

GOD SHALL WIPE AWAY ALL TEARS

By Waldo Whiddon
TEXT: Psalm 56:1-13

"Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. Mine



Waldo Whiddon

enemies would daily swallow me up: for they be many that fight against me, O thou most High. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh

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THE SOUL WINNER'S LIFE AND WORK, PART II

by C.H. Spurgeon

II. This brings us to our second head: The Pursuit of the Believer Should Be Soul Winning.

For "...he that winneth souls is wise." The two things are put together -- the life first, the effort next: what God



C.H. Spurgeon

hath joined together, let no man put asunder.

It is implied in our text that there are souls which need winning. Ah, me! all souls of men are lost by nature. You might walk through the streets of Lon-

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Earth is our inn, heaven is our home

FAMILY WORSHIP

by Arthur Pink

There are some very important outward ordinances and means of grace which are plainly implied in the Word of God, but for the exercise of which we have few, if any, plain and positive precepts; rather are we left to gather them from the example of holy men and from various incidental circumstances. An important end is answered by this arrangement: trial is thereby made of the state of our hearts. It serves to make evident whether, because an expressed command cannot be brought requiring its perfor-



A.W. Pink

mance, professing Christians will neglect a duty plainly implied.

Thus, more of the real state of our minds is discovered, and it is made manifest whether we have or have not an ardent love for God and His service. This holds good both of public and family worship. Nevertheless, it is not at all difficult to prove the obligation of domestic piety.

Consider first the example of Abraham, the father of the faithful and the friend of God. It was for his domestic piety that he re-

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SOVEREIGN GRACE

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

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THE WOMAN'S COVERING IN I CORINTHIANS

by J.C. Settlemoir

Part I

Introduction

In this study we consider a neglected portion of Scripture--I Cor. 11:2-16. Most of those who study the Bible cut this passage out with the penknife of disregard (Jer. 36:23). But this word to the Corinthians means some thing. It is inspired or it is not. If it is then we must give it the

attention due to Heaven's oracles. If not, then it makes no difference what we do with it.

Our times are basically no different than those during the earthly ministry of our Lord (Mt. 15:7-9). How many people today, as then, give lip and mouth service to the Lord while their hearts are far from obedience. Without the heart all worship is vain. Vain worship is manifested

in "teaching for doctrines the commandments of men" on the one hand, and rejecting the doctrines of God as though they were the mere commandments of men on the other. Such were the days of our Lord, and so are they are today.

Obviously some subjects in the Word of God are of much

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

YOUR TESTIMONY PART II

"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 he seemed as one that mocked unto his sons in law" (Gen. 19:14). Lot lost his family, but he had lost his testimony before he lost his family.

Last issue I wrote much about

what I meant by this subject, "Your Testimony." Let me repeat that I am referring to the influence of your life on those who know you profess to be a Christian. Let me emphatically say again that there is no excuse for anyone who knows you not knowing you are a Christian. I am also referring, to a minor extent, to your word of mouth witness to others. Let me now say several things about, "Your Tes-

timony."

Your testimony is very important. Very few things, if any, are more important in your Christian life and service. Your testimony is very important as to your witnessing to those who know somewhat about your life. What effect would it have had for Abraham to witness of the saving grace of God to Abimelech who

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STUDIES IN JUDGES

by C.T. Everman

The book of Judges has been called "one of the saddest books of the Bible." The nation of Israel had just experienced the mighty works of God, who, with a mighty hand had brought them from slavery in Egypt, led and



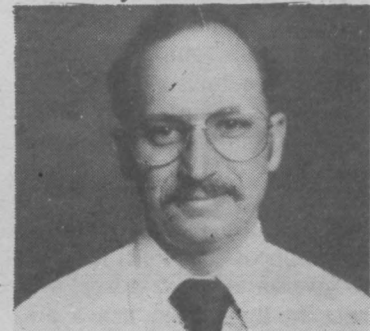
C.T. Everman

cared for them 40 years in the wilderness, brought them across Jordan and fought their battles in Canaan, driving out the enemy before them. "And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it; and

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THE GREAT TASK OF KEEPING THE HEART Part VIII

The Shield of Faith
Eph. 6:16
Bible Reading
I Samuel 17:38-51
by John Pruitt



John Pruitt

The Christian warfare involved more than just the temptations of

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YOUR

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had just caught him in a lie? The same is true of Isaac. Could Samson have given an effective and soul winning testimony to the Philistines who had captured him in the house of Delilah? Suppose that Samson had sought to win Delilah to a saving knowledge of the God of Israel? Would she not have mocked at him, as Lot's sons in law did to him? Suppose that Peter had tried to give an effective gospel witness to those who heard him curse and swear and deny even knowing the Lord?

Dear brother and sister, you cannot give an effective testimony to those who know that your life is not what it ought to be as a professed Christian. A young lady decided, against her conscience, to go to a dance. She stilled her conscience by promising to witness for Christ on the dance floor. She said to the

young man with whom she was dancing, "Are you a Christian?" He replied, "No, are you?" I knew a man who claimed to be a strong, very strong believer in the doctrines of grace. I learned that he stopped for an hour or so each afternoon, on his way home from work, at a bar and had sev-



Joe Wilson

eral beers with those there. I rebuked him for this, and asked him what kind of witness he thought he could give to those men. I heard of a man who went to the local bars, drank with those present, and invited them to services where he attended church. Of course, none of them ever came.

Your testimony will be a great help to your personal witnessing,

or it will render such ineffectual. You can't go to a bar and drink and win souls to Christ. You can't go to a dance and there bear an effective witness for Christ. You will not win souls to Christ in the movies. You can't listen attentively and laughingly to someone's dirty jokes and then give that one an effective witness for Christ. Ladies, you will not win a soul to Jesus while wearing a bikini. How many of you have ever won a soul to Christ, or even witnessed to one while nearly nude on the beach with others who were nearly nude?

If you profess to the unsaved that you are a Christian, they will expect something of you. If they do not see some evidence in your life that you truly are a Christian, they will have no respect for your profession, and your witness to them will fall on deaf ears. You just cannot win your companions in sin to saving faith in Jesus Christ. If you stay out of church to go fishing, hunting, playing golf, etc. with your unsaved friends; just try to win them to Christ and see how far you get.

You might say that you will witness to those who do not know your sinful way of life.

Well, of course your testimony (way of life) will not hinder your witness to them. But God knows your sins. You must have the power of God to witness effectively, and you cannot have this power with unrepented of and unconfessed sins in your life. Yes, your testimony is very important to the effectiveness of your witnessing. Could I say something here? I will anyway. Many Christians do not witness because of sin in their lives. Most will not even dare to witness to those who know their lives are unworthy, and sins that others do not know about will usually keep one from really witnessing to others. May I make a suggestion? I will anyway. If you are not regularly witnessing to others about Jesus Christ, what is the reason? Is it because of known sin in your own life? I urge, exhort, and challenge you to examine yourself as to this matter.

Your testimony is important as to its effect relative to your church. I cannot tell you how many times I have heard something like this: "Does so and so go to your church?" "Yes, he does." "Well, I would not want to go to a church with members like

that." Why, my brother, my sister, if you are not living right before others, it would be better if you never told them what church you went to and never invited them to it; and you probably don't. The influence of a church depends upon the influence of the testimony of its members before others. Few things cause more hurt to a church than the bad lives of some of its members. This is one reason, and a major one at that, why churches should exercise discipline. The only way I know of that a church can counteract the bad influence of the sinful life of one of its members is to exclude that member. Few things will affect the influence of a church more than the lives of the members of that church - for good or for bad.

Your testimony is important as to what men think about your salvation. If your life before others is wrong and sinful, most of them will not believe your profession of salvation. Even worse than this, many of them will think that there is nothing to salvation. They will reason that if what they see in you is all

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FROM THE EDITOR

BE RECONCILED TO THY BROTHER. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24).

Who among us has thought enough upon this verse of Scripture? It surely puts a premium on being reconciled with thy brother. There are brothers who have fallen out. They do not have the sweet fellowship they once had. It seems that they are satisfied with this condition. It seems that they have no desire to be reconciled. How does such an attitude fit with the above Scripture?

I suppose that the word "gift" in the above verse would at that time apply to the actual and literal matter of sacrifices and offerings at the literal altar. Does that mean that this verse has nothing to say to us today? I think not. I suggest that in a true and proper present day application of this Scripture, we can include in the word "gift" worship of God, prayer to God, and the serving of God. I would especially think that the matter of prayer would be included.

Could we say that this verse is telling us that there is something to be done before praying - before prayer will be acceptable to God? Is it? I think most of us would likely interpret, or apply, this verse in this way. If the verse does mean this, or at least does involve this; then this matter of being reconciled to our brother is a most serious matter. Brothers, have we considered this matter sufficiently?

Could there be some relationship between a refusal to be reconciled with a brother and unanswered prayer? Could there be a relationship between a lack of interest, a lack of any effort to be reconciled with a brother and unanswered prayer? Could there be a relationship between a failure to respond to an effort to reconcile with a brother and unanswered prayer? I tell you, it may be that this matter of unreconciled brethren is more important than we have thought. Remember also that an unreconciled break between two brothers, especially pastors, usually involves the same between churches - and the matter becomes even more important. Consider that such a matter usually seriously affects many more than the two or more brothers and churches involved - and the matter becomes even more important. Oh, who among us can accurately calculate the damage done by those who ignore and disobey the Scriptural command to, "first be reconciled to thy brother"?

According to Matthew 5:23-24, who is obligated to initiate the effort at reconciliation? It seems to me that the one who has done to a brother anything that has caused that brother to have "aught" against

him is responsible to initiate the effort at reconciliation. In other words, it seems to me that the offending brother is responsible to do this rather than the one offended.

Ah, but there's the rub; there's the problem. Which brother is going to admit that he is even partly at fault? The depraved human mind is an amazing thing. There are men who can:

1. Say and even preach that a thing is wrong. 2. Do that very thing. 3. Say they have done nothing wrong. There are many who can strongly condemn another for doing what they themselves do. Here's a major problem: how can two brothers be reconciled when neither of them is willing to admit he is wrong?

One answer to this problem is simple honesty. Let each brother honestly face the truth of the situation; let him pray about the matter. I surely believe that it will not be difficult for the brother who is wrong to find this out if he will just be honest about the matter.

What should be done when the offending brother refuses to admit his wrong? Well, let the offended brother desire reconciliation so much that he will approach the one whom he thinks has offended him, honestly state the grounds of his opinion, and seek for a reconciliation. No brother, even if he is positive that he has been wronged by another, should be unwilling to do what he can to effect a reconciliation. Read my text again and see how very important it is for brothers to be reconciled.

What if both brothers feel that they are the innocent party and the other is the offending one? Well, let both brothers desire reconciliation to the point that they will start out to seek reconciliation. As one writer said in so many words, if they meet halfway, so much the better.

What if one brother absolutely refuses to even discuss the matter? No brother should be like this, but some are. Well, in such a case, I know nothing that the other brother can do. A brother should seek reconciliation. He should be willing to do anything Scriptural, right, and reasonable to effect reconciliation. If another brother absolutely refuses to respond to efforts at reconciliation, I suggest (oh, that I could follow this better myself) that he leave the matter with the Lord, cease worrying about it, and go on and serve the Lord the best he can. I would suggest that he always maintain the desire and willingness to be reconciled if it ever can be done.

If a brother has no desire to be reconciled to his brother, makes no effort at such, will not respond to efforts at reconciliation; I would say that he has a very real and deep spiritual problem. If Matthew 5:23-24 is true (and it surely is), the matter of unreconciled brothers is a very serious one, productive of many ill effects. Comments welcome.

YOUR

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there is to salvation, then there is nothing to it at all.

A lady told me about her husband; "If he's a Christian, I don't want anything to do with it." I have heard many people say something like this, "If he's a Christian, the woods are full of them." It is a shame that God's wonderful, glorious, precious, life changing salvation is degraded, denied, and maligned because of the unworthy lives of many who profess it; but this is how it is.

Your testimony is important as to what many will think about your Lord. Fair or not, right or wrong; men will judge our wonderful Lord Jesus Christ by the lives of those who profess that He is their Saviour. Our Lord is truly glorious and wonderful. He is a wonderful Saviour. He is without spot or blemish. But the unsaved world does not know Him. They cannot know Him. What they see of Him, they see in the lives of those who profess to know Him. "Let others see Jesus in you"; But let them see the real Jesus, the Jesus of the Bible.

We might say that it is not right or fair for others to judge our church, to judge our Christianity, to judge our salvation, or to judge our Lord by what they see in those who profess salvation; fair or not, that is the way it is. This is a major reason why "Your Testimony" is important. We who are true Christians need to be very, very careful about our lives before others. We need to do our best to not bring shame and reproach on our church, on salvation, especially on Jesus Christ by the way we live. Let us be as sure as we can that men will have no real reason to think lightly or falsely about these things and about Jesus Christ by what they see in us. Oh, let us pray daily that God will give us grace and strength so that we will not disgrace our testimony or our Lord.

Your testimony is very fragile; it can be severely damaged or even totally lost very easily. The world is watching us. The world wants to discredit our testimony. It eases the conscience of the unsaved when they see sin in the lives of the saved. When our life is right, it is a rebuke to the unsaved. When our life is right it is like a light that shows up and reproves the sins of others, "But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (Eph.5:13). When one receives Jesus Christ as Lord and Saviour, this reproves the unsaved world as to their rejection of Jesus. Therefore, they delight to see sin in the Christian so as to make

them feel more comfortable in their rejection of Jesus Christ.

Also, the devil seeks to ruin one's testimony. He is powerful. He is very crafty. He knows our weak points. He knows how to put temptations before us at our weakest point. Our testimony to Christ is a reproach to the devil. He hates Jesus Christ. He will do all that he can to injure or destroy our testimony for Jesus Christ. Yes, your testimony is very fragile, and there are many wicked and powerful enemies who are ever active toward the hurt or ruin of the Christian's testimony.

There are many things that can seriously mar or even destroy your testimony. Some of these relate to your church relation and activities. You may not think much of it when you miss many services of your church, but I want you to know that you are thereby doing great damage to your testimony. You may not make much of this, but the world will. Your neighbors know, or should know, that you profess to be saved and are a church member. When they know that your church is having service, and know that you are staying home or going somewhere else; this will hurt your testimony with them. When the lights are on at your church, and the lights are on at your home, the lights are on on your testimony for Jesus Christ. Now I know that there are circumstances and reasons at time for this, but most of the time there are not. If you are saved and a member of a church, your unsaved neighbors think you ought to be in church. I know they will not tell you this, I know they will delight in this (after all, if you are not in church, why should they be), I know that they might even tempt you to miss church; but your missing church will greatly hurt your testimony with your unsaved neighbors and friends. Try these things: Go to a ball game with an unsaved friend while your church is having service, and try to witness to him or her about Jesus Christ. Run here and there with your unsaved friends, missing your church services, and then try to win them to Jesus Christ. Try this, if you dare; and you will see how right I am.

The way you dress can hurt your testimony. I have sadly learned that often when the hems go up on unsaved women, they also go up on women in the church. Saved people should not dress like the unsaved, when the dress of the unsaved is immodest or unbecoming. You should try to be a Christian in the way you dress. I know that some of you will say, "Joe used to be a Holy Roller, and still has some of that in him"; but I will tell you that I hate to see women church members made up like the chorus line

in a Las Vegas floor show. You should dress modestly and properly as to your clothes, your jewelry, and your make-up. You can hurt your testimony by the way you dress. I used to wonder how anyone could ever even imagine that Tammy Baker was a good Christian woman. Ladies, don't make up like a clown when you go to church.

