doctrine, bearing an inscription, and rotting while it does so, but it is a vital, organized, fruit-producing thing, a plant of the Lord's right hand planting.

Not only do some saints give comfort to others, but they also yield them spiritual nourishment. Well trained Christians become nursing fathers and nursing mothers, strengthening the weak, and binding up the wounds of the broken-hearted. So, too, the strong, bold, generous deeds of large-hearted Christians are of great service to their fellow-Christians, and tend to raise them to a higher level. You feel refreshed by observing how they act; their patience insuffering, their courage in danger, their holy faith in God, their happy faces under trial, -- all these nerve you for your own conflicts. In a thousand ways, the sanctified believers example acts in a healing and comforting way to his brethren, and assists in raising them above anxiety and unbelief. Even as the leaves of the tree of life are for the healing of the nations, so the words and deeds of saints are medicine for a thousand maladies.

And then what fruit, sweet to the taste of the godly, instructed believers bear! We can never trust in men as we trust in the Lord, but the Lord can cause the members to bless us in their measure, even as their Head is ever ready to do. Jesus alone is the Tree of Life, but He makes some of His

servants to be instrumental to us little trees of life, by whom He gives us fruit of the same sort that He bears Himself, for He puts it there, and it is Himself in His saints causing them to bring forth golden apples, with which our souls are gladdened. May we every one of us be made like our Lord, and may His fruit be found upon our boughs!

We have put into the tomb many of the saints who have fallen asleep, and among them there were some of whom I will not at this moment speak particularly, whose lives, as I look back upon them, are still a tree of life to me. I pray God that I may be like them. Many of you knew them, and if you will only recall their holy, devoted lives, the influence they have left behind will still be a tree of life to you. They, being dead, yet kindle your souls at their warmth. Their noble examples are the endowments of the church, her children are ennobled and enriched as they remember their walk of faith and labour of love. Beloved, may we every one of us be true benedictions to the churches in whose gardens we are planted! "Oh!" says one, "I am afraid I am not much like a tree, for I feel so weak and insignificant." If you have faith as a grain of mustard seed, you have the commencement of the tree beneath whose branches the birds of the air will yet find a lodging. The very birds that would have eaten the tiny seed come and find lodgment in the tree which grows out of it; and people who despise and mock at you, now that you are a young beginner, will one of these days, if God blesses you, be glad to borrow comfort from your example and experience.

But one other thought on this point. Remember that the completeness and development of the holy life will be seen above. There is a city of which it is written, "In the midst of the street of it, and on either side of the river, was there the tree of life..." (Rev. 22:1). The tree of life is a heavenly plant, and so the fruit of the Christian is a thing of heaven; though not transplanted to the glory land, it is getting fit for its final abode. What is holiness but heaven on earth? What is living unto God but the essence of heaven? What are uprightness, integrity, Christ-likeness? Have not these even more to do with heaven than harps and palms and streets of purest gold? Holiness, purity, loveliness of character, -- these make a heaven within a man's own bosom; and even if there were no place called heaven, that heart would have a heavenly happiness which is set free from sin, and made like the Lord Jesus. See then, dear brethren, what an important thing it is for us to be

indeed righteous before God, for then the outcome of that righteousness shall be fruit which will be a tree of life to others, and a tree of life in heaven above, world without end. O blessed Spirit, make it so, and Thou shalt have all the praise!

GREAT

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for the spiritual warfare which we wage in defense against the wiles of the evil one. What is so alarming is, being ill-equipped for the battle does not eliminate us from the war. It only makes us vulnerable to the attack and to capture.

Satan has captured many a Christian soldier who was not spiritually prepared for his wiles. People have gone into sin; preachers and churches have fallen into error, and many have been disillusioned or discouraged because they did not have on the whole armor of God. How can you know when you have the whole armor of God? When you are winning victories on a daily basis.

It is so then, that the child of God must put upon his or her feet the shoes of the preparation or preparedness of the gospel of peace.

The shoes worn by the Roman soldier were not designed for comfort alone, or style, but for protection. They had to conform. If his feet were injured, he was of no use to the unit, and he then became a liability and a hindrance in the heat of battle. This should be a lesson for every church member. The church member who has exposed himself to the fiery darts of Satan, through neglect to put on the armor or protection, has, or shortly will, become a hindrance to that church and the work of God. Isaiah tells us the value of the feet which carry the gospel of peace. Isaiah 52:7 and Nahum 1:15.

LET EACH CHRISTIAN LEARN TO "JUST SAY NO" TO THE DEVIL. The word "shod" is the same as the word "bind." It comes from two Greek words meaning to bind or tie up under. This "gospel of peace" should be bound to us every where we go. In Acts 20:17-22 Paul talks to the elders from Ephesus of his conviction concerning his calling as an evangelist and missionary. He says in v. 22 that he was bound in his spirit, compelled by his Lord to go up to Jerusalem to minister the gospel to those who were bound in sin.

The word "preparation" means readiness or preparedness. It also means "firm footing or foundation." Therefore, the child of God must have his/her feet well pre-

pared and planted on the firm foundation of the Gospel of peace. (I Cor. 15:1, 16:13, Phil. 1:27) As for Paul, he says of himself, "For to me to live is Christ, and to die is gain" (Phil. 1:21).

What is the gospel of peace? Well, we know that the word "gospel" means glad tidings, or good news. Nahum 1:15 says, "...Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace..." Paul quotes either from Nahum 1:15 or Isaiah 52:7 in Romans 10:15.

"...How beautiful are the feet of them that preach the gospel of peace..."

I have read several commentaries on Ephesians 6:15 and most agree that this "gospel of peace" has to do with the believers peace and assurance of His protection and care. However, I am inclined to conclude from my own study that it must be connected with the gospel of salvation. Romans 10:15 has to do with salvation. Just about every place the word gospel is mentioned in the New Testament it has to do with salvation. If Nahum and Isaiah were not talking about salvation, why would Paul use it in the context of salvation?

Why is it called the "gospel of peace"? Because it is the gospel of God's great salvation of men. It is the gospel of the Saviour of the world. When Mary received the message of God from the angel, it was told to her that His name would be Jesus, the Saviour, "the Son of God", "the Son of the Highest", "God with us" (Mat. 1:18-23; Luke 1:30-35).

Now notice Jesus' own words in Luke 4:18-21. He took an Old Testament prophesy from the book of Isaiah 61:1,2 and made a personal application to himself. This passage says, "THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn".

What does the gospel of peace do? The gospel of peace sets men at peace with their maker. Mankind by nature is at enmity

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with the Almighty God. They stand in danger of His wrath and judgment. (Eph. 2:12-17) The gospel of peace gives peace of mind that they shall never be separated from the divine love of the God of peace. (Rom. 8:37-39) Beloved, we need to be persuaded of the same.

It provides riches untold to the poor in spirit. It heals the brokenhearted and fills their soul with joy and gladness in the Lord. It delivers the captives of sin's prison and sets them free. It gives sight to the blind in spirit so that they can see the beauty of God's holiness, and it comforts the contrite heart that has been bruised by the guilt of sin.

If these things are the gospel of peace, and we are called upon to shod ourselves with the same, then a grave responsibility is laid upon us as God's servants. We must, with all diligence keep our hearts tuned to this message of God. Let us strap this message upon our feet and carry it to our neighbors, friends, kindred, children, yea, the whole world.

Let us review. "And your feet shod with the preparation of the gospel of peace." The gospel of peace must first be manifested in you by the effectual work of the Holy Spirit. Then, shoes firmly

SPURGEON ON THE SABBATH

Was Spurgeon a "legalist"? He honored the Lord's Day as the Christian Sabbath. Multitudes today who boast of their likeness to Spurgeon are despisers of the Sabbath Day, and insist that it is not binding on us today.