You can hurt your testimony by the places you go. There are places in which Christians should never appear. Church members, especially the young, often ask if it is all right to do this, or that, or the other. Well, you can find out for yourself mighty easily. Just ask the question (and answer it honestly), will it hurt my testimony for Jesus? If it will hurt your testimony, it is wrong. You might just ask yourself the question, will you witness for Jesus there? It is wrong to go to places where you would not or could not give a witness for Jesus Christ.

If you are interested in having a good testimony; don't go to a dance, young people don't go to your prom, don't go to bars, don't go to rock and roll concerts, don't go to the movies; well I could go on and on, but I will just exhort you to consider your testimony in deciding if you should or should not go to a place or a function.

You can hurt your testimony by your conversation. You can hurt it by things you do not say and by things that you do say. If people know you profess to be saved, and they never hear you talk about Jesus Christ, about the Word of God, about your church, about spiritual things; you will hurt your testimony with those people. Why is it that so often the conversation of the Christian is no different from that of the unsaved? You don't have to tell dirty jokes, talk filthy, or curse to hurt your testimony by your speech; you can hurt it by not having any spiritual content in your conversation.

Of course, you know that you can hurt your testimony by saying things you should not say. Who can or will have any respect for your testimony if you talk filthy, if you curse, if you tell dirty jokes, if you make suggestive risqué remarks, etc.? Your speech says much about you. It tells people what you are. It tells people where your interests lie. This is one of the greatest dangers to one's testimony. Let your conversation always be such that it will be a good witness for Jesus Christ. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph.4:29). Oh, the Bible has so much to say about speech. So much can be done with the tongue - for God and

good or for great evil. Don't let your conversation ruin your testimony.

You can hurt your testimony by the things you do. I tell you most emphatically that there are places that Christians should not go and things that Christians should not do. You should not dance, you should not gamble (and that includes playing the lottery), you should not - well, I have already mentioned under other points things you should not do. Let me add a word here to young people, especially as to dating. If you are saved, you should not date an unsaved person. You should be sure that your dating habits, the places you go and the things you do are pleasing to the Lord and do not hurt your testimony. Christians should usually get home earlier from dates than do the unsaved - there is so much more sin after 9 or 10 PM than there is before. You certainly should not engage in heavy petting. Holding hands is all right. Hugging and kissing should be very restrained and not much of it. I would suggest that such be almost like that of a brother and sister. Oh, there goes Joe Wilson again; he does not want us to have any fun. No, I don't want you to have great sorrow. Where there is little to none of hugging and kissing, there is rarely any sex sin. Usually, if you don't go far, you won't go too far.

You can hurt your testimony by the attitudes you have and express. One who is quick to get angry will have a poor testimony. Anger is a poor handmaid to a real witness for Jesus. One who is hateful will hurt his or her testimony. God's grace produces a kind and gracious spirit. The attitude of constant murmuring and complaining will hurt your testimony. Christians have something to be thankful for. They should express frequently this attitude. A grumbling Christian will be a poor testimony for Jesus. Jealousy will hurt your testimony.

Covetousness will well nigh kill any testimony for Christ. If the unsaved see that you have a covetous spirit, they will lose confidence in your profession of being a Christian. Oh, I tell you that the world expects something out of one who professes to be saved. They know what they are like, but they think you should be different - and you should - and that difference should show in your attitude and disposition as well as in many other ways.

To be discourteous will hurt your testimony. I well remember the following incident with great shame. Those who know me know that I am always in a hurry. I have two speeds: stop and hurry. If I don't have anything to do, I am in a hurry to get it done. I was in a grocery

store (Katie should know better than to send me to the grocery store). There was an old lady headed for the check out. I hurried and got in front of her. Oh, I would not have told her I was pastor of Calvary Baptist Church. I would not have wanted her to find that out. I would not even have told her I was a Christian. I would not have turned to her and witnessed to her about Jesus Christ. I was so ashamed. Some of you hurt your testimony with your horn and gas pedal - I imagine some of you know what I mean.

You can hurt your testimony by being self centered and not caring about others. If you have this inward attitude, it will come out, and others will know it about you. There are many other things I could name that will hurt your testimony, but I desist. Let me say that, if you have a deep concern about your testimony, if you sincerely desire to have a good testimony, and if you will pray about this matter, the Holy Spirit will lead you as to things that will hurt and things that will help your testimony.

A damaged testimony is hard to repair, and a lost testimony is hard to restore. Note these three things: Your testimony is important, your testimony is fragile, and your lost testimony is hard to restore. It is so much easier to maintain a good testimony than it is to repair a damaged one. God will forgive you, but men are not as forgiving as God. You may, easily and in a moment of time, hurt your testimony with someone, and you may never be able to regain it with that individual.

The best thing to do about your testimony is to be very careful about it. Be concerned about it. Realize how important it is. Pray much about it. Work hard at maintaining a good testimony before others - oh, is there anyone (including Joe Wilson; even especially Joe Wilson) to whom I am not preaching now? I urge, I exhort with all my soul to every believer; be careful about your testimony.

A word to the unsaved: The unsaved man may use the poor testimony of a Christian he knows as his excuse for not being saved. Now, the Christian should be very careful that he does not give the unsaved man any real reason for doing this; but I want the unsaved to know that this is only a "cop-out." This is not the real reason any man remains unsaved. It is his cover up. It is his excuse; but the real reason is that he is in love with his

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The Baptist Examiner Forum I

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

Does, "ye shall die" in Romans 8:13 mean one will go to hell or one will die earlier physically?

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My answer is that Romans 8:13 speaks of eternal death. I believe that the context will bear out this conclusion. In Romans 7:24 Paul asks the question, "...who shall deliver me from the body of this death?" In verse 25 Paul declares, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

In this eighth chapter, Paul begins by explaining that there are two laws that exist: the law of Christ Jesus which is righteousness and the law of sin and death.

Before I was regenerated and saved by the power and grace of God, I was carnal through and through. I was dead spiritually, dead to the law of righteousness, dead to God, dead in sin. After I was saved by the power and grace of God, I was spiritual; dead to the law of sin and death, dead to the flesh, and alive unto God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Please understand that Paul is not making the same analysis in chapter eight as he did in chapter seven. In chapter seven he talks about the old sin nature which remains even after salvation. The very fact that the believer is troubled over sin in the flesh to the extent that he is inclined to cry out, "O wretched man that I am..." is testimony that there now abides in him a new law; the law of the Spirit of life in Christ Jesus. In chapter eight the contrast is drawn between the spiritually-minded or regenerate believer and the carnally-minded

unbeliever. How do we tell the difference in the two? In Romans 8:5 we learn the answer. It is simple, yet profound. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit; the things of the Spirit." Verse 8 continues, "So then they that are in the flesh cannot please God." I am afraid that many churches ignore this truth when it comes to accepting members. If many churches were to prune out the dead wood from their membership they would be reduced to mere skeletons. Romans 8:10 states, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." To put verse 13 in very simple terms, if you are dead, you can not act like you are alive. If you took three people and put them in a room together and one of the three was a cocaine addict, then left them in that room isolated from the world for three days after which you then placed a pack of cocaine in the room with them; which one do you think would go for it? "For if you live after the flesh, ye shall die..." Thank you for your question.

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"For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body ye shall live" (Rom. 8:13).

To understand what is meant by "ye shall die" in this verse we must see to whom this was said, and why it was said.

In the preceding chapters the Apostle Paul had made it perfectly clear that a man is justified by faith apart from the works of the law, "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom.

3:27). "THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Chapter 8 gives us a contrast of the one who has faith in Christ and one who is trusting in works. For the one who is in Christ there is no condemnation (v. 1), for through Christ he has been made "free from the law of sin and death" (v. 2). He walks after the Spirit and not after the flesh (v. 4, 9). Being in Christ he has life (eternal life) and peace, "peace with God through our Lord Jesus Christ" (Rom. 5:1). Those who are in Christ have the Spirit dwelling in them, and one day this same Spirit that "raised up Jesus from the dead shall also quicken your mortal bodies" (v. 11). Those who are in Christ not only are led by the Spirit but they are the sons of God, "For as many as are led by the Spirit of God, they are the sons of God" (V. 14).

Those who are after the flesh, mind (do) the things of the flesh (v. 5). They are carnally minded which is death (eternal death) "For the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (v. 7). Those who walk "in the flesh cannot please God" (v. 8). Those who are in the flesh have not the Spirit of God dwelling in them, therefore, "he is none of his" (v. 9). Verse 13 sums up the condition of the one who lives in the flesh, "ye shall die." This is eternal death in the lake of fire of Revelation 20:14. "And death and hell were cast into the lake of fire. This is the second death."

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"For if ye live after the flesh, ye shall die: but if

ye through the Spirit do mortify the deeds of the body, ye shall live." (Romans 8:13).

I am of the opinion that the phrase, "ye shall die" is speaking of eternal death, the second death, and hence hell. We are speaking in this verse of a habitual life style, ie "if you live habitually after the flesh; in a fleshy sinful lifestyle, you will reap the reward that it brings at the end of the way you travel." There is no such thing as a believer (one who has been birthed from above and contains the seed of grace) continually, habitually living after the flesh. "Ye shall die" is rendered from the Greek "you are about to die." Romans 6:16 says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

The way of life is before us. The way of death is before us. God's grace working in a believer is not compatible with continually living in the flesh. A believer may have periods of backsliding and living in opposition to some of God's principles, but only for a season (hours, days, months) and never a lifetime. Would a true believer go to hell eternally in one of these seasons if he, or she experienced one? No! Christ tells us that none shall die that believe in Him. "Verily, verily, I say unto you, He that heareth my word, and believe on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) The new birth is incorruptible and never dies.

A continual serving, pleasing, and satisfying of the flesh is what is being spoken of here in Romans 8:13, as compared to living in and through the Spirit. The first day of life in the first part of the verse leads to eternal death. In fact, its practitioners are already dead, though they live. The second way of life in the verse is that of the way of the Spirit and leads to life everlasting. Do I believe that a believer can go home early because of sin, or a certain situation? Yes, I do, but I do not believe that that is what this verse is teaching. I believe that this verse is a simple comparison of two ways of life that lead to two different destinations.

YOUR

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sins and does not want to be saved. I will preach hard to the Christian about maintaining a good testimony. I will preach

just as hard to the unsaved as to his need of salvation, and as to his own personal responsibility in this matter. No lost man will be allowed to enter, at the Great White Throne Judgment, the plea that he would have become a Christian if it had not been for the poor testimony of some Christian he knew. No such excuses will be allowed there.

Christians ought to live right; but, my unsaved friend, if they do not, it will not excuse you when you stand before God. Jesus is God, He was born of a virgin, He died a substitutionary death at Calvary, and He arose from the dead. Sinner friend, if you will repent of your sins, believe this gospel, receive Jesus Christ as Lord and Saviour; you will be eternally saved. If you do not, yours will be the guilt and the deserved punishment of eternal hell. Believe on the Lord Jesus Christ, and thou shalt be saved.

WOMAN'S

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greater importance than others. We cannot say that the amount of space given each subject determines its relative importance. Rather, we recognize the Holy Spirit records what and the extent sovereignly. We must, therefore, study diligently and systematically the Word of God asking Him to illuminate us. Only then can we expect to find the proper balance, giving every revealed truth its proper position and emphasis.

The Scripture is the final authority for all doctrine and practice. To this every true believer will and must agree. In the realm of doctrine we must derive all that we teach solely from God's revealed Word. While there are some areas of practice which are left to the discretion of the believer or of the assembly, we must constantly affirm and reaffirm, if any teaching is not revealed in the Word of God then it is no, and can never be, essential to doctrine or practice. Conversely, every doctrine and practice clearly revealed must be received in the heart and practiced with the hand. We bow down before the Word of God. Obedience is better than sacrifice.

In this passage Paul writes the Corinthians about certain traditions (ordinances, KJV) to be observed by the man and woman in the house of God or the assembly. He is not here discussing private devotions, but only those in the appointed meetings of the assembly.

These traditions concern the way the men and women appear in the house of God. Specifically

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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

Give some suggestions, comments, and criticisms as to Bible conferences you have attended. You need not name churches, pastors, or preachers.

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Bible conferences have been a source of pure enjoyment for me since I've been saved. They are loaded with food for the spirit, fellowship, and praise. Bible conferences where truth is proclaimed magnify Christ and edify believers. Any church that has the means should host a Bible conference. I would encourage everyone to attend them whenever they can. I can't remember any conference I didn't enjoy.

A conference will strengthen the church by encouraging members in the church. A conference will help the pastor through fellowship with other pastors, and through the preaching of the Word. Many of our churches are small in number; and some members may think that they are the only ones left standing for the truth. In a conference where preachers and believers (of like faith) from all over the country assemble, our people are built up in the faith realizing there are many others that hold to, and proclaim the same truths. A Bible conference offers the opportunity to learn more about the Lord and His cause, and offers an opportunity to meet new friends. Of all the Bible conferences I've attended, I say "I was glad when they said unto me, Let us go into the house of the Lord." (Psa. 122:1).

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I'm glad someone brought this up. We have had a problem with

this for many years. Many preachers are very rude; they like to attend conferences and preach, but they don't seem to care about hearing other preachers preach. The implication is, I want you to hear me but I am not interested in hearing you, so they leave after they are fed a good meal.

Some excuse themselves by saying they don't have anyone to preach for them. Surely some of their male members have been taught enough to be able to hold services for them in order for them to attend the whole conference. The truth is, most likely, they just don't like to hear other preachers preach.

In most of our conferences a time limit is set for thirty minutes. This gives way for a number of messages to be preached as well as special singing. We, as host preachers, plan our conference this way and invite as many speakers and singers as possible to fit the time limit. When preachers go over, this upsets the whole schedule that the host pastor has planned. When these preachers steal time and go over it upsets me and I turn them off; I lose interest.

I hosted seventeen Bible conferences and had to sit some down, or pull on their coat to let them know that their time had run out. In my early years I had a preacher with a thirty minute time limit to preach about fifty-five minutes and when he finished I told the congregation that I signed him the subject on the second coming, but he took us on through the Tribulation and the Millennium. This was his last invitation to our Bible conference.

There is no excuse for a conference speaker to go over the time limit, at least very much. It really irks me when a preacher suddenly stops and says, "I don't remember when I started this message." A good way to remember is to write on your notes when you started to preach and the time you need to stop.

If you have been invited to speak at a Bible conference, you should accept and get someone to fill in for you the time you are away, and plan to stay the whole conference. I realize that you think that some preachers might

think that some preachers might not be as good as you in delivering his message, but perhaps they may think the same of you. I pray that none of this is true of the preachers we invite and know. Brethren, let us respect other preachers and their messages.

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Bible conferences are a good thing. I love to attend them. I have been attending them for a long time now. I don't know of ever attending a Bible conference and not enjoying it. They all have been good. Some have been better than others, it seems. I don't know which one has been the best. It seems always, when in a conference, that it was better than the one before. Are they getting better, or does it just seem that way?

Whether the conferences are getting better or not, I seem to enjoy them more. What is the reason for this? Is it that we are nearing the end of the age? Is it that as we grow older, we are longing for heaven and the things of God, and these conferences just bring us feelingly nearer to God and heaven?

Whatever the reason for enjoying the conferences more and more as time goes on, they certainly are good. They are good in that we learn from other preachers. Our souls are fed when other preachers bring messages from God's Holy Word. Conferences are good in that they are rest for our bodies while our soul is being fed on God's Word. We preach and preach at our own churches and then at the conferences we have the opportunity to hear other preachers. What a joy it is to hear brother preachers expound the Word.

I wish that it could be that the

conferences were longer. But I know that this is not possible in many cases. The body gets tired. Those who have to prepare for the meals, or help to prepare them, is task, though a joyous one, yet I know sometimes tiresome. Even if the meals are catered by others, there is still work to be done. There is the planning and the getting ready on the entire membership of the host church. Those who labor for the conference to be a success, I know, get tired and need to rest. For this reason, I know that a conference must come to a close.