Listen to Spurgeon: "An English Sabbath is called by many a dull and dreary day! Ah, ye miserable heathens, well may you speak so! It must be dreary to you; but to the genuine Christian, the thought that the world's business is laid aside, and that now he is to commune with heaven, is as the sweet sound of the trumpet waking him to a day of feasting (spiritual) and delight."

In "Our Own Hymnbook" which Spurgeon compiled in 1866, he included no less than 17 hymns especially extolling the Sabbath or the Lord's Day. Will our modern antinomian Baptists (?) sing those hymns? They will not.

Sent by "Truth For Today."

strapped on, the soldier of the cross must always be ready to carry the message of peace to the world.

If today you find yourself in distress over sin, and sin's chains that are holding you captive; you need the gospel of peace and the God of peace. If you know in your own heart that you are a sinner, helpless, and undone, you need the Saviour of peace, Jesus Christ.

Sinner, come and receive your sight; come and have your heart comforted, come and receive God's riches without money, come and be set free.

BIBLE

(Continued from Page 1)

may be that the gods can forgive sin, but how I cannot tell." Neither can any other human being solve the problem!

I want to know what I am worth. Without a revelation the only logical answer to the question is, what I will bring in the open market. If there is no revelation, Dr. Osler was right. Some of us are getting painfully near the age for chloroforming! Why not? Why a Board of Ministerial Relief? Why not chloroform the old preacher? Why pay taxes to support institutions for the care of those who no longer produce the wealth of society? Chloroform them!

You say you have higher ideals than that? Where did you get them? I think you stole them from your mother's Bible; but the Bible, they tell us, has no authority as a revelation from God; therefore you have no right to use it in estimating the worth of a man. If there is no revelation from God on the subject, then our worth must be expressed in terms of dollars and cents.

I once saw men sell a sheep for \$3,000. I was but a boy. I had read in the Bible. "How much better is a man than a sheep!" I thought of some of the boys at school whom I did not love, and I made up my mind that if the statement was true, God must have seen something in man that was beyond his worth in the market!

I am told that you can buy girl babies in India for twenty-five cents apiece. They are not worth it, so far as human wisdom can estimate!

I want to know where I am going. If God has not spoken on that subject, I do not care for the opinions of men. They tell us God has not spoken. Then we are in the dark. Why should I believe his guess, rather than any other man's guess? Looking into the window of a secondhand book store, I once saw three books lying together: "Some Recent Dis-

coveries In Psychic Phenomena," by Lodge; "Will There Be Another War?" by Jordan; and "How I Discovered the North Pole," by Dr. Cook! I went in and congratulated the bookseller on his splendid classification!

If God has not spoken concerning the hereafter, Robert G. Ingersoll has said the last thing, and the best thing, that can be said at the graves of our dear ones. Standing over his brother's casket, with tears streaming down his face, he said: "Life is but a barren vale between the cold and ice-clad peaks of two eternities. We strive in vain to look beyond the heights. We lift our trembling voices in the silence of the night, only to hear the echo of their cry!"

Will God leave the questions of my soul unanswered? Will He create man with a longing and make no provision for the satisfaction of his longing? If I am not the creation of an intelligent, personal God, where did I get the longing? If I am, why should I not expect a revelation of the answers to the great questions of my heart? If I can find a revelation that will satisfy my heart, why should I not accept it as from God? I have found such a revelation!

The Bible satisfies! I want to know who made all things. The Bible tells me: "In the beginning God created the heaven and the earth." That is reasonable! That does not ask me to believe something I cannot believe. The little child and the old philosopher have both accepted that statement. Something must have existed from all eternity. If not, whatever exists now must have created itself. That is unbelievable.

If matter alone existed through all eternity, intelligence must have been added, and it must have existed before it was added, or, you are forced to admit that matter is infinitely wise, and infinitely powerful. That is unbelievable, for there is no will-power or purpose in matter.

But I see the evidence everywhere of will-power and purpose, that compels me to believe that there is a God. "The heavens declare the glory of God, and the firmament showeth his handiwork." The first verse of the Bible satisfies!

What is God? George Gillespie has boiled down the Bible answer to this: "God is a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth." No one can analyze God, but the Bible satisfies me!

Can God forgive sin? I cannot think of a Supreme Being without the attribute of perfect justice. If God is, He is just. How then can God forgive sin and be just? This Bible tells me: "...he gave his only begotten

Son, that whosoever believeth in him, should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

The Son of God took my place. He suffered the penalty for my sin. We may be saved in the justice of God! He could not, out of supreme love for men, pardon his transgressions. To deny the atoning work of Christ, is to attack the integrity of God. Someone had to suffer. "The wages of sin is death..." If my soul is to live, and not die, the Son of God must die in my place. The Bible says that He did. That satisfies!

What am I worth? Without a revelation, my worth must be expressed in language of dollars and cents. Is there no other way to determine my worth? When I look into the pages of this Bible and ask the question, the answer comes to me with sweet satisfaction: "You are worth dying for!" The Bible tells us that Jesus Christ shall "see the travail of his soul and be satisfied." He will be satisfied in us! He did not die for nothing. There was no waste in our redemption. He saw something in a redeemed soul far beyond the value placed upon man in the marts of the world. Because of this ideal of the worth of man, the best and bravest men and women in all the earth, during nineteen centuries, have gone out to lay down their lives as stepping stones in the brook of time, that upon them the Son of God might walk in His triumphant progress around the world! A man is worth the Son of God dying for! That satisfies.

Where am I going? What is beyond? Ingersoll said: "We lift our voices in the silence of the night, only to hear the echo of their cry." That is infidelity at its best! What more can be said, by anyone, if God has not spoken? If there is no revelation from God on the subject, then the thing to do at every grave, is to deliver Ingersoll's oration, have the choir sing "Beautiful Isle of Somewhere," fill up the grave, and turn away with a heavy heart!

I challenge the Modernist to produce a ray of hope for life after death if the Bible is "simply and only the history of man's search after God!"

But the Bible gives a ground of hope! I have seen the dear old mother die. She said: "Children, I am dying, and I want you to help me sing the twenty-third Psalm, as I pass into the glory." And if

you had heard her sing on the brink of eternity, you could not have believed that her life had been 'but a barren vale between the cold and ice-clad peaks of two eternities.' You would not have believed that she was striving "in vain to look beyond the heights," or that she was lifting her voice "in the silence of the night, only to hear the echo of her cry!" No! No! It seemed that even death paused for a moment to listen to the song of the saint:

The Lord's my Shepherd, I'll not want,

He makes me down to lie

In pastures green, he leadeth me

The quiet waters by.

My soul He doth restore again,

And me to walk doth make

Within the paths of righteousness,

Ev'n for His own name's sake.

Yea, though I walk through death's dark vale,

Yet will I fear no ill,

For Thou art with me and Thy rod

And Staff, me comfort still.

Goodness and mercy all my life,

Shall surely follow me,

And in God's house forevermore,

My dwelling place shall be.

You cannot find that any place but in the Bible! It satisfies!

A few years ago, I visited my old family physician. I had heard that he was dying. I went into the sickroom. He said: "Preacher, you know you and I have never seen alike concerning the Bible and Jesus Christ. But I am dying, and I am in the dark. Can't you help me?" I asked him how it happened that he had wandered so far away from the teaching of his childhood. He said: "When I started to college, my mother gave me a Bible. I read it some, for a few months, but one of my professors taught that the Bible was a myth -- that the whole Book was a fraud. I came to my room one night, after hearing a minister appeal to a body of students to believe in Jesus Christ. I was much impressed. I got out the Bible my mother gave me. It lay open on my table, and I said: 'It cannot be true. I know my mother believed it, but my mother never went to college, and she accepted it just on faith. The professor has, or is supposed to have, weighed all the evidence on the subject, and he says the Bible is a fraud. He must be right. I will accept the evolutionary hypothesis, and give up the Bible. But,' said he, 'I am dying, and I am not satisfied. Can't you help me?'