I am much concerned about preachers not staying for the whole conference. I would like to see all the preachers stay for the whole conference. I know that there are times when one has to leave. A preacher may be called to go home on account of some of his people becoming suddenly ill, or on account of a death. Maybe there would be some other urgent reason. These things can't be helped. But, if at all possible, I would like to see every preacher who possibly could, stay for the whole conference. The reason I have for this is that I feel that this would greatly enhance the conference. I know preachers get tired like other people, maybe more so, because they have to preach and some times get up-tight while waiting to preach. Some feel that they need to go home and rest, I know this is the case with me, but I remain anyway, until the conference is over. If the preachers would stay for the whole conference, this surely would be encouraging for the last preachers. Not only that, but it surely would be appreciated by the host pastor and the host church. Those preachers on the last sessions feel like they have to foot it alone when so many leave.

If every preacher would plan to stay for the whole conference, it would be a very good expression of thanks to the host pastor and certainly a show of appreciation to those who worked so hard to see that all enjoy the whole conference. How thankful would the members of the host church be if every preacher would remain for the whole conference.

Preachers, pastors, let us all strive to help make the conferences better.

WOMAN'S

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from the context, we learn the women were violating some principle concerning their covering (whatever it was) and Paul determined to make clear why women are to be covered and men uncovered when at worship.

Before we enter into the full discussion, we must first take up

this question: WAS PAUL GIVING A CUSTOM OR A COMMAND?

Among the various ways of understanding this passage there are two which maintain Paul speaks only of a custom (vs. 16). Consequently, this whole discussion has no practical bearing on the saints today. Paul gives directions for the man and woman of Corinth in his day. According to the custom theory these words pertain to that time and clime only.

First, some say this was a Jewish custom to which Paul referred. The custom of the Jews (if it was a custom) required both men and women to be covered in synagogue or Temple. Paul says the man dishonors his head if he prays or prophesies with his head covered (v. 4). No doubt there were Jews in this assembly (Cf. Acts 18:8). If custom prevailed, then the Jews would follow their own custom which required both sexes to cover themselves with the turban (hood, Isa. 3:23) or the kaffiyeh for the men and the kaffiyeh for the women (of a different kind than worn by the men), when at worship. This cannot be Jewish ground. Paul's instructions do not favor the Jewish custom theory.

The second theory claims Paul is referring to the Corinthian custom.

The Greek city of Corinth was a Roman colony and the capital of the province of Achaia. And what head coverings did the Greeks wear? "It used to be asserted by theologians that Paul (in I Cor.--JCS) was simply endorsing the unwritten law of Hellenic and Hellenistic feeling for what was proper. But this view is untenable. To be sure, the veil was not unknown in Greece. It was worn partly as adornment and partly on such special occasions as match-making and marriage...mourning..., and the worship of chthonic deities (in the form of a garment drawn over the head). But it is quite wrong that Greek women were under some kind of compulsion to wear a veil in public," (TDNT, Vol. III, p.562).

Lest the reader object that Corinth was more Roman than Greek at this time, and therefore the custom of veiling might be found in the Roman camp, I quote Findlay: "Amongst the Greeks, both sexes worshipped with uncovered head...while Roman men and women alike covered their heads during religious rites," (Ex. Gk. Nt., Vol. II, p. 873).

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WOMAN'S

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Thus, either way Corinth leaned, whether with the Greek heritage, or after the Roman custom, it does not avail the custom theory. Paul's instructions run contrary to all the known customs of the day!

But let us suppose the custom theory is somehow what Paul had in mind. What then? The essence of the custom theory makes Paul say: "When in Corinth, do as the Corinthians do. When in Ephesus do as the Ephesians do and when in Jerusalem, do as the Jews do."

Surely, if this was Paul's idea, to follow local custom, it is hard to understand how the question ever came up in the first place. But if there was this teaching which required the women to be covered in the house of God, we can readily account for the problem.

"From our account we may well understand that the apostle's ruling met with resistance not only at Corinth, but in other places too, and was not universally obeyed," (TDNT, Vol.III, p.563).

Notice in vs. 2 the apostle says: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances (traditions), as I delivered them to you." They were not praised for keeping local customs nor rebuked for breaking them.

Paul blesses them (vs. 2) for keeping what he had "passed on" to them (Williams Trans.) And from whence did he derive these teachings? From some Corinthian book of etiquette by some first century Emily Post? From some Jewish teacher of Gamaliel himself?

The Holy Spirit not only inspired this epistle to the Corinthians; but He determined that it should be a part of Scripture until the end of time as thoroughly furnishing God's people for every good work, (Cf. II Tim. 3:16). This is clearly enunciated in the introduction of the epistle, (1:2) "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours..."

Furthermore, Paul builds his whole argument on the revelation of the Divine headship with its step-ladder chain of command (vs.3). Why does he do this? Because he is discussing Divine or-

der--not human customs!

God is over Christ in the execution of the covenant of Redemption. Christ is over the man and the man is over the woman. "Here, then, we have a view of the unity of the heavenly kingdom in its gradual subordination to the Supreme Authority--God--Christ--Man--Woman," (Lange, I Cor. 11:3, Tr. note).

Some even go so far as to question Paul's authority here. Apparently, Paul had to deal with the validity of his authority during his own lifetime. Was he inspired or not?

One can almost feel the intensity of his spirit when he asks the Corinthians:

"What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," (I Cor. 14:36-37).

Shall an inspired apostle of whom the Holy Spirit declared "He continued there a year and six months, teaching the word of God among them," (Acts 18:11), teach them local customs?

Only the Spirit of God knows the things of God. And these things known by the spirit of God were revealed to the writers of the Word of God in the process of inspiration. Paul declares these things of the Spirit of God were the things which he taught (I Cor. 2:13).

But if he is teaching them their own customs, (which they surely knew better than he did), why does he build arguments on the hierarchy of the kingdom of God to prove a custom of Corinth? Remember the patron deity of Corinth was Aphrodite!

Paul then goes on in verse 16 to indicate that the leaders (apostolic) of the churches and the churches were in agreement on this matter. But if he is teaching them to follow Corinthian customs, how could the other churches with other customs be in agreement on these things? This would introduce confusion as one would need to find out what the uniform of the day was in whatever town he happened to be in before going to church. Here the women would be covered, and in the next the men would be covered. And perchance in the next port, both would be uncovered. This cannot be Paul's meaning. Obviously, then, we are dealing here with a command, a doctrine, a teaching just as in the latter part of this chapter.

"...The apostle, it will be observed, makes no allusion to the customs of nations in the matter, nor is even the mention of them relevant. This it will be important to observe, since many are inclined to construe his instruc-

tions as applicable only to those early times, being fashioned in accordance with the customs then prevalent. So far is this, however, from being the case, that he appeals for support, solely to the Divine ordinances in nature, and therefore imparts a lesson which is applicable alike for all times." (Lange, I Cor. 11, p.s 227).

In the next issue, D.V., we will take up the question: Is the woman's hair her covering?

GOD SHALL

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can do unto me. Every day they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in thine anger cast down the people, O God. Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book? When I cry unto thee, then shall mine enemies turn back: this I know; for God is with me. In God will I praise his word: in the LORD will I praise his word. In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling that I may walk before God in the light of the living? (Ps. 56:1-13). God knows all about our sorrow. He knows all about our tears of suffering. There are some who say that God is angry with us when we suffer tears. That, my dear friend, is not always true. "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." (Ps.30:5). Then we move to the New Testament and see the Lord Jesus at the grave of Lazarus where it says, "Jesus wept." (John 11:35). Finally, in Revelation 7:17, the Scripture says, "...and God shall wipe away all tears from their eyes." Then we move forward in Revelation to these words, "And God shall wipe away all tears from their eyes;..." (Rev. 21:4). Countless tears are shed for countless reasons, but our Comforter is ever near, for the much needed solace for our wounded spiritual ego.

Today we weep for the people of the world around us like those

behind the iron curtain. However, that, now, seems to be a thing of the past. The old bear has fallen with a severe wound. Our hope and prayer is that the sun will rise upon them with spiritual brilliance in the near future. We pray that the result will be that the blessed Word may be preached to them as freely as we have it in our land today. That would remove many tears from the eyes of those who may hear the name of the Lord for the very first time. We have our very own spiritual sickness and suffering in this present flesh, but we have consolation in reading about the tears of the Bible. These tears come from the heart of men; sometimes they were even tears of joy. We think about the bitter weeping of Jacob, weeping over the loss of his son Joseph. (Gen. 37:31-36).

When we look through the Bible, we find many men and women who were sick and who shed tears over their sickness. We see others weeping when they had to take leave of loved ones. Paul grew to be admired by the brethren to the point that they wept at his departure from them. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13). There are many such verses in the Bible that tell us about weeping people. Weeping is certainly nothing new to mankind. It was even a custom in the Old Testament days as well as in the New Testament days, even to the present day. It was even a custom in the Old Testament days, especially at funerals, to catch one's tears in a bottle, vs. 8, our text.

How many people wept over being forsaken of God? Beloved, when we think that we have been forsaken of God, let us think again, it is we who do the forsaking. People of all ages have wept, biblical, and otherwise. They wept in humiliation and in distress of their sins. A wide river of tears flows through the whole of human history, but to His own the Lord says; "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be re-

warded, saith the Lord; and they shall come again from the land of the enemy." (Jer. 31:16). Then, as we have seen, we have the same promise twice in Revelation, God shall wipe away all tears from their eyes. The day we experience this my friends, when like a father, the Lord takes us by the hand and personally wipes all the tears away that we have shed in secret, which He has seen and counted, tears over sins, tears over sorrow, tears for Jesus' sake, then this will be the fulfillment of II Corinthians 4:17; "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;"

There are a few points I would like to make concerning tears of sorrow, tears of weeping. First, the Lord could hardly bear to see people weep. While here on earth His compassion toward them was so great. There was the widow at Nain who was going to the funeral of her only son. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." (Luke 7:13). Oh, my friend, the Lord does not want you to have sorrow. When we weep in deep sorrow, He weeps with us. We are not told to weep with those who weep and to rejoice with those who rejoice for no reason, but because the Lord also does this Himself. It always moves me to read how at the tomb of His friend Lazarus, who had been buried for four days, the Lord Jesus began to weep. Although He raised him from the dead afterwards, yet He identified Himself with the great grief of the mourners. The tears which are shed by a graveside are surely the saddest of all. There is no way out, no way of bringing the loved one back. But the Lord weeps with us. Yes, God does wipe away all tears. The Lord knows our anguish, that is why He says weep not. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble,

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It is a great blessing from the Lord when our speech is sweet to the ears of saints, when we have something to bring forth from the Word which our brethren in Christ can accept, and which comes to them in a peculiar preciousness and power so that they can receive it and feel that it is thoroughly acceptable to them. We do not wish to be acceptable to the worldly-wise nor to the error-hunters of the day; but we are very anxious to be pleasant to the Lord's own children, our brethren in Christ. They have a holy taste whereby they discern spiritual meats, and we would bring forth for food that which they will account to be nourishing and savory. Every minister prays to be "acceptable to his brethren" (Deut. 33:24).

C.H. Spurgeon

GOD SHALL

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by the comfort wherewith we ourselves are comforted of God." (II Cor. 1:3-4). What a blessing that He even directs us as we attempt to comfort our brethren in their times of sorrow.

Second, We must go through much sorrow. No one should ever tell you that salvation is a bed of roses while still here in this sinful flesh. Beloved, bearing the cross is not always easy. Our Lord can readily attest to that. It carried Him all the way to Calvary, to the cruel Roman cross, and to death. But on the third day He proved that He was able to suppress our sorrow, and wipe away our tears. How? By exercising His Sonship, and rising from the tomb as the life-giving everlasting Saviour of mankind. The Bible tells us that David was a man after God's own heart, but he must have shed many tears in many distressing circumstances, and yet this same David cried out triumphantly; "...thou hast enlarged me when I was in distress..." (Ps. 4:1). Blessed is the man who knows this Lord, who, when he is in distress, cries to the Lord, for whom the Lord Jesus Christ is reality, and suddenly he is enlarged, he is helped. This statement of Scripture has proven true in the lives of thousands of weeping Christians of the New Covenant, in the New Testament Church that our Lord Jesus built, just as in the history of the nation Israel.

Third, distress. Distress often comes from people who distress us, and that is why David cries; **"LORD how are they increased that trouble me! many are they that rise up against me."** (Ps. 3:1). We must realize some of the deep distress that David went through. We read that as he fled from his son, Absalom, he wept. Later, when Absalom was dead, he also wept. What tribulation David must have experienced! Why? The answer is, that the greater and more glorious our calling is, the greater our distress will be, and the more tears we shall shed.

David, that great prophet and example of our Lord Jesus Christ, wept as no other king in the Old Testament, and yet on the other hand in such a unique way he prophetically portrayed the victory, the glory, and kingship of our Lord, particularly in his Psalms. In this distress that he experienced, which he did not understand, how often he said, **"MY God, why...?"** In Psalm 22, he suddenly exclaimed, **"My God, my God, why hast thou forsaken me?"** And at that moment, in his great distress, when he felt himself to be forsaken of God and man, he became one with the Spirit of Jesus

Christ when he cried, **"My God, my God, why hast thou forsaken me?"** Yes, beloved readers, God is ever near in our times of distress.

Fourthly, God sees and counts the tears of His children. Tears which are shed out of envy, temper, selfishness, or in a hysterical outburst are not registered by Him. Esau sought repentance with tears, Hebrews 12:17, but his tears did not help him.

We are drawn to Jesus Christ today by His marvelous gift on the cross, Himself, with tears of sorrow. Not because He was weak, but rather because He loved us and was giving His precious life with love because He had pity for us, showing His everlasting compassion, the just dying for the unjust. Oh, what a price! Jesus did not use vain words when He said, **"And I, if I be lifted up from the earth, will draw all men unto me."** (Jn. 12:32) Our unique calling can be described as follows: To be one with Jesus in His sufferings and His death, and therewith one with Him in His resurrection. Distress and tears, therefore, are essential because we who are followers of Jesus are prophets of Christ. **"Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."** (II Cor. 3:2-3).

Beloved, we are living in a time of increasing distress now! World problems that exist between nations, not to mention personal problems here at home among ourselves. Personal problems with family, health, our natural environment, All are causes for the weeping of distress. This brings to the stark reality that there is One who cares, and weeps with us.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col 3:4). We are told here unmistakably that we who belong to Christ will be included in the ultimate fulfillment of this prophecy; namely, when the Son of God is revealed, not in humility as at His first coming, but in glory. We shall be included in this last fulfillment of prophesy. We, children of God, are on our way to utmost glory. **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall see him as he is."** (I John 3:2). We are drawing nearer and nearer to Him. Who knows how near? Only He knows, but we are told

to be ever ready.

Beloved friend, do you know this One who will wipe away all tears? Do you know this One who can, and will wipe away all tears of distress? Oh, my friend, trust Him today. Remember that His suffering was for those who will believe, and trust Him unto salvation and safe keeping. Remember this, dear friend, completely trusting Christ means forever separated from a devil's hell that was not meant for the souls of men to begin with. Only trust Him with your soul. Amen.

SOUL

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don, and say, with sighs and tears, of the masses of men you meet upon those crowded pavements, **"Lost, lost, lost!"** Wherever Christ is not trusted, and the Spirit has not created a new heart, and the soul has not come to the great Father, there is a lost soul. But here is the mercy -- these lost souls can be won. They are not hopelessly lost; not yet has God determined that they shall forever abide as they are. It is not yet said, **"...he which is filthy, let him be filthy still..."** but they are in the land of hope where mercy may reach them, for they are spoken of as capable of being won. They may yet be delivered, but the phrase hints that it will need all our efforts: **"...he that winneth souls..."**

What do we mean by that word win? We use it in love making. We speak of the bridegroom who wins his bride; and sometimes there is a large expense of love, many a pleading word, and many a wooing act, ere yet the valued heart is all the suitor's own. I use this explanation because in some respects it is the very best, for souls will have to be won for Christ in this fashion, that they

may be espoused unto Him. We must make love to the sinner for Christ; that is how hearts are to be won for Him. Jesus is the Bridegroom, and we must speak for Him, and tell of His beauty, as Abraham's servant, when he went to seek a wife for Isaac, acted as a wooer in his stead. Have you never read the story? Then turn to it when you get home, and see how he talked about his master, what possessions he had, and how Isaac was to be heir of it all, and so on, and then he finished his address by urging Rebecca to go with him. The question was put home to her, **"...Wilt thou go with this man?"** So the minister's business is to commend his Master and his Master's riches, and then to say to souls, **"Will you be wedded to Christ?"** He who can succeed in this very

delicate business is a wise man.

We also use the term in a military fashion. We speak of winning a city, a castle, or a battle. We do not win victories by going to sleep. Believe me, castles are not captured by men who are only half awake. To win a battle, needs the best skill, the greatest endurance, and the utmost courage. To storm fortresses, which are regarded as almost impregnable, men need to burn the midnight oil, and study well the arts of attack; and, when the time comes for the assault, not a soldier must be a laggard, but all force of artillery and manhood must be brought to bear on the point assailed. To carry man's heart by main force of grace, to capture it, to break down the bars of brass and dash the gates of iron in pieces, requires the exercise of a skill which only Christ can give. To bring up the big battering-rams, and shake every stone in the sinner's conscience, to make his heart rock and reel within him for fear of the wrath to come, in a word, to assail a soul with all the artillery of the gospel, needs a wise man, and one fully aroused to his work. To hold up the white flag of mercy, and if that be despised to use the battering-ram of threatening until a breach is made, and then, with the sword of the spirit in his hand, to capture the city, to tear down the black flag of sin, and run up the banner of the cross, needs all the force the choicest preacher can command, and a great deal more. Those whose souls are as cold as the Arctic regions, and whose energy is reduced to the vanishing point, are not likely to take the city of Mansoul for Prince Emmanuel. If you think you are going to win souls, you must throw your soul into your work, just as a warrior must throw his soul into a battle, or victory will not be yours.

We use the words "to win" in reference to making a fortune, and we all know that the man who becomes a millionaire has to rise up early, and sit up late, and eat the bread of carefulness, and it takes a deal of toiling and saving, and I know not what besides, to amass immense wealth. We have to go in for winning souls with the same ardour and concentration of our faculties as old Astor of New York went in to build up that fortune of so many millions which he has now left behind him. It is, indeed, a race, and you know that in a race nobody wins unless he strains every muscle and sinew. **"They that run in a race run all, but one receiveth the prize;"** and that one is generally he who had more strength than the rest; certainly, whether he had more strength or not, he put out all he had, and we shall not win souls unless we imitate him in this.

Solomon, in the text, declares that, **"...he that winneth souls is wise,"** and such a declaration is all the more valuable as coming from so wise a man. Let me show you why a soulwinner is wise. First, he must be taught of God before he will attempt it. The man who does not know that, whereas he was once blind, now he sees, had better think of his own blindness before he attempts to lead his friends in the right way. If not saved yourself, you cannot be the means of saving others. He that winneth souls must be wise unto salvation first for himself.

That being taken for granted, he is a wise man to select such a pursuit. Young man, are you choosing an object worthy to be the great aim of your life? I do hope you will judge wisely, and select a noble ambition. If God has given you great gifts, I hope they will not be wasted on any low, sordid, or selfish design. Suppose I am now addressing one who has great talents, and has an opportunity of being what he likes, of going into Parliament, and helping to pass great measures, or of going into business, and making himself a man of importance; I hope he will weigh the claims of Jesus and immortal souls as well as other claims. Shall I addict myself to study? Shall I surrender myself to business? Shall I travel? Shall I spend my time in pleasure? Shall I become the principal foxhunter of the county? Shall I lay out my time in promoting political and social reforms? Think them all over; but if you are a Christian man, my dear friend, nothing will equal in enjoyment, in usefulness, in honour, and in lasting recompense the giving yourself up to the winning of souls. Oh, it is grand hunting, I can tell you, and beats all the foxhunting in the world in excitement and exhilaration! Have I not sometimes gone with a cry over hedge and ditch after some poor sinner, and kept well up with him in every twist and turn he took, till I have overtaken him by God's grace, and been in at the death, and rejoiced exceedingly when I have seen him captured by my Master? Our Lord Jesus calls His ministers fishermen, and no other fishermen have such labour, such sorrow, and such delight as we have. What a happy thing it is that you may win souls for Jesus, and may do this though you abide in your secular callings! Some of you would never win souls in pulpits; it would be a great pity if you tried, but you can win souls in the workshop, and in the laundry, in the nursery, and in the drawing room. Our

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TRUE TO GOD: NO MATTER WHAT

by Joseph M. Wilson

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17-18).

Our text breaks into one of the great stories of the Bible. And what great stories Bible stories are! We should study them more and tell them more. They are all true to the most minute detail. And they all have the tendency to do good to those who read or hear them. And they all promote the glory of God. Our text is in the midst of one of the better known Bible stories. King Nebuchadnezzar had built an image of gold, ninety feet high, and had it set up in the plains of Dura. He had assembled all the rulers of his vast kingdom to a worship and dedication ceremony for this false god. He had his rock and roll band there to motivate men to the service of Satan. He had given the order that when the music began all present were to fall down and worship this image. He had warned that any who failed to do this would be immediately cast into a burning fiery furnace.

The music begins and the assembled thousands fall on their faces before the image. Look out over that vast throng, and what do you see? A multitude of flesh-pleasing, time-servers on their faces before an idol god. But look again. What do you see besides? There they are. Do you see them? Three men who will not compromise their convictions. Three men who will not bow to an idol god. See them there. They stand out in the crowd. And the way to stand out in the crowd is to dare to be different, dare to be true to the God of the Bible. Dare to have convictions and to stand true to those convictions.

Dear friends, I insist that there were two miracles performed that day in the plains of Dura. One was the miracle of sustaining grace which enabled these three young men to stand tall, and strong, and true to their God. It is not in the power of the flesh so to stand. Centuries later, the Apostle Paul said in I

Corinthians 15:10; "...by the grace of God I am what I am..." These three Hebrew children knew the reality of this truth before Paul penned the words. It was the miracle of sustaining grace which held them up and held them true that day. Beloved, the Christian life is a miracle in its beginning in regeneration; and it is a miracle life every step of the way. The Christian life set forth in the Bible cannot be lived in the power of the flesh. It is not by power and not by might, but by the Holy Spirit of God.

When these three men refused to bow to the idol, they were brought before the king. He offered them second a chance to save their lives by bowing to the image. He warned them that if they did not bow, they would immediately be cast into the fiery furnace. He blasphemously said, "...and who is that God that shall deliver you out of my hands?" He soon found out. To this the three made the reply of our text. Surely, in all the range of literature there are no more brave and noble words than these. Oh, that every child of God would be so determined in being true to God.

What was back of such courage? Surely, there was first of all, the experience of the saving grace of God. There was real and true faith. Note also that these men believed in the absolute sovereignty of God over all things. They saw the king sitting on the throne, but oh, they saw another King sitting on another throne. They lifted up their eyes and saw the One from whom their help came. They saw their God and believed that He had absolute control over King Nebuchadnezzar and over all things. They knew that if it pleased the Lord that He could deliver them from the burning fiery furnace. They knew that if they died in that furnace, it would be the sweet and blessed will of God for their lives. It is faith like this which produces men of martyr character.

Further, these men believed in the complete and eternal deliverance of God's people from all their enemies. They did not know if they would die in the furnace or not, but they knew that either way, they would be delivered out of the king's hand. And, really, if we believe the Bible, is not death a better deliverance from all the problems and persecutions of this life than any other deliverance? Now note the brave and noble statement of the text. There was no quibbling, no dialogue with the enemy, no seeking of a lesser deliverance than the will of God. They said: "God is able to deliver us from the furnace. He is able to preserve us in the furnace. We do not know what His will is. We may die in the furnace. But, be

that as it may, we will not bow to, worship or serve thy idol god." Well, we know the results. The Son of God came down and walked with them in the fiery furnace. They felt no pain. They suffered no hurt. What a blessed time of fellowship with the dear Son of God. And is it not often the case that when we are in the fire, we feel more truly the presence and power of the Son of God? And have we not experienced much of the sweetest of fellowship with Him while in some of the most difficult times of our lives? Then they were brought out of the furnace. And their faithfulness became a great testimony to the reality and the power of the one God of the Bible. Now to the subject:

What do we mean by "True to God: no matter what"? We mean that we are going to do what is right and what God tells us to do no matter what. We are going to do this in our life. We are going to live by and according to the Bible. We are going to be clean and separated to God and endeavor, by the enabling of the Holy Spirit to live by the Book. We are going to be true to God in our service. We are going to serve Him in His church to the utmost of our ability. We are going to be obedient to our God no matter what. That is what we mean. Let me illustrate.

God could give us everything we could ever think of wanting in this life and make it easy for us. We could have the best of health and feel good all the time. We could have all the money we could ever think of using. But if God does not do this for us, we are going to be true to God anyhow. God could subdue the desires of the flesh, could take away all temptation. God could make us all super giants so that there would be no difficulty in serving God. But if He does not, we are going to be true to God anyhow.

God could make all the conditions and situations in our life to be easy, pleasant and conducive to holy living. Oh, we would be surprised, if we would examine the situation, how often we excuse our failures by our condition or situation. If anyone ever had a "situation" excuse for failure to be true to God, surely the men in our text had that excuse. Say, friend, when was the last time you faced the situation that you must disobey God or die a violent physical death immediately? You fail God. You do that which you know is contrary to God's Word. You do not do that which you know you should do, and you make excuses relative to your condition or situation. But you don't know what a hard situation is. We have not yet resisted to blood striving against sin, have we? God could take away all persecution. Remember that night in Egypt when not even a dog

moved his tongue against Israel? God could do that again and none would dare to perform an act or even speak a word against God's people. But if God does not do these things for us we are going to be true to God; no matter what.

Now why does God not do these things for us if He can. Oh, what temptation it has often been to the children of God. That God in His exercise of His sovereign control over all things, often places His children in the most trying of circumstances, and does not do for them what He could easily do in delivering them. We must, in all these matters, bow to the sovereignty of God. Oh, the sovereignty of God, what a wonderful doctrine it is and how precious to our souls. But, dear friend, this doctrine is often easier to say we believe and to preach than it is to practice. It is easy to talk about God's sovereignty when the sun is shining and everything is going well. But when the storms come, and when things are hard and when we face the fiery furnace, then it is sometimes difficult to just believe and rest in and act according to the sovereignty of God. Oh, let us wrap our faith around this glorious truth, let us stand upon this rock, and let us draw from this precious doctrine the strength that will enable us to be true to God; no matter what, for we know that it is all according to His sovereign will for our lives.

Now let me define our subject again. "True to God: no matter what" means that I will be true to God and will do what He tells me to do, no matter what it is. I will not pick and choose which of His commands I will obey, but will just do whatever He makes known to me that I should do, no matter what it is. No matter what the opposition might be. No matter who might oppose. Though the most dear of earthly friends shall set themselves against me and seek to induce me from the path of obedience to my God, still will I be true to God. No matter what the consequences of obedience might be and no matter what might happen to me as a result thereof; I will be true to God no matter what. Now this is the highest demand God could ever make of a mortal being. No more could ever be asked. But then, too, God can ask no less and still be God. It is essential to the very nature of God that He demand absolute obedience in all things.

True to God; no matter what, is the greatest virtue a believer can ever have. This is the highest demand of God and the highest virtue and response of the believer. We are not called upon to be great and successful in the eyes of men. But just to be true to God and leave all the rest with Him. We can never climb higher

than this. We can never improve on this. Oh, my brother, my sister; just be true to God no matter what. Then this is the life attitude that brings the greatest peace, joy, and inward blessedness to the believer. Dear friend, disobedience brings its own punishment to the soul. The believer cannot have that deep abiding sense of joy and blessing in his soul while he is disobedient to the Lord. If you would know the greatest happiness one can know in this life, the subject of this article is a prescription that will guarantee this unto you. Then in the matter of being a blessing to others by one's testimony and influence is wrapped up in my subject. Suppose the three heroes of that day had bowed to the idol god. Then suppose that next day they had gone to the king or to some of their friends and sought to testify to the God of Israel and told the blessedness of serving the one true God. Suppose they had urged upon their friends that they should worship and serve the God of Israel. Of what use and what power and what success would such testimony have been? Would not their failure of the previous day--their bowing to the image in fear for their lives, would not this have robbed their testimony of all its power, and would not those to whom they testified have mocked at their witness? And is it not true that our failures to be true to God in our daily lives is the source of the weakness and failure in our own witness?

Now let us look into the future. Let us look to the judgment seat of Christ, when we who are saved shall be judged as to our lives and service since God saved us. In that great and solemn hour, how will all our excuses appear? Will it not be that "true to God; no matter what" will bring the greatest rewards in that day? Oh, how differently things will appear in the light that beams from the time and place. How unimportant will things then appear which seemed so valuable to us in this life. How weak and insipid will all our excuses then appear. Then the only thing that will seem important is being true to God no matter what. And it will be the times of our lives when we lived by that principle which will

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LET'S GET THE TRUTH OUT THIS YEAR! SUBSCRIPTIONS NEW OR ONE RENEWAL \$1 EACH

TRUE

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bring great and wonderful rewards. Oh, dear friend, let us pay attention to this story of three men who put God first in their lives, and to the results of such, and let us ask God to help us to make this the pattern by which we will live; and let us ask God for power to live by the standard of "true to God; no matter what." May God bless you all.

SOUL

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hunting grounds are everywhere: by the wayside, by the fireside, in the corner, and in the crowd. Among the common people Jesus is our theme, and among the great ones we have no others. You will be wise, my brother, if for you the one absorbing desire is that you may turn the ungodly from the error of their ways. For you there will be a crown glittering with many stars, which you shall cast at Jesus' feet in the day of His appearing.

Further, it is not only wise to make this your aim, but you will have to be very wise if you succeed in it, because the souls to be won are so different in their constitutions, feelings, and conditions, and you will have to adapt yourselves to them all. The trappers of North America have to find out the habits of the animals they wish to catch, and so you will have to learn how to deal with each class of cases. Some are very depressed, you will have to comfort them. Perhaps you will comfort them too much, and make them unbelieving; and, therefore, possibly, instead of comforting them, you will need sometimes to administer a sharp word to cure the sulkiness into which they have fallen. Another person may be frivolous, and if you put on a serious face you will frighten your bird away; you will have to be cheerful, and drop a word of admonition as if by accident. Some people, again, will not let you speak to them, but will talk to you; you must know the art of putting a word in edgewise. You will have to be very wise, and become all things to all men, and your success will prove your wisdom. Theories of dealing with souls may look very wise, but they often prove to be useless when actually tried: he who by God's grace accomplishes the work is a wise man, though perhaps he knows no theory whatever. This work will need all your wit, and far more, and you will have to cry to the great Winner of souls above to give

you of His Holy Spirit.