I said, "Doctor, let us go back to those college days. You are in your room. You have come from the church where you heard the minister plead. Will you not

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THE BIBLE'S WARNINGS AGAINST WORLDLINESS

by Joseph T. Larson

Millions of people would be saved in a few weeks if they would only forsake sin and receive Christ. The reason they do not receive Christ is that they love the sins of the flesh and of the world. Millions of professed Christians have no power to serve God because they are worldly.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:15-17).

"...know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

There are many other passages in the Bible which warn the Christian against carnal pleasures of the world. No one is an "old fogey" because he keeps away from sinful things. Compromise with the world is sin, and "...the wages of sin is death..." (Rom. 6:23).

What About Movies?

You cannot sit in a modern movie house and see sinful pictures and expect to enjoy the peace of God. The movies are "the devil's church," as a noted minister in Chicago once said. You stand in line to see pictures that are sinful; why not get into line with God's will for your life? The Bible is against worldliness, and so is every right-thinking Christian.

Mr. Alexandre Dumas, the playwright, wrote to a friend: "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to the theatre. It is not mainly the work that is immoral; it is the place."

An actor said to Mr. Cuyler, "Behind those doors lies Sodom."

Mr. Hayden says, "The evil of a vicious suggestion does not depart when the bell rings down the curtain. On the contrary, it then often begins to operate as he in-

centive to a vicious consummation."

Another says, "It is the place of worship of false gods. They worship the god of lust, the god of power, the god of unreality and the god of progress."

Henry Ward Beecher said, "There is scarcely an evil incident to human life which may not be learned at the theatre. There one learns how pleasant a thing is vice; license is prospered, and the young come away alive to the glorious conquest of lust."

We cannot reform the movies for they will not be acceptable when reformed. People want something of a sinful color; that is why they choose to remain sinners.

What About the Dance?

Should a Christian attend the dance? The word "dance" or "danced" is mentioned about twenty-five times in the Bible. Men and women danced alone for the glory of God, but dancing in other forms, such as that before the golden calf, was sinful, and over three thousand people died for their idolatry (Exodus 32:8, 18, 20, 28).

Dancing may seem rather innocent, but it is what happens after a dance that is harmful. Mr. Tom A. Faulkner, once proprietor of the Los Angeles Dancing Academy, gave his opinion in his book (written after his conversion to Christ) that "two-thirds of the girls who are ruined fall through the influences of the dance."

Archbishop Spaulding (Catholic), of New York, is reported as having said that "nineteen out of twenty of the fallen women who come to the confessional have ascribed their fall from virtue to the influence of the dance."

Mr. Peterson, director of education and recreation at Utah State School for boys and girls, told me personally that "the majority of boys and girls come here through the evils of the movies, the dance, poolrooms, and the wrong use of automobiles at night." He had the statistics to prove it.

What About Card Playing and Gambling?

The deck of cards, according to Charles Weigle, show the marks on them which blaspheme the name of God and make unclean insinuations against the Holy Spirit and Jesus Christ. He proves this in his booklet, "A Deck of Cards" (Zondervan Publishing Co., Grand Rapids, MI). Card playing may begin innocently. It leads to gambling, and many a bank employee has lost so much money in card games that he has robbed the till and then has been sentenced to many years in the state penitentiary. I know personally of such cases in

Colorado and Montana.

Card playing takes away time which the true Christian should use in prayer, service, Bible study or going to God's house. It is a loss of time, of money, of stability of habits, and will become a loss to the home, to the community and to the person who plays.

A certain Sunday School teacher in Iowa had a class of nine boys. She had parties for them with study of the Bible, but also playing of cards, which she showed some how to use. After a time they wanted more of the cards and less of the Bible. Some years afterward, when the boys were grown men, in a midweek prayer service in the same church, a young man arose when opportunity was given for testimonies and said: "As a boy I used to attend Sunday School in this church. My Sunday School teacher taught us to play cards at our home parties. I want to tell you what happened to those boys, two have gone to the gallows, two have gone to the electric chair, three are in prison, and if the police knew where I and my brother were, we would also be in jail." An elderly lady arose and walked to where the young man was sitting, and when she recognized him as one of her former Sunday School boys she fell to the floor, crying out, "Oh, my God I was that Sunday School teacher!"

BIBLE

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open your little Bible again? Now say with me, if you will, 'Perhaps it is true after all, and God helping me, I will take the Bible, with its story of the cross -- I will take the Christ of the Bible as a working hypothesis!'

He raised up in his bed, and with all the earnestness of his soul, cried out: "You have got me, sir! I will." No man ever accepted the story of the Bible as a working hypothesis, who had a doubt for a dying pillow!"

The Bible fits! Try it!

CHRIST

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Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Jesus speaks of the glory that was His with the Father before the world was. And verse 24 says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

There were many views about Christ Jesus -- Pharisees called him Devil, bastard son of a Roman soldier. Man has said of Him He was a good man, good teacher, good example, some say a way maker. The Bible says He is the way, the Son of the Living God.

Matthew 16:13-17. Jesus came to the coast of Caesarea Philippi. He asked His disciples "whom do men say that I the son of man am?" The answers He got were: some say John the Baptist, Elias, Jeremias, a prophet." Jesus asked "who do you say I am." Peter answered, "Thou art the Christ the Son of the living God."

Where did Peter get his information? Jesus tells us in verse 17, "...Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Jesus Christ is the Son of God, He always has been. Many think of Christ as being born two thousand years ago. Our mind seems to stop there. True, Christ Jesus was born then, but Christ the Son of God has always been.

Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

Christ has always been and always will be. Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last."

He was there in glory with the Father when the blueprints of this world were laid out. He was there when God said "let us make man." He was there when God chose out of the future race of man whom He would save and

upon whom the wrath of God would abide forever. Not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. II Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

He was there when the Father wrote all those names down in the Lamb's book of life. There, because God gave each and every one chosen, to His Son on one condition. That the Son pay the sin debt for every one of them.

Christ Jesus was born into this world for that very reason. Born as no other man was ever born. He was virgin born! Luke 1:26-36, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

It was necessary that Christ be born with no earthly father, for as the Lord said to Joseph in

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CHRIST

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Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

For this cause came He into the world to do the will of the Father which sent Him. To seek and save that which were lost, that which was separated from God, separated by sin.

And all have sinned. Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Our righteousness is in Christ Jesus. I John 2:29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Christ, the Son of God, came for His people, to redeem them unto Himself. He redeemed them with His blood! That blood was pure, untainted by the blood of man, for the blood line is from the father; and God was his Father.

I Peter 1:18,19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

Christ Jesus spoke of His blood, as the Lord's supper was instructed, saying as He took the cup and blessed it, "For this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26:28.

Christ; who is He? Son of God, divine in every way. He bare witness of Himself, while He was here. John 14:7-10. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak

not of myself: but the Father that dwelleth in me, he doeth the works."

The apostles gave testimony to the divine nature of Christ Jesus. Simon Peter said thou art the Christ Son of God. John said in John 1:1, 2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Paul said, "declare to be the Son of God." Romans 1:4. "For in him dwelleth all the fullness of the Godhead bodily." Colossians 2:9.

God gave testimony to the divinity of Christ Jesus saying, "...This is my beloved Son, in whom I am well pleased." Matthew 3:17. God repeated this on the mountain of transfiguration. "...This is my beloved Son, in whom I am well pleased; hear ye him." Matthew 17:5.

Even the evil spirits confess that He is divine, saying, "...What have we to do with thee, Jesus, thou Son of God?" Matthew 8:29. "...Let us alone... I know thee who thou art the Holy One of God." Mark 1:24.

The devils He cast out of many, cried out saying, "Thou art Christ the Son of God." Luke 4:41.

This Christ Jesus is the Son of God, equal with God, divine in nature, yet He was man. A baby at birth, He grew as all mankind grows. At age twelve He was subjected to His parents. He knew sorrow, Matthew 26:36-38, "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

He knew hunger. Luke 4:2, "Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered." He knew thirst. He sat on the wall and asked the woman for water. He hung on the tree, shedding His blood and said, "I thirst."

He was tired and sleepy. Luke 8:23, "But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy."

He knew poverty. how much more human can one get? Luke 9:58, "And Jesus said unto him, Foxes have holes, and birds of the air have

nests; but the Son of man hath not where to lay his head."

He had a physical body. When the lashes were laid to His back He felt it. He took our stripes upon His own back, healing our sins. They drove nails in His hands and feet. His blood drained from His body, He became weak shedding that precious blood for the redemption of sinners. Beloved, He felt it!

He bore all our iniquities on the tree and He felt every one of them.

He is Christ, the divine Son of God! He is Jesus the Son of man! The God man who came from God to save sinners.

His death on the cross of affliction was for every soul that God had given unto Him back yonder, in glory. The divine purpose of God has not failed, nor shall it ever.

Romans 8:28-31. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" God sent His son to die for those whom He had chosen, predestinating them to be Christ-like.

When Christ cried out from the cross, "It is finished" salvation was all paid for in full. There is no requirements left for man to fulfill. Christ fulfilled it all.

The message of Christ is a message of faith, believe on the Lord Jesus Christ and thou shalt be saved! "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Romans 10:9-13.

Beloved, Christ Jesus is the Lord of our lives. The Saviour of

our souls. If we call on Him as the Son of God, our Saviour, we call on Him just as Peter did. Flesh and blood convicts us not, but our faith to believe and to call on Him comes from the Father, which is in heaven.

Christ prayed to the father, "I will that they also which thou hast given me: be with me where I am." (Jn. 17:24). Christ sits now at the right hand of God, where we, who are His, shall also be in the resurrection. Praise and Glory to God!

TODAY'S

(Continued from Page 1)

I think I heard it said that he did suggest abstinence was the only sure AIDS preventative; but this comment was ignored by the media, who preferred to promote "safe sex." If this is true, can we say that here is a good role model for the youth of the present and future young people?

I recently saw a young black person on a talk show. I imagine it was Jenny Jones, since I don't believe I've seen any of the others in recent months. This man was a young military officer. He'd worked his way through college and been granted a commission. I

don't recall what his present rank is, or even which branch of service he was in. He suggested that the sports figures should not be role models, for their achievements required certain special abilities, and (even then) only a very few young people could become sports professionals. Even good-fortune is essential, for physical injury or a sudden illness could bring such a career to a termination. This man surely had a point. He had seen success as a matter of persevering through all adversities; by learning, working, and earning a respected place in society. Who can say he was wrong? We can respect this view, because it makes some measure of success a visible goal to many. It doesn't restrict the field to a few hundred or a few thousand, as does professional sports. In a few words, this young man was offering himself as a down-to-earth realistic role model: He was saying the super-star image was comparable to a pie-in-the-sky, and he was correct in at least this much of his dialogue. I would agree that he would present a more attainable goal for today's young people.

Let me say that I would not

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WHAT WE HAVE IN CHRIST

A Relation that can never be abrogated,
A Life that can never be forfeited,
A Righteousness that can never be tarnished,
An Acceptance that can never be questioned,
A Judgment that can never be repeated,
A Title that can never be clouded,
A Position that can never be invalidated,
A Standing that can never be disputed,
A Justification that can never be reversed,
A Seal that can never be violated,
An Inheritance that can never be alienated,
A Wealth that can never be depleted,
A Resource that can never be diminished,
A Bank that can never be closed,
A Possession that can never be measured,
A Portion that can never be denied,
A Peace that can never be destroyed,
A Joy that can never be suppressed,
A Love that can never be abated,
A Grace that can never be arrested,
A Strength that can never be vitiated,
A Power that can never be exhausted,
A Salvation that can never be annulled,
A Forgiveness that can never be rescinded,
A Deliverance that can never be thwarted,
An Assurance that can never be disappointed,
A Nature that can never be changed,
An Access that can never be discontinued,
An Attraction that can never be superseded,
A Comfort that can never be lessened,
A Service that can never be unrewarded,
An Intercessor who can never be disqualified,
A Revelation that can never be destroyed,
A Victor who can never be vanquished,
A Resurrection that can never be hindered,
A Hope that can never be disappointed,
A Glory that can never be dimmed.

Author Unknown

LAYING ASIDE THE COMMANDMENTS OF GOD

by Paul Jackson, Pastor
"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do" (Mark 7:8).

David pleaded that the Lord would "...Let me not wander from thy commandments" (Ps. 119:10). The 119th Psalm is the most prolific writing in Holy Script about God's commandments. This writing expresses the heart of one who loved God's precepts. David's desire to keep God's commandments are declared with such statements as, "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word" (Ps. 119:15-16). If men today only knew the love for God's commandments such as this Old Testament patriarch. Modern Christians will lay aside the commandments of God for just about anything that comes to their minds. This is what Christ warned about in our text. Listen to the warning. There are many instances in the course of the life of a Christian when he will lay aside the commandments of God. Let's note two:

He will lay aside the commandments for his own selfish gain. It is dangerous for a modern Christian to have to choose between God's commandments and personal monetary gain. The ungodly world has forgotten about God's Word against working on the Lord's Day and forgetting God's commandment about as-

sembling oneself with God's people in God's house. Businesses stay open, which makes it necessary for men to labor on the Lord's Day. This is an abomination in God's sight. The Bible says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Men will lay aside God's commandments for his worldly traditions. Jesus warned of this when He said, "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:9). Men's traditions are so deep set in his realm of life that he will throw God aside to keep them. In the book of Mark, Jesus speaks of men keeping the washing pots and cups a tradition over God's commandments, but He goes on to say "many other such like things ye do" (Mark 7:8). Those many other such things among modern Christians are pagan holidays, such as Easter and Christmas among many. Every year will declare how many Christians will actually lay God's commandments aside on December 25th to observe a day that is not mentioned in God's Word. Men will do it and think nothing of it. But it is in vain. Jesus said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7).

How long, oh Christian, will you lay aside God's commandments?

can be an ideal for such an application; but if we take a role model to mean a person who can point our way to a worthwhile end by his example, David isn't too bad an example. Don't forget he was a man after God's own heart.

As king, David showed compassion (on occasion) as well as the ability to recognize his own guilt. He did not try to make excuses for himself, but admitted what he had done. He (then) recognized the need for repentance. David recognized the Lordship of God. He was a man after God's own heart, perhaps because he did not glorify himself in being king. He neither shirked responsibility nor became impressed with his own significance. He maintained humility. In all this, however, let us remember that these traits were a result of grace and are even more to the credit of God than to David. We must recognize David as a sinner (like us) who was endowed, by God, with the gifts of mercy and of faith in God. His sin was his human side. We will find no role models without flaws among the sons of mankind.

If we aspire to perfection, we can only choose the God-man as found in the other cited passage from John 14. Of course, we cannot achieve the degree of perfection that Christ attained. We might select Him as our role model, if we must (again) be realistic and down-to-earth. There is absolutely no way that we can truly expect to approach His achievements. We cannot do the miraculous feats He has done, nor can we reach the moral level which He has ascended to, and we dare not delude ourselves into believing we can be His equal. We must place our complete trust in Him if we are to succeed in the eternal scheme of things. Therefore He must be our ultimate and eternal role model. We dare not idolize any mere human being.