But, mark you, he that wins souls is wise, because he is engaged in a business which makes men wiser as they proceed with it. You will bungle at first, and very likely drive sinners off from Christ by your attempts to draw them to Him. I have tried to move some souls with all my might with a certain passage of Scripture, but they have taken it in an opposite light to what it was intended, and have started off in the wrong direction. It is very difficult to know how to act with bewildered enquirers. If you want some people to go forward, you must pull them backwards. If you want them to go to the right, you must insist upon their going to the left, and then they go to the right directly. You must be ready for these follies of poor human nature. I knew a poor aged Christian woman who had been a child of God fifty years, but she was in a state of melancholy and distress, from which nobody could arouse her. I called several times, and endeavoured to cheer her up, but generally when I left she was worse than before. So, the next time I called to see her, I did not say anything to her about Christ or religion. She soon introduced those topics herself, and then I remarked that I was not going to talk to her about such holy things, for she did not know anything about them, for she was not a believer in Christ, and had been, no doubt, a hypocrite for many years. She could not stand that, and asserted, in self defense, that the Lord above knew her better than I did, and He was her witness that she did love the Lord Jesus Christ. She scarcely forgave herself afterwards for that admission, but she could never talk to me quite so despairingly any more. True lovers of men's souls learn the art of dealing with them, and the Holy Spirit makes them expert soul-surgeons for Jesus. It is not because a man has more abilities, nor altogether because he has more grace, but the Lord makes him to love the souls of men intensely, and this imparts a secret skill, since, for the most part, the way to get sinners to Christ is to love them to Christ.

Beloved brethren, I will say, once more, he who really wins souls for Jesus, however he wins them, is a wise man. Some of you are slow to admit this. You say, "Well, So-and-so, I daresay, has been very useful, but he is very rough." What does his roughness matter if he wins souls? "Ah!" says another, "but I am not built up under him." Why do you go to hear him to get built up? If the Lord has sent him to pull down, let him pull down, and do you go elsewhere for edification; but do not grumble at a man who does one work because he cannot do another. We

are also too apt to pit one minister against another, and say, "You should hear my minister." Perhaps we should, but it would be better for you to hear the man who edifies you, and let others go where they also are instructed. "...he that winneth souls is wise." I do not ask you how he did it. He sang the gospel, and you did not like it; but if he won souls, he was wise. Soulwinners have all their own ways; and if they do but win souls, they are wise. I will tell you what is not wise, and will not be thought so at the last, namely, to go about the churches, doing nothing yourself, and railing at all the Lord's useful servants.

Here is a dear brother on his dying bed, he has the sweet thought that the Lord enabled him to bring many souls to Jesus, and the expectation when he comes to the gates that many spirits will come to meet him. They will throng the ascent to the New Jerusalem, and welcome the man who brought them to Jesus. They are immortal monuments to his labours. He is wise. Here is another who has spent all his time in interpreting the prophecies, so that everything he read of in the newspapers he could see in Daniel or the Revelation. He is wise, so some say, but I had rather spend my time in winning souls. I would sooner bring one sinner to Jesus Christ than unpick all the mysteries of the divine Word, for salvation is the thing we are to live for. I would to God that I understood all mysteries, yet chief of all would I proclaim the mystery of soul-saving by faith in the blood of the Lamb. It is comparatively a small matter for a minister to have been a staunch upholder of orthodoxy all his days, and to have spent himself in keeping up the hedges of his church; soulwinning is the main concern. It is a very good thing to contend earnestly for the faith once delivered to the saints; but I do not think I should like to say in my last account, "Lord, I have lived to fight the Romanists and the State Church, and to put down the various erroneous sects, but I never led a sinner to the cross." No, we will fight the good fight of faith, but the winning of souls is the greater matter, and he who attends to it is wise. Another brother has preached the truth, but he did so polish up his sermons that the gospel was hidden. Never a sermon was fit to preach, he thought, until he had written it out a dozen times to see whether every sentence would be according to the canons of Cicero and Quintillian, and then he went and delivered the gospel as a grand oration. Is that wise? Well, it takes a wise man to be a thorough orator; but it is better not to be an orator if fine speech pre-

vents your being understood. Let eloquence be flung to the dogs rather than souls be lost. What we want is to win souls, and they are not to be won by flowery speeches. We must have the winning of souls at heart, and be red hot with zeal for their salvation; and then, however much we blunder, according to the critics, we shall be numbered among those whom the Lord calls wise.

Now, Christian men and women, I want you to take this matter up practically, and to determine that you will try this very night to win a soul. Try the one next to you in the seat if you cannot think of anybody else. Try on the way home; try with your own children. Have I not told you of what happened one Sunday evening? In my sermon I said, "Now, you mothers, have you ever prayed with each of your children, one by one, and urged them to lay hold on Christ? Perhaps dear Jane is now in bed, and you have never yet pleaded with her about eternal things. Go home tonight, wake her up, and say, 'Jane, I am sorry I have never told you about the Saviour personally, and prayed with you, but I mean to do it now.' Wake her up, and put your arms round her neck, and pour out your heart to God with her." Well, there was a good sister here who had a daughter named Jane. What do you think? She came on Monday to bring her daughter Jane to see me in the vestry, for when she woke her up, and began, "I have not spoken to you about Jesus," or something to that effect, "Oh, dear mother!" said Jane, "I have loved the Saviour these six months, and wondered you had not spoken to me about Him;" and then there was great kissing and rejoicing. Perhaps you may find that to be the case with a dear child at home; and if you do not, so much the more reason why you should begin at once to speak. Did you never win a soul for Jesus? You shall have a crown in heaven, but no jewels in it. You will go to heaven childless; and you know how it was in the old times, how the women dreaded lest they should be childless. Let it be so with Christian people; let them dread being spiritually childless. We must hear the cries of those whom God has given to be born unto himself by our means. We must hear them or else cry out in anguish, "Give me converts, or I die." Young men and old men, and sisters of all ages, if you love the Lord, get a passion for souls. Do you not see them? They are going down to hell by thousands; as often as the hand upon the dial completes its circuit, hell devours multitudes, some of them ignorant of Christ and others wilfully rejecting Him. The world lies in darkness: this great city still pines for the light: your own

friends and kinsfolk are unsaved, and they may be dead ere this week is over. Oh, if you have any humanity, let alone Christianity, if you have found the remedy, tell the diseased about it! If you have found life, proclaim it to the dead; if you have found liberty, publish it to the captives; if you have found Christ, tell of Him to others. My brethren in the college, let this be your choice work while studying, and let it be the one object of your lives when you go forth from us. Do not be content when you get a congregation, but labour to win souls; and as you do this, God will bless you. As for us, we hope during the rest of our lives to follow Him who is the Soul winner, and to put ourselves in His hands who maketh us soulwinners, so that our life may not be a long folly, but may be proved by results to have been directed by wisdom.

O you souls not won to Jesus, remember that faith in Christ saves you! Trust in Him. May you be led to trust in Him, for His name's sake! Amen.

FAMILY

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ceived blessing from Jehovah Himself, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment" (Gen. 18:19). The patriarch is here commended for instructing his children and servants in the most important of all duties, "...the way of the Lord" -- the truth about His glorious person. His high claims upon us, His requirements from us. Note well the words "...he will command" them; that is, he would use the authority God had given him as a father and head of his house, to enforce the duties of family godliness. Abraham also prayed with as well as instructed his family: wherever he pitched his tent, there he built an altar to the Lord (Gen. 12:7; 13:4). Now my readers, we may well ask ourselves, Are we "...Abraham's seed" (Gal. 3:29) if we do not the works of Abraham (John 8:39) and neglect the weighty duty of family worship?

The example of other holy men are similar to that of Abraham's. Consider the pious determination of Joshua who declared to Israel, "...as for me and my house, we will serve the

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SPIRITUAL BIRTH MARKS

by B.A. Wilson

"...for I bear in my body the marks of the Lord Jesus" (Gal. 6:17).

Marks are ways we have of identifying certain highways, or canned goods, or automobiles, cattle, horses, buildings and almost anything one might name.

The word "marks," in Galatians 6:17, comes from the Greek word "stigma." It means: to brand, like the western horses wear the brand of the ranch they are born on. Or it may mean to puncture, like the volunteer slave in the Old Testament had a hole punctured in his ear by an awl (Exodus 24:6). That was the mark of slavery forever.

So God's children have many marks which identify them as being born of the Spirit of God.

What have Bible writers believed about the sinfulness of man? What one believes for salvation? As to what one suffers? What is the sign to the world? What is the mark to the Christian?

Mark number one: Do you believe what God says about your sinfulness?

1. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

2. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). If a negro can turn to a white man, then you can be good; both are impossible!

3. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). Do you believe a poor sinner is spiritually dead? If you do not, then you do not believe the Bible.

4. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

5. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3). Man is estranged from birth.

6. Even after one is saved, we continue to sin: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10).

Do you believe these Scriptures are a true picture of your-

self? Then that is a true birth mark if you do.

Mark number two: What one believes for salvation.

"...Ye must be born again," said Jesus. One gets into the physical realm by the natural birth, and one gets into the spiritual realm by the birth from above. "Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1).

Counted righteous without working (Rom. 4:5), "But to him that worketh not..." says the Lord.

No credit to yourself, "...and that not of yourselves: it is the gift of God" (Eph. 2:8).

"...the grace of God that bringeth salvation..." (Titus 2:11). One does not have to run the Lord down for salvation, "...it is the gift of God" (Eph. 2:8).

The grace that saves a sinner is: Jesus suffering death in the place of the sinner (Heb. 2:9), and being raised from the dead (I Cor. 15:3-4). Do you believe Christ died for all of your sins: for all iniquity? If He could die for one of your sins, could He not die for all of your sins? What a blessed truth!

"...He that believeth on me hath everlasting life" (John 6:47). That means the believer, now, has unending life. Do you have these spiritual birth marks?

Mark number three: What one suffers.

A child of God is sure to suffer at the hands of the world. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). The only one who can live godly in Christ, is a godly person. Are you in Christ?

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The child of God may suffer at the hands of the devil, as did Job. The devil killed his children, destroyed his property, and smote him with sore boils. God permitted the devil to cause Job to suffer all these things. If Satan should destroy all that you have, would you say as did Job, "...the LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (Job. 1:21)? If all were taken that you have dishonored God with, would you have anything left? Read the first and second chapters of Job, to get the full explanation of how a saint may suffer at the hands of Satan, only by God's permissive will.

The child of God may suffer chastisement from the Lord: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Correction from the Lord is a birth mark brand.

Mark number four: Mark of our spiritual birth to all men.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). If people believe that the death of Christ on the cross was a substitutionary (Christ in the sinner's place) death, His burial, and resurrection from the dead, is God's way of saving every sinner who believes on the Son, and that means Christ is enough without your good works added to what Christ has done, then all who believe that are brethren in Christ. When a child of God learns that someone else believes that, it produces a love for that person, that is different from the love for an unbeliever. One may be a saint and not be very loving to other saints. But the proof to all men that one is a disciple, is blurred by being a soured-on-the-world type of person, that makes a bad impression on the cause of Christ our Saviour, also on our sincerity and influence.

Mark number five: We know that we have passed from death unto life, because we love the brethren (I John 3:14).

This should be a searching question in every professed Christian's life: Do I truly love other children of God? You may not love some of their ways, but do you love them in spite of their ways? Give yourself a close examination now. This is one of the birth mark signs to yourself, as to whether you are really saved.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13). Do you know that you are saved? That is a sure birth mark (brand) evidence to you. To know that you are saved. That shows you believe what God says about the believer in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life..."

FAMILY

(Continued from Page 9)

LORD" (24:15). Neither the exalted station which he held, nor the pressing public duties which developed upon him, were allowed to crowd out his attention to the spiritual well-

being of his family. Again, when David brought back the ark of God to Jerusalem with joy and thanksgiving, after discharging his public duties, he "...returned to bless his household..." (II Sam. 6:20). In addition to these eminent examples we may cite the cases of Job (1:5) and Daniel (6:10). Limiting ourselves to only one in the New Testament we think of the history of Timothy, who was reared in a godly home. Paul called to remembrance the "...unfeigned faith..." which was in him, and added, "...which dwelt first in thy grandmother Lois and thy mother Eunice..." Is there any wonder then that the apostle could say "...from a child thou hast known the Holy scriptures..." (II Tim. 3:15).

On the other hand, we may observe what fearful threatenings are pronounced against those who disregard this duty. We wonder how many of our readers have seriously pondered those awe-inspiring words "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name..." (Jer. 10:25)! How unspeakably solemn to find that prayerless families are here coupled with the heathen that know not the Lord. Yet need that surprise us? Why, there are many heathen families who unite together in worshipping their false gods. And do not they put thousands of professing Christians to shame? Observe too that Jer. 10:25 recorded a fearful imprecation upon both classes alike: "Pour out Thy fury upon..." How loudly should these words speak to us.

It is not enough that we pray as private individuals in our closets; we are required to honor God in our families as well. At least twice each day -- in the morning and in the evening -- the whole household should be gathered together to bow before the Lord -- parents and children, master and servant -- to confess their sins, to give thanks for God's mercies, to seek His help and blessing. Nothing must be allowed to interfere with this study: all other domestic arrangements are to bend to it. The head of the house is the one to lead the devotions, but if he be absent, or seriously ill, or an unbeliever, then the wife should take his place. Under no circumstances should family worship be omitted. If we would enjoy the blessing of God upon our family, then let its members gather together daily for praise and prayer. "...them that honour Me I will honour..." is His promise.

An old writer well said, "A family without prayer is like a house without a roof, open and exposed to all the storms of

Heaven." All our domestic comforts and temporal mercies issue from the loving-kindness of the Lord, and the best we can do in return is to gratefully acknowledge, together, His goodness to us as a family. Excuses against the discharge of this sacred duty are idle and worthless. Of what avail will it be when we render an account to God for the stewardship of our families to say that we had no time available, working hard from morn till eve? The more pressing be our temporal duties, the greater our need of seeking spiritual succor. Nor may any Christian plead that he is not qualified for such a work: gifts and talents are developed by use and not by neglect.

Family worship should be conducted reverently, earnestly and simply. It is then that the little ones will receive their first impressions and form their initial conceptions of the Lord God. Great care needs to be taken lest a false idea be given them or the Divine Character, and for this the balance must be preserved between dwelling upon His transcendency and immanency, His holiness and His mercy, His might and His tenderness, His justice and His grace. Worship should begin with a few words of prayer invoking God's presence and blessing. A short passage from His Word should follow, with brief comments thereon. Two or three verses of a Psalm may be sung. Close with a prayer of committal into the hands of God. Though we may not be able to pray eloquently, we should earnestly. Prevailing prayers are usually brief ones. Beware of wearying the young ones.

The advantages and blessings of family worship are incalculable. First, family worship will prevent much sin. It awes the soul, conveys a sense of God's majesty and authority, sets solemn truths before the mind, brings down benefits from God on the home. Personal piety in the home is a most influential means, under God, of conveying piety to the little ones. Children are largely creatures of imitation, loving to copy what they see in others. "...he established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers that they should make them known to their children: That the generation to come might know them, even the children which should be born; who would arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments" (Psa. 78:5, 7). How much of the dreadful moral and spiritual conditions of (Continued on Page 11, Col. 1)

FAMILY

(Continued from Page 10)

the masses today may be traced back to the neglect of their fathers in this duty? How can those who neglect the worship of God in their families look for peace and comfort therein? Daily prayer in the home is a blessed means of grace for allaying those unhappy passion to which our common nature is subject. Finally, family prayer gains for us the presence and blessing of the Lord. There is a promise of His presence which is peculiarly applicable to this duty: see Matt. 18:19, 20. Many have found in family worship that help and communion with God which they sought for with less effect in private prayer.

GREAT

(Continued from Page 1)

the flesh. We wrestle against principalities, (ruling forces) and powerful forces of the unseen world; and against spiritual wickedness in high places of authority. It is not our natural tendencies to sin that is in view in this text, but the forces of sin from without, trying to penetrate the reasoning of the mind of the believer. For that reason, we are powerless to stand except in the power of God, i.e. the whole armour of God. Truth, righteousness, peace, faith, salvation, the Word, and prayer are the only weapons that can ward off the fiery darts that are shot at us by Satan's warriors. We will now study our fourth weapon which is the shield of faith. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" Eph. 6:16. Please notice Hebrews 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." A pillow would not be a pillow if it were not for the cover and the stuffing. Faith apprehends what the human senses cannot see, hear, smell or feel. Humanly, it is the basic ingredient in the Christian life, from beginning to end. The list of faith heroes in Hebrews 11 attest to that fact.

Faith, brothers and sisters, is the basic ingredient in your Christian life. There can be no Christian life without it. Every aspect of our Christian experience from salvation to the offering of ourselves unto God as a living sacrifice is rooted in and grows out of faith. "For whatsoever

is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

II. The shield of faith comes from God. It is part of the armour of God. As lost sinners, we were void of faith in God. It was initially imparted to us through the saving grace of God. Ephesians 2:8-10. Once you have experienced saving faith, you can then begin to build upon that faith day by day as you grow in the knowledge of our Lord Jesus Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:16,17). Thus you have faith imparted and faith exercised.

III. The Greek word for shield in this verse means, "like a door." "The whole armour" in the Greek indicates the heavy-armed or fully-equipped soldier. The shield for the heavy armed soldier was a large piece of sheet metal of brass, or wood. It covered or shielded his whole body in that it was "like a door." The soldier could attach the shield to his arm and move it from side to side so as to "quench" the darts and/or arrows coming toward him.

Notice in Ephesians 6:16 that Paul says, "Above all, taking the shield of faith..." If the girdle of truth, the breastplate of righteousness and the shoes of peace are important, how much more the shield of faith? For without faith it is impossible to please God. Hebrews 11:6. And not only is it impossible to please God, but is equally impossible to extinguish Satan's fiery darts (missiles) of mental temptation. If he cannot get you and me to sin outwardly in our flesh, he will certainly try to get us to sin inwardly in our hearts; and in the eyes of God, the secret sins of the heart are just as bad as outward sins of the flesh. Proverbs 23:7, "For as a man thinks in his heart, so is he..."

IV. Where do we get our shield of faith? Romans 10:17 tells us that "...faith cometh by hearing, and hearing by the word of God."

I Samuel 17. When David faced old Goliath, the champion of

evil, both had a shield. Goliath had the shield of flesh, I Samuel 17:41, but David had the shield of faith, I Samuel 17:45. I Samuel 17:41 says "And the Philistine came on and drew near unto David; and the man that bare the shield went before him." I Samuel 17:45 says "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied." If David had tried to face his enemy with the armour that King Saul gave him to use, no doubt Goliath would have done what he intended to do. I Samuel 17:44 "And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." If you try to face the enemies of God without the shield of faith you will surely fail. The darts of Satan will go right through to your heart. "The arm of flesh will fail you, ye dare not trust your own." The more you are persuaded of the truth of all God's promises, the more effective will be your shield of faith. You will know when to turn this way or that, thus warding off the most subtle temptations of the mind—but the key is being persuaded of the truth. Psalm 119:165 says, "Great peace have they which love thy law: and nothing shall offend them." Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 3:3, "But thou, O LORD, art a shield for me; my glory, and the lifter up of my head."

V. Who can be equipped with the shield of faith? Only the child of God. I begin with faith imparted by the Holy spirit, enabling the sinner to repent and believe the message of salvation. Faith is not a natural human virtue, but must be imparted before it can be exercised.

The Gospel reveals the righteousness of God which is Christ, (Rom. 1:16,17) and by grace imparts faith unto the sinner and from that impartation faith grows to maturity.

Has God given you the opportunity to exercise faith in His promises? Have the fiery darts of the devil been finding their mark in your heart? Take you the shield of faith.

house of Israel; all came to pass" (Josh. 21:43, 45). For a period of time after taking possession of the land the people served God, "And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel" (Judg. 2:7). The new generation that came after these, "...knew not the LORD, nor yet the works which he had done for Israel" (Judg. 2:10).

The book of Judges begins with the death of Joshua and gives the story of Israel for a period of about 350 years, during which time they had no national leader such as Moses or Joshua. This was a time when God raised up Judges from time to time to deliver them from their enemies and to rule over them. As we study this book we will see that the history of the nation of Israel "repeats itself." For a time they served God, then forgot God, served other gods, sold into slavery, repented and cried unto God, God raised up a deliverer and again the cycle begins. Over again and again the cycle repeats itself. Each time the people forgot God and turned to the other gods the Lord permitted their enemies to bring them unto slavery until they repented of their wickedness and turned back to Him. While the book gives us an account of the failure of man, it also shows us the faithfulness of God. Even though the people turned their backs on Him and served other gods, God ever stood ready to hear their cry and deliver them from the slavery in which their sins had brought them.

We, in America, should take warning from the study of Judges, for we find ourselves living in a generation that has forsaken God and His standards. To the depth of immorality in which America has sunk, I wonder if she has not sunk lower than Israel ever did in her departures from serving the living God? "Historian Arnold Toynbee stated that of 22 civilizations appearing on the stage of world history, 19 of them had collapsed when they reached the present moral condition of the United States" (Judges: Leaders in Crisis Times, Donald K. Campbell). How much deeper in immorality America has sunk since this was written in 1979!

Even in this sad period of Israel's history there are names of individuals who served God faithfully. Deborah, Barak, Gideon, Jephthah, and Samson are familiar names that come to mind as we recall the stories of these heroes of faith. Gideon, Barak, Samson, and Jephthah are names in the list of those who did great things by faith, as listed in Hebrews 11.

Chapter One

'NOW after thee death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them" (Jud. 1:1).

"NOW after the death of Joshua--". The book of Judges as did the book of Joshua began with a death, "NOW after the death of Moses --" (Josh. 1:1). But what a difference of what takes place in the two books. At the death of Moses, the wilderness journey ended and a new era began for the nation of Israel. The account as given in Joshua is the result of a people walking by faith, while in Judges it is a record of failures on the part of man. Upon the death of Moses, God had one trained to lead the people into the promised land. At the death of Joshua there was no God appointed leader and the children of Israel asked God, "Who shall go up for us against the Canaanites first, to fight against them?" Under the leadership of Joshua, Israel had taken possession of the land, but they had left pockets of the enemy still in the land. There are still sections of the land that are still in control of the enemy. Now that Joshua was dead, who was to direct the taking of these sections?

"And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him" (Jud. 1:2, 3).

The tribe of Judah was appointed by the Lord to be the first to resume the war against the Canaanites. He gave them the assurance that, "...I have delivered the land into his hand." All they had to do was to go in and take possession. As the territory allotted to the tribe of Simeon was limited to the cities within the territory of Judah (Josh. 19:1). It was only natural that these two tribes band together to go against the enemy.

"And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adonibezek in Bezek: and they fought against him, and they slew

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BOOK ANNOUNCEMENT

We have an unusual book in our book store on the Holy Spirit. It is titled "The Amazing Companion." It is written by Moody Roberts: a Baptist who believes in Landmarkism and Sovereign Grace. This will show through in his book. It is a paper back of over 100 pages and sells for \$6.95. Order from our book store.

JUDGES

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dwelt therein." "There failed not ought of any good thing which the LORD had spoken unto the

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JUDGES

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the Canaanites and the Perizzites. But Adonibezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes" (Jud. 1:4-6).

With God's help these two tribes won a great victory at Bezek, slaying ten thousand men and taking captive Adonibezek the Canaanite leader. They did to him what he said he had done to "...Threescore and ten kings..." (V. 7), that was to cut off his thumbs and great toes, thereby make him unable to use weapons of war. They "...brought him to Jerusalem, and there he died" (v. 7). We are not told how he died.

After their great victory at Bezek, Judah and Simeon "...fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire" (Jud. 1:8). They did not remain in possession of Jerusalem for very long; for in verse 21 we find the Jebusites dwelling in the city. It was only during the reign of David that Israel again took possession of Jerusalem (II Sam. 5). After taking Jerusalem, "...the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley" (Jud. 1:9).

Next, Judah took the mountain where the Canaanites dwelt and took it as well as the foothills lying between the mountains and the coast, "...and in the south, and in the valley." Israel was able to hold the mountain land the longest, but were unable to hold the plains.

The account of the conquest against the Canaanites in Hebron and Debir as given in verses 10-16 were also given in Joshua 15. This leads me to believe that this took place during Joshua's time, but given here to show to what extent Israel was in possession of the land. This was the section of the land which Caleb had wanted and was given. He promised to the man who would take the city of Kirjathsepher his daughter, Achsah to wife. "And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife." Othniel later became the first judge of Israel.

"And Judah went with Simeon his brother, and they slew the Canaanites

that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah" (Jud. 1:17). This city of Hormah was once destroyed by Israel (Num. 21:2, 3), but had been rebuilt, now it was "...utterly destroyed..." Moving on, the two tribes next took Gaza, Askelon, and Ekron, cities which lie in the plains near the coast. These three cities were important cities of the Philistines, and it would seem that Judah had waged a successful war until we read the next verse.

"And the LORD was with Judah; and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron" (Jud. 1:19).

While, for the most part, Judah was able to drive out the enemy from the rugged hill country and take three of the cities in the plains (v. 18), yet they could not drive out the inhabitants of the valley. From a human standpoint this can be understood. Judah's army was made up of foot soldiers, while the enemy had horses and chariots of iron. In the hills the fighting must be done by hand to hand combat, but it was a different story in the valleys, in the plains, where the chariots could be used. What was the real reason Judah was not able to drive out the enemy in the valley? God had promised that He would drive out the enemy. In chapter 4 we find that Deborah led the army of Israel against an army that had 900 iron chariots and won a great victory. The real reason was unbelief on the part of Judah. Lack of faith caused the men of Judah to fail in their attempt to drive out the enemy. God had made them a promise that He would be with them when they met the enemy with chariots, "WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt" (Deu. 20:1). David later wrote, "Some trust in chariots, and some in horses: but we will remember the name of the LORD our God" (Psa. 20:7). Under Joshua they had encountered a similar situation where an army "...as the sand that is upon the sea shore in multitude, with horses and chariots very many" (Josh. 11:4). As they prepared for battle the Lord told Joshua, "...Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their

chariots with fire" (Josh. 11:6). "And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire" (Josh. 11:9). It was not lack of power, but lack of faith which caused their failure. There was no excuse for their unbelief, they had God's word that He was with them, they had experienced a similar victory under Joshua. No! There was no excuse for Judah, neither is there any excuse for our unbelief, we have God's word that He will never forsake us, also we have experienced victories when walking by faith.

"And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak" (Jud. 1:20). Here was one bright note in this record of the failures of Israel to occupy the land which they had been given. Some 40 years before, ten of the twelve spies who had been sent to spy out the land came back with the report, "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Num. 13:33). But Caleb, being the man of faith that he was, said, "...Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30). What, may we ask was the difference between the report of the ten and that of Caleb? The ten were looking at the giants from a human standpoint. Caleb was looking at the giants through an eye of faith in the promise which God had given. Now Caleb, a man whose faith never wavered, who had seen that land 40 years before and had asked for that mountain where dwelt the giants. He was given the mountain and he drove "out the three sons of Anak."

"And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day" (Jud. 1:21).

Jerusalem was a city that lay in the boundary between Judah and Benjamin. In verse 8 we were told that Judah had taken it, but it would seem that they could not hold it. Benjamin now attempts to take it but is unable to do so. It would seem that they reached a compromise for "...the Jebusites dwell with the children of Benjamin in Jerusalem unto this day", (at the time this book was written).

"And the house of Joseph, they also went up against Bethel: and the LORD was with them,"

(Judg. 1:22). That is, the tribe of Ephraim, as the next tribe taken up is that of Manasseh, "...the LORD was with them" is just another way of saying they were successful in taking possession of the city. If the Lord be with us, how can we fail? Bethel was a place of importance to Israel. It was at Bethel that God revealed Himself to Jacob, their forefather, and there He renewed the covenant which He had made with Abraham, (Gen. 28:11-22). Verses 23-26 tell how the children of Joseph captured the city.

The remainder of chapter one is an account of the failures of the different tribes of Israel, "Neither did Manasseh drive out the inhabitants of Bethshean and her towns, --, but the Canaanites would dwell in that land" (v. 27). "Neither did Ephraim drive out the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them" (v. 29). "Neither did Zebulun drive out the inhabitants of Kitron, --, but the Canaanites dwelt among them, and became tributaries" (v. 30).

"Neither did Asher drive out the inhabitants of Achcho, --". "But the Asherites dwelt among the Canaanites, -- for they did not drive them out" (vs. 31, 32).

The tribe of Dan not only did not drive out the Amorites, but they were forced to live in the mountain, "And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:" (v. 34).

Why did Israel fail to take complete possession of the land which God had promised them? I believe there were two reasons, one, their lack of faith. God had told them that He would be with them. When they believed that promise they won, when they failed to believe it they were defeated. Another reason they failed, even when they captured a city they failed to obey God. He had told them to completely destroy or drive out the enemies. Instead, they permitted them to live among them, making them pay tribute, permitting them to live among them provided a source of

income. "And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out" (Judg. 1:28).

What lessons can we learn from the failures of the children of Israel? One, in order to have victory in our spiritual warfare against Satan and his forces we must, above all, have faith in God's promise that He is ever with us. As the Apostle John wrote, "...this is the victory that overcometh the world, even our faith" (I John 5:4). If Israel had had faith they already had the victory. If we have faith we already have the victory, for "faith is the victory." In the second place, we can not expect success if we fail to obey God's commands. Even when Israel won they failed to carry out the Lord's command to utterly drive out the enemy. Do we not do the same thing when we permit sin to continue in our lives, as individual Christians? In our churches?

Remember "...whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). God has recorded the failures of Israel that we might learn by their mistakes. Have we learned from them?

To be continued

"And of His fulness have we all received" (John 1:16). The text informs us that there is a fulness in Christ. There is a fulness of essential deity, for in Him dwells all the fulness of the Godhead. There is a fulness of perfect manhood, for He was made flesh and dwelt among us. There is a fulness of righteousness for in Him there is no sin. There is a fulness of atoning efficacy, for His blood cleanses us from all sin. There is a fulness of prevalence in his prayer, for He is able to save to the uttermost all who come to God by Him. There is a fulness of victory in his death, for He destroyed him that had the power of death. There is a fulness of life in his resurrection; because He lives, we shall live. There is a fulness at all times, through all times, and for all time.

"I'm a poor sinner and nothing at all

But Jesus Christ is my all in all."

--C.H. Spurgeon

BOOK ANNOUNCEMENT

You should consider purchasing "Christ In All The Bible" by Earl Cummings. This book is being used by missionaries, pastors, teachers, and in colleges and churches. It takes a proper stand on the doctrines of sovereign grace. It deals with Christ in the Old and New Testaments. It deals with types and symbols of Christ. It tells of the person and work of Christ; also of His coming again. The book lists numerous Scriptures which tell about Christ. It gives many lists concerning Christ in the Bible. The book is a paper back. It sells for \$9.95 plus postage. Order from our book store or from E.E. Cummings, Route 3, Box 168, Rusk, Tex. 75785. You will be blessed by this book.

A NEW PRESIDENT AND NEW MORALITY

by Paul Jackson

Who did you vote for in the Presidential election? Forty-three percent of you voted for Bill Clinton. I'm afraid these people voted their pocketbook or are "yellow dog" Democrats; that is, would vote for a yellow dog if the democrats ran it. One thing for sure is they didn't take into account any moral values when they voted. Most of them listened to the liberal news media who painted a grim picture of the economy. Have you noticed that since the election, all the news has been upbeat concerning the economy? How ignorant can people be kept?