I said I'd come back to the matter of calling men reverend. Well, I'll expand upon that, now. I've been told that people don't really think anything about it, and I realize that most people don't think a whole lot about it; but I'm not so certain that it doesn't have a subtle effect upon their thinking anyway. Have you noticed how some church people will "follow a preacher" when he is called to a different church? Have you noticed that we tend to restrict the terms "called" and "calling" to the clergy, while we very rarely refer to it regarding deaconry or just plain-old church membership? Have you not also noticed that some evangelists have built up an almost cult-like following? Do you remember Jim Jones and his suicide pact? Don't forget how some evangelists have kept a strong following, even after being

obviously guilty of extreme misconduct. Friends! People should not have placed these men in such a state of esteem in the beginning.

Now notice, if you will, how we not only use famous sports figures and actors in commercials (to sell products); but that they are even being used to express philosophy, as with Shirley McLain in her "Out on a Limb" fiasco. Some political leaders have been idolized by many of their followers, as Napoleon, Stalin, and as I remember from my younger days one particular American president (Franklin Roosevelt). People tend to look for people who can be idols, and not merely role models. If we must use mere humans as role models, let us keep them in proper perspective. If we must idolize a role model, Christ (not a mere man) had better be that role model. Here, again, is a reason for using David: He made himself (though a king) subservient to God, and there's no better application of a role model than our Eternal Role Model (Christ). No vocation goal can compare. David will point any young person to salvation. If a person has him as a role model he should come to the realization of the omnipotence of God! Why? In using David as a model, he will study him and learn what he said and why. He should then chart a similar course. There is a limit, however, for David can only take us part way. He simply wasn't perfect.

The Bible has kept human role models in true perspective, but this is something no human agency has been capable of doing. The media and other human agencies; such as advertising firms, political parties, and (sad to say) many churches tend to distort the Biblical perspective by glamorizing or idolizing some person. If we are to credit a man for being a fine person, we must first be certain we are focusing properly on the trait and not over-emphasizing the value of that characteristic. We must then acknowledge realistically that this does not warrant idolizing the person. The Bible tells of David's value, but brings out his error. It is to the discredit of humanity that we cannot handle things objectively without resorting to slander (on one hand) or over-emphasis (on the other).

The second verse cited in this thesis declares Christ is the only way. He is (of course) the only way to salvation; but beyond this, if we are to select a perfect role model (one we can only strive for and never equal), He is also the only Way. While we may not be able to equal Him in our deeds, we can be His chosen (or adopted). I've dealt with two contrasting verses in these comments. The object of all this has

been to illustrate that no mere man can be our role model in our quest for eternal life, even the one (David) who was a man after God's own heart can't be our perfect role model; but that only Christ will suffice to the utmost degree.

THE WATER THAT I SHALL GIVE

by Paul Jackson

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life" (John 4:14).

Jesus had traveled through the city of Samaria and while there, He met a Samaritan woman drawing water from one of Jacob's wells. Jesus was weary from traveling the long journey and asked the woman for a drink. The Samaritan woman was astonished because the Jews normally had no dealings with the Samaritans. This woman was not dealing with a common Jew. She had no idea that she had met Jesus, the One who could and would save her from her sins.

Jesus spoke to her about the gift of God and that He was able to give her living water. The woman, being dead in trespasses and sins, could not understand the gift of which Jesus spoke and asked Him with what He would draw this water from such a deep well. This woman is a vivid picture of the lost world today which doesn't understand the spiritual gift of salvation. Most all who claim to be religious think that salvation is in man and his ability to do something.

Jesus told her later, "Ye worship ye know not what". But this woman was led of God's Holy Spirit to ask for the living water which springs up into everlasting life. This woman learned so much that day about salvation. She learned how to worship. Jesus told her, "God is a Spirit: and they that worship him must worship him in spirit and truth" (John 4:24). This is the worship God will recognize and bless. God recognizes truth only. There are those today who think they worship God, but God doesn't recognize it. God didn't bless this woman's worship, though she claimed to worship God. It was after she confessed that Jesus was the truth that Jesus revealed Himself to her.

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TODAY'S

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wish to present myself as a role model. I do not like to be called "reverend," although some insist upon using the term. I will come back to that later, but for now, let us discuss David; since David was a man after God's own heart, and we know this is true, because it can be found in Scripture (Acts 13:22). Why did I cite the verse from II Samuel, then? I used it because I tend to agree with much of what the young black military officer advocated. We need to keep everything on a down-to-earth basis. Pie-in-the-sky ideals should be avoided. David was not perfect, and we should not ignore this fact. We need not justify David, for we can admit his imperfection. Let us not make the mistake of placing heroes on a

plain above sin, but let us not excuse what they have done. This may be a little like taking the difficult side of a political argument, but deceit will only cause some kind of back-firing before our vehicle will cross the finish line.

David was a king, and this would prevent him from being a role model, if we seek a vocational goal. Being a king is not truly attainable for many. In the verse I selected, he was an adulterer. We certainly cannot suggest he should be a role model, based upon that activity, at any rate. Can we use David, or anyone for that matter, as a role model? If we can use any person on earth, David might not be too bad in this role anyway! Why would I say that? Grab hold, and hang on; for I do have a reason. It is that no one; and it matters little how perfect he may look physically, morally, financially, or mentally,

BAPTISMAL REGENERATION AND ITS EVIL FRUIT IN HISTORY

by B.H. Carroll

In the history of the doctrine of baptismal regeneration, baptismal salvation, or baptismal remission, the consequences have been fearfully evil. By its fruits ye shall know it. What has been its fruit in history?

(1) The first fruit was that as soon as Christians, after the apostles, reached a conclusion from certain Scriptures that sins were really remitted in baptism, and that baptism is never to be repeated, they instantly began to postpone baptism, so as to include, when they were baptized, just as many of their sins as possible. From the time of Augustine and Tertullian, it was very manifest. Tertullian said, "Why hurry baptism? All the sins you commit up to that time are washed away. Then put it off as long as possible." This is consequence number one.

(2) If baptism means the absolution, or remission of sins, "Why not," said the mother, "baptize my baby?" And just as sure as the sun shines in the heavens, this doctrine of baptismal remission forced infant baptism. There never would have been any but for that. And the testimony of history is as clear as a sunbeam as to the relation between these two things -- that infant baptism is the product of the doctrine of baptismal regeneration. That is the second fruit -- a fruit that is not good either.

(3) Since I may baptize my baby, in order to save it, why not sprinkle? Why need I dip the little fellow? Why not simplify the ordinance, and just sprinkle a few drops of water on it? And it is certain that that is the doctrine which changed the act of baptism from immersion to sprinkling. It is certainly true. Brother Burleson was once telling a Campbellite friend of ours, Brother Carrington of Austin, Texas -- we both thought a great deal of him -- that if there were no infant baptism in the world today, that which he (the Campbellite friend) was preaching, would bring it about. "Oh no," he said, "that could not do it."

Yes, it happened with this very Brother Carrington that he was sent for by a family, and the mother said, "Brother Carrington, my preacher friend is gone; and you are a preacher, not of my faith, it is true, but you are a

preacher, and here's my baby about to die; I believe it is lost, if it is not baptized, and I ask you to baptize my baby." And Brother Carrington, the Campbellite preacher, sprinkled that baby! That is a fact of Texas history. I do not like that fruit.

(4) The next fruit is sacerdotal salvation -- a salvation at the hand of a priest, or some other human being. That is not good, either.

Another fruit is that if you baptize all the babies, and keep up baptizing all the babies, then you banish believer's baptism out of the world.

There would be none at all. You go to a country where this "sacramental" ordinance by baptism has prevailed, and where it has necessitated infant baptism, and where it has necessitated this change in the form of baptism, there is no one in the whole nation to be found, since being administered to infants as they come into the world, not a man could be found who could pass to maturity to be baptized on a profession of his faith, and he is taught to believe that it is all right. They say, "We cannot repeat the baptism." So if these false teachings are accredited, there is utterly no use for these Scriptures: "Believe and be baptized; repent and be baptized; they that believed His Word were baptized, etc."

(5) The next fruit is this: If there is no salvation without baptism, suppose I had a brother, a cousin, or an aunt who died, and was not saved. Then I would say, "Why not let us have a baptism for the dead?" And it brought that in just as certain as there is anything in the world; for those who have died without having been baptized, and hence, according to that doctrine, were not saved, and therefore there arose a baptism for the dead.

(6) And it certainly also brings a union of church and state, as such as the world stands. This is the fruit of the doctrine in history.

THE WATER

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This woman went her way to witness to her friends about Jesus. This is something modern religion doesn't do today. This woman brought many to Christ. What a great testimony!

Even today, Jesus is still bestowing upon His own children the gift of God. Paul writes to the Romans, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

God has an unspeakable gift for all who have the ability to seek Him.

THE EMPTY TOMB

by C.C. Cole

"He is risen; he is not here: behold the place where they laid him," Mark 16:6.

All religions run back to sepulchres. To only one is the door ajar--there is only one empty tomb. A Moslem once remarked to a Christian missionary: "We Moslems have one thing you Christians do not have: we have a tomb to which we can go and weep." "Exactly so," said the missionary. "We too have a tomb but it is empty; our Saviour is alive." That empty tomb makes all the difference between Christianity and all other religions. Christianity has a living Founder and Saviour: all other religions have dead founders and no Saviour.

We Christians are followers of a man. Isaiah speaks of this man: **"And a man shall be as an hiding place from the wind; and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land,"** Isaiah 32:2. The same prophet speaks of all other men when he says, **"Cease ye from man, whose breath is in his nostrils,"** Isaiah 2:22. We have found faith and hope in a man-- the man Christ Jesus. But He is more than man. He is the God-man; as much God as man, as much God as if He had never become man. He was God before He became man and remained God after He became man. Christ was put to death because He claimed to be God.

Jesus Christ was and is a unique person. No other person ever existed before birth, but Jesus Christ was the eternal Son of God. No other person was ever born as He was born of a virgin without a human father; no other person ever lived as He lived, without sin; no other ever died as he did -- laying down His life; no other ever came out of the grave as He did; and no other ever ascended to heaven as he did.

His goings forth were from everlasting, but as a man on earth, He traveled very little, hardly going beyond the borders of the land of Palestine. He never held any office by human suffrage, but He was God's anointed--God's Christ to save sinful man. He never wrote a book, but more books have been written about Him than about any other person. He never built any temple, but more houses of worship have been built for Him than for any other person. He did one thing that demanded the attention of the whole world--He arose from the dead. Without this one thing, Christianity would be nothing more than a dead relic of the past.

And this one thing was that He arose from the dead--He took up the life He laid down at Calvary. The empty tomb was the blessed sequel to Calvary.

The Fact of the Empty Tomb.

"He is not here... behold the place where they laid Him" were the words of the angel.

No event in history has been better authenticated than the empty tomb of Christ. The empty tomb was not even denied by the enemies of our Lord. The issue has never been over the empty tomb, but over how it became empty. That the body of Jesus was placed in Joseph's tomb has never been questioned; neither has the fact that His body did not remain in the tomb.

The enemies of Christ were determined that the tomb of Christ should not become empty. They would take no chances, so the tomb was sealed with the Roman seal, and then a guard of soldiers was placed at the tomb to keep it from becoming empty. The disciples did not expect it to become empty, but His enemies remembered that He had said **"After three days I will rise again."** And so they asked Pilate to make the tomb secure, lest His disciples steal the body and report that He arose from the dead. As much as Christ had talked about His death and resurrection, not a single disciple expected to find the tomb empty. The three women went to the tomb early in the morning to anoint His dead body, not to see and report an empty tomb. Mary Magdalene, the first to find it empty, hurried away to Peter and John and said to them, **"They have taken away the Lord and we know not where they have laid him,"** John 20:2. Peter and John ran to the tomb and found the napkin and clothes orderly arranged, but Jesus was not there. Mary lingered outside the sepulchre and two angels asked the cause of her weeping, and she repeats what she had said to the apostles: **"Because they have taken away my Lord and I know not where they have laid him,"** John 20:13. It was then that Mary turned around and saw Jesus, but did not recognize Him for the moment, thinking it was the gardener. But when He called her by name, she knew Him and exclaimed, "Rabboni" which means Master. The fact of the empty tomb did not convince the disciples that He was risen. They had to see more than the empty tomb; they had to see Jesus Himself before they would believe He was alive.

The Explanation of the Empty Tomb.

"He is not here: for he is

risen," Matthew 28:6. There was but two theories of the empty tomb in the early days; only two attempts to explain how it became empty. One was the testimony of angels, believed by the disciples when they had seen Him with their own eyes; the other was the testimony of His enemies that His disciples stole the body and concealed it. One was the testimony of eye witnesses; the other was the testimony of soldiers who were bribed to say that while they slept the disciples came and stole the body. The choice is between what the disciples saw while wide awake and what soldiers said they saw while asleep.

The obvious explanation of the empty tomb is that Christ did what He said He would do; rise again the third day. He showed Himself alive by many infallible proofs, being seen of His disciples during a period of 40 days, talking and eating with them, and being commissioned for their future work. Paul says that as many as 500 brethren saw Him at the same time. And Paul himself was convinced that He was alive when he saw Him as he journeyed to Damascus. The best witness is an eye witness.

Every disciple had to see Jesus alive for himself before he would believe. Thomas was not present with the other disciples when Christ appeared on that first Sunday. And when the others told him they had seen the Lord, he said he would have to put his fingers in the print of the nails in His hand and thrust his hand into the spear wound in His side before he would believe such a thing. And so the next Sunday, Thomas was with the others when Christ came and said to Thomas, **"Put your fingers in the print of the nails and put your hand in my side."** But when Thomas saw Jesus, he exclaimed: **"My Lord and my God!"**

The Importance of the Empty Tomb.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain," I Corinthians 15:14. That empty tomb was the most revolutionary thing that ever happened in the history of this world. That empty tomb frightened His enemies and put new hope in His disciples. That empty tomb turned cowards into men of courage. That empty tomb caused the disciples to leave their boats and nets a second time to become fishers of men.

By His resurrection, Jesus Christ wrapped every date line about Himself. Because of the empty tomb, His name falls from millions of lips every day; some speak it in worship; others in profanity. But Jesus of Nazareth

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YES, DOCTRINE IS MOST IMPORTANT BUT SO IS LIFE AND LIVING

by Roy Mason

There are two wrong attitudes manifested on the part of some. First is the attitude that how we live is the all important thing -- that doctrine is of trifling significance. The second wrong attitude is the one that we wish to deal with here -- the attitude that doctrine is all important, and that it doesn't matter much as to how we live.

It is possible for a person to come to love doctrine just for the sake of doctrine. We have seen people like that. They love nothing better than to argue their doctrine. We think just here of a man we once knew who was greatly enamored of the doctrine of salvation by grace. He loved to get a Campbellite into an argument, and to just "eat him up." He could really do that thing, too! But he never sought to win a soul to Christ. In fact, he let his own children grow up lost. Instead of witnessing the wonderful grace of God to the lost with the design of winning them to the Saviour -- he preferred to argue the grace of God with a view to sending the advocate of falling grace or baptismal salvation away soundly defeated.

The Pharisees were great on doctrine. They were willing to plot to murder a man because he violated their Sabbath traditions. Jesus said that they went to the most extreme efforts -- to any lengths -- to proselyte people with their doctrines, then succeeded in making them "...two fold more the child of hell...", than they were before. See Matthew 23:13-16. The prophet Isaiah, in speaking of such, said that they drew near with their lips but were far from God so far as their hearts were concerned. See Isaiah 29:13. Their speech and doctrine were alright, but their hearts were not right. There have been men who in their ministry harped on doctrine -- they were good doctrinal preachers, but their churches were rotten with worldliness and sin and they never paid any attention to it whatsoever.