Some of you may be thinking that this writer is a sore loser. Let me tell you something, folks, America is the loser. In January 1993, America will inaugurate a President who is a known adulterer, liar, advocate of the murdering of unborn children through the third trimester of pregnancy; that is, up to eight months and twenty-nine days. He believes children have the right to sue their parents, believes a homosexual marriage is a traditional family, and last but certainly not least, he is a disgrace to every man or woman who has served in

the United States Military. I can't believe the future Commander-In-Chief of the military will be and was a draft-dodger and protester of every man or woman who served in Viet Nam. What a travesty of patriotic duty!

It concerns me that so-called Christians went to the polls and voted for Bill Clinton. Why? Let's put the blame where it lies. Today's preachers are so liberal that they don't preach against sin. The churches are so full of sin that the modern preacher is afraid to step on their toes. If preachers had been preaching against immorality, this man would not have received one vote from faithful church members. I talked to Baptist preachers who voted for Bill Clinton. They knew all about his immorality, but still voted for a man who will eventually destroy every fundamental church in America. When adultery becomes the norm, when lying becomes the norm, when homosexuality becomes the norm, when it is normal to be unpatriotic; all who teach against adultery, lying, abortion, homosexuality and teach that one should be patriotic will be abnormal. The fundamental America will be on the lunatic fringe. You say it will not get that bad. Folks, if it gets any worse at all, it will be terrible. God have mercy on us.

where parental authority has been broken down; a nation bent toward destroying its own religious freedoms--these, and other evils, cry loudly to us to fall on our knees before the sovereign Lord, weeping and sighing for our national sins.

"Rivers of waters run down mine eyes, because they keep not thy law" (Psa. 119:136). The Psalmist was certainly not among those who feel they must wear a perpetual grin! Far from it. While the true Christian always rejoices in the Lord (Psalm 32:11; Philippians 4:4), still he cannot ignore sin in the world or in his own heart: **"O wretched man that I am!..."** (Rom. 7:24) is his constant cry. The pilgrim Christian also experienced the horror felt by the Psalmist when he said, **"Horror hath taken hold upon me because of the wicked that forsake thy law"** (Psa. 119:53). The awful lawlessness of our day should call forth our tears as never before.

Tears of conviction: There is a great need for sinners to come under deep, abiding conviction of their sins. Yet, the lightheartedness of so much modern preaching has actually caused sinners to laugh at the gospel message, rather than smiting their breasts in contrition and repentance.

James A. Stewart has described the situation aptly: "In our earnest anxiety to catch the worldlings, we have given the impression that the gospel is almost a humorous, frivolous message. There is too much laughing in our meetings and not enough weeping. In our eagerness to tell the world that Christ satisfies, we have gone to the extreme of presenting a popular Christianity" (Evangelism, p.9).

A supposed "preacher" (Methodist) from Georgia has even gone so far as to actually don a clown's outfit, takes to pulpits far and wide, delivering a non-verbal sermon using balloons, magical tricks, and hugging members of the congregation. This emissary of Satan tells everyone, "Let's give praise for the gift of laughter." How tragically this speaks to us of the liberalism and apostasy that has pervaded Methodism for many years, and now characterizes so many denominations and church leaders. What would John Wesley and George Whitefield say of this foolishness? We are sure that they would oppose it and expose it as a non-Christian.

Tears of conversion: Where there is a true work of God in the heart, turning men to faith in Christ, there will of necessity be produced a deep acknowledgement of personal guilt and defilement, often expressed in the shedding of tears (we do not say "always"). **"In those days, and in that**

time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: They shall go, and seek the LORD their God" (Jere. 50:4). This promise of the return of the Jews from Babylon illustrates true conversion, as Matthew Henry comments: "These tears flow not from the sorrow of the world as those when they went into captivity, but from Godly sorrow; they are tears of repentance for sin, tears of joy for the goodness of God, in the dawning of the day of deliverance, which, for aught that appears, does more towards the bringing of them to mourn for sin than all the calamities of their captivity; that prevails to lead them to repentance when the other did not prevail to drive them to it. Note, it is a good sign that God is coming towards a people in ways of mercy when they begin to be tenderly affected under His hand" (Matthew Henry's Commentary, Volume IV, p.690).

Tears of concern and compassion: To truly love men is to weep over them, to share in their sorrows, and to positively seek to help them. **"Rejoice with them that do rejoice, and weep with them that weep"** (Rom. 12:15). We must not, as Christians, shut up our hearts of compassion from the needy, but truly reveal our love by our deeds (I John 3:16-18).

We have no greater example of this compassionate spirit than our Lord Jesus Christ, for He wept over Jerusalem and **"...went about doing good..."** (Acts 10:38). So, it is only right to ask ourselves, "Do we love sinners? Do we really love people enough to meet their needs, or is it just talk?" "Did Christ o'er sinners weep, And shall our cheeks be dry? Let floods of penitential grief, burst forth from every eye."

Concerning the saving of sinners, Charles Spurgeon said: "If you cannot save them you can weep over them. If you cannot give them a drop of cold water in hell, you can give them your heart's tears while yet they are in this body" (Seven Wonders of Grace, p.223).

Tears of confession and contentment: **"And, behold, a woman in the city, which knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet, with tears, and did wipe them with the hairs of head, and kissed his feet, and anointed them with the ointment"** (Luke 7:37-38).

Listen to William Hendricksen on these verses: "Overwhelmed with genuine sorrow for her past sinful life, the woman stands at Jesus' feet...to anoint Jesus with perfume she has come today; note: with perfume, costly and fragrant (cf. Matthew 26:7,12; John 11:2-5; Mark 14:3-5), not just with ordinary olive oil (see verse 46). Nothing is too good for Jesus! But as she stands there, she hesitates. In fact, she is overcome by emotion. Overwhelming sorrow for past sin is mingled with profound gratitude for the present sense of forgiveness. Her heart is filled to overflowing with love and reverence for the One who has opened her eyes and has brought about a radical change in her life. Result: she bursts into tears. This "heart water" (Luther) drops down on the feet of Jesus. Impulsively she does what in those days no woman was supposed to do in public: she loosens her tresses. Then, bending down with her hair thus let down, she, while continually weeping, keeps on wiping Jesus' feet, kissing them, and from the already broken jar pouring perfume upon them" (The Gospel of Luke, New Testament Commentary, pp. 407-407).

This woman (not Mary of Bethany or Mary Magdalene) truly illustrates how all sinners should come to the Lord Jesus: with humility, in deep confession, in worship and reverence. May we, too, find ourselves "at Jesus' feet"--with real tears of sorrow for our past sins, yet with abounding joy because of the love and forgiveness of Christ!

"And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (Matt. 26:75).

"Sorrow for sin must not be slight, but great and deep, like that for an only son. Those that have sinned sweetly, must weep bitterly; for, sooner or later, sin will be bitterness. This deep sorrow is requisite, not to satisfy divine justice (a sea of tears would not do that), but to evidence that there is a real change of mind which is the essence of repentance, to make the pardon the more welcome, and sin for the future the more loathsome. Peter, who wept so bitterly for denying Christ, never denied Him again, but confessed Him often and openly, and in the mouth of danger; so far from ever saying, 'I know not the man,' that he made all the house of Israel know assuredly that this same

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OUR NEED OF TEARS

"I sometimes wish we could see more Christian tears today, and I wish more of us were sensitive Christians, deeply disturbed by, and weeping for, the continuing sinfulness of the world, the church, and our own heart" (John R.W. Stott, Baptism and Fullness, pp. 72-73).

These words express forcefully the thesis of these pages. We as Christians seem to be so unsensitive, undisturbed, and unconcerned about the continuing sinfulness of the world, the church, and our own heart. Can any sober-minded person deny the reality of this? The modern church is famous for its show business atmosphere, with all the glitter and pomp of Hollywood, but are we deeply disturbed by the abounding sinfulness of our times? The answer is self-evident.

Listen to Walter J. Chantry on this subject: "No one who has God's Spirit can walk through our world without deep groanings of sorrow and distress. When the stench of immorality fills his nostrils, the Spirit-filled man cannot be happy, happy, happy all the day. As Christ wept for Jerusalem, His Spirit will cause tears to flow from us for our cor-

rupt nation" (Signs of the Apostles, p. 101).

Indeed, America is a corrupt nation. Look at the modern homosexual plague, with its attendant AIDS disease (already having killed thousands, with no known cure). Look at our multi-million dollar pornography industry, where sexual promiscuity is heralded as normal, nice, and healthy. Our families are being torn apart by fornication, adultery, and divorce. Our children are no longer familiar with their Bibles, but now worship sports heroes, Hollywood movie stars, rock music performers, etc. The drug traffic, which has literally poisoned the minds and lives of millions already, has grown to epidemic proportions (and despite all efforts to curtail it, seems to be on the increase).

And need we speak of abortion, liberated women, spineless men, dumb dog preachers, and unfaithful church members? These are all causes for floods of tears from Christian people--tears which acknowledge these things as sins against a holy and righteous God. A nation which prides itself in how much beer and liquor it drinks; a nation which cannot any longer hold its head high among the nations of the world; a nation which cannot control its youth,

TEARS

(Continued from Page 13)

Jesus was Lord and Christ.' True repentance for any sin will be best evidenced by our abounding in the contrary grace and duty; that is a sign of our weeping, not only bitterly, but sincerely. Some of the ancients say, that as long as Peter lived, he never heard a cock crow but it set him a weeping. Those that have truly sorrowed for sin, will sorrow upon every remembrance of it; yet not so as to hinder, but rather increase, their joy in God and in His mercy and grace" (Matthew Henry's Commentary, Volume V, p. 410).

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THE DAY OF ATONEMENT

Sins Put Away By The Sacrifice Of Christ
by James P. White

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:10, 11).

The Day of Atonement in the Old Testament was one of the most important of all days for the Jews. For the common Jews say in a typical manner how God could be just and at the same time justify a sinner. The Bible knows nothing about the putting away of sins, except by a Divine offering.

There are three things that we would like to consider about the atonement:

I. When was the atonement made?

The Old Testament order was that the high priest was to bring the blood of the offering into the Holy of Holies, once each year, to be repeated again each year, and he was never to come into the presence of God without blood which he was to offer first for his own sins, then for the people.

"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel

for all their sins once a year..." (Lev. 16:34). "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and the errors of the people" (Heb. 9:7).

From these Scriptures we find that the high priest was to make the atonement offering once every year.

But we find from the sacred Scripture that our great High Priest entered heaven itself for us. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11, 12).

The Lord Jesus Christ will never offer Himself again, for this He did once! "...once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26).

II. Where was the atonement made?

The high priest under the old economy killed the sacrifice outside the tabernacle, and caught his blood in a basin and carried it into the most holy place, and sprinkled it upon the mercy seat before God. And God passed over the sins of the children of Israel for another year. The sins of the children of Israel were not covered on the altar of sacrifice outside the tabernacle, but in the Holy of Holies in the presence of God.

The writer of Hebrews says, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:7). The word "atonement" means "to cover"; so when the blood was sprinkled in God's presence, the sins of the people were covered.

The same thing is true of our Lord Jesus Christ. He died upon the cross as our sin offering, and went by the eternal spirit into the presence of God, and sprinkled His own blood in the true holy place, and obtained eternal redemption for us. It was on our behalf that he went into the real holy place to sprinkle His own blood before God to cover our sins. Thus was the atonement made. Christ came to save a particular people (Mat. 1:23), and for the sins of those people only, He suffered, died, was buried, arose, ascended, atoned and is coming again.

We believe in an atonement that really atones for sins -- for all our sins. It is a blessed thing

to know that all our sins were laid upon the Lord Jesus Christ, and that He put them away, and that we shall never be charged with them again. What has the Lord done with our sins, anyway? The prophet of old declares: "...thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back" (Isa. 38:17).

They are never to be seen by Him any more, forever put out of His sight, and that done by our Lord alone.

Again, the prophet declares: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins..." (Isa. 4:22). Truly, our sins are great, but we have a great High Priest that has borne away our sins in suffering God's wrath against sin.

III. For whom was the atonement made?

In the Old Testament, the atonement was made for the people of Israel only.

"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year..." (Lev. 16:34).

Many people lived around the people of Israel, but it was only designed for the Lord's earthly people.

So it is with the Lord Jesus Christ, when He went into the presence of God, He made atonement for only His own people, not for the whole world. We must hold to the doctrine of a limited atonement. I would much rather believe in the limited view which makes salvation sure to all the elect for whom it was intentionally designed, than to believe in the false doctrine of the general atonement that doesn't make salvation sure to any. In the inspired Word is where we find the limited view, which is as old as God Himself. May we read some of the Word:

"...for the transgression of my people was he stricken... He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities... and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:8, 11, 12).

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

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give

unto them eternal life; and they shall never perish..." (John 10:26).

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2).

"And when the Gentile heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

There is one fact which we all must face; and that is, that there are many in hell today, and that there are also many in heaven. If the false doctrine of the general atonement be true, as some claim, then all those in hell will suffer for the same sins that the Lord Jesus Christ suffered for, which would make God an unjust Person, claiming payment twice for the same sins.

There is one more fact which we cannot evade: if such doctrine be true, then the Lord Jesus Christ didn't do anymore for the people in heaven, than He did for the people in hell, which would make salvation depend upon the work of men to some degree. But we read: "Not by works of righteousness which we have done, but according to his mercy he saved us..." (Titus 3:5).

Then, the Apostle Paul declares: "...it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom.

9:16).

Also the Apostle John writes: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

We believe in an atonement that really covers our sins. It was intentionally designed for the elect, or the people of God. Now we can rejoice in the fact that the atonement was made once; that it was made in heaven, and that it was made for us who believe on the Lord Jesus Christ.

May we close with the words of the Apostle Paul in II Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

LET'S GET THE
TRUTH OUT THIS
YEAR!
SUBSCRIPTIONS
NEW OR
ONE RENEWAL
\$1 EACH

HELL

HELL! the prison house of despair,
Here are some things that won't be there:
No flowers will bloom on the banks of hell,
No beauties of nature we love so well;
No comforts of home, music and song,
No friendship of joy will be found in that throng;
No children to brighten the long, weary night;
No love nor peace, nor one ray of light;
No blood-washed soul with face beaming bright,
No loving smile in that region of night;
No mercy, no pity, pardon nor grace,
No water; O God, what a terrible place!
The pangs of the lost no human can tell,
Not one moment's peace -- there is no rest in hell.

HELL! the prison house of despair,
Here are some things that will be there:
Fire and brimstone are there, we know,
For God in His Word hath told us so:
Memory, remorse, suffering and pain,
Weeping and wailing; but all in vain;
Blasphemers, swearers, haters of God,
Christ-rejectors while here on earth trod;
Murderers, gamblers, drunkards and liars,
Will have their part in the lake of fire;
The filthy, the vile, the cruel and mean,
What a horrible mob in hell will be seen!
Yes, more than humans on earth can tell,
Are torments and woes of eternal hell!

Catherine Dangell

WHAT IS CHRISTIANITY?

The Christian's Standing, Object, and Hope
by C.H. Mackintosh

We believe that the third chapter of Philippians gives us the model of a true Christian. We have, first, the Christian's standing; secondly, the Christian's object; and thirdly, the Christian's hope.

We are not only told what the Christian's standing is, but also what it is not. If ever there was a man who could boast of having a righteousness of his own in which to stand before God, Paul was the man. "If," says he, "any other man thinketh that he hath whereof he might trust in the flesh, I more" (Phil. 3:4). No one could excel Saul of Tarsus. He was a Jew, of pure pedigree, in orderly fellowship, of blameless walk, of fervid zeal and unflinching devotedness. He was, on principle, a persecutor of the Church. "But what things were gain to me, those I counted loss for Christ" (Phil. 3:7).

We should note here that the grand prominent thought in this passage is not that of a guilty sinner betaking himself to the blood of Jesus for pardon, but rather of a legalist casting aside, as dross, his own righteousness, because of having found a better. We need hardly say that Paul was a sinner, and that, as such, he betook himself to the precious blood of Christ, and there found pardon, peace, and acceptance with God. But it is not the leading thought in the chapter before us. Paul is not speaking of his sins, but of his gains.

The special point presented in Philippians 3:4-8 is not a sinner getting his sins pardoned, his guilt cleared, his shame covered, but a legalist laying aside his righteousness, a scholar casting away his laurels, and a man abandoning his vain glory, simply because he had found true glory, unfading laurels, and an everlasting righteousness in the Person of a victorious and exalted Christ. We are anxious that the reader should clearly apprehend this point. It is not merely that my sins drive me to Christ; but that His excellence draws me to Him. True, I have sins and therefore I need Christ; but even if I had a righteousness, I should cast it from me, and gladly hide myself in Him.

Thus, then, we see that the standing of a Christian is in Christ. "Found in Him" (Phil. 3:9). This is Christian standing. Nothing less, nothing lower, nothing different. It is not partly in Christ and partly in law, or partly in ordinances. No; it is "found in Him." It is not Judaism, Catholicism, nor any

other ism. It is not the being a member of this church, that church, of the other church. It is to be in Christ. This is the great foundation of true practical Christianity. Christ is our righteousness. He Himself, the crucified, risen, exalted, glorified Christ.

In the second place, look at the Christian's object. Here again, Christianity shuts us up to Christ: "That I may know him" (Phil. 3:10). If to be "found in him" constitutes the Christian's standing, then "to know him" is the Christian's proper object. The ancient philosophy had a motto which was, "Know thyself." Christianity, on the contrary, has a loftier motto, pointing to a nobler object. It tells us to know Christ, to fix our earnest gaze on Him.

This, and this alone, is the Christian's object. It matters not in the least what the object is; if it is not Christ, it is not Christianity. The true Christian's desire will ever be embodied in these words, "That I may know him, and the power of His resurrection, and the fellowship of his sufferings, being made conformable unto his death" (v. 10). It may be all well enough for a man, who does not know Christ as his righteousness, to do the best he can in the way of working out a righteousness for himself; but to the one whose standing is in a risen Christ, the very fairest righteousness that could be produced by human efforts would be an actual loss.

We may depend upon it that one great reason of the low tone which prevails amongst Christians will be found in the fact that the eye is taken off Christ and fixed upon some lower object. "Our conversation is in heaven" (Phil. 3:20), and we should never be satisfied to propose to ourselves any lower object than Christ. It is a man's object, not his position, that gives him his character. "This one thing I do," Paul could say (v. 13).

Our third point is the Christian's hope, which is to be like Christ. How beautifully perfect is the connection between these three things. No sooner do I find myself in Christ as my righteousness, than I long to know Him as my object, and the more I know Him, the more ardently shall I long to be like Him, which hope can only be realized when I see Him as He is. Having a perfect righteousness, and a perfect object, I just want one thing more, and that is to be done with everything that hinders my enjoyment of that object. "For our conversation is in heaven, from whence also we look for the Saviour,

the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself" (Phil. 3:20-21).

We would ask the reader to pursue the marvelous theme for himself. And may the language of his heart be, "Let me turn away my eye from men altogether, and fix it intently upon Christ Himself, and find all my delight in Him as my righteousness, my object, my hope."

C.H. Mackintosh (1820-1896)
"Miscellaneous Writings"
pages 553-557 (extracts)

DO YOU FOLLOW THE MASTER'S WORD OR MAN'S TRADITIONS?

by Roy Mason

Many persons don't have any definite religious convictions -- they have mere religious prejudices. Such prejudices as a rule come from family traditions. The same thing obtains in politics. Many persons will get mad over politics when they have no worthy political convictions. Father was a Democrat or a Republican, so they are the same with no real knowledge concerning the merits of the two political parties. Very often we have seen people heart-broken because a son or daughter married a Catholic. The parents seldom attended their own church, and it was doubtful if they were ever saved, so why did they object to the marriage with a person of another faith? It wasn't because they had any real interest in the cause of Christ, or in salvation. Their objection grew out of a mere prejudice. Moreover we have seen a parent before now who was a Methodist for instance -- and a poor one they were, but they would rather a son or daughter went to hell than join a Baptist church. It would break the family tradition for a member of the family to join a church of another faith. And we may add, there are Baptists who aren't worth a cent to the Lord, but who have such a religious prejudice that they would have an awful spell if a son or daughter planned to join the Methodists or something else. Such are Baptists by prejudice -- not by definite conviction. We have often been told in making a religious census. "We are strong Baptists." Yet -- the family had been living in the city for years and had never taken the trouble to move their mem-

bership away from the old home church in Georgia (near where grandma was buried). Such Baptists are "strong" in the same sense that Limburger cheese is "strong." (So strong they stink!)

While serving as a missionary in Brazil, I found that most of the Brazilians -- particularly the men, were Catholics by prejudice. Tradition dictated that they belong to the Catholic church. In the Latin section of Tampa, I fully believe that people are Catholics out of family tradition, and that tradition is the one thing hardest to overcome. Blot out tradition and multitudes would turn to Christ.

A religion of mere tradition is not worth a thing. It will take people straight to hell. Suppose your pa was a Baptist or a Catholic. That won't help you in the least. The Bible says, "So then every one of us shall give account of himself to God" (Rom. 14:12).

What Jesus Said About Tradition

1. Jesus declared that the leaders of His day had nullified the teachers of the Word of God through their traditions (Matt. 15:3). The same thing is often done today. For illustration there has in recent years grown up an Easter tradition. One day out of the year is used as resurrection day, and that nullifies the 52 resurrection days that should be observed. The Lord's Day is set aside in favor of a tradition brought from paganism by way of Catholicism.

The use of church auxiliaries is a very modern innovation, yet if a church doesn't have these it is considered off color. Why? Well, it has become the traditional thing to have them.

The Baptist co-operative program is a recent thing -- yet young though it is, it has become a traditional thing such that a church that doesn't line up for the "whole program" is regarded as disloyal. Disloyal to whom? Christ? No. The Bible? No. The answer is, "Disloyal to the traditions of the elders."

Tradition in Church Worship

Churches by doing the same thing at the same time, get into a rut. It becomes traditional to run along in the rut. We have known country churches to have preaching on the first and third Sundays each month, and members were horrified to even think of having preaching on any other Sundays. It has become traditional to take up the collection at a certain time, so it must be done just at that time. Once we deliberately put the collection off to the close of the service, and some members almost squirmed out of their seats before the service closed. The service was ruined for them because the collection hadn't been taken up at the proper time. Some people get accustomed to

sitting in a certain spot in church, and if someone else gets their place and they have to sit elsewhere, the service is ruined for them. Many people attend church out of tradition. They get accustomed to going -- and they go not out of love for God, but out of traditional habit. We all need to fight against falling into traditional ways of doing things. Read Paul's words in Colossians 2:8.

THE INFIDEL'S CHALLENGE

by C.D. Cole

INTRODUCTION: An infidel once made the following statement: "Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion would be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hand nor seal my lips. Earth, its joys and its griefs would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

WHAT'S WRONG WITH THAT STATEMENT? Absolutely nothing. It is reasonable and logical. If the religion of Jesus Christ is what we say it is, the conclusions drawn by the infidel are right. What matters about the present if the future is secure? The present when compared to eternity is not as long as the point of a needle.

This is a challenge to all believers. Paul accepted it and put Christ first. "For to me to live is Christ." And when he thought of what this meant in suffering he said, "The sufferings of this present time are not worthy to be

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CAN YOU IMAGINE THIS?

A person having a Christmas tree and pretending he is doing this to celebrate the birthday of Jesus Christ?

"Thus saith the LORD, Learn not the way of the heathen... For the customs of the people are vain: for one cutteth a tree out of the forest... They deck it with silver and gold: they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not..." (Jer. 10:2-5).

INFIDEL

(Continued from Page 15)

compared with the glory to be revealed in us."

Mr. C.T. Studd, a great Cambridge ricketer of England read these words and they made such a tremendous impression on him that he gave up a legal career to go to the dark places of earth as a missionary. he says, "they decided me at once to live only and utterly for Christ."

One day when reading the Bible, he applied the story of the rich young ruler to himself and gave away his entire fortune of a half million dollars and lived in voluntary poverty. His last term of service was in the heart of Africa, where he served nearly 13 years without a furlough.

Listen to what he says on the passage: "Whosoever doth not bear his cross and come after me cannot be my disciple."

Do not seek a long life-Christ had a short one. Do not live in luxury -- Christ lived and died poor. Do not live in pleasure -- Christ pleased not Himself. Do not seek fame -- Christ made Himself of no reputation. Do not live at ease -- Christ suffered the shame and scourge of the cross.

What will you and I do with the infidel's challenge?

We know there is a heaven and a hell. We know that all mankind is destined to spend eternity in one or the other of the two places. We know that we are not our own; that we have been bought with a price. We will subscribe to any statement setting forth the importance of a faithful, consecrated, godly life, but signing a statement and putting it into effect are two different things. And yet if we fail to practice what we preach we cannot escape the charge of being a hypocrite.

We need to be challenged. We need something to wake us up. We need something to make us practice what we preach. We need to put backbone into our profession -- it doesn't stand up.

We need to put sense in our religion. The way many of us

live doesn't make sense. We say we trust Christ for salvation, but we don't have a faith that works but love. We say we love Him and then spend all our time proving we don't.

Let me challenge you. Is there anything in you that can be challenged? I would challenge you by the mercies of God -- do you appreciate them? I challenge you by the agony of Calvary -- by Christ's cries from the cross -- are you deaf to them? I challenge you by His command to seek first the kingdom of God -- will you not hear his orders? I challenge you by the infidel's cold logic -- if there is anything to what you profess, then show it. I challenge you by the business man's criticism -- aren't you afraid to give him the occasion to blaspheme the religion of Christ. I challenge you by the needs of the lost world -- won't you be all things to all men if by all means you might save some. I challenge you by the value of your own soul -- what shall it profit a man if he shall gain the whole world and lose his own soul?

"ECCLESIA" IN FIRST CORINTHIANS

by H. Boyce Taylor, Sr.

I. The Church Defined

1. A local body, I Corinthians 1:2.
2. Composed of saints, 1:1,2.
3. The word "ecclesia" occurs 22 times in this epistle. In every instance it is used of a local church.

II. The First Church Constituted, I Corinthians 12:28

In Luke 6:12-16 we have the Master's choice of the apostles. The word "ecclesia" is a combination of two Greek words which mean "to call out." The Master called all His disciples, and chose out from among them the twelve. This was the selection of the church's first officers. In the passage under consideration, I Corinthians 12:28, Paul gives a resume of the various officers appointed by the Master in His first church, all of which were in the church before His death except the gift of tongues.

III. Figures of the Church

1. God's building, I Corinthi-

ans 3:9.

The fact that Paul called the church "a building" is positive proof that he never thought of any other kind of a church than a local church. A lot of material scattered over the world isn't a building. The material not only has to be assembled, but it has to be put in place after it is assembled. A church universal, visible or invisible, lacks these two essentials of a building. The material is not assembled and it has not been put in place.

2. God's husbandry, field or tillage, I Corinthians 3:9.

This, too, fits only the idea of a local church. Each local church is a separate field.

3. A temple of the Holy Spirit, I Corinthians 3:16.

(1) The organization itself, not the house in which it worships, is called the temple of the Holy Spirit.

(2) God the Spirit dwells in each local church as His temple in that community. See Ephesians 2:22, also. The very fact that Paul uses the idea of the church being a temple of the Holy Spirit in First Corinthians, one of his earlier epistles, and also in Ephesians, a later epistle, proves three things:

a. That his idea of the church did not change from the idea of a local assembly to that of a universal body in his later ministry.

b. When he called it a habitation or home, that proved that he

MEN OF DISTINCTION

A young girl was crowned beauty queen in her high school, so she and her date had gone out to celebrate. Late that night her father was awakened and called to the scene of an accident. In a ditch lay the dead body of his lovely daughter -- pinned underneath the wreckage was the body of her date. On the pavement lay a broken bottle and the smell filled the air. The father was seen wringing his hands together and heard to say, "If I could just get my hands on the criminal who sold them that bottle, I'd wring his neck."

After going home he decided he needed a "shot" to bolster his nerves, so reached into his usual spot for his bottle of "tonic." The bottle was gone and this note in its place: "Daddy, we wanted to celebrate so we borrowed your bottle -- sure you won't mind."

This father had the dubious distinction of buying the death bottle for his own daughter.

When you see many beautiful colored pictures advertising strong drink, remember there are other pictures in real life, like the one above, which the liquor crowd never publishes.

--Copied

did not mean anything but a local church, Ephesians 2:22.

c. When he speaks of its being built together for a habitation of the Holy Spirit, the very idea of "building together" includes locality, assembling, and each piece of material in its proper place.

(3) The temple of God is marred in three ways:

a. By putting the wrong kind of material into it, I Corinthians 3:12-15. b. The church is marred by treating it as a lodge, or club, I Corinthians 3:19.

See the Expositor's Greek New Testament, page 742ff.

c. The church is marred by putting the social above the spiritual, I Corinthians 11:22-32. God says that all such men are

despisers of the church of God, and will be chastened either with sore sickness or punished with death.

4. A body of Christ, I Corinthians 12:27.

This is a knockout blow to any kind of a universal church. Paul says plainly that this church at Corinth is a "whole" body of Christ. Not a part of any kind of a church, visible, invisible, or universal.

a. Because it was a body of Christ, to cause divisions in it was to sin against Christ, I Corinthians 1:13.

b. Because it was a body of Christ, to cause a weak brother to stumble was to sin against Christ.

ANNOUNCEMENTS

Elder H. Moody Roberts is available to pastor a church wherever the Lord might lead. Brother Roberts tells me that he is in very close agreement with the doctrinal position of The Baptist Examiner. He can be reached at 12155 Blue Wing Dr., Carrollton, Va. 23314.

We have some people who are meeting regularly as a mission in Hagerstown, Md. They desire to obtain a pastor and be organized as a church. Any interested preacher should contact me (Joe Wilson) at the address in this paper.

Calvary Independent Missionary Baptist Church in Springfield, Oregon is in need of a pastor. Any interested preacher should contact the church at P.O. Box 950, Springfield, OR. 97477. You can call Brother Roseberry at 503-746-7705 or Brother Dewitt at 503-741-4161. So far as I know these people are in basic agreement with The Baptist Examiner as to doctrines.

THE PASSION AND EXALTATION OF CHRIST

Come, all harmonious tongues,
Your noblest music bring.
'Tis Christ the everlasting God,

And Christ the Man, we sing.
Tell how he took our flesh,
To take away our guilt;
sing the dear drops of sacred blood,
That hellish monsters split.

(Alas! the cruel spear
went deep into his side;
and the rich flood of purple gore
Their murderous weapons dyed.)

(The waves of swelling grief
Did o'er his bosom roll,
And mountains of almighty wrath,
Lay heavy on his soul.)

Down to the shades of death
He bowed his awful head;
Yet he arose to live and reign,
When death itself is dead.

No more the bloody spear;
The cross and nails no more;
For hell itself shakes at his name,
And all the heavens adore.

There the Redeemer sits,
High on his Father's throne;
the Father lays his vengeance by,
And smiles upon his Son.

(There his full glories shine,
With uncreated rays;
And bless his saints' and angels' eyes,
To everlasting days.)

--Isaac Watts