The writer of these lines is a thorough-going believer in election and predestination, but he realizes that there can be an overemphasis on these doctrines. A preacher can have a barren ministry and a church can have the same, by centering all thought on election. We have seen preachers who seemed scared that some non-elect were going to get into the kingdom. Hard-shellism is the product of carrying election to the extreme. We who preach don't have to make

election succeed. We don't have to handle God's part of it -- and indeed we will make a mess of it if we try. To this preacher election is not a hindrance to evangelism and personal work -- it is a stimulus, for it guarantees the kind of success that the Lord calls success. "...I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus..." (II Tim. 2:10).

Doctrine is not an end in itself. A Bible student can obtain mental satisfaction through pursuing the study of certain doctrines. He can come to have what might be called a sort of "academic interest" in doctrine, and he can preach doctrines for his own mental satisfaction. Often, when he does it, he preaches to a lot of empty benches. Doctrine should be preached with a practical purpose in mind -- to reach the lost, and to develop the saved into spiritual Christians. Paul was a great exponent of doctrine, but as in the book of Romans, he ended by making a practical application to the lives of people.

The doctrine of the second coming of Christ can be a thing of academic interest or of practical interest. John the apostle who knew more about the second coming than anybody else who has ever lived, for he in a vision, saw it happen, taught it with a practical interest in mind. He said, "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

"Great on doctrine -- but..." We have had two persons in recent months to tell about their membership in two churches, in different states. Those churches were affiliated with a certain group of Baptists. The two persons told the same story. Both had had pastors who were well informed doctrinally, and who laid great stress on doctrine, but both were worldly men in whose lives the people had little confidence. They were both tobacco smokers, and comment was made that the preachers of that particular Baptist group are in the main tobacco slaves.

Just remember -- doctrine was never designed to cause people to live loose, worldly, indulgent lives. The preacher who strongly preaches doctrine should apply it such that his people will be led to live lives of separation from the world.

**BRETHREN
PRAY
FOR US**

THE EMPTY

(Continued from Page 14)

is not ignored. Day after day millions of letters will be dated as a witness to Him. Every legal document in the form of note, mortgage, or deed will bear silent testimony to Him. All history has been cut in two by His birth and all this because of the power of His resurrection. Christianity rests upon that empty tomb. If a certain tomb was not emptied and emptied in the right way, by the resurrection of Christ, the religion we hold is no better than any other religion.

1. That empty tomb means a living Saviour. No other kind of Saviour is any good. He is able to save unto the uttermost all who come. Paul says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain," (I Corinthians 15:14). Mere faith will save nobody; it must be faith in the right object. And the only right object of trust is Christ who laid down His life and took it up again. Christ is a mighty Saviour because He is a living Saviour. Strong faith in a dead person is vain faith, while weak faith in a living Saviour is saving faith. We are not saved by the strength of our faith, but by the strength of Him who is the object of our faith, even Jesus Christ. Paul says in I Corinthians 15:18, "Then they also which are fallen asleep in Christ are perished."

2. That empty tomb means living saints. "Because I live ye shall live also." The believer has everlasting life in Christ. There is no disease of the body that can affect the life one has in Christ. Everlasting life is not subject to heart failure or any other malady that affects the body. How could it be thought that everlasting life could die?

Our loved ones in Christ whose bodies lie out in the cemeteries are not dead. They are as much alive as we are; they are in the personal presence of Him who is life. All is life where Christ is; for that is the land of the living. While we remain in these bodies, we are in the land of the dying.

3. That empty tomb means a living hope. Hear Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." When Jesus died, the disciples despaired. Their hope went into eclipses. The cause He had founded was deserted, and they went back to their boats and nets. But when they were convinced that He was alive, their hope revived and they

became new men-men of courage and activity.

The resurrection of Christ ought to keep our hope alive and throbbing with holy activity. We are not followers of a dead, impotent Saviour. We are not representatives of a doomed cause or a dead church. The gates of hades shall not prevail against the church of Christ.

4. That empty tomb means a pledge and guarantee of other empty tombs. In His resurrection Christ became the first fruits of them that sleep. His resurrection was a pledge of our resurrection. Science can show us the difference between something planted and what it will be when it springs out of the ground. We plant a bulb and pluck a flower. We plant an acorn and sit under the shade of an oak. There is no life in the body when it is placed in the grave. Nothing but a miracle can bring our dead bodies out of the grave.

Science has a limited field in which it can operate. There are many things about which science is silent--as dumb as a post. Science cannot tell us what is right and wrong. Science cannot tell us the kind of Being God is. Science can dissect the body, but it cannot even tell us whether we have a soul or not. For things we need to know most, we are shut up to the Bible as divine revelation. The Bible does not contradict true science; it enters a realm where science cannot walk and work.

The basic doctrine of Communism is called dialectical materialism. Nothing exists but matter. Man is nothing but matter--there is nothing about man that cannot be examined in a laboratory. The brain secretes thoughts just as the liver secretes bile. The only heart man has is the physical organ. But the Bible says man has a heart and a soul that cannot be placed in a grave. Jesus said, "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."

Paul said to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. The believer faces up to the fact that there is nothing in the law of nature that can bring a dead body out of the grave, but he has the assurance that Christ came out of the tomb and that when He returns to this earth, His followers shall be caught up in their bodies to meet Him in air. And all this is faith knowledge, not scientific knowledge.

**LET'S GET THE
TRUTH OUT THIS
YEAR!**

PRAYER BEGOTTEN BY GRACE

Araham Booth
(1734-1806)

Editor's Note: Mr. Booth was once a staunch Arminian and a cavillous objector to the doctrine of God's sovereign grace. But thanks be unto God, the Spirit shed the light of grace into his heart, and Mr. Booth has since been known throughout the Christian world as one of the great writers for grace. His book on "The Reign of Grace," from which this excerpt is taken, is in its seventeenth edition and is truly a masterpiece.

Thou Great Supreme, who art glorious in holiness, and the infinite sovereign of all world; who humblest Thyself to behold the things that are in the highest heavens; whose condescension is unspeakably great, in deigning to regard the persons or services of the most holy and exalted creatures. Didst Thou consider me in my low estate, as a fallen creature and a miserable sinner? Did Thy everlasting love fix on me as its object, when I might, with the greatest equity, have been marked out as a victim for eternal justice? Is not my person polluted, and my state by nature damnable? Was not my original depravity as great, and are not my actual transgressions as numerous as any which can be found among the apostate sons of Adam? And hast Thou determined to make me an everlasting monument of sparing mercy, while millions are left to suffer the awful desert of their crimes?

Nothing in me couldst Thou behold, but a shocking compound of impurity and folly, of guilt and wretchedness. Nothing in my conduct couldst Thou foresee, but what was adapted to provoke Thy abhorrence, rather than to obtain Thy regard. O, Thou majestic Being! why such mercy to a hardened rebel? Why such love to an inveterate enemy? Obligated I am, in the court of conscience, to plead guilty to the complicated charge which Thy own righteous law exhibits against me.

Motive, or cause, of Thy tender regards, I can find none in myself. Thy own sovereign will, Thy own free pleasure; these are the only cause Thy mercy is manifested to me, of sinners the vilest. For should a wretch who is now in hell advance a claim on Thy favour, grounded on his own worthiness, I must acknowledge it as well founded as any to which I can pretend.

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PRAYER

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Pride! thou most detestable of all tempers, forever depart from my breast! Humility! thou fairest flower of heavenly origin, thou brightest ornament of the Christian character, be thou my constant companion; be thou the livery in which I shall always appear!

Shall a miscreant, who might have been justly doomed to damnation; shall a worthless worm, that is beholden to grace for his all, entertain aspiring thoughts, or assert his own importance? As well might Lucifer himself challenge a seat in paradise. O, my God, let me but view Thy electing love in all its freeness, and thy distinguishing favour in all its sovereignty, and I shall be truly humble. Then shall my soul lie low in the dust, and reigning grace shall have the glory of all my salvation. Whatever blessings I now possess, whatever enjoyments I hereafter expect, I freely acknowledge the unrivalled honour belongs to

MAN THAT IS BORN OF WOMAN

by Robert M. McCheyne

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job. 14:1, 2).

Three things are taught us in these words:

1. The beauty of man: "He cometh forth like a flower..." (verse 2). There is something beautiful about man. He was made at first in the image of God; and though sin has blighted and defaced that image, yet there are the traces of God's workmanship to be seen in man still. His body is fearfully and wonderfully made; and the soul, though wholly averse from God by nature, is yet a lost piece of silver.

2. He is short-lived: "...of few days... he cometh forth like a flower..." When Pharaoh asked Jacob how old he was, although he was one hundred and thirty years old, he said: "...few and evil have the days of the years of my life been..." --few, compared with the life of other men. Some of the patriarchs lived nine hun-

dred years; Methuselah nine hundred and sixty-nine. How few are our days compared with this! Few, compared to eternity-- few when we think of the work to be done.

3. Full of trouble: If his days were all full of joy, it would not be so -- a sad case, but they are full of trouble; and those that are most anxious for worldly pleasure generally have deepest troubles. Troubles of the body, and of the mind, and of the estate, come upon the back of one another like wave upon wave.

We have had solemn experience of these truths within these few days. There have been five solemn deaths, all connected with our parish, and taken together, they form a practical commentary on these words.

(1) Two children died, both lovely and pleasant in their lives, and in their death not far divided. They were full of promise, and their fond relatives looked forward to their being a joy and comfort to them. They came forth like a flower, and were cut down.

(2) A young man in his prime. He had reached the vigor of manhood, and thought to see many good days in the land of the living, but God changed his countenance, and he has passed away.

(3) Another was the blooming mother of eight blooming children, beloved and admired by all around her, with all this world could give to make her happy, then the cry came at midnight. She came forth like a flower, and was cut down.

(4) The last was an aged man, called upon, after long forbearance, to give his account. How solemn the lesson! The child -- the young man -- the mother -- the hoary head -- are all laid low this day! "Man that is born of a woman is of few days..."

I. Learn The Need Of Immediate Conversion

Some of you are angry that I speak so much of conversion; but, ah! when I stand beside these graves, I am ashamed of myself for speaking so little. "...except ye repent, ye shall all likewise perish." "Repent ye therefore, and be converted, that your sins may be blotted out..."

Children, seek conversion now, for little children die. These new made graves are less than yours would be. Young men, seek conversion now, for young men die as they are cut down in their prime. Mothers, do not say you will see conversion afterwards, when your family are grown, and you have more leisure; seek it now, for mothers die. Old men, do not say this is nothing to you. Others may die, but you must live; and therefore the lesson comes doubly home to you: seek conversion now.

II. Learn The Folly Of Living

In Pleasure

There is no net by which the devil catches more souls than the silken one of worldly pleasure. It is common for worldly people to take it for granted that there is no harm in these things. Children are fond of games. Young people delight in dances, and songs, and laughter. Coarser spirits love the glass, and the glee, and the coarse debauch. More polished circles love the ball, and the concert, and the play. Old withered dames, and swearing captains, tottering on the brink of eternity, could hardly sleep at night without their hand at whist. Where is the harm? Sit down upon yonder grave, and ask the dead. Are you not Christless; unpardoned, unholy, on the road to hell? Are your days not numbered? May you not be cut down this night? Where would you be if you were hurried away from the dance, or the play, or the card table, to the presence of your Judge?

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Ecc. 11:9). "...Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:19, 20). "...she that liveth in pleasure is dead while she liveth" (I Tim. 5:6). This is the time for seeking conversion.

Are we to have no pleasure, then? Yes, in Christ -- holy pleasures, such as are at God's right hand for evermore. Ah! I have tasted all the pleasures of time, and they are not worth one drop of Christ's sweet love.

III. Learn To Seek One Another's Souls

Ah! there is not place for teaching ministers how to speak like the death-bed. I often feel that I have never preached at all, when I look upon the faces of the dying! O pray for me, that I may go out and in among you more faithfully; that I may speak more boldly, and not fear your anger or reproaches! You will not be angry with me when you are dead. You will not say I preached too plainly then.

Brethren in the eldership, come and help me in this. You see our people are dying; hundreds are now in eternity who were once under your care and mine.

Dear teachers! Teach the children plainly, for children die. Do not mind their impatience and waywardness. Remember they are

dying children -- death's mark is on them. The forester puts a mark round the trees that are to be cut down. Every child has got death's mark.

Parents! Seek your children's souls from infancy. Pray for them before they are born. Travail in birth with them till Christ be formed in them. Do not say they are too young, and cannot understand. God can teach babies.

Oh, if you neglect this, will you not regret it when the green sod lies on their breast?

In the time of health and strength, it is common for men to boast against God. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain. They can sin with a high hand. But when they are brought to the brink of the grave by fever or wasting consumption; when they need someone to turn them on their bed, or to hold up their fainting head, or to feed them with a spoon like a child; then we see that a sinner is nothing in the hands of an angry god.

And what will it be in eternity, when he falls into the hands of the living God! Perhaps he doubted whether there was a God; but all of a sudden he sees there is a God. He thought there was no Christ -- in a moment he meets His holy eye. He thought there was no hell, and laughed at

those who believed it -- in a moment he is tossing among its fiery waves; and now he feels it must be eternal. After a thousand years it is but beginning, and no nearer an end. The soul will sink into insupportable gloom; it will wish to die, and not be able.

"What if God, willing to shew his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath, fitted to destruction" (Rom. 9:22). Oh, brethren, flee from the wrath to come! You cannot bear it. Can you bear a fever, or the stroke of palsy, or a stroke of lightning, or wasting consumption? And these are but a little finger of God's anger.

V. Learn The Preciousness Of Jesus.

Man is of few days, but "Jesus Christ is the same yesterday, and today, and for ever" (Heb. 13:8). How amazing the love of Christ, that He died for us -- such poor, weak flowers, and worms of a day! How safe we are in Jesus! Although we are nothing -- fleeing like a shadow -- yet in Him we abide forever. Our very dust is precious dust to Him. Body and soul He will bring with Him, and we shall reign forever and ever. Oh, you that are in Christ, prize Him! You that are in doubt, solve it now by running to Him. You that are out of Him, receive Him now.

BOOK ANNOUNCEMENTS

We have The Gift Of Suffering by F.B.Meyer. Mr. Meyer needs no introduction to readers of Christian books. He is well known in this area, and especially in the field of devotional books. Many Christians have had their Christian lives deepened and strengthened by a book by Mr. Meyer. Christians do suffer. Sometimes this suffering is quite surprising to the individual, and he does not know how to cope therewith. Mr. Meyer's book will be a great help to the suffering child of God. It would be a good book to give to some believer who is going through dark nights and deep waters. It is a paper back book of 125 pages and sells for \$7.99. Order from our book store where the profit goes into our book ministry.

We have After The Resurrection by Alexander Maclaren. Here is another author who needs no introduction to the reader of Christian books. His Expositions of Scripture have been justly famous for many years. In this book he deals with the post-resurrection appearances of our Lord Jesus Christ. We will agree that this is an area of much neglect in Christian literature and Christian preaching. Mr. Maclaren does a fine job on this subject. He sets forth, not only the details of the appearance, but primarily spiritual lessons that should be learned therefrom. The book will be a blessing to the reader. It is a paper back book of over 150 pages and sells for \$9.99. I think you would like to add this to your library.

CAN YOU IMAGINE THIS?

Paul being a Campbellite?

"I thank God that I baptized none of you, but Crispus and Gaius; For Christ sent me not to baptize, but to preach the gospel..." (I Cor. 1:14,17